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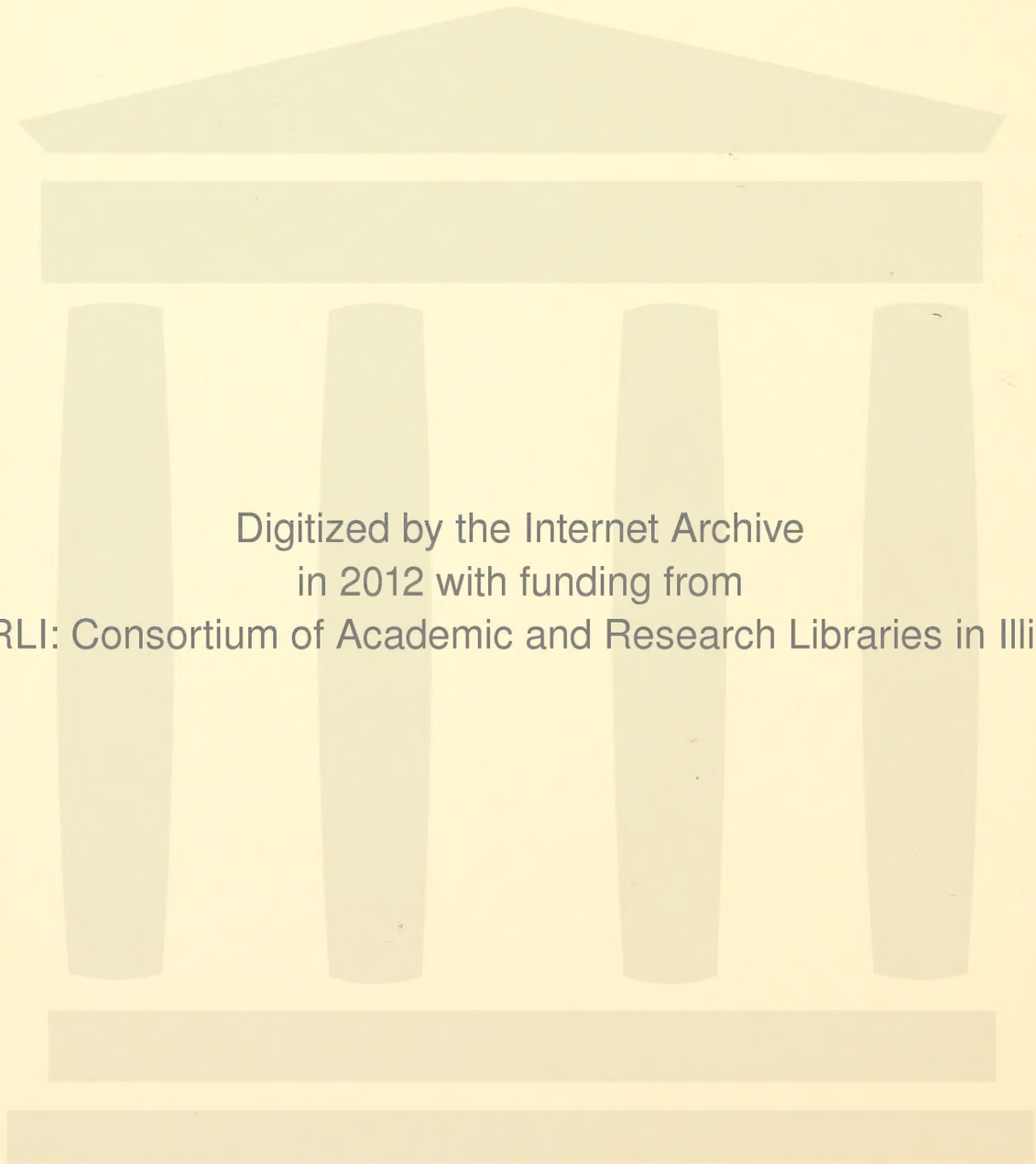

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THE CHRISTIAN-EVANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

Vol. xxxvii January 4, 1900 No. 1

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THE PIONEER.

Happy he whose inward ear
Angel comfortings can hear,
O'er the rabble's laughter;
And while hatred's fagots burn,
Glimpses through the smoke discern
Of the good hereafter.

Knowing this, that never yet
Share of truth was vainly set
In the world's wide fallow;
After hands shall sow the seed,
After hands, from hill and mead,
Reap the harvests yellow.

Thus, with somewhat of the seer
Must the moral pioneer
From the future borrow:
Clothe the waste with dreams of grain,
And on midnight's sky of rain
Paint the golden morrow.

—JOHN GREENLEAF WHITTIER.

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THE
CHRISTIAN EVANGELIST
"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. xxxvii. St. Louis, Mo., Thursday, January 4, 1900. No. 1.

CURRENT EVENTS.

The situation in the Transvaal is unchanged, save for its gradually increasing seriousness for the British. White's position at Ladysmith is becoming daily more desperate, but it is claimed in the heliograph dispatches from that town that it can hold out for a month yet. It is reported that the Boers are building a branch railway around Ladysmith to give them a direct road from the Transvaal to Colenso. Col. Baden-Powell at Mafeking has offered to pardon the Boers who are besieging and bombarding him if they will stop and go home at once. Though without a large natural sense of humor, the Boers have no difficulty in seeing the joke in this. Gen. Buller has received orders to make no aggressive movement until the arrival of Gen. Roberts. Naturally, he is anxious to do something to retrieve his reputation, just as White was after his defeat before Ladysmith. Gen. Roberts cannot arrive at Cape Town before January 8, and it will be some days later before he can put an effective force in the field. The plan of campaign which it is understood that he will follow involves first a movement against the Orange Free State before attempting the relief of any of the beleaguered towns. If this means the fall of Mafeking and Kimberley, as it probably does, or even of Ladysmith, which is not improbable, it is believed that even this will be compensated for by a positive victory in an offensive campaign.

The real center of interest in South Africa has shifted temporarily to Delagoa Bay. This harbor, with its port, Lourenzo Marquez, affords by far the easiest approach to the heart of the Transvaal. Delagoa Bay is owned by Portugal. It has long been desired by Great Britain. Last week there came a report that Great Britain and Germany had reached an understanding by which they agree to take all of Portugal's colonial possessions off her hands for a consideration not specified. The division between the two powers gives to Great Britain Delagoa Bay and a strip three miles wide through the Portuguese territories north of the Zambesi for the Cairo-to-Cape railway. Germany is to get the territory in Central Africa and certain Asiatic possessions. But this is all mere rumor. Meanwhile, Delagoa Bay is a port of a neutral power, and, as such, has been a port of entry for provisions and munitions of war for the Boers. To stop this, Great Britain has begun to exercise the right of search. A quantity of American provisions bound for a neutral South African port in neutral vessels has been seized on the ground that it was contraband of war and intended for the Boers. Still more recently a British man-of-war has seized in Delagoa Bay a German vessel containing, as it is claimed, re-enforcements for the Boers. In both cases the facts are in dispute as to whether or not the seized vessels actually contained anything intended for the Boers. But the serious question involved is the principle of the right of search. May a neutral vessel in neutral water, bound from a neutral port to a neutral port, be searched by one of the combatants for contraband of war presumably intended for the other? The right to search neutral vessels bound for a hostile port has been well established for nearly a century, but the present case is somewhat different, and it is probable that the question thus raised by the seizure of the German vessel will not be settled without protracted argument.

When the Secretary of State demanded from the powers which have an interest in China that we be allowed freedom of trade in their several "spheres of influence," the United States Government formally placed itself on record as an active sympathizer with Great Britain in her contention for the commercial "open door" in China. It is recently reported that satisfactory replies and assurances have been received from representatives of the powers. But the question naturally arises, What return is the United States to make for this concession? All the other great commercial nations have spheres of influence in China, so that if Beresford's "open-door" plan were adopted, each would secure the general privilege of trading in that empire by the surrender of the special privilege of exclusive control in one section. But the United States, having no such special privilege to surrender, would have the most to gain and nothing to lose by the adoption of this policy. It is natural that the other nations should expect some commercial concession from us, and inevitably one thinks of the Philippines as the natural place for that concession. It is stated unofficially, though on eminent authority, that the President has it in mind to offer free trade in the Philippines to all nations which grant us a similar privilege in their spheres of influence in China. This report may be erroneous, for the President has been wisely reticent in laying down the principles of colonial government, but there is a suggestion here which some one is sure to make, whether the President makes it or not. But there are objections to the scheme, plausible and equitable as it seems. In the first place, we have in the Philippines, not a sphere of influence, but a possession. The treaty of peace made the islands an integral part of the territory of the United States, and so long as they remain so the constitution requires that duties and imposts there shall be uniform with those in other portions of the country. There are only three possible methods, so far as we can see, by which we can grant free trade in the Philippines: First, by transferring the sovereignty to some one else and retaining only a limited suzerainty, an arrangement which has never failed to be fruitful of disputes and more or less bloody quarrels; or, second, by an amendment to the constitution permitting unequal duties in different parts of our possessions; or, third, and still more improbable, by the adoption of free trade for the whole country.

Prominent among the present-day rumors of wars is the expected conflict between Russia and Japan. The bone of contention is Korea. Japan's millions must soon have more territory and Korea is her natural outlet. At the same time Russia covets the same country for commercial and military purposes. So far, Russia has gained the advantage in diplomacy, but Japan is strengthening herself for the conflict. The hope of Japan is her navy; that of Russia, her army and the great Siberian Railway, which is being pushed to completion as rapidly as possible. Their forces by land and sea at this time are remarkably well matched, for while Russia is stronger on land, Japan is superior on the sea. But it is the result of such a conflict which is particularly interesting. Arnold White, writing in Harper's Weekly, says: "If Japan were to win, the Anglo-Saxon race on both sides of the Atlantic would be face to face with a victorious Mongolian power, with boundless ambition, unchecked by religious or sentimental considerations. A victorious Japan, in addition to occupying Korea and Port Arthur, would covet the Philippines, Sumatra, Borneo, and even Australia. A victorious Japan would consummate an alliance with China, which in twenty years would have drilled an army of four millions of temperate men, careless of death, armed with modern weapons. The commercial supremacy of such a race would be assured in the Eastern seas." On the other hand, if Russia succeeds in the conflict it means, first, the control of the China Sea and therewith of the major part of the Chinese Empire. Peking would be in striking distance and the key of the great Oriental problem would pass from England to Russia, and Europe would be almost at the mercy of the Muscovite. The only prevention of the dominance of the seas in the Old

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World, Mr. White thinks, depends on an understanding between England and the United States, and this he thinks important, as there is but little choice between Muscovite or Mongolian rule. But these are questions of such far-reaching consequences and so involved that prediction as to results seems the merest speculation.

Most of the sensible people of earth have settled down to the conviction that the 19th century does not end until the end of the nineteen hundredth year, and that consequently we shall have to wait patiently until Jan. 1, 1901 for the dawn of the twentieth century. But Kaiser Wilhelm has declared by imperial authority that the new century began on this New Year's day and accordingly he gave it a midnight reception in a style of mediæval magnificence. Of course, no one can make any valid objection to William's welcoming any year he pleases with any sort of a blare of trumpets which his fertile invention and versatile genius can devise. But even the great Elizabeth on her death-bed could not gain "an inch of time," and the Kaiser ought not to expect to be able to turn the clock forward twelve whole months. But he does. The fact is, he probably first thought what a beautiful pageant he could plan for the celebration of the opening of a new century and as the thought grew upon him he was so captivated by the idea that he really couldn't wait. It may occur to William next year that the five hundredth anniversary of the battle of Waterloo would be a good thing to celebrate; if so he will as likely as not issue an edict that the battle of Waterloo was fought in 1401. The centennial of the battle of Sedan will offer another great opportunity which he can scarcely resist much longer. Likely enough it will be necessary to declare that the battle of the Sedan happened about 1804. We have a Julian calendar and a Gregorian calendar. It ought to be, and perhaps is, lese majesty to deny that the Kaiser has not as good a right to juggle the months and years as any Roman general or Roman pope. We'll not complain if he will only leave the law of gravitation and a few of the more important landmarks of history unchanged for a while yet.

A new political party has been organized by an assembly at Chicago. It calls itself the Christian Political Union. The following paragraph from its statement of principles indicates the spirit and purpose of the new party: "We believe the fullness of time to have arrived when the eternal principles of justice, mercy and love, as exemplified in the life and teachings of Jesus Christ, should be embodied in the political economy of our nation and applied in concrete form to every function of our government, national, state, municipal and local. We believe that the most direct means of accomplishing this end is the formation of a political body of united Christian men and women, who shall use their elective franchise for the selection of able, worthy and conscientious public officials who will seek in their respective positions to perform the functions of government in the spirit of the man of Galilee." The spirit from which this new movement arises is worthy of all praise. Politics can be and ought to be conducted according to religious principles. But that is not saying that a national political party can be effectively constructed with that as its sole basis. The "eternal principles of justice, mercy and love" ought to be the presupposition of all political platforms, but they do not themselves constitute a platform. The members of the new party may be united on the eternal principles, but there is no guarantee that they will be capable of effective and united action in support of any single detail of national policy. There are good men on both sides of most questions, and to get all the good men into one party (even if that were possible) would not assist the settlement of the questions. But, whether effective or not, the spirit of the movement is right and we cannot but admire the faith and energy of the men who have gone into it. The first national assembly of the party will meet in Rock Island, Ill., May 1.

Mr. Andrew Carnegie has just given a large sum to the Cooper Union. There are a great many men who do not approve of Mr. Carnegie. Some criticize the methods by which he has acquired the wealth which he so generously gives away, and some object to him as an anti-imperialist of the Hoar and Atkinson variety. These are both grave charges, into which we cannot enter now. But whatever his faults may be, Mr. Carnegie has some right ideas about the use of wealth. The following letter which he sent to the officials of the Cooper Union is a pretty good model to be followed by people who wish to donate large amounts to educational or charitable institutions:

MY DEAR FRIEND:—I have just learned that $300,000 would enable the trustees of Cooper Union to establish the last department of the great founder's scheme, namely, a day school, similar to your highly successful night school, which gives practical instruction calculated to become first-class workmen. Perhaps you will permit me to supply the sum needed. As a humble follower of Peter Cooper, among the first of our disciples of the true gospel of wealth, it would be a rare satisfaction indeed, for me to be allowed to feel that I had contributed the last stone, as it were, to the cairn of his great benefaction. If I am thought worthy of being granted this privilege I shall send you $300,000 of good railroad 5 per cent. mortgage bonds, and I thank you for the opportunity.

On January 2nd of the new year the earth dam of the canal connecting the Chicago and the Illinois Rivers was removed and the waters of Lake Michigan began to flow toward the Gulf of Mexico at the rate of 50,000 cubic feet per minute; but this flow is ultimately expected to reach 300,000 cubic feet per minute, and what is now a sanitary measure for Chicago, it is expected, will one day become a ship canal for commerce. The canal has cost Chicago $33,000,000, and the end is not yet. And as the cities below, especially St. Louis, are interested, from a sanitary point, the legality of this great achievement will have to be settled in the higher courts.

A FORWARD LOOK.

It is not given to mortals to lift the veil that conceals the future from their view. The events which are to make up the history of the coming years are hidden within a seven-sealed book, which only time can open. Nevertheless, we may judge of the future by the past. The conditions and causes which are operating in the present will continue to operate for some time, at least, in the future. Cataclysms in history are no more to be expected than cataclysms in nature. Astronomers calculate eclipses and transits on the unvarying continuity of natural law. We can only base our plans for future work on the perpetuity of those moral forces which have been shaping the course of human history from the dawn of civilization to the present time.

At the threshold of the new year, as we face its duties and responsibilities, we feel profoundly impressed with the inadequacy of any merely human wisdom to shape the policy of a religious journal like the CHRISTIAN-EVANGELIST, so as to make it serve, most effectively, the highest interests of the kingdom of God. Increasing years brings an ever-increasing sense of unworthiness for so high and responsible a task. Were it not for the fact that we have the promise of divine guidance, and did not our past experience teach us that such guidance can be confidently relied upon, when it is earnestly sought, we should feel impelled to lay down the pen and unburden ourself of the weighty responsibility. But with the assurance that there is a hand at the helm stronger than ours, and "a divinity that shapes our ends, roughhew them as we will," we take up courage to begin the labors of another year. While it is not ours to know what particular events are to transpire, during the year upon which we have entered, we may with all confidence appeal to certain great regulative principles and guiding purposes, which will shape our policy and determine our course in whatever emergency may arise.

First and foremost, we shall seek to make the CHRISTIAN-EVANGELIST a *Christian* paper. We believe in Christ, profoundly. We believe his spirit should pervade and dominate his church and all its agencies. We believe his mind is the supreme test of truth and duty. We accept Him and no other man as Master. We are ready to follow his leadership at whatever cost it may involve. We believe a religious paper should reflect his spirit, his teaching, his life, his breadth of sympathy, his hatred of sin, his tender compassion for the sinner, his supreme trust in and loyalty to the Father, his spiritual conception of worship, his sublime optimism in regard to the world and his purpose to bring it under his spiritual reign. Any teaching that undermines his authority or divinity shall have our uncompromising opposition. This we know is a high standard, but it shall be our effort to to hold this journal up to this ideal, as far as in us lies.

Believing in Christ, we believe in the

Scriptures which reveal him. It follows, therefore, that in seeking to make this a *Christian* paper we shall seek to make it loyal to the Scriptures, as Christ was. While Christ's authority was above that of any of the Old Testament writers, he nevertheless appealed to the Scriptures as authoritative, and ever treated them with the greatest reverence. Every man and every religious journal that is truly *Christian* must do the same thing. But if the Scriptures possess this importance, it is the duty of the church to concentrate upon them the profoundest scholarship and the most consecrated learning, in order to the best possible understanding of their divine contents, and Christian scholars must be allowed freedom to carry on their investigations in the sole interests of truth. The CHRISTIAN-EVANGELIST will seek to encourage a more earnest and systematic study of the Word of God as the best possible preparation for the duties and perils of our time.

This paper, from the beginning of its history, has been identified with a religious movement pleading for a return to the Christianity of Christ. For a third of a century its editor has, with voice and pen, advocated the fundamental principles underlying this restoration movement. He never believed in them more sincerely than at the present time. Time has only served to vindicate the far-seeing wisdom, which was more than human, that guided the men who inaugurated the movement. Never was the conviction so general in the religious world as to-day that our divisions, our party spirit, our party shibboleths, have been a source of weakness to the church, a serious hindrance to the triumph of the kingdom of God. Never was the belief so prevalent that human creeds afford no remedy for these evils, and that the only hope for a reunion of Christendom is in the return to Christ and to personal allegiance to Him as the test of Christian character and fellowship. Never was the old-time confession of faith, made by Simon Peter and rescued by our fathers from the debris of theological speculation, and lifted up to its true place in the church, so honored and respected throughout Christendom as it is to-day. Never did the simple New Testament process of evangelization commend itself so universally to the thoughtful minds as at the present time. If any people on earth have reason to be grateful for the position which they have been permitted to occupy in the religious world, we certainly have.

We love this cause, which has hitherto enlisted all the energies of our mind and heart. We are not unmindful that certain extreme tendencies, on certain points, and certain superficialisms, have been developed which need correction. It would be very strange if this were not the case. The CHRISTIAN-EVANGELIST will show its love for and its devotion to the interests of this reformatory movement, not only by the advocacy of its principles, but by pointing out from time to time, in the spirit of the Master, those errors which have been engrafted upon it. This, in the future, as in the past, is sure to develop opposition in certain quarters; but all the more shall we feel it to be our duty to emphasize that spiritual conception of Christianity which has always been an offense to certain minds, but which alone has any hope of future triumph.

One of the supreme needs of the present time, as it seems to us, is a better illustration of Christianity in the lives of those who profess it. It is the life of Christ that is the light of men, and his disciples can only let their light shine as they possess Christ's life and live in harmony with Christ's teaching. The CHRISTIAN-EVANGELIST has a mission in this direction and will continue to emphasize the duty and privilege of Christians to seek and enjoy a deeper spiritual life—a life hid with Christ in God. This alone will prove an adequate remedy for many of the evils that afflict the church. This, too, is the logical result of our plea for a return to the purity and power of Christianity as taught by the Master Himself.

The CHRISTIAN-EVANGELIST stands for that larger view of the kingdom of God which regards it as having to do with all the manifold interests of human life. It regards nothing as "secular," in the old-time sense of the word, but everything as sacred that affects human welfare—business, politics or statecraft, social life and every phase of human activity that answers to a legitimate human need. It shall be our purpose to interpret the meaning and character of passing events and measures in the light of Christianity. A pioneer in this department of wider religious journalism, the CHRISTIAN-EVANGELIST will still aim to lead its competitors in its world-wide view of important events in current history.

These are only a few guiding principles which will determine the main policy of the paper in the future as in the past. But what it means to try to hold a religious journal up to such an ideal, few may realize, and none except those who have had the task imposed upon them. We shall need the patience and forbearance of our readers for many shortcomings, no doubt, and above all, we shall need their prayers that God's wisdom may direct and his blessings crown our efforts to make the CHRISTIAN-EVANGELIST what it aspires to be—a Christian paper, whose influence, wherever it goes, will stimulate and promote Christian growth, Christian thought, Christian activity, and the advancement of Christ's kingdom among men.

We are not the helpless children of fate. Some things, 'tis true, are as inevitable as the tides of the ocean, but after they have come and gone the freedom of the universe remains unbroken, unmarred. Neither is this a world of chance. If chance it would not be a world. Some things seem spontaneous, but the orderly methods of the universe are too prominent to admit of such a faith. Things "happen" because of human limitations.

HOUR OF PRAYER.

WALKING WITH GOD.

(Gen. 5:22, 24; Deut. 5:33; Rom. 6:1-4.)

(Uniform Midweek Prayer-meeti g Topic, Jan. 10.)

CENTRAL TRUTH: *Man is the child of God, made in His image, and his highest happiness and usefulness are realized by walking with Him.*

To walk with God implies oneness or reconciliation with God. "For how can two walk together unless they are agreed?" It implies communion and fellowship with God. Walking with God means that one knows something of the will of God, and that to the extent of his knowledge of that will, he strives honestly to do it.

Two things at least, then, are necessary to walking with God: Faith, which recognizes the unseen and living God and receives the revelation of His will, and the spirit of obedience which leads to a compliance with that will. Away back in the days preceding the flood, "when darkness covered the land and gross darkness the people," there lived such a man in the person of Enoch. He believed in God and obeyed His will so far as he understood it. For three hundred years he walked with God, and "was not, for God took him." This was a long time to be faithful in the midst of the unfaithful, but his fidelity had its ample reward in the fact that God took him to Himself and into a closer and more intimate relation with Him, and caused his name to be recorded among earth's noblest heroes. What scoffing, what contradiction of sinners, what opposition in carrying forward his righteous plans, we can well imagine. But he endured all this "as seeing Him who is invisible."

Man's physical as well as spiritual well-being is conserved and promoted by his walking with God. This is the import of the passage cited above: "Ye shall walk in all the way which the Lord your God hath commanded you, that ye may live, and that it may be well with thee, and that ye may prolong your days in the land which ye shall possess" (Deut. 5:33). There is this harmony between man's material and spiritual nature, that when man is living in harmony with the higher law of his being, his material organism is receiving its best care. It is the evil lusts and unlawful desires of the flesh that are to be "crucified," and not the body, which is simply to be kept under.

Sin is the great disturbing element in human life. It is this that prevents men from walking with God. "What concord hath Christ with Belial?" What fellowship can there be between purity and impurity, between sin and righteousness? It is sin that has worked alienation between God and man and filled the earth with strife and death. Hence the question raised in the passage from Romans is a very important one: "Shall we continue in sin that grace may abound?" Note well the answer: "God forbid! We who died to sin, how shall we any longer live therein? Or are ye ignorant that all we who were baptized into Christ were baptized into his death?"

It is impossible, therefore, to walk with God and continue in sin. We must either

give up God or sin. To the extent that we "continue in sin" are we debarred from fellowship with God. But if we have really died to sin, if we have come to see sin in its true light and to look upon it, as God looks upon it, and to realize that it contains the seeds of death, then we shall hate sin as God hates it, and shall not desire to continue therein. This is the meaning of regeneration and spiritual renewal.

What a beautiful thought this is—walking with God! How sweet the communion of two congenial friends, as they walk and talk together! Think of the exalted honor of being on such terms with God as to walk and talk with Him, and hold sweet communion with Him! This is the sweetest and purest joy that earth can know. O that we might each of us so live during the present year that we could appropriate the sentiment of the hymn sung by the persecuted Huguenots in the dens and caves of France, in the sixteenth century, entitled "My Lord and I:"

I have a Friend so precious,
  So very dear to me!
He loves me with such tender love,
  He loves so faithfully.
I could not live apart from him,
  I love to feel him nigh,
And so we dwell together,
  My Lord and I.

Sometimes I'm faint and weary,
  He knows that I am weak,
And as he bids me lean on him,
  His help I'll gladly seek;
He leads me in the paths of light
  Beneath a sunny sky,
And so we dwell together,
  My Lord and I.

He knows how much I love him,
  He knows I love him well;
But with what love he loveth me,
  My tongue can never tell;
It is an everlasting love,
  In ever rich supply,
And so we love each other,
  My Lord and I.

I tell him all my sorrows,
  I tell him all my joys,
I tell him all that pleases me,
  I tell him what annoys;
He tells me what I ought to do,
  He tells me what to try,
And so we talk together,
  My Lord and I.

He knows how I am longing
  Some weary soul to win,
And so he bids me go and speak
  A loving word for him.
He bids me tell his wondrous love,
  And why he came to die,
And so we work together,
  My Lord and I.

PRAYER.

O God, our Father, we thank Thee that Thou hast so made us that we cannot be satisfied without Thee. We rejoice in the privilege of walking with Thee, and holding communion with Thee. We mourn the sins that have separated us from Thee, and bless Thy name, that through Christ, Thou hast granted us forgiveness, and hast restored us unto fellowship with Thyself. Help us to avoid every appearance of evil, and to walk in all Thy way here that we may see Thy face in peace and dwell with Thee forever, through Jesus Christ our Lord. Amen!

To increase your growth in grace and in the knowledge of the truth would be a good resolve for the year 1900.

EDITOR'S EASY CHAIR.

There is something attractive about a new book, a new suit of clothes, a new year. We can all remember, distinctly, when we were school children, how tired we would get of the old book, thumb-worn and soiled, torn and dilapidated, and how glad we were when we finished it and laid it aside and received a new book, with new lessons and new, clean pages. It is with feeling akin to this that we pass from the old year into the new. As we look back over the old year we discover many blots and stains, and we somehow feel that if we had a new, clean year, and could try it over again, we could do better. And so God gives us the new year that we may make a new effort to live in newness of life. We all especially remember the old copybook of our school days in which we made awkward and abortive efforts to follow the master's copy. O the miserable scrawls and blots! How tired of them we became, and how glad we were to get a new copybook and have another chance to try our hand in imitating the copy! Who of us does not feel, after a little retrospect, that we could improve on the year that is past? If there be one who does not so feel, he of all men deserves our pity most. When one loses heart and hope, or ceases to have any aspiration after a higher life than he has been living, life ceases to have much value. We are sure that our readers very generally if not universally feel that they can make the new year, 1900, an improvement over its predecessors. Shall we not try to do it?

This brings up the old question about resolutions. Is it right to make them; and if so, is it worth while to make them? But how can we *help* making them if we realize our mistakes and sins of the past and are truly penitent for them? What is repentance but a high resolve? No one ever makes an improvement in his life without the consent and co-operation of his will. It is the will that resolves and determines. The will is the strategic point in character. If this citadel be captured and held by the forces of righteousness the life is safe from the attacks of the enemy. But a resolution that does not link itself with omnipotence, through the medium of prayer, is not apt to be permanently effective. It is the human will reinforced by the divine will that makes a castle in which character is safe from all the fiery darts of the wicked one. It is the glory of human volition that it can thus ally itself with the almightiness of God and declare, "I can do all things through Christ who strengtheneth me." We would say, therefore, Make your resolves for the new year, but let the first one be a resolution to trust in God for strength to carry out all your worthy desires. This will add new potency to your life, and new efficacy to your resolutions. All God's resources of grace and truth in Christ Jesus are accessible to him who would use them in the building of character in himself and others.

As we set our faces toward higher ideals at the beginning of another year, it will be wise for us to divide the year into at least three hundred and sixty-five parts, and seek for grace and strength each morning to live right one day. This makes it much easier than taking the whole year at one survey and seeking to fortify ourselves at one time for all its temptations, disappointments and trials. Many a man has freed himself from the dominion of evil by seeking the needed strength from God for one day at a time until his soul became confident in its own strength, and in the power of God to keep it. The Savior taught this lesson when He said "Sufficient for the day is its own evil," for the principle applies to our spiritual, as well as our material needs. It is a well-known fact that every temptation resisted makes us stronger to overcome the next, and every burden patiently borne makes us stronger to bear other burdens. Let us resolve to look after the days of this new year, and at its close we shall have occasion to rejoice over the progress we have made.

"Count that day lost whose low descending sun
Sees at its close no worthy action done."

At this time of the year there are always more or less changes in the CHRISTIAN-EVANGELIST family. There are some readers who, for one cause or another, drop from our list, and there are new ones coming in to take their places. We are always glad to greet the new; we are always sorry to part company with our old readers. We feel, concerning the latter, that we have something to say to them which they ought to hear, and if they have misunderstood us, they would learn to understand us better if they would stay with us longer. Some of those who have parted company with us of late have expressed their regrets at doing so, and their affection for the old CHRISTIAN-EVANGELIST, in a way that has quite touched our heart. These, we are sure, will come back again. They will miss the familiar face of the CHRISTIAN-EVANGELIST and its familiar departments, and sooner or later will come back to their first love. Let them know that they go from us with our blessimg, and with no ill-feeling whatever. To the new readers that are coming—greatly outnumbering, of course, those who are going out—we extend a hearty welcome. We hope you will like us as you come to know us better. To the great company of readers who belong to neither of the two classes above mentioned, but who have stood by us in sunshine and in storm so many years, until the CHRISTIAN-EVANGELIST has become a part of the family and an indispensable aid in their religious life, we offer our hearfelt thanks for their steadfastness and fidelity. To all we extend hearty greetings and best wishes, and the hand of fraternal co-operation in the work of the Master. A happy and prosperous year to all!

We may not know what the present year shall bring forth, but on this we can depend, that God will not suffer a catastrophe that cannot in some way be turned to our good and to his glory. There is no peace like that which comes of a living trust in a loving Father.

QUESTIONS & ANSWERS.

In the issue of the CHRISTIAN-EVANGELIST *for Dec. 21st, which is just to hand, under the heading, "The Advent," you have these words: "All rationalistic methods of dealing with Old Testament history, outside the limits of legitimate critical investigation, have their origin, as it seems to us, in the failure to accept, fully and unreservedly, the New Testament doctrine of the incarnation." I am puzzled somewhat to understand your meaning. Your words seem to imply that there are rationalistic methods of dealing with Old Testament history outside the limits of legitimate critical investigation;" and they as clearly imply that there are "rationalistic methods of dealing with Old Testament history inside the limits of legitimate critical investigation." Do I understand you to accept those inside and reject those outside? Or in other words, how can methods be rationalistic and still be inside the limits of legitimate criticism?* *Robert Stewart.*

The language quoted from our recent editorial, taken outside of its connection, might possibly leave open the question as to whether there were "rationalistic methods of dealing with Old Testament history" inside "the limits of legitimate critical investigation." The connection, however, makes it suffiently clear, we think, that we simply meant to say that all rationalistic methods of dealing with Old Testament history are outside the limits of legitimate critical investigation, and that this last phrase was added to indicate that we did not wish to exclude "legitimate critical investigation." The presupposition against the supernatural which stumbles at the doctrine of the incarnation also stumbles at the supernatural element in Old Testament history, and our point was that if the truth of the incarnation be accepted, there need be no stumbling at the manifestation of the supernatural in the unfolding of God's redemptive purpose in Israel, as found in the Old Testament. It is needless to say that we do not accept the rationalistic method of interpretation, and do not believe it belongs to "legitimate criticism."

What is your opinion of the Legion of Honor Bible Training Lessons, published by W. B. Jacobs? Are they undenominational or not?

Laura Beecher.

Hill City, Kan.

We have not seen the series of lessons referred to, but judging from the source from which they come, we suppose their aim to be undenominational. Mr. Jacobs is a well-known Sunday-school worker in the field of Union Sunday-school work, and no doubt aims to make the lesson acceptable, as far as possible, to all religious bodies.

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1. *If we say we cannot become perfect, are we not admitting that Christ has commanded us to do that which is impossible?*

2. *If it is not possible to be entirely sanctified, both soul and body, in this life, why, then, did the Apostle Paul, in* 1. *Thess.* 5:23, *pray for an impossibility?*

3. *Does not the Word in* 1. *John* 2:1 *imply that we need not sin?*

4. *Can you give any good reason why it is any more impossible for a Christian of to-day to become perfect than it was for Noah, Job and David, or, in fact, even Jesus Christ himself?*

C.

1. The term "perfect" is sometimes used relatively. Christ expects no one to be "perfect" at a single bound, but He placed a perfect ideal before his disciples, toward which they are to struggle.

2. It is possible for Christians to be wholly sanctified, or devoted to God in soul and body, in the sense intended by Paul, in the present life. This does not necessarily imply absolute sinlessness, but the setting apart to sacred uses of both soul and body, which is enjoined upon all Christians.

3. It implies the possibility of sin, even after conversion. We could hardly say that it implies the possibility of sinlessness.

4. A Christian of to-day who has not reached a higher degree of perfection and character than either Noah, Job or David, is not a very high type of Christian. These men were only "perfect" in a relative sense; that is, their hearts were loyal to God, though they often stumbled and fell through weakness of the flesh. As to Jesus Christ, He is the divine ideal to which our lives are to be conformed. It is God's predestined purpose to conform those who believe, to the image of His Son. This process begins here, but perhaps does not reach its culmination until in the life beyond.

What is meant by the "stick of Judah" and the "stick of Ephraim or Joseph?" (Ezek. 37: 15-20.) *Does the first refer to the Bible and the second to a record?* *F. M. Sheldon.*

Quimby, Ia.

The prophet Ezekiel was directed to get two sticks and write upon one of them "For Judah, and for the children of Israel, his companions," and upon the other, "For Joseph, the stick of Ephraim and for all the house of Israel, his companions." He was then told to join these two into one stick in his hand, and when the people should inquire what he meant by these his answer was to be, "Thus saith the Lord God: Behold, I will take the stick of Joseph which is in the hand of Ephraim and the tribes of Israel his companions, and I will put them with it, even with the stick of Judah, and make them one stick; and they shall be one in mine hand." In other words, this was a symbolic form of prophecy indicating God's purpose to unite these two nations into one nation. We see no reference here to "the Bible" or to any "record," but simply a prophecy of a time when Israel and Judah should be united once more under one ruler, and that in a higher and truer sense than they had ever been united before under the kingship of David or Solomon.

No book stimulates the mind so much as the Bible. At every reading new thoughts arise. It is an inexhaustible book of knowledge. Its intellectual span has never been measured; its depths have never been sounded; its heights have never been scaled. It is still at the front of all intellectuality and will so remain.

FREE FOR ALL.

May the year 1900 be your best.—AYDEN L. FILLMORE, Allegheny, Pa.

May God's blessing rest upon the CHRISTIAN-EVANGELIST and and all connected with it.—F. A. WIGHT, Andover, O.

I am glad the CHRISTIAN-EVANGELIST is not crystallizing. I wish you every success.—D. T. STEWART, Hoisington, Kan.

After receiving the Christmas number of the CHRISTIAN-EVANGELIST I cannot help thanking you for such a paper. —J. E. BURNS, West, Tex.

I think the CHRISTIAN-EVANGELIST grows better and better.—GRANT W. SPEER, Hicksville, O.

God bless your noble efforts to influence God's children and advance the reign of him who was born in a manger.—W. L. HARRISON, Troy, Tex.

I am with you in your efforts toward the best religious journalism.—J. C. MASON, Houston, Tex.

I like your position on all the leading questions of the day, and think the CHRISTIAN-EVANGELIST the best church paper in the world. I shall help what little I can.—L. W. GATES, M. D., Amish, Ia.

I am very anxious to see the CHRISTIAN-EVANGELIST have a larger circulation in this vicinity, and I think it is much the best paper published by our brotherhood, buttons or no buttons.—J. D. JOHNSON, Canton, O.

I have been a reader of the CHRISTIAN-EVANGELIST ever since it was published, with the exception of one year, and I consider it the very best of all our religious papers.—JONAS RICE, Denmark, Ia.

As far away as I am, I cannot do without the CHRISTIAN-EVANGELIST, the preachers' friend, the church's advocate in every good work, and whose motto seems to be "Amplius."—EARLE WILFLEY, Pittsburg, Pa.

We like the CHRISTIAN-EVANGELIST. Progress is what we want in the way of righteousness. There may be a few that it will not suit, but, like the prodigal, after awhile they will come to themselves.—H. S. JUSTICE, M. D., Hutchinson, Kan.

We enjoy the CHRISTIAN-EVANGELIST very much, and think it is our best religious paper. We are glad to know that Bro. Garrison is to stay with it. —L. L. SMITH.

I have been a constant reader of your pages for more than ten years and during all this time, I have never by word expressed my appreciation of your weekly visits. I subscribed to the CHRISTIAN-EVANGELIST about the time I was married. My wife and the paper have been the blessings of my life. To let you know that this is written in good faith, I enclose my subscription for another year. —M. F. INGRAHAM, Wapella, Ill.

It is the glory of the CHRISTIAN-EVANGELIST that it has been for so many years dipping deeper than the level of mere church news, and doing something more vital and more godly than exhausting its resources in controversy. J. M. RUDY Cedar Rapids, Ia.

A Happy New Year to the CHRISTIAN-EVANGELIST. May its subscription list increase to a hundred thousand, and its editor and its readers stand fast in the liberty with which Christ has made them free.—J. P. DAVIS, Fairfield, Neb.

"Another Reader Has Been Making Money Easily."

I noticed in the Christian Standard that a reader had been very successful selling "Baird's Non-Alcoholic Flavoring Powders," and think my experience will be interesting. It is wonderful how much better these new Fruit Flavors are than the liquid extracts sold in stores, if you stop to think that the Fruit Flavors cost only half as much. You use them for Custards, Cakes, Candies, Ices, etc. We used them ourselves and liked them so well, that I wrote to W. H. Baird & Co., 50 Century Bldg., St. Louis, Mo., for Samples and tried selling them to my neighbors. I began only a short time ago, but the Powders are fast becoming celebrated around here and I have built up a good trade from regular customers, often makover $25.00 per week.

I never before knew of such an easy way of making money and would recommend any one having a little spare time to write to the above firm, as they will start you in business. MRS. M. F.

SOME LESSONS FROM OUR PAST.*

MR. CHAIRMAN AND MEMBERS OF THE JUBILEE CONVENTION:—Nine decades ago, when the century, now hoary with age, was yet in the flush of youth, our fathers lifted up a banner of religious reform and called for a return to the Christianity which Christ taught, and to that unity among his disciples for which he prayed. Four decades later the leaders and representative men in this movement for restoration, gathered in this city to consider the question of organizing a missionary society through which the churches enlisted in the reformation might co-operate in spreading the gospel throughout the earth. Such an organization was then and here organized. After the lapse of fifty years we are gathered once more in this same historic city to celebrate the jubilee of our mother missionary society and the achievements of a half century of co-operative missionary activity. Among the other features of this celebration it has been thought wise and proper that we should sit for awhile at the feet of the Past—the brief but mighty past of our religious history—to enquire what lessons we may learn from it that will help us of to-day the better to accomplish the unfinished tasks that are before us. I beg your indulgence, therefore, while I seek to point out a few of those great truths which, as it seems to me, have been taught anew in our religious history.

IMMANENCE OF CHRIST IN HIS CHURCH.

The first great lesson which finds emphasis in the origin and history of this reformatory movement of the nineteenth century is the immanence of God in human history, and especially in the history of the church. Stated in terms of Christian faith, this divine immanence is but the fulfillment of Christ's promise to his disciples: "Lo, I am with you alway, even unto the end of the world." In no other way can we account, intelligently, for those great religious movements in the history of the church which have resulted in its purification, in a measure at least, from existing corruptions, and have set it forward into new eras of conquest. On what other ground, save that of the presence of Jesus Christ in his church, can we account for those providential men who have been raised up in the great crises of history to deliver a fresh message of truth to the world and to make all the succeding ages their debtors? In what other way can we justify the claim that ours is a great providential movement, bearing the divine sanction and being the very offspring of the Spirit of God, moving on the minds and hearts of men, impelling them to noble thoughts and heroic deeds? On the hypothesis of an "absentee God," who does not concern himself directly with the ongoing of his church and kingdom, there is no basis, either in faith or philosophy, for such a claim, and consequently no stimulus for the sacrifices involved in inaugurating and carrying forward the work of religious reform.

Jesus Christ is the Builder of his own church, and through the centuries the great spiritual edifice is going up under his supervision. He it is who, through successive reformations, corrects those departures from his infinitely wise and perfect plans which have marred the unity and harmony of his spiritual building. In this truth alone have we a rational explanation of the marvelous growth in numbers and in power of those who have committed themselves to the advocacy of this reformation, and of the no less marvelous extension and influence of those truths and principles to which this movement has given emphasis. And this lesson of the personal Presence of the living Christ in his church furnishes, not only an explanation of the origin and progress of our religious movement in the past, but inspiration and hope as well, for its future growth and development. We are not left to the arm of flesh to protect us from defeat, nor to mere human wisdom to guide us safely through the perils that may beset us in the future. The same Lord over all, who inspired and guided our fathers in the beginning of this work and whose hand has been manifest in the various crises of our history, will still be with us in the years to come, as long as we stand for the defense and propagation of those truths which make for the unity, the purity and the triumph of his church.

CHRIST'S PRE-EMINENCE.

Closely associated with the lesson of Christ's immanence in history is that of his transcendence or pre-eminence in the church. The emphasis given by this reformation to the sole Lordship and supreme Leadership of Jesus Christ has been one of its most prophetic notes and has demonstrated once again the sufficiency of that truly apostolic creed which, when confessed by Simon Peter, was declared to be the foundation truth of the church by the Master Himself. No more important lesson, perhaps, has been taught in our religious history than the unifying and vitalizing power of this confession of faith. It is significant that no teacher or preacher in our ranks who has ever uttered a compromising word about Christ, who has failed to recognize in Him the fullness of the Godhead, who would pluck one star from his diadem of honor and authority, has ever come into prominence or maintained an abiding influence among us. Just in proportion as we have exalted Christ, not in word alone, but in actual practice, has the divine blessing rested upon us. "The men who have been in the fullest measure and the noblest manner under the prophetic mind of the Lord, the masters who have been conscious of their Master in heaven, and who have held the task at which they toiled to the judgment seat of Christ," says George A. Gordon, "have been the great leaders in Christian history. In so far as they have been subject to this supernal prophetic mind, they have been able to avert the possible disaster; they have been strong enough to realize the possible benefits to the new age of the new development of the eternal truth. . . . . We may assume it as an axiom, that every new movement in human thinking and in human affairs that escapes from the leadership of the Lord, will go to waste. It will prove a sort of Alcibiades. The vaster it is in promise the greater will be the wreck, if the control of the Supreme Mind in history is despised and rejected."

There is not on the earth to-day a single religious body which has proven unfaithful to this fundamental truth of the gospel and of history, that is grappling successfully with the problems of our time, and laboring effectively in the divine enterprise of lifting up degraded peoples and civilizations by the dynamic truths of the gospel. It only needs a truer and larger vision of Christ by the church, and obedience to such a vision, to heal its broken columns, reunite its alienated fragments, revitalize its lukewarm and lagging hosts, and send it forward on a splendid career of victory. Christ immanent *in* the church and transcendent *over* the church is the hope of a reunited and triumphant Christendom.

"THE PRESENT TRUTH."

The careful student of the history of this Reformation can hardly fail to learn an important lesson concerning the secret of success in any great religious movement. It is the adaptation of the ever-living truth to the current needs of the time. It is to recognize what is "the present truth" for the age and give that its due emphasis. To ascertain what any age needs, as determined by the mind of Christ, and to minister to that need, is to work with God and along the line of his infinite purpose. There is no success, true and abiding, that does not come from co-operation with God. Statisticians and students of current movements have raised the question without seeming to find a satisfactory answer as to what is the secret of the almost unparalleled growth of this religious movement of the present century. This secret is already manifest in the light of what has just been said. The men who, under God, molded the character of this reformatory movement, saw in the divided condition of the church, and in the prevalence of party spirit over the spirit of unity and brotherly love, a manifest departure from the mind of Christ and voiced His plea for unity among His followers. They saw certain hindrances in the form of creeds and practices which stood in the way of the realization of this unity, and they forthwith sought to move them out of the way. As faithful students of the New Testament, they recognized grave departures from the teaching of Christ and His apostles, and sought straightway to restore the simplicity of the gospel, so that men could understand it, receive it, obey it and rejoice in its blessings. In sounding the note of unity, in exalting Christ above the creeds and making Him the object of faith, and obedience to Him the test of fellowship, in discarding the ecclesiastical and theological jargon of confusing terms and returning to the simpler

*Address delivered before the Jubilee Convention at Cincinnati, Oct. 18, 1899, by J. H. Garrison.

and purer speech of the New Testament, in emphasizing the sufficiency of the Word of God and the right and duty of every man to understand it and obey it, they were but answering the needs of the age; they were but voicing God's will to the people. This was "the present truth" which the times demanded. It was God's answer to the cry of the best minds and purest hearts of Christendom for a worthier conception of the gospel and a truer embodiment of the divine ideal of the church. No wonder it met with an answering response from the hearts of the people. A movement born thus in the fullness of time and adapting itself to the needs of the age, might be reasonably expected to succeed. The only marvel, as we stop to think of it, is that it has not succeeded more universally than it has. But the lesson to be drawn from the facts just stated is too obvious to escape attention, and is too important to be passed by without a word of emphasis. We are to keep in touch with the times in which we live. Our religious work must have reference to the religious needs of the men and women of our time. Our battles must be fought with the enemy which confronts us to-day. Our fathers served their generation, and we must serve ours. We are, of course, to hold on to all the vital truths to which they held, but must give them such proportion and emphasis as will adapt them to existing needs, and must add to them such other truths as may come into prominence by the changing circumstances and the ever-enlarging revelation of God. To fail at this point would not only be disloyalty to the fathers, but disloyalty to the leadership of Christ, who leads his true followers forward into new situations, new aspects of truth and new triumphs over the powers of darkness.

Those who count it heresy to go beyond the limits of the territory explored by the fathers have lost the spirit of reformation and have become such as need to be themselves reformed.

OUR ESCAPE FROM BONDAGE.

We were not long in learning that, though reformers, we must bear our part in the great enterprise of the world's evangelization. No religious body can long escape the blight of sectarian narrowness and Pharisaic legalism that contents itself with propagating its own peculiarities, while giving no emphasis to the common faith, and bearing no part in winning men from the power of Satan unto God. It was forty years from the Declaration and Address to the organization of the American Christian Missionary Society—the exact period of the time the Israelites wandered in the wilderness before entering upon the conquest of Canaan. This is not a long period in the history of a religious movement. We, too, had to escape from the bondage of our taskmasters—the creeds and traditions of the past—cross the Read Sea of persecution and oppositon, tarry at Sinai awhile for the law—a "thus saith the Lord" for methods and plans, as well as for faith and duty—engage in several theological conflicts with the Amalekites, the Amorites, the Midianites and other hostile tribes, before we were at last prepared to assert our freedom, cross the Jordan of missionary plans and enter into co-operative, organized effort for the conquest of the land which the Lord our God had given us. From thenceforward the current of our religious life flowed on in an ever-deepening and ever-widening channel.

LESSONS FROM OUR MISSIONARY WORK.

What lessons have our fifty years' experience in co-operative missionary work taught us?

1. It has taught us the value of organization. Individual zeal and devotion to the cause of Christ will not alone suffice for effective work in advancing the kingdom of God. In proportion as we have organized our forces, our work has grown more effective. Organization, however, must ever be regarded as means to the end, and not an end in itself, and should be in the simplest possible form to accomplish the purpose in view. What was known in our history as the "Louisville Plan" was admirable, no doubt, as a piece of missionary machinery, but it was entirely too complicated for the people for whom it was intended. For this reason it proved a failure. Simpler methods have proved far more successful, and it is probable that the process of simplification and unification needs to be carried forward to still greater perfection.

2. Fifty years of experience has taught us the inutility of wasting time in the discussion of scriptural plans for carrying on missionary work. This is bondage to the letter. Vastly more might have been accomplished than has been achieved during this half century if the time, talent, energy and space in our religious journals, which were devoted to the defense of this or that *plan*, had been used for the education of the churches as to the needs of the world and the obligation resting upon Christians to carry out Christ's last and greatest commission.

3. Our experience has taught us the vital connection between the spiritual life of the churches and the growth in mission work. Just as our churches have increased in faith, in piety and in Christian knowledge, they have increased their missionary offerings. The missionary spirit is only another name for the spirit of Christ. Artificial methods of securing missionary contributions must prove a failure. Nothing short of the building up of the churches in spirituality, and the development of a Christian conscience, can afford an adequate and permanent basis for missionary operations.

4. We have learned that the distinction between Home Missions and Foreign Missions is arbitrary and without any basis in the New Testament. The work is one; the gospel has no geographical limitations. As a mere matter of convenience of designation we may refer to the different departments of the work by the terms "home" and "foreign," but any arrangement or method that treats them or causes them to be regarded as rival interests should be discouraged. Our field is the world. Our neighbor is the man whom Sin has wounded and robbed of his true manhood, whether he be in our own favored country or in lands beyond the seas. With the Stars and Stripes waving on the opposite side of the globe, and with the whole world bound closer together by rapid communication, there is no foreign country in the old sense of the term, and there can be no foreign missions in the ancient meaning of the phrase.

5. We have learned, during these fifty years of co-operative missionary effort, that nothing tends more to the preservation of unity among the churches and the brethren in different parts of the country than active participation in missionary work. There is something so unselfish, so Christlike, so noble in conception about the enterprise of disseminating the truth of the gospel in our own and other lands, and in lifting up degraded peoples to a higher civilization, as to broaden the minds of all who are engaged in it. It diverts attention from those smaller questions about which controversies and divisions have arisen, and directs the thought and energies of the people into broader and more useful channels. Just in proportion as the missionary spirit has grown among us has the spirit of controversy over unprofitable questions diminished. The great convocations held in the interest of missions, in which the representative men and women from various sections of the country meet and mingle together in fraternal counsel, and in which the bonds of personal friendship and Christian brotherhood are strengthened, have tended mightily toward keeping "the unity of the Spirit in the bond of peace."

Nor is unity the only benefit derived from the reflex influence of our mission work. Just as we have come face to face with the problem of saving men from the dominion of sin, whether in our own or in other lands, and have witnessed the transforming and elevating power of the gospel, our confidence in it as "the power of God unto salvation" has been quickened, and we have been saved from any departure from the evangelical faith. We have learned that no church can be *evangelistic* that is not first *evangelical*. There is no test of the religious faith of any people so severe as its capacity for dealing with the great problem of the world's redemption and its actual success in the work of saving men. Our experience in mission work has taught us the supreme value of prayer and the need of the Holy Spirit. There are difficulties of such magnitude to overcome in the prosecution of the stupendous enterprise of the world's evangelization, that those who are enlisted in it are driven to God for wisdom and strength to carry it forward, and to form an alliance with Heaven in order to overcome the opposing forces. In a word, we have learned that there is no other way of developing a robust Christian faith and life in our churches than by enlisting them fully in the work of saving others.

TWO IMPORTANT AGENCIES.

6. One of the great lessons emphasized in the history of our past, and especially in

connection with our missionary work, is the very important part which has been accomplished by two important agencies, viz., our colleges and religious journals. From the very beginning of our history our movement has felt the mighty impulse and has been guided by the wisdom of educated men, who received their training in Christian colleges and universities. It would have been utterly imposible for the Reformation to have attracted the wide attention, and to have commanded the respect which it did in the beginning, without the advocacy of the scholarly men who consecrated their lives to it. This has been true of every subsequent period of its history. Our institutions of learning, from old Bethany to the youngest of our colleges, have contributed mightily toward making this movement what it has been and is. They have rendered us a service out of all proportion to the recognition they have received from us, especially in the way of financial support. We shall prove false to one of the plainest and most important lessons taught by our past history and by the growth and demands of our missionary work if we do not endow far more liberally than we have yet done those institutions of learning among us whose usefulness has been tested through long years of faithful service. Than this no greater nor more urgent duty rests upon this brotherhood to-day.

This is said on the assumption that we believe in the very highest consecrated learning, that we are not afraid of the light; through whatever medium it may shine; and that there is room among us for the broadest and profoundest scholarship, provided only it be sanctified by Christian faith. Otherwise, let us burn our colleges, and thereby save ourselves the trouble of burning (metaphorically) our heretics, who may dare to bring the light of modern research to the solution of old-time problems. But if we are not prepared for this heroic measure—as I am sure we are not—then let us burn our criminal indifference to the claims of Christian learning and our short-sighted illiberality toward our own schools, in the flames of an all-devouring passion for truth, and in the light of this glorious bonfire our colleges and universities will bound forward upon a new and broader career of power and usefulness.

Along with our colleges our religious journals have played an important part in our history. Let us admit that it has not always been a wise part. No one who knows all the facts can deny that many evils among us, and many hindrances to our work, can be traced to our religious journalism. But when this has been frankly confessed, it remains true that we have been largely dependent upon our religious journals for the education of the people in the truths and principles which we hold dear, for the dissemination of religious news, for the development of the missionary spirit among our churches, and for carrying forward all the lines of our general work. They are the medium, very largly, through which others gain a knowledge of these principles for which we contend. They have had their limitations, as have the colleges, through lack of proper support, but such as they have been and are they have filled and are filling a most important and responsible function in the furtherance of the cause we plead. They need no other endowment than the confidence, good will, patronage and interest of the people, with a good deal of patience, no doubt, for the shortcomings and mistakes of their editors who, in spite of the attribute of omniscience popularly ascribed to them, do occasionally manifest human limitations! There is, perhaps, no one feature by which any religious body is more surely rated, or sized up, than the character of its journalism, for that will be about what the people it represents demand that it shall be, and what they demand their religious papers to be is a sure index of what they are themselves. Is there any agency among us half so potent for good or for evil over which the brotherhood has so little direct control? Is it too much to hope that religious statesmanship among us may be able to find some way by which our papers may receive from the brotherhood both the support and guidance they need without interference with that liberty of the press which is a bulwark of religious as well as of civil liberty?

(CONCLUDED NEXT WEEK.)

EVOLUTION OF THE CHURCH OF CHRIST.

J. FRAISE RICHARD.

PROPOSITION 3. All other designations in the Scripture are easily interpreted in harmony with this proposition.

1. The "Church of God" is a scriptural title used quite frequently; as, "Church of God at Corinth (1 Cor. 1:1; 2 Cor. 1:1); "Church of the living God" (1 Tim. 2:15, etc.). This title is used by only two writers, Luke and Paul. Strictly speaking, Paul is the only author who uses it; for Luke simply records that Paul, having summoned the elders from Ephesus to Miletus, gave them the charge: "Feed the *Church of God*, which he hath purchased with his own blood" (Acts 20:28).

Paul, thoroughly versed in the fundamental principles of law, here recognized the doctrine that what is done by an agent is sometimes attributed to the principal, and *vice versa*. Here the product of the labors and sacrifices of Jesus, the Son of God, is ascribed to the Father, because the Father worked through the Son. Jesus did his Father's will, and hence the honor here attributed. In the language of the schools the Church of Christ is the church militant, the church on earth; while the Church of God is the church triumphant. The former is the result of the "all authority in heaven and on earth" being given into the hands of Jesus. Its mission is an aggressive one, and will not be completed until his mission as Redeemer of the world shall have been accomplished. Then, as Paul so forcibly argues in his first letter to the church of Corinth (1 Cor. 15:24-28), "Cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

Until this transcendently glorious work shall have been fully accomplished the organization will be and should be known as the "Church of Christ," and "the gates of hell shall not prevail against it." When that mission shall have been completely finished, as it will be in the providence of God, the church militant will gracefully become the church triumphant and God will be "all in all."

2. Various local designations are employed to identify the general organization, but all in harmony with the name honored above every name, the name of Christ, viz.: "Church at Jerusalem" (Acts 11:22); "Churches of Asia" (1 Cor. 16:19); "Churches of the Gentiles" (Rom. 16:4); "Churches of Galatia" (Gal. 1:2); "Church of the Thessalonians" (1 Thess. 1:1); "Seven churches which are in Asia" (Rev. 1:4); "Church of Ephesus;" "Church of Smyrna;" "Church in Bergamos;" Church in Thyatira;" "Church in Sardis;" "Church in Philadelphia;" "Church of the Laodiceans."

These designations are very useful in localizing and distinguishing individual congregations of the Church of Christ. They served that purpose then and will be equally profitable now. When it was necessary to be more specific the inspired writer referred to Aquila and Priscilla and "the church that is in their house;" also to Philemon and "to the church in thy house." The general organization being called *the Church of Christ*, individual congregations are called, in Scripture language, "Churches of Christ" (Rom. 16:16), and one of them A CHURCH OF CHRIST. In modern times it will be easy to say, with reference to the city of Washington, Vermont Avenue *Church of Christ*, Ninth Street *Church of Christ*, etc. The same principle applies to every part of the world.

PROPOSITION 4. All church names in conflict with the name which Christ's body wears should be adandoned.

The reason for this has been made perfectly clear in the preceding portion of this article. In the application of the principle, however, two classes of names will be sacrificed.

(1) Those having a place in the Scriptture. (2) Those not having any place in the Scripture. Under the former head several names will be specified.

(1) "Disciples' Church" or "Church of the Disciples." It was shown in a previous article that the term "disciples" was a current term, both during and subsequent to the personal ministry of Jesus. It was an individual title applied to his personal followers, both before and after his ascension. Luke, it is believed, is the only New Testament writer who used the name after the church was established, and he only because he was accustomed to its employment in his gospel narrative. The term was not applied by him to the organized body of believers. We are prepared to have

him say: "When the disciples came together to break bread" (Acts 20:7); "there went with us also certain of the disciples of Cæsarea and brought with them on Mnason, of Cyprus, an old disciple" (Acts 21:16); "the disciples were called Christians first in Antioch" (Acts 26:28).

The name "disciples" had been a favorite and long-cherished one, and hence the efforts of Paul and Barnabas were required a whole year at Antioch to induce and prepare the disciples for the change to the higher and more characteristic name, *Christians*. The change was made by divine authority, and hence the necessity for thoroughly preparing the disciples for it.

Nowhere in the divine oracles do we read of *the Disciples' Church, the Church of the Disciples*, or its equivalent as applied to an organization. The change at Antioch from *disciples to Christians*, as referring to individual members of the body, has a most wonderful significance which ought to be heeded by all who plead for the restoration of the ancient order of things.

(2) "Christian Church." The term "Christian," a follower of Christ, is used three times in the New Testament, and in every case as a noun: "The disciples were called Christians first at Antioch" (Acts 11:26); "Almost thou persuadest me to be a Christian" (Acts 26:28); "If any man suffer as a Christian, let him not be ashamed" (1 Pet. 4:16.)

The term is always applied to individual followers of Christ and not to the organized body. It is not used as an adjective, to describe the church. While the term is derived from the term Christ, it fails to express, with respect to an organization, what it does as applied as a substantive to an individual. The "Washington home" is not always the equivalent of "Washington's home," nor of the "home of Washington."

(3) The terms "brethren" and "saints" are, like "disciples" and "Christians," purely scriptural. They designate members of the body of Christ as viewed from some special characteristic or prominent standpoint. The term "brethren" is indicative of association or fellowship; while that of "saints" is expressive of separation from the world and consecration to a heavenly mission. The popular idea of immaculate holiness or total sinlessness is wholly foreign to the latter word.

The designations, "Baptist Church," "Brethren Church," "United Brethren Church," "Saints' Church" or "Church of ALL Saints," all involve ideas found in the New Testament; but they are not scriptural titles for Christ's organized body. They are, perhaps, on a par with "Disciples' Church," "Church of the Disciples" and "Christian Church," all of which are names more or less denominational in character.

2. Of the names not even mentioned in Scripture, as Roman Catholic, Lutheran, Methodist, Presbyterian, Universalist, Congregationalist, etc., etc., very little need be said. The simple fact that they are not even mentioned in the divine oracles is sufficient reason for excluding them from the list of titles competing for adoption as the name which Jesus would accept as representing his ("my") church.

PROPOSITION 5. The name Church of of Christ affords a basis on which, by scriptural reconstruction, all sects or denominations can, without the sacrifice of either truth or honor, be harmoniously built and united.

This proposition need not be argued. It is as clear and self-evident as an axiom in geometry. No church organization can be truly loyal to Christ if it refuses or neglects to wear his name. All names human in origin give to the creature the honor which belongs rightfully to Christ, the Supreme Head of the church.

Washington, D. C.

THE MINISTER AND HIS LIBRARY.

W. J. RUSSELL.

8. Poetry should have one of the best shelves in the minister's library. If he has no liking for it, the taste should be cultivated. The absence of a poetic taste is a sad indication of a lack of the imaginative faculty; and without imagination, what is life? When properly exercised this faculty lights up the whole horizon of thought, as the sunrise flashes along the mountain tops and lights up the world. By its aid the orator presents his clear, strong argument in his own simple strength and beauty. Imagination is of inestimable value to the minister, and as the study of the ideal creations of others exercises and cultivates this faculty, he should give some time to whatever is grand and lofty and full of inspiration. It is impossible to read the products of any poet's imagination without using our own. One cannot conceive a more thorough discipline of the imaginative faculty than a familiar acquaintance with Milton's Paradise Lost. Or, to take a less noted example, let any reader follow through Shelley's Prometheus, reproducing as he may be able those transcendent pictures in the solitude of his study, and he will quickly feel the stimulating effect of such a poem on his own imaginative power. Not only do the poets enlarge the scope of our imaginative faculties, but they alos bring our sympathies, our emotions into constant play. In the words of Dr. Johnson, "that man is little to be envied" who can read Tennyson's In Memoriam, or Arnold's Rugby Chapel, or Gray's Elegy in a Country Churchyard, of Cowper's Lines to My Mother's Picture, with unmoistened eye. Wordsworth is one of the noblest of English singers, and keeps the heart that loves and reads him in tune with religion and with the "sweet, sad music of humanity." To destroy the poetry of Shakespeare, Wordsworth, Tennyson, Bryant, Longfellow, Whittier, Holmes and Lowell, this world would be lonely indeed. The world is richer because these sweet spirits have lived, and our lives are made richer as we fill our minds with the choice thoughts of these servants of song. These writers of verse are masters of sentences. They should be studied by the minister. A superficial reading will not suffice. No one or two or three readings of such poems as Wordsworth's Lines on Tintern Abbey, or Tennyson's Vision of Sin, or Browning's Rabbi Ben Ezra, or Coleridge's Ancient Mariner can extract their meaning. And if this be true for these shorter poems, then how much more is it true for longer poems of the great masters, such as Milton's Comus, or Browning's Ring and the Book, or above all, Shakespeare's Hamlet, and Measure for Measure, and Cymbeline. Let there be an earnest gaze into these works—Tennyson for instance, and read him till he has been understood, and the secret of his expression has been mastered, and the proverb, "Dry as a sermon," will no longer be applied to the sermon. A course of study in Pope's Satires would give many a minister new insight into the use of epigram as a weapon of style. And poetry will teach us better than all homiletics the necessity for shunning and how to shun the "commonplace," which is the dry rot of so much discourse.

9. Is fiction to have any place in the minister's library? There are ministers who entertain the most uncompromising antipathy toward works of fiction. Romances, novels and the like, to them, are little short of the "abomination that maketh desolate." No doubt there has been an undue importance given to works of fiction. Novels, like an army of locusts, penetrate everywhere, and with thousands they displace entirely the study of all higher forms of literature. As many of these works of fiction have been written to sell, without any moral object in view, they pander to unworthy tastes and base passions, and have a corrupting influence wherever they may go. When these works are taken into consideration there is a just reason for the uncompromising antipathy alluded to. Occasionally a minister is heard to apologize for such reading on the ground that some beautiful and fragrant flowers, like the water lily, can be plucked only by wading through the mire. So, there are charms about even a viper; but who cares to risk the fangs? Flowers grow elsewhere besides in malarious marshes, and there are charms enough without the venom. If you ask who the best novelists are, I will venture to name those who at least head the column. Here they are: Goldsmith, Scott, Hawthorne, Washington Irving, George Eliot, Cooper, Charles Dickens, Charles Kingsley, Thackeray, Harriet Beecher Stowe, Howells, George Meredith, George W. Cable, Elizabeth Wetherell, Louise Alcott, Lew Wallace, Rudyard Kipling, Tolstoi, Victor Hugo, who is easily the greatest and best. When James T. Field was asked if he had read a certain book he replied, "I only read the saints." I have given a list of saints, those who have taught us generosity, manliness, truth and reverence. They will live long after many others are forgotten. To read these works the minister will realize a great and permanent profit, instead of harm and loss.

10. There should be a collection of such books that have a direct bearing upon the minister's literary culture. I think I am safe in saying that too little attention is given to general literary culture. The minister's library is often crowded with theological books, and especially books of a denominational character. This gives a one-sided education. "The best heads that ever existed," as Emerson asserts, "were quite too wise to undervalue letters. A great man should be a great reader." "It has been my fortune," says Dr. Stalker, "to be acquainted with a good many celebrated preachers, and I have observed that almost without exception they have had a thorough acquaintance with the whole range of the higher English literature." "The culture of letters," says Lacordaire, "is next to religion, the greatest of public treasures, the aroma of youth and the sword of manhood." The literary taste will help the minister to become and to remain a broad man. By it he will almost unconsciously resist the narrowing influences of his vocation. Take, for instance, the essays which constitute a large portion of our choicest literature. There is something in Carlyle's Heroes and Hero Worship, also his essays on Goethe, Novalis, Richter and Burns, that is most charming. Who can read James Russell Lowell's essays on Dante, Spencer, Wordsworth, Milton and Keats, without being filled with delight and having a consciousness of growing power? Certainly, the essays of Bacon, Addison, Johnson, Macaulay, Ruskin, Milton, Lamb and Emerson should not be neglected. Professor Drummond tells us that the books that influenced his mind most were the books of Ruskin, Emerson, George Eliot, Channing and Robertson. And a certain writer says: "Ruskin is still peerless in gorgeous prose; Emerson reaps to-day the harvest of a most fastidious and exacting literary compactness; George Eliot is more quotable than any writer of fiction of our century; Channing has not yet been displaced from his throne among the foremost of finished pulpit orators, and Robertson, even in fragments, reminds us of the torso of the Greek sculptor, its broken limb more precious than a whole gallery of later and inferior artists."

(TO BE CONCLUDED NEXT WEEK.)

OUR BUDGET.

—All aboard for 1900!

—Haul in the gangplank; loose the hawsers; let her go!

—We're off for another annual voyage, bound for the Twentieth Century.

—We have a fine party aboard, and expect a delightful and profitable trip.

—There may be wind and wave ahead of us, but our good ship has weathered many a storm, and the hand at the helm has piloted her safely on many a voyage.

—We know not what the year has in store for us, but we know His promise is, "I will never leave thee nor forsake thee!" On this promise we can venture on unknown seas.

—"We know not where His islands lift
Their fronded palms in air;
We only know we cannot drift
Beyond His love and care."

—In extending our greetings to all our readers we are glad to report a most auspicious opening for a successful year's work in every department of our business, thanks to the hearty co-operation of our friends. All hands in the establishment are at work with might and main, to win success and to deserve it.

—How do you like our new dress? We thought it due the New Year and our subscribers that we should don a new attire at this time. We hope you will like it, and hand the paper around to your neighbors to show them what they are missing. See our new club rates.

—Turning a new leaf this year will cost something. Perhaps this is the cause of the increased demand for paper and the consequent advance in price. But the prospective or at least the promised moral reform therein implied will justify the increased cost of the paper consumed. However, no true estimate of the problem can be had until the size of the new leaf turned or of the person turning it can be known.

—Farewell Old Year! Thou hast fulfilled thy days and gone to join the caravan of years that stretch across the horizonless plain of the past. Great events were crowded into thy short span of life, and many wrongs were made right in thy days, but the evils which thou didst inherit from thy predecessors—wars, famine, pestilence, moral evil and human miseries—remain. True, thou didst bring to us great blessings, many of which will abide, but thou hast also left great burdens upon our shoulders. Some of the sorrows, cares, mysteries and wrongs, which oppressed us, thou hast graciously carried into the eternal past, but the most prolific source of all trouble—sin—remains. Some of our companions, too, are gone, but they are not with thee. Thou canst carry some things from earth into the unfathomable depths of the past—but not the souls of men; these return unto Him whose existence cannot be measured by years. But thou wilt not be soon forgotten. Events now enclosed within thy bosom will link thee to the hearts of the living and the historic page will declare thy praise unto generations to come. Thou hast also bequeathed to thy successor new hopes, new visions and renewed moral and spiritual energies which alone would perpetuate thy memory. No, dear old 1899, we cannot soon forget thee; when in the distant past thy stars will still reflect thy light. As a sentinel thou hast stood by the gateway—the year 1900—of the closing century forcing back with all thy moral strength the dark things of the past that the new century might have a clearer dawn. Yes, dear old year, we owe thee much—more than we can tell—but thou art gone. Like a hero thou art fallen upon God's great battlefield and with bowed heads and tearful eyes, as thou art sinking into the invisible past, we bid thee adieu and turn our faces to the fortunes of a new year!

—News of terrible suffering in Armenia among widows and orphans continue to come to us from those who have interested themselves personally in their welfare and relief. In their interest Miss E. C. Wheeler, 40 King Street, Worcester, Mass., is publishing, quarterly, a tract, 32 pages, envelope size, at a nominal cost. This tract gives particular instances of suffering and appeals to a generous public for aid asking all contributions for this purpose to be sent to the Brown Bros. & Co., 59 Wall Street, New York.

ATTENTION, CHURCHES!

Here is the latest order issued by the directors of the Christian Publishing Co.: The recent Special Club Rate to Churches is hereby modified, in the following particulars:

1. The rate of ONE DOLLAR per year for The Christian-Evangelist is granted to clubs of Twenty-Five, instead of fifty, though we expect that all churches whose membership is large enough will send fifty.

2. The paper will be sent direct to the subscribers, instead of to one address, as heretofore announced. This is in response to many requests.

3. Old and new subscribers will be treated alike. Our old subscribers have not asked this, but we grant it, feeling that they deserve the best rate we can offer.

These are important concessions made for the purpose of doubling our circulation, and will be good during the coming year. Clubs should be formed at once, and the money should accompany the order. Single subscriptions will remain as heretofore, $1.50. Clubs of less than twenty will receive proportionate reductions on application to this office.

By order Christian Publishing Co.

J. H. GARRISON, President.
W. D. CREE, Secretary.

—Our esteemed contemporary, the Christian Standard, in its last issue attempts a defense of its circular, which we printed in a former number. It does this by printing a circular which has been sent out by the Christian Publishing Co., referring to its Sunday-school publications. We are obliged to the Standard for placing these two circulars side by side. We are perfectly willing to allow the readers of the Standard and all who are interested to judge of the character of these circulars. We will only say that if there is a false statement or a false implication in the circular sent out by this company, and the same is pointed out, we shall at once correct it. The Standard virtually admits all that we charged against it as to its motive in sending out the circular which we printed. If it is satisfied with this defense, we have no reason to complain. The Standard invites us "to give the Sunday-schools the same guarantee that the Standard has done, by publishing a similar declaration." It will be time enough for us to furnish such guarantee when our patrons call for it. Our S. S. supplies have been before the public for many years and under the same editorial control, and their character is too well understood to require any certification as to their soundness in teaching. The extent to which they are used is sufficient proof that they are satisfactory to the public.

—The year 1899 ended sadly for the church in Stanford, Ill. On Sunday morning, the last day of the year, their church building was burned to the ground. But the flames had not died away until the brethren were talking of a new house, and immediate action will be taken by the official board in this direction.

—Elder I. M. White, of the Mormon Church, Independence, Mo., writes us to say that the notice in the recent number of the Christian-Evangelist that he declined to debate the subject of Mormonism with Clark Braden is a mistake, and in proof of this he encloses a printed challenge, directed to Mr. Braden, to repeat the debate held near Orchardville, Ill. Let this be regarded as sufficient proof of the prowess of Elder White, whatever may be thought of his prudence.

—The popularity of the annuity plan in mission work is increasing at an encouraging rate. The Home Board has just reported annuity receipts as follows: Dec. 16th, $500; Dec. 26th, $500; Dec. 27th, $1,000. In this way the donor gets the income on the money during life, and in addition sees its fruitage in the mission field. For further information address Benj. L. Smith, Cor. Sec., Y. M. C. A. Bldg., Cincinnati, Ohio.

—For March offering envelopes, pastoral letters, the Missionary Voice and all necessary supplies, address F. M. Rains, Treasurer, Cincinnati, Ohio, and they will be furnished free of charge. It is not too soon to begin to plan for the March offering, and it will take work to reach the new watchword, $200,000 for Foreign Missions this the Silver Jubilee Year." Better send at once for literature and supplies.

—Do not forget that January is the month for state mission collections. The state board is sorely pressed for funds to meet the expenses of the field, whereas it should be able to increase its force of evangelists. It is to be hoped that the pastors, preachers, churches and Disciples of Christ throughout the state will take immediate personal interest in this matter and send in large, liberal collections. Address T. A. Abbott, 1023 Oak St., Kansas City, Mo., for literature, facts, supplies, etc., and do a special work for the state this month.

—The church in Dallas, Oregon, is now free from a galling debt and are happy. Barton Riggs went to Dallas to raise the debt and succeeded. All things were put in readiness and the 17th day of December appointed to do the work, and it was done. It was a rally day indeed for the church. Allyn Esson and B. F. Mulkey were present and assisted by strong addresses. Not a business man outside the church was asked for a dollar. This may not have been the wisest thing to do, but we glory in the bravery of the spirit manifested—the determination to succeed. We wish the church a prosperous future.

—The Reform Bureau, Rev. Wilbur F. Crafts superintendent, 210 Delaware Avenue, Washington, D. C., seems to us to be an important agency. It is the special business of this bureau to keep track of all national legislation and to warn the country of any moral taint that might be openly or secretly contained in any bill or measure. And not only so, but this bureau makes itself active in securing the passage of bills strictly in the interest of better morals. It is also a regular sentiment generator as is shown by its activity in the army canteen and the Roberts and other cases. Is it not clear, then, that the bureau should be amply provided with funds to prosecute its important work? It seems to us that all Christian people especially should interest themselves in the support of this national moral ear, eye and arm. Our own F. D. Power is the secretary of this bureau. Subscriptions of any amount will be gratefully acknowledged by the superintendent.

—In our Family Circle this week we publish an article by Geo. A. Patterson, of Hudson, O., on "The Family Altar," which we commend to the careful consideration of our readers. If there is any phase of Christianity that is perceptibly declining it is family worship. This is no doubt due largely to the pressure and spirit of the civilization in which we live; but while there has been a decline in family worship there is evidently an increase in private devotions. This is one of the special benefits of the Christian Endeavor movement, but this is not a sufficient reason for the abandonment of the ancient and sacred custom of family worship. It might, therefore, be well to have a reconsideration of this theme, in which it should be frankly discussed in the light of sacred history and of present environments. So little is written, said or preached upon this subject in these last years that whatever sweetness and value belong to it is about to be lost sight of by our children and the church.

—We are indebted to the Rev. Irl Hicks, of this city, for a copy of his Almanac for 1900. Professor Hicks' storm predictions are so generally credited that his Almanac has become a household necessity in thousands of homes. We know of no other almanac prepared on so elaborate a scale as this one by Prof. Hicks. It seems more like an astronomical treatise than an almanac. The star maps, storm charts and other illustrations are also a prominent and important feature of the work. The book contains 192 pages, all devoted to the positions of the planets, weather forecasts and other meteorological conditions; not a page is marred by patent medicine advertisements. The book is in large, clear type, on good paper and in the language of the people, and to be had for 25 cents by addressing the Word and Works Publishing Company, St. Louis, Mo. We should also have mentioned the splendid full-page half-tone picture of Prof. Hicks and his family among the many fine full-page half-tone pictures.

—The Topical Hand-Book, by W. W. Dowling, is an exceedingly convenient, and important companion. It contains the topics of the prayer-meeting, Sunday-school and Christian Endeavor for the year 1900 and can be carried in the vest pocket. This valuable little book can be had of the Christian Publishing Company at 50 cents per dozen copies or $3 per hundred. Both editors and pastors have constant use for just such an aid to memory; so also others.

—The writer of the obituary of Mrs. Isabella Brant failed to sign his or her name. The obituary will not be printed until the writer's name is known.

"A Good Name At Home

Is a Tower of Strength Abroad." This truth has been perfectly verified by the history of Hood's Sarsaparilla, which effected its first cures in Lowell, Mass., where it is made and where it still has a larger sale than all other blood purifiers. Its fame and cures and sales have spread abroad all over the world, and it is universally recognized as the best blood medicine money can buy.

Hood's Sarsaparilla
Never Disappoints

Hood's Pills cure liver ills; the non-irritating and only cathartic to take with Hood's Sarsaparilla.

—We are glad to see the announcement in the CHRISTIAN-EVANGELIST that the address delivered by J. H. Garrison, the editor, at the Jubilee Convention, on "Lessons from Our Past," is to be published in the New Year's number of that paper. It is an admirable paper, and was well received by the convention. By the way, the reception accorded Bro. Garrison when he appeared before the convention to deliver this address showed unmistakably that notwithstanding the absurd talk of his supposed sympathy with the destructive criticism of the Bible, he still holds the unreserved confidence of his brethren.—*Christian Courier, Dallas, Texas.*

—The Home department idea of the Sunday-school seems to be growing in popularity and in use. Henry F. Davis, Sunday-school Secretary for Missouri, speaks of it frequently in his notes and will cheerfully give instruction to any who might wish to know more about this work and how to prosecute it. His address is Room 712 Commercial Building. St. Louis. Mo. We have also a lengthy communication from Rev. L. S. Keyser, Atchison, Kansas, on the subject, strongly urging its importance and offering the following suggestion as to its adoption:

Let each one send in a request to the superintendent of the school to be assigned to a suitable class; then let the proper helps for the lesson study be sent to him. Every Sunday he should send in a report that he has given at least a half hour's study to the lesson. With this report he should send his contribution, whether large or small, because the literature with which the school supplies him will cost money. Then the teacher should mark him accordingly in the class record. The children of the family or kind neighbors might be made the carriers of these reports. The "home" pupils might add to the interest of the school by writing out a few thoughts on the lesson, to be read before the class, or they might ask a few questions to be answered by the teacher. In this way everybody might belong to the school and study the great Book of books. Let it be tried. It is a simple and feasible plan.

—The following paragraph is from the Reform Bureau, Washington, D. C., and is of deep concern to the Christian element of our country, quite independent of any political party consideration. Good morals are always good politics and should have first and highest consideration. We are glad that the Methodist conferences are holding their esteemed and honored servant to account for his actions in so far as they seem to infract sound morals:

The anti-canteen leaders, of Washington, in and out of Congress, have concluded that they will not accept the invitation of the Secretary of War to go through the useless labor of re-enacting the law with no assurance it will not be Griggsed again, but will hold the President responsible for its enforcement. He accepted an appeal from Griggs for "consideration" last July, with a promise to investigate, and to enforce the law according to its true meaning as he should find it. A report of the result of his long consideration should be courteously but firmly demanded by press editorials and private letters. The writer has reliable information that the President is not a little troubled that the indignation of the Christian public does not "blow over," but rather blows with increasing force straight at the White House, threatening to blow him out of it. The ringing rebukes of Methodist conferences begin to have the look of an approaching cyclone. Christian citizenship will be worthy of even increased contempt and neglect among politicians in the 20th Century if it does not press its appeal until the canteen or McKinley himself is set aside. We believe the President is making a political as well as moral mistake, and that adequate pressure would secure right action on his part. In this nullification by the executive of a plain law of Congress we should see with alarm a supreme instance of saloon dominating at the very head of our government, and should make it a decisive battle in defense of "government of the people, by the people and for the people."

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Thorough Bible course by mail, leading to diploma and degree. Terms, only $1.00 per month Circulars for stamp. Write Prof. C. J. Burton, Christian University, Canton, Mo.

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Write for particulars

The Curtis Publishing Company Philadelphia

—Mt. Cabanne Church held an open reception, New Year's day, from 3 to 5 P. M. While there was an interesting program provided there was an all-round, free-for-all sociable. A neatly printed souvenir in which all the activities of the church are represented in an historic way, was given to each one present. The Berean Band was one of the foremost agents in providing this treat for the church. So now, after wishing each other a "Happy New Year," the entire church has set its face toward an active campaign and mean to make it a new year indeed in the Master's work.

—The article in this paper by J. L. Darsie, of Hiram, O., on "Our Educational Needs," may startle some of our readers, as it was intended, and as it should. It is not the article of a pessimist, but of one who is calmly looking at facts, and what he says is worthy of serious consideration.

—Elsewhere in this paper will be found the picture of Lewis Harvuot, who lately made the church at Panora, Ia., where he lived, a present of a $6,500 building, they furnishing it. He has given in all $7,000 to Drake University and is a strong friend to Christian missions. He has given largely to several interests. He moved to Guthrie county in 1854, has been recorder and treasurer, was lieutenant of the 29th Iowa, during the war, but his chief interest has been in the extension of the Christian Church. He has given so largely to the buildings of the county that they call him the "church builder of Guthrie county." Lewis Harvuot was an uncle to A. M. Harvuot, of Cincinnati, by whom the church was dedicated.

Have you read A. McLean's Circuit of the Globe? You ought to. It is a splendid production from every point of view, whether literary or mechanical. It is well worth its price of $2.00. When you can get it and one year's subscription to the CHRISTIAN-EVANGELIST for $2.50 you should act at once. Your money will be returned if you do not feel satisfied when the book arrives.

Rest and Health to Mother and Child.

MRS. WINSLOW'S SOOTHING SYRUP has been used for over FIFTY YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. It SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHŒA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup" and take no other kind. Twenty-five cents a bottle.

PERSONAL MENTION.

W. W. Weedon, presided at the dedication of the church in Cowden in the absence of S. M. Martin.

J. I. Orrison, of Grand Pass, Mo., reports 224 sermons and 102 additions in six meetings during the year 1899.

F. S. Haltom has been called to preach for the Washington Ave. Church of Christ, Springfield, Mo., this year.

Pastor T. R. Hodkinson and wife, of Winterset, Ia., received a handsome silver tea service as a Christmas gift from the church.

J. P. Lewis, of Stoneville, N. C., writes that the people lament the loss of L. M. Omer by removal from "Martinsville, Va., to Mexico."

J. T. Ogle, Jr., is announced as a new and valuable addition to the home of the popular pastor of the Church of Christ in Carrollton, Mo.

Fredrick F. Wright announces his willingness to go South, East, North or West in evangelistic work. His address is 420 East 9th St., Kansas City, Mo.

Sister Lampton, of Louisiana, Mo., has gone to Dallas, Texas, with her daughter, that the daughter may have the benefit of a milder climate for a season.

S. B. Moore, pastor of Compton Heights Church reports a red letter day on the last Sunday in 1899. There were ten additions to the church making, in all, 89 for the year.

The Messenger, edited and published by Geo. W. Kemper, Lexington, Ky., is now in its fourth volume, and is to be commended for its good appearance and enterprising spirit.

E. T. McFarland, the energetic pastor of the Fourth Church will follow up the annual meeting and rally of the church on Wednesday night of this week with a protracted meeting.

A. J. Marshall, evangelist for St. Louis, will assist E. T. McFarland, pastor of the Fourth Church this city, in a protracted meeting beginning on Wednesday night of this week.

E. J. Lampton, of Louisiana, Mo., writes encouragingly concerning the CHRISTIAN-EVANGELIST prospectus for 1900. His expressed appreciation and very kind words are strengthening.

H. H. Jenner, having completed a service of three years with the church in Buffalo, Ill., is now open to engagement elsewhere. He expresses the kindest thoughts for the people he is leaving.

The Christian, published at Vinton, Ia., in the interest of the Churches of Christ in Benton County, Ia., by Jas. J. Nichols, has entered upon its second year and is as newsy and vigorous as at the first.

It would be difficult indeed to find a paper to be had at one dollar per year, and 52 numbers in that year, that is pitched upon a higher and purer literary plane than the Christian Oracle, now the Christian Century, of Chicago.

J. E. White, pastor of the Church of Christ in Vining, Kansas, says that Kansas is a great and needy field and that some of the young and able preachers of Missouri and other states would find a grand opportunity to work for the Master there.

J. R. Speck, of Council Bluffs, Ia., has recently concluded an interesting meeting in Alma., Neb. His preaching was highly commended and at the close he was complimented with a banquet in Woodman's hall. He is now in a meeting in Republican City.

F. G. Assiter, pastor of the church in Boonville, Mo., has resigned that he may enter the evangelistic field. The church deeply regrets the loss of Bro. Assiter, but very heartily and officially commends him to churches in need of evangelistic services. His address is now New Franklin, Mo.

The Baptist Standard, of Dallas, Texas, pays the following compliment to W. K. Homan, editor of the Christian Courier, Dallas, Texas: "The Standard congratulates Hon. W. K. Homan, editor of the Christian Courier, of this city, on his election to the presidency of the National Convention of his people, which convened last week in Cincinnati, Ohio. He is in every way highly worthy of this expression of the confidence and esteem of his brethren. Not in all Texas is there a more courtly, unselfish gentleman and citizen than W. K. Homan. We rejoice in any honors that fall to him."

James Shelton, one of the patriarches of Spencer, Va., was called to his rest a few days ago. He was little past his 89th year and had spent 42 or more years in the Horsepasture Church (Va.) as an elder and faithfully stood by the Lord's table to break the loaf to his brethren.

The Gospel Plea, Edwards, Mississippi, edited and published by the Southern Christian Institute, and in the interests of primitive Christianity among the Negro race in the South, is a creditable journal and doing a good work. It is a weekly paper now nearing its fifth volume and speaks well for the college.

Renaldo Moses died at his home in New Whatcom, Wash., December 15, 1899. The deceased had a large number of friends in the East who will mourn his departure. He was the father-in-law of Sister Helen E. Moses, of Indianapolis, Bro. Moses accepted Christ in his youth and has been a faithful member of churches in different places in our country.

S. H. Givler, who labors for the Lord in Osawatomie, Kan., was recently given a surprise social and fellowship meeting by the members of his congregation. The speech of the occasion was made by J. W. Shively, one of the patriarches of Eastern Kansas. Bro. Givler expresses the highest manner of praise for the faithfulness of his brethren in Osawatomie.

The Way, edited by Leonard G. Thompson and Grant K. Lewis, Denver, Col., published our editorial on "Some Lines of Religious Progress" in full with proper credit. While we appreciate the compliment. we are glad to see this wide awake state organ up-to-date in its literature and in the extension of sound doctrine. We wish the Way a prosperous and happy 1900.

W. A. Moore, of Webster City, Ia., who was called to the Beulah Church of this city last fall, arrived on the ground last week, preached his first regular sermon on last Sunday, and was duly installed as pastor of the church on Tuesday night of this week. There was a large representative audience with the pastors of the city and appropriate interesting services.

Through S. B. Moore, of this city we learn that his father-in-law, Eld. J. B. Briney is to make his headquarters in this city for the future. His new monthly is to appear from Paris, Mo., for the persent but will probaly move that to this city in the near future. His address here will be 2721 St. Vincent Ave., but at present—this month—he is in a protracted meeting in Reserve, Kan., with Melancthon Moore.

J. P. Lewis, of Stoneville, N. C., writes: "We were called to preach the funeral sermon for the friends of Erasmus Cox, who passed on into the spirit realm last Saturday near Stoneville, N. C. He was not a member of any 'denomination,' but was a moral and good citizen. He had spent his life under the influence of the 'Primitive Baptist' Church and waited for 'the call' that never came —except the call to die."

The Worker, edited by T. E. Cramblet and W. J. Lhamon, Pittsburg, Pa., is one of the ablest edited local papers that comes to our table. It is the organ of all the churches of Christ in and about Pittsburg and their pastors are its associate editors. Aside from the news from each church represented the paper contains an excellent assortment of items, personals, articles, general news and select literature.

Mrs. Louise Kelley, of Emporia, Kan., writes: "Kansas loses another of her most promising young men. Luther E. Sellers has resigned the pastorate of the First Christian Church at Emporia, to accept the larger work at Terre Haute, Ind. In the three years of his ministry at Emporia he has endeared himself to the entire community as well as the church of which he has been the beloved friend, counselor and pastor. His work has been crowned with marked success, 300 having been added to the church and every department built up and strengthened. His strong, spiritual sermons have been a source of great inspiration and strength to his people, and his departure brings the keenest regret to those who have been privileged to labor with him. Kansas loses a most valuable helps in the state work in Bro. Sellers, and his counsels will be greatly missed in the board meetings. He is already considered one of the strongest men in the state, and has won an enviable reputation as a speaker of great earnestness and power. Mrs. Sellers is especially gifted in her work with the children and will be greatly missed. They bear with them the earnest prayers and best wishes of their many friends in Kansas."

Scoville and Huston meeting in Akron, O., closed with 112 additions. Of Scoville, his singer, Frank C. Huston, says: "This year's work with Bro. Scoville has convinced me of the fact that pure, unadulterated gospel, preached in love, will bring people to the feet of Jesus. Twenty men like Chas. Reign Scoville would convert the entire world in a few years. Since Jan. 1st, '99, I have seen 957 stand for Christ and the Bible. Begin new year's work at Mt. Carmel, Ill."

F. M. Green, Kent, O., writes: "I closed my work here last Sunday, as pastor and preacher. When I have taken a needed rest I hope to be able for work again somewhere. In a public life of 46 years this is the first time I have faced the future with no distinct vision of *what* or *where* my work will be. Bro. Frank B. Huffman, a graduate of Bethany College, a young man and a good preacher succeeds me here. He is able to do good work in this growing city.

Mrs. W. T. Moore's paper on "The Family and Social Life of Greece in the Homeric Age," read before the Tuesday Club of Columbia, Mo., and published in the Christian College Chronicle for December brings out some peculiar customs of that age and presents in a striking way the influence of Christianity upon the world. It is an interesting and valuable piece of literature, and the Christian College Chronicle, by the way, is as vigorous, newsy and interesting as ever.

Clara H. Hazelrigg, of Topeka, Kan., has recently closed a meeting at Jewell City, Kan., with 81 additions. That it was a great meeting is evidenced by the fact that three simultaneous reports have reached us of it, and two or three witnesses establish the fact or facts stated. It was a fine meeting and the people are happy. Of the 81 it is stated that 46 are men, 22 heads of families. There does not seem to be any thing feminine in this kind of work, but solid substantial building. God is blessing our women evangelists. He is no respector of persons.

Earl Wilfley, of Wilkinsburg, Pa., has received a unanimous and hearty call to the First Church, New Castle, Pa., to succeed Dr. I. A. Thayer, and has accepted the call. The negotiations were conducted with the full consent and approval of the city mission board. The brethren were heartily willing to give him up for the larger work notwithstanding their appreciation of his life, person and work. During his seven months at Wilkinsburg three missions have been established, all of which have secured lots and one has a building nearly completed. Bro. Wilfley will assist C. H. Plattenburg in a meeting in Uniontown, Pa., beginning Jan. 3rd. He also says: "As far away as I am, I cannot do without the CHRISTIAN-EVANGELIST, the preacher's friend, the church's advocate in every good work and whose motto seems to be 'amplius.'"

CHANGES.

A. B. Moore, St. Louis, Mo., to Macon, Ga.
Geo. B. Taubman, Mayslick, Ky., to Portsmouth, O.
Wm. Azbill, Lexington to Winchester, Ky.
S. S. Lappin, Jeffersonville to Stanford, Ill.
J. H. Painter, Cozad, Neb., to Des Mones, Ia.
Flournoy Payne, Denver to Colorado City, Col.
R. L. Cartwright, Morroco, Ind., to Dover, Ky.

Home Missions.

Receipts to the American Christian Missionary Society for the quarter ending Dec. 31st, 1898 and 1899.

	1898	1899	Gain
No Churches Contrib.,	94	92	2 x
" C. E. S. "	208	57	151 x
" S. S. "	112	228	116
" L. A. S. "	25	1	24 x
" C. W. B. M. "	1	2	1
" Individuals, "	100	203	103
" Other Contributions.	9	13	4
Am't Con. by Churches, $	894.31	$1,254.70	$ 360.39
" " C. E. S.	652.81	233.18	419.33x
" " S. S.	491.44	1,877.32	1,385.88
" " L. A. S.	99.00	1.00	98.00x
" " C. W. B. M.	7.97	3.00	4.97x
" " Individuals,	970.00	1,456.75	486.65
" of Permanent Fund,	10,000.00	1,900.00	8,100.00x
" " Annuity,	500.00	2,000.00	1,500.00
" " Other Contrib.,	135.92	751.60	615.68
Total,	$13,751.45	$9,477.75	$4,273.70x

x Loss.

Last year we had two gifts of $5,000.00 each in the Permanent Fund during the first quarter.

Remit promptly BENJ. L. SMITH, } Cor. Sec.
C. C. SMITH. }

Y. M. C. A. Building, Cincinnati, Ohio.

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CORRESPONDENCE.

Chicago Letter.

The city of Chicago is unique. It is big and breezy. It is a great mass of human heterogeneity. Many if not all nationalities are represented. It is more in America than America is in it. And yet, it is plainly undergoing the slow process of assimilation and—shall I say it?—civilization; that is, the complex problems which such a congestion of humanity represent are being grappled with by brave, brainy men and women.

There is always something thrilling about a crowd of people. Rivers of humanity sweep through these streets, and swirl and eddy in tenements and palaces. The longest street in the city extends thirty-three miles. The typical Chicagoan claims that at the next census the city will show a population of 2,000,000. What tragedies and tears, what fears and hopes, what victories and defeats, what moral beauty and moral ugliness are to be found in this mass!

The city is electric with thought. It may be that much thought is expended upon things trivial and evanescent, but there is a distinct and vital intellectual atmosphere. Great colleges and universities have their seats here, and it may be safely asserted that these vast prairies never before produced such crops. If any man feels drowsy and wants to be waked up, let him live for awhile in Chicago. Our own preachers' meetings are athrob with intellectuality. In discussions, and papers, everything is open and manly; it is an affair of give and take. No time is wasted on foolish and superlative courtesy. The streets are the scenes of gatherings for socialistic propaganda, and every known panacea is earnestly advocated.

It is to be expected that all kinds of religious fads and fakes flourish here. Dowieism, faith cure, Christian Science, entire sanctification, Adventism, Spiritualism, Salvationism and every conceivable type of evangelism are to be met with. They advertise; they carry banners and beat drums and shout shibboleths. What a motley lot of ring-streaked, striped and speckled "religions" we have!

Do not think that it is an undesirable place of abode. To one who loves his fellowmen, and his country, and yearns for and believes in the redemption of our cities, Chicago rings with Macedonian cries. The very difficulties we encounter, the crushing oppositions, the heavy burdens, the suicidal folly, at times, within our own ranks—all these mean terrible toil and fellowship with Christ in suffering.

The conference on the establishment of a Bible training school, held Thursday, December 21st, at the Palmer House, was a significant and encouraging gathering. Among the visitors from abroad were Dr. H. O. Breeden, of Des Moines, and A. M. Harvuot, of Cincinnati, by whom the subject was first publicly broached. Letters from G. L. Thurgood and A. B. Philputt were read, expressing their interest and hope of success. After a discussion of several hours the conference appointed a committee of twelve, whose duty it is—1. To present the enterprise to the Acting Board of the A. C. M. S. for their approval. 2. To carry on a campaign of education, solicit funds and secure a principal. 3. To report to a called meeting at Indianapolis, at the time of the National Congress in March. The committeemen are: H. O. Breeden, A. M. Harvuot, J. H. Hardin, E. W. Darst, H. L. Willett, T. E. Cramblet, of Pittsburg, W. B. Taylor, W. H. McClain, of St. Louis, A. B. Philputt, W. F. Richardson, Frank G. Tyrrell and John E. Pounds.

A. M. Harvuot dedicated a church last Lord's day at Pandora, Iowa, a gift to the congregation from his uncle, Lewis E. Harvuot. H. O. Breeden preached for the West Side Church, this city, December 21st. W. W. Williams, of Des Moines, attended the conference. Chas. H. Young, of Charlottesville, Va., is in the city on business, and to attend the conference. C. G. Kindred, for several years pastor at Abingdon, Illinois, has taken up the work at Englewood. The church gives him a reception January 4th. G. W. Muckley made a flying visit to Chicago December 17th, speaking at the First Church in the morning, and visiting Douglas Park Church in the afternoon. He received five-year pledges aggregating $38.00 from the First Church. W. B. Taylor has taken his wife to Asheville, N. C., for her health. She is suffering from tuberculosis. Bruce Brown and family will leave for Denver January 1st, to work with the Central. Contracts have been signed and the work of building at the West Side will go forward. Hyde Park Church will be dedicated December 31st, J. H. Garrison preaching the sermon.

FRANK G. TYRRELL.

3211 *Prairie Avenue.*

Our Educational Needs.

The most important, and, at the same time, the most unpopular question the Disciples have to deal with at present, is the question of *education*. In our early history there was a more abiding interest in it than there is now. More money was contributed, the attendance on our schools was larger, and the importance of maintaining our own institutions was held in higher esteem, relatively considered, than they are now.

Our educational work has not only not kept pace with our growth and the expansion of our benevolent work, but it has actually retrograded. We do not now hear of persons giving their last dollar to help endow our colleges as they did then, nor of others actually borrowing money in order that they might help along the good cause. While there is plenty of the heroic spirit among us, yet we are not informed that any one among us is trying to emulate the noble example of Mr. Campbell who, in his advanced life, took it upon himself to travel far and wide, enduring all kinds of hardships for one of his years, and actually cutting short his career in trying to endow and make permanently efficient our educational work. He felt, as no one else seemed to do, the far-reaching importance of this question, and our history and growth as a people is a tribute to his practical wisdom and foresight in this matter. That we are not taking too pessimistic a view of the situation, let us consider a few facts and figures.

We claim a membership of over a million Disciples, and that means a constituency of at least three times as many, the most of whom should be young people and children—the material for supplying our schools. In average intelligence we compare favorably with any other religious body, and hence should have as many proportionately among us of student age as any other people. It is not far out of the way to expect that we should have one hundred thousand persons who should have in view the achievement of an academic training, or one in thirty of our population. According to our best statistics we only have 25,000 attending college, or one in 120, and only 3,000 of these can be accommodated in our own institutions! The other 22,000 are finding tuition in schools that are fostered by other religious people, or in state universities, or similar secular institutions. We are simply not meeting the wants of our own people in furnishing the kind of culture they have a right to expect of us, and hence they go elsewhere to get it. How long will it take, at this rate, to so secularize, sectarianize and rationalize the oncoming generations that our power as a religious force will be utterly neutralized and destroyed? The religious trend and bias that is received during the exceedingly susceptible period of school age is the most difficult to efface of any of the impressions that are made; while the lack of suitable nurture of this kind, at this time, is an irreparable loss.

The average curriculum is deficient in at least two of the essential elements of Christian education. While the intellectual and physical training are well supplied, the social and religious elements are sadly neglected. In some state institutions the prevailing sentiment is such as to utterly destroy any wholesome training the student may have had in this direction. It is an alarming fact that the social life in these institutions is predominantly rationalistic and agnostic. The crown and glory of our work as educators has been the use we have made of the Bible as a text-book in all of our schools as an indispensable part of our educational work, and our ideal that nothing short of this can in any adequate sense meet the needs of Christian education, as we interpret it, should be maintained; while a social atmosphere which is free from all rationalistic bias and full of religious life is equally important. It is a fact, that even in theological seminaries, as fostered by some of our religious neighbors, almost everything is taught but the Bible.

Even supposing that our youth could have this kind of training in Bible study, we still need that they who are to fill positions in all the walks of life among us, as leaders, by virtue of their superior attainments, should be trained *in our own way* and fashioned according to our own methods and principles, so that they may carry into the work of life as much of the genius and habit of our own "WAY" as possible. We are a peculiar people, and only as such have we a right to exist; it is,

How many years of her life does a woman spend over the hot cook stove getting those three meals a day? Backaching, head throbbing, nerves twitching, it's all the same, there are three meals a day to be prepared. Dr. Pierce's Favorite Prescription cannot lighten woman's labor, but it can and does increase her strength. It cures those diseases of the womanly organs which undermine woman's vitality.

"I cannot praise Dr. Pierce's Favorite Prescription too highly as a tonic for tired, worn-out women who are afflicted with female weakness," writes Mrs. Ira W. Holmes, of Cedar Rapids, Iowa. "It has helped me very much and a skillful physician once said to me in answer to my question as to its efficacy, 'I know of cases where it has really worked wonders.'"

Dr. Pierce's Pleasant Pellets do not re-act upon the system. They are a good thing to keep in the house. One 'Pellet' is a laxative, two a cathartic dose. The medicine for every woman.

therefore, our paramount duty to make ourselves felt on the best thought and culture of our times, in all that goes to make up the full measure of our existence.

The only way to attain this is in our educational methods and work. Just now, while the religious world is being stirred by the generous life of young people's movements on the one hand, and threatened by questionable methods of criticism on the other hand, the need for emphasizing and impressing upon others our principles, as a people, was never more important. How best to do this and meet this overshadowing question of our brotherhood, may be indicated in another paper.

In conclusion, it is worthy of remark that in one or two respects our educational work has been worthy of all praise. We have done the very best kind of work, turning out the best kind of material with the smallest possible expenditure of means, and in most instances our men of mark and influence have been too much straitened in their circumstances to pay their own expenses.

J. L. DARSIE.

Hiram, O.

New York Letter.

Peace, prosperity and gladness be the lot of every reader of the CHRISTIAN-EVANGELIST in this good year of grace, the closing cycle of the century. Let us resolve to do the best year's work for our divine Master of all these hundreds of years. Should we not crown the century with the noblest self-sacrificing efforts that are possible? Let it be a year of great spiritual growth in all our churches; of enlarged missionary endeavor at home and abroad; of financial reinforcement of our colleges, and of the broadening and heightening of standards of our religious journalism. This has been a wonderful century in Christian annals, and we trust it is a prophecy of a "brighter age to be." Much has been done, but very much more remains to be done before the kingdoms of this world become the kingdom of our Lord and of his Christ. We trust, however, that the readers of the CHRISTIAN-EVANGELIST may, each and all, do their part toward the hastening of the day when all shall know the Lord from the least to the greatest.

***

The Hansan Place Baptist Church in Brooklyn, of which the Rev. A. C. Dixon, the noted evangelist, is pastor, is about to make a radical departure in the matter of church building. Dr. Dixon has so filled his people with the spirit of evangelism and the necessity of making gospel services attractive at all seasons—summer and winter alike—that his congregation, in arranging plans for a new house of worship, have made provisions for a gospel garden (a summer garden) on the roof. Why not? If people will not go into our churches in the heated season because they are not comfortable, but pass by to the roof-garden concert and theater, why not open a gospel garden and make the place attractive and comfortable? Satan has no mortgage on all pleasing means and comfortable places. We are inclined to believe Dr. Dixon's great church will make a success of this novel experiment, and if so it will not be many years before other city congregations will follow their example.

***

As the Fifth Avenue Presbyterian Church, New York, is said to be the wealthiest congregation in this country, representing something like four hundred million dollars, and as it was served so long by the late Dr. John Hall, its recent action in the calling of Professor George T. Purves, of Princeton, to the pastorate, is attracting no little attention, especially so since many in the church refused to extend a call to the Rev. G. Campbell Morgan, of London. After stating their faith in Dr. Purves as the suitable man for their church, the trustees in extending the call say: "And, that you may feel free from worldly cares and avocations, we hereby promise and oblige ourselves to pay you the sum of $12,000 per annum, in regular quarterly payments, and to give you the use and possession of a parsonage during the time of your being and continuing the regular pastor of this church, and to furnish you with an assistant minister. In testimony whereof we have respectfully subscribed our names this 20th day of December, 1899."

This is supposed to be equivalent to $17,000 or $18,000 per year besides the assistant minister. It is a large salary, it is true, but the duties are many and the responsibilities of the position are heavy.

***

The Presbytery of New York have learned by sad experience that heresy trials have a deadly effect upon spiritual work and have very wisely decided to refer the McGiffert case back to the General Assembly for settlement, as may seem best, so as to secure an early and final disposition of it. The Presbytery seemed to say by their action, "The book, not the man, is condemned." Dr. McGiffert refuses to recant or to withdraw from the ministery of the church; but at the same time emphatically asserts his faith in the Christian Scriptures as the only rule of faith and practice and in the deity of Christ. And though he questions whether Jesus Christ intended at the Last Supper to institute a perpetual feast, yet he reverently receives the communion as one of the divine sacraments of the Church of Christ. It is difficult to predict what the the Assembly will do with the case under these circumstances.

***

Professor Otis Mason has recently expressed himself on "Man of the Distant Future." He says we will occupy a belt near the equator. All savage people will be eliminated from the earth. The entire human race will be brunette. Man will be much stronger, mentally and physically; and our feet and hands will be much smaller. The disappearance of small type will leave the eyes much stronger. The hat will vanish and the hair will improve. The home of that future age will be a communal dwelling, where all people of the same kinship will dwell under one roof—children, parents, grandparents, uncles, aunts and cousins. Rapid transit will eliminate skyscrapers, increased artificialization of life will render co-operation more necessary. Chemically, pure drinking water will free the cells of the body from all mineral matter and permit man to live to the age of Methuselah. Brotherhood and co-operation will forever eradicate seperate establishments, such as the corner grocery; they will be considered relics of bygone days, as will also the keeping of servants. Compressed foods will never come into general use—if they should the stomach would atrophy. The death of an infant will then be the exception; whereas, now more than one-half of the human race never mature. The deadly microbe will be extinct. People who spread diseases will be considered enemies of mankind and will be punished with severe penalties. And dress, while highly ornamental, will be more perfectly adapted to comfort, health, longevity and beauty. Women and men will dress alike. The arbitrament of justice will vanquish the sword. There will be a universal language—a composite of all the present tongues, but simple and easy to speak and write. Religion will be more of an individual sentiment. Creeds will be eliminated. As man progresses more and more, he will rely less and less upon the occult. Punishment will be obsolete. All children will receive the foundation of their education in the public schools, while universities and private institutions will give only special training. Children will have to study less, will learn spontaneously, and will be encouraged to do those things which their minds naturally lead them to prefer.

Certainly, these things are interesting to think about, to say the least. Prof. Mason draws a beautiful picture for us, one whose main features are pleasing.

S. T. WILLIS.

1281 *Union Ave.*

Thirsting for God.

DEAR BRO. GARRISON:—I am a regular reader of the CHRISTIAN-EVANGELIST and have been very much interested in your articles on the source, means and nature of the Christian life, or as some term it, "the Christ-life." I have been specially interested in this line of discussion because I am, and have deen for a long time, seeking for something—I hardly know what, unless it be this, "That I may know Christ, and the power of his resurrection, and the fellowship of his suffering, becoming conformed to his death." See also Eph. 2:14-21: "My soul thirsteth for God." Oh, that some one would tell me just what I crave and how to obtain it! I have striven until I am weary and discouraged. I am told to "surrender," "give up all," "trust," "obey," "pray," etc., etc., all of which I have tried to do again and again, and for awhile, many times, thought I had done, always with the same final result—failure and shame. I seem to be "always learning and never able to come to a knowledge of the truth."

My Christian career has been about a failure. For my biography read Rom. 7:19-24, with the 25 verse occasionally thrown in. I am the everlasting debtor to the man who will show me the way.

Yours in the blessed Master,

AN ANXIOUS SEEKER.

Forest Grove, Ore., Dec. 9, 1899.

[We are always glad to learn that our readers are dissatisfied with their religious attainments and are seeking to realize more fully the richness and fullness of the Christian life. What Paul desired, and what he was willing to sacrifice everything for, was that he might "know Christ and the power of his resurrection and the fellowship of his suffering." This has been the desire of many a soul since Paul's day, as it is with the brother who writes the foregoing. It should be remembered, however, that even Paul said, speaking of his own religious experience, "Brethren, I count not myself yet to have apprehended: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus" (Phil. 3:14).

We should not become discouraged with ourselves if we fail to make as rapid progress as we think we ought to make. That is a matter we may leave with God. Let it be our concern, simply, that we have committed ourselves to His guidance and are seeking in all things to do His will. It may be that our failures are designed to teach us humility and to save us from spiritual pride.

Judging from the tone of our brother's letter we should say that he perhaps needs, more than any other one thing, just to trust God, and not to look to feelings, nor too much to his own shortcomings, but to the power and sufficiency of Christ. Once we have fully committed ourselves to God to let Him have His way with us, we may dismiss from our minds all doubts or fears as to whether we are making sufficiently rapid progress in the Christian life. The life is not fully surrendered to God that is marked by cares and anxieties as to its own spiritual safety. The fullest joy of Christian living comes from unshaken confidence in God's Word and promise.

We are sure that if our brother will throw away his thoughts and fears of "failure," and "follow on to know the Lord," he will soon pass from the seventh chapter of Romans into the eighth chapter, and will be rejoicing with Paul in the truth that "there is therefore now no condemnation to them that are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death."—EDITOR.]

Colorado Letter.

The writer of this letter holds a special commission from the editor of the CHRISTIAN-EVANGELIST. The commission is very broad. It says: "The whole universe will be open for you to discuss. You can take up the current themes of the day and handle them in your own way. There is no topic that is not open to you now. Whatever you see that needs hitting, hit it; whatever needs helping, help it; and whatever needs changing, change it!"

The name of the letter will be affected, to a degree, by the location of the writer. He is, at present, temporarily in Colorado; the letter, therefore, for a few weeks, or possibly months, will be called the "Colorado Letter."

Colorado, as you know, is an empire in its area. It embraces almost twice as much territory as all New England. It is a land of clear skies, bright sunshine and sublime scenery. It is said that the sun shines in Denver, Colorado Springs, Manitou, Pueblo, Trinidad, Golden, Boulder, Ft. Collins and Greeley about sixty-two hours out of every hundred in which it is above the horizon. In Philadelphia the ratio is forty-nine. In ten years in Denver, on the average in each year, there were 341 clear or partly clear days. In Chicago, in the same period, there were 251; in New York, 262. There is not space in this letter to speak of the variety of climate, scenery and productions of Colorado. There are, however, three things that belong to all parts of the state—blue skies, bright sunshine and dry air.

There are 36 congregations of Disciples in the state. Of these the following are self-supporting: The Central Church, the South Broadway and Highlands in Denver; Boulder, Colorado Springs and the Central, in Pueblo. It is possible that the Berkeley Church, in Denver, should be added to this list. Of the 36 churches in Colorado, 21 contributed last year to the Foreign Christian Missionary Society. The aggregate contributions of churches, Sunday-schools and individuals was $992.34. The number of Disciples of Christ in Colorado is said to be 4,200. This is a moderate estimate. It is probable that there are a thousand persons in Colorado Springs, Colorado City and Manitou, who at some time were immersed by a Christian Church preacher, and who now declare that they are members of the Christian Church. Two persons were found in a single week, recently, who claimed to be members of the Christian Church, but had not been identified with a congregation for twenty years!

While Colorado is an empire in area it is not an empire in population. The governor of the state estimated the population, on January 1, 1899, at 492,500. Leonard G. Thompson, our state evangelist, says that the population is 560,000. Some of us think that Thompson knows as much as the governor; about some things he knows more!

The following states have each a smaller population than Colorado, accepting the statement of our governor as correct: Arizona, Delaware, Idaho, Montana, Nebraska, New Hampshire, North Dakota, Oregon, Rhode Island, South Dakota, Utah, Vermont, Washington and Wyoming. There is some comfort to Colorado people in the fact that their state does not stand at the bottom oi the list in point of population. It is also believed, and there is comfort in this conviction, that long before the state shall have attained to the present age of Delaware, New Hampshire, Rhode Island, Vermont, or even Oregon, it will have a much larger population than either of them.

There are 39 preachers of the Christian Church in Colorado; 15 of whom are not engaged in the work of the ministry.

Changes are frequent. The people are on the move. Pastors do not remain long in one place. This is a serious hindrance to the successful prosecution of our work.

Grant K. Seivers leaves the Highlands Church in Denver to become pastor in Pomona, Cal., the first of January. F. M. Dowling has gone from Pomona to Passadena, Cal.

The Highlands Church was organized in 1888. It is a child of Central Church in Denver. John L. Brandt, W. A. Harp and Melvin Putnam served the church before the advent of Bro. Seivers. His pastorate extended through three full years—the longest in the history of the church. This period also makes Bro. Seivers the patriarch among the Disciples in Denver, in the ministry. The church has a membership of 300, and a debt of $8,000.00. There is a good house of worship. There was a net gain in the membership of the church last year of 71. The missionary offering aggregated $385.00. The missionary collection is taken every Lord's day. No complaint in *this* church of too many collections. The people contributed for local work more than $1,800.00. The Highlands congregation, until last year, was the banner missionary church in the state. This distinction now belongs to the church in Colorado Springs.

Grant K. Seivers is one of the sons of the Christian Church at Angola, Ind. He studied, in preparation for the work of the ministry, in the College of the Bible, Lexington, Ky., and in Butler College, Irvington, Ind. His departure from Colorado is a distinct loss to the work in the state; his settlement in Pomona is a great gain to the cause of Christ in Southern California.

Some time ago, B. O. Aylesworth was called from the pastorate of the Central Church in

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Just as sure as the break of dawn means another day, so does pain in the back mean kidney disease.

When your kidneys become weak and are unable to throw off the waste in the blood, they clog up with poisonous matter, break down, cell by cell, and particles pass away in the urine. Then the albumen, which makes rich, red blood, leaks out, your system breaks down and you have what is known to all mankind as Bright's Disease.

Bright's Disease is taking away more lives today than any other known ailment, excepting possibly consumption; and yet with small precautions and half the care you give to the appearance of your shoes, you may prevent such a calamity as Bright's Disease befalling you.

Are you fortified with the necessary knowledge about Bright's Disease? Do you known how to find out if there is anything the matter with your kidneys? Here is a simple test:

In the morning on arising, take of your urine about two ounces and put it in a glass bottle; let it stand about twenty-four hours, and if, on examination, you find any settling or sediment, if it is cloudy, or if small particles float in it, then you may be assured that nature has warned you, and that your kidneys need attention.

The mild and immediate effect of the famous new discovery, Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases.

Swamp-Root is the triumphant discovery of the eminent kidney specialist, Dr. Kilmer, and is not recommended for all diseases, but if you have kidney, bladder or uric acid troubles, or diseases depending upon these disorders, you will find Swamp-Root just the remedy you need.

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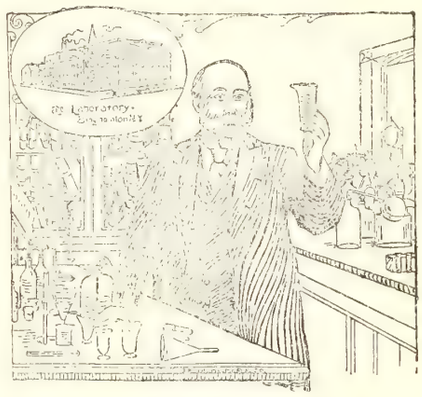

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recognize in it the greatest and most successful remedy for kidney and bladder troubles.

Swamp-Root will set your whole system right, and in order that all afflicted may know its benefits. a special arrangement has been made with the CHRISTIAN-EVANGELIST by which all readers of our paper who will send their names and addresses to Dr. Kilmer & Co., Binghamton, N. Y., will be sent absolutely free, by mail, a sample bottle of Swamp-Root. Also a book of value treating of all kinds of kidney diseases and containing some of the thousands of testimonial letters received from sufferers cured.

Swamp-Root is for sale by all drug stores in bottles of two sizes and two prices—fifty cents and one dollar.

Remember the name, "Swamp-Root," and the address, Binghamton, N. Y.

Denver to the presidency of the State Agricultural College at Ft. Collins.

Bruce Brown, for two years pastor of the West Side Church, Chicago, takes up the work at the Central in Denver. The good people in the Central consider that they are fortunate to secure his services. Bro. Brown is a son of Disciple parents. He became a member of the church when he was but 16 years old. He is now 30. More than 300 persons were added to the West Side Church during his pastorate. He was graduated from Oskaloosa College in 1891. Bro. Brown has been very successful in enlisting men in the service of Christ. It is believed that with his coming to Denver there will be a revival in the Central Church—the leading congregation of Disciples of Christ in Colorado.

Flournoy Payne has left the East Side Church in Denver and is now in Colorado City. He will serve the congregation in Colorado City and will study in Colorado College. B. B. TYLER.

Meeting of the Trustees of the United Society of Christian Endeavor.

On December 12 to 14 was held, at Lackewood, New Jersey, a meeting of the trustees of the United Society of Christian Endeavor, called a "retreat," or a gathering for prayer and meditation. Matters of business and methods of work were discussed, to be sure, but more than half the time was spent in devotions pure and simple. It was good to be there. The presence of Dr. Clark, Secretary Baer and Treasurer Shaw, with trustees Hill, Hamlin, Stewart, Burrell, Hoyt, Tomkins, Boynton, Crews, Bishop Walters, Power and others gave, not only a Christian Endeavor flavor, but also a deeply spiritual tone to the meeting. Lakewood is a place of surpassing quiet and beauty, a winter resort, nestling among the pines, and frequented mostly by afflicted and run-down people from New York and Philadelphia, in search of rest and health.

The sessions of the trustees were morning, afternoon and night, two hours each. The Spirit of the Master was there, and we felt as if we had indeed "come apart to rest awhile." Such hearty good fellowship, such unity of feeling, such brotherly love, it is rare to find. All seemed of one heart and of one soul. How much of this is due to the consecrated spirit and tact of Dr. Clark, who presides always, is difficult to say, but beyond and above the influence of any man we must recognize the Spirit of God, who is moving mightily in these days upon the hearts of his children for unity and love in service.

The Endeavor movement has been led from the first, under God, by men of prayer. It came, not by man, nor for the glory of men, but by the will of God, for the glory of his name.

Some of the matters touched upon were: "Trustees' Relations to State Work and the Field Generally," and it was thought that they should be more in evidence at public meetings, and especially in advisory relations: "The Value of Our Annual National Conventions," which were almost unanimously deemed of great importance: "Local and District Union Plans and Methods," for which a uniform program of topics is now prepared and strongly urged. "A Forward Step for the Juniors," and upon this question a position was unanimously taken by the trustees of great and far-reaching influence if it is carried out, namely, the use of a portion of the time of each Junior meeting in catechetical instruction upon the Bible. There are several little books of Scripture questions and answers which can be furnished by the United Society, but it was deemed probable that each denomination would prepare its own.

It was felt that to avoid misunderstandings and complications hereafter the place of holding international conventions should not be determined at the bid of paid agencies representing merely commercial interests, but cities desiring the convention must act through representatives of Christian Endeavor. It was felt, also, that such local committees should take into their counsels more closely representatives of the United Society who from long experience are able to bring invaluable aid and advice to men new in the work. The purpose is to avoid a commercial exploitation of the financial side of these gatherings, which is liable to be disappointing. Reports of the president, secretary and treasurer were read, and the report of the progress of Christian Endeavor in all lands was cheering.

Prof. Amos R. Wells, in a summary of events entitled, "The Story of the Three Years," asserts that in interest and importance the last three years almost equals all the preceding years put together, and demonstrates with convincing force that the society has become a part of the kingdom of God, to grow with its growth and mightily to aid its progress. Within three years there have been many advances in foreign lands. A United Society for India, Burmah and Ceylon has been formed, which holds annual conventions and supports a paper.

The South African Christian Endeavor Union has been enlarged to include all the societies in Cape Colony, Natal, the Free State and the Transvaal. Great growth is noted in China, Spain and Mexico. The total membership in all the world, according to the secretary's report, is now 56,566 societies, with an enrollment of 3,363,960. The story of how the movement has spread, by what seemingly accidental means the seed was carried from scetion to section and from country to country, especially in the earlier days, is a thrilling one and is graphically told in a little tract called World-Wide Endeavor, by Mrs. Francis E. Clark. Get this and read it.

During the last three years our Endeavorors have shared in the "baptism of blood." Three were killed in the blowing up of the Maine. There was an Endeavor Society on Dewey's flagship and on the Oregon, as well as on Sampson's squadron at Santiago. They were in evidence at the great camps at Tampa, Jacksonville, Chickamauga and others. There is one society now in Manila and several in Cuba. They are in the Transvaal, in the midst of the frightful conflict raging there. Christian Endeavor has reached the Klondike and other parts of Alaska. Truly, it is a wonderful story! Within three years it has taken up the Tenth Legion and the Quiet Hour, enrolling thousands who of their own free will take upon themselves the special consecration denoted by these terms.

The greatest thinkers and speakers in the American pulpit recognize the power and permanency of Christian Endeavor and feel complimented by an invitation to appear upon the program of its international conventions. Is it too much to hope that the time is near at hand when all young people's societies will federate with Endeavor, wear its name and have part in its broad, interdenominational fellowship? I think not.

ALLAN B. PHILPUTT.

Indianapolis, Ind.

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Without help, a bald spot never grows smaller. It keeps spreading, until at last your friends say, "How bald he is getting."

Not easy to cure an old baldness, but easy to stop the first thinning, easy to check the first falling out. Used in time, baldness is made impossible with —

Ayer's Hair Vigor

It stops falling, promotes growth, and takes out all dandruff.

It always restores color to faded or gray hair, all the dark, rich color of early life. You may depend upon it every time. It brings health to the hair.

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"I have used your Hair Vigor and am greatly pleased with it. I have only used one bottle of it, and yet my hair has stopped falling out and has started to grow again nicely."
JULIUS WITT,
March 28, 1899. Canova, S. Dak.

Write the Doctor.

If you do not obtain all the benefits you expected from the use of the Vigor, write the Doctor about it.
Address, DR. J. C. AYER,
Lowell, Mass.

Lake City, Ia.

A visit to Lake City in the interest of the CHRISTIAN-EVANGELIST deserves a passing notice; that is, our good people there deserve it. They have the largest congregation and the best house of worship in the Northwest district and were in the midst of a meeting conducted by the pastor of the largest church we have in the Northeast district, Sumner T Martin, of Mason City.

Bro. Martin's preaching was fully in keeping with his great constituency there and at home, but he had his hands very full to augment the enthusiasm which follows the regular work of the pastor, F. H. Lemon. Bro. Lemon will in turn assist Bro. Martin in a meeting at Mason City.

There had been sixteen accessions at that date, and we trebled the list of readers of the CHRISTIAN-EVANGELIST, who will all await with interest further reports from this strong team of Iowa pastor-evangelists and the enterprising congregations they represent. S. C. HAYTEN.

Reformation of the Nineteenth Century

NINE DECADES OF HISTORY

THE C. W. B. M.—1884-1899.

LOIS A. WHITE.

From the time the practicability of Bible Chair work was demonstrated beside the Michigan University, the Disciples of Virginia desired to have similar work undertaken at the seat of their state university. The South and East look to such a work there as a power in our brotherhood, as the central section looks to Ann Arbor. For a beginning a six weeks' series of lectures was opened in February, 1897, upon (1) The Life of Christ, (2) The Life and Work of Paul, (3) The Beginnings of Christianity, (4) Old Testament History, (5) Prophecy, for the students of the university and others who chose the work. Herbert L. Willett, the instructor, wrote in April, '97: "There is a student body of only 500, there was but one instructor; the course lasted only six weeks, and only the men were registered, yet we had 50 such registrants. The lectures were given in the university chapel at Charlottesville, and were attended by an average of about 70 people, the attendance sometimes reaching to much over 100." Col. Jno. B. Cary's family and colaborers felt the legacy he left them, when he departed this life two years ago, was his ardent desire, born of deep conviction, to provide their loved University of Virginia with biblical instruction from the standpoint of history and literature. Nobly are they coming up to the responsibility of this legacy. C. A. Young is in his third year of teaching classes in the Bible at Charlottesville and now for the entire school year 1899-1900. Besides furnishing a part of the current expenses Virginia has contributed about $13,000 toward the endowment of the University of Virigina Bible Lectureship, founded by Jno. B. Cary. Of this $10,000 was given by his widow, Columbia H. Cary. This year the university credits students with work done in the Bible classes and chose Bro. Young as a professor in Hebrew. He has done Bible teaching in Athens three years, for Georgia University students, and also the young women in the Lucy Cobb Institute, at the same place. This summer N. M. Ragland and W. M. Forrest were appointed to go to Calcutta for Bible Chair and evangelistic work.

In 1889 David Wetzell, then C. W. B. M. missionary pastor of the First Church, Portland, Ore., requested an appropriation for current expenses to enable that church to conduct a Chinese mission. In November, 1892, Jeu Hawk, a native of China, graduated from Drake University, was employed to superintend that mission—which was the only one in this country to be superintended by a Chinese until about a year ago the Baptists in Portland followed this example. Bro. Jeu wrote in 1896: "Our work in the mission consists of English lessons, Bible-school, prayer-meeting, Sunday-school and preaching. While we are laboring for accessions to the church, our chief effort is for the firmness of those who have accepted Christ. . . . Two of our brethren are now in China visiting their friends and relatives and preaching the gospel there. . . . The moving about of our brethren keeps us from having a permanent base in this city to work with; but I think their going here and there is just like the dispersion of the early Christians going everywhere preaching the Word." In 1897 he stated: "The united association of five Chinese missions in this city employ a native preacher in Southern China to do evangelistic work. Our mission is one of the five, and this mission is the work of the C. W. B. M.; therefore, the C. W. B. M. is doing missionary work in China." This year 63 scholars have been enrolled with an average attendance of 27. For missionary purposes the offerings totaled $110.85, and the scholars paid their teachers $433. Sermons preached, 70, and conversions, six. Bro. Jeu is in his last year of a medical course to prepare him to be a medical missionary in China. The board now employs him an associate to train in conducting this Portland mission, Bro. Lome Hugh, who was converted there and educated in Drake University.

For several years the sisters in Kentucky were sustaining a "Mountain Mission" in their state, building up a school and church at Hazel Green, Wolfe County. In 1886 this was provisionally placed in the care of the C. W. B. M. In 1888 it was formally and fully transferred to this board and became one of its permanent enterprises. The school opened that autumn with R. H. Wynne, principal; Emma Jenkins, assistant. The property was valued at $3,500. Mr. Wynne taught during the week and preached every Lord's day. The design from the first was to make it a training school for Christian teachers who, with their own characters, built up and strengthened, mentally and spiritually, should go out into their own neglected mountain districts to uplift and train in the Christian life other young people, who were otherwise almost destitute of educational advantages. In September, 1890, W. H. Cord and wife took charge of the work there. In 1891 the board built the Academy Home, at a cost of about $3,500. In the growth of the work a number of worthy assistants have labored with Prof. and Mrs. Cord. He reported for 1899: "Boarders enrolled in the school, 69; pupils living in Hazel Green, 49; day pupils, 40; total enrollment, 158. Enrollment in teachers' classes, 36; graduates, seven. This amount of tuition charged was $884.12. These facts and figures do not begin to measure the magnitude of the work of the mission. We are confident in saying the last session was the best session in the history of the mission. Most of the pupils seem to have but one purpose in view, viz., to make *men* and *women* of themselves, to amount to *something* in the world. The minds of the mountain boys and girls are virgin soil, and are capable of great development; and they will, when properly trained, be strong factors in both state and church. In the nine years of our work in the Mountain Mission, there have been more than 1,100 young men and women, boys and girls. Of these, more than one half were from counties outside of Wolfe County, in which Hazel Green is located. About 600 were boarders in the Academy Home and in private families. There are now teaching in the public district schools of the mountains about 300 of our pupils. Each teacher has in his school an average of 50 boys and girls, making 15,000 boys and girls reached indirectly by our Mountain Mission, to say nothing of the hundreds who are influenced, although not in school. Some are physicians, lawyers, merchants, preachers, etc. Many now are the heads of families and are telling their children of Hazel Green Academy—the Mountain Mission of the C. W. B. M. Can any one measure the good accomplished by and through our beloved mission?"

Through the pleading from Texas, led by Mrs. A. A. Johnston, of sacred memory, M. L. Hoblit was employed and a mission in Mexico opened in December, 1895, at C. Juarez, a border town just across the river from El Paso, Tex. In August, 1899, Bertha C. Mason, paid in part by Texas Endeavorers, began school work in that mission. Her health was not equal to the work the following year. The board acceded to Bro. Hoblit's request to change the mission to an interior location, and he entered Monterey. There reading room, school, preaching and printing work was done.

Colorado, in the progress of the United States work, was adopted in 1891 as a C. W. B. M. field, with the work done through the state board; and M. L. Streator, with headquarters at Denver, was made evangelist for the West. Within these later fifteen years of its history the C. W. B. M. has, besides continuing the Montana and Colorado fields, sustained wholly or in part, for longer or shorter periods, missionaries in Sacramento and Santa Barbara, Cal.; the state of Washington; two churches in Portland, Ore.; Duluth and the Southern District, Minnesota; West Superior and in the state of Wisconsin; Kalkaskia and Ann Arbor, Mich.; Crown Point, Ind.; Toledo, O.; Rochester, Buffalo and Watertown, N. Y.; Washington, D. C.; Altoona, Pa.; Huntington, W. Va.; Roanoke, Newport News, Charlottesville and Crewe, Va.; Winston, N. C.; Athens, Ga.; Florida, Arkansas and Nebraska (aided in sustaining an evangelist); Ogden, Utah and N. Topeka, Kan.

The General, National and State C. W. B. M. Organizers have also been most effective missionaries among the churches. Stations have been adopted and more or less thoroughly equipped in India at Bilaspur, Deoghur, Bina and Mahoba. Of those first four women who went to that country Misses Boyd and Kingsbury are at the first-named station; Laura Kinsey Mitchell at Bina and Mary Graybiel at Mahoba. The quarter century closed with seventeen missionaries on the field in India, in the employ of the C. W. B. M., and besides the two named for Calcutta, Miss Susie Rawson and Dr. Mary Longdon, under appointment for Mahoba and Deoghur. Homes for missionaries have been built at all those places. Orphanage work is done at three of them, hospital work at one and school work at all.

In Jamaica these years have seen redeemed ones go home to God triumphant in the faith they were taught by C. W. B. M. missionaries. The 1899 report from eight employees of this board shows twenty churches with a total membership of 1656; nineteen Sunday-schools; sixteen Christian Endeavor Societies and nine day schools. C. C. Smith, commissioned by the C. W. B. M. for that purpose, visited our Jamaica missionaries and their churches in February and March, 1896. Following one of his recommendations, young native men, chosen by the missionaries from the churches there, have been sent to the Southern Christian Institute to be educated for Christian workers among their own people.

The receipts in 1885 were $16,620.07, in 1890, $42,116.81; in 1895, $58,611.83, with reported membership of 29,512 in 1399 auxiliaries; in 1899, $101,343.54, with 1611 auxiliaries and 30,681 members.

Best of all is the history we can find only within the pearly gates—that of the souls brought to Christ and the Christian characters developed by what God has wrought through the Christian Woman's Board of Missions in twenty-five beautiful years.

LOIS A. WHITE.

(THE END.)

WE BUY lamp-chimneys by the dozen; they go on snapping and popping and flying in pieces; and we go on buying the very same chimneys year after year.

Our dealer is willing to sell us a chimney a week for every lamp we burn.

Macbeth's "pearl top" and "pearl glass" do not break from heat; they are made of tough glass. Try them.

Our "Index" describes *all* lamps and their proper chimneys. With it you can always order the right size and shape of chimney for any lamp. We mail it FREE to any one who writes for it.

Address MACBETH, Pittsburgh, Pa.

The Minister's Sabbath Night.

[OUR DEAR BRO. GARRISON:—We have noted with sincere regret your trying hour and have intended to express our high appreciation of your situation. While this is a late hour, still, after the hard work, may the inclosed poem speak comfort to your weary heart and body. It is copied from my scrapbook. Wishing you every good success in your renewed efforts, we remain

Yours sincerely,
EMILY G. BURNS,
WALTER S. BURNS.

Maple Terrace, Merchantville, N. J., Nov. 22, '99.]

Rest him, O Father! Thou didst send him forth
With great and gracious messages of love;
But thy ambassador is weary now,
Worn with the weight of his high embassy.
Now care for him as thou hast cared for us
In sending him, and cause him to lie down
In thy fresh pastures by the stream of peace.
Let thy left hand be now beneath his head,
And thine upholding right encircle him,
And beneath the everlasting arms
Be felt in full support. So let him rest,
Hushed like a little child, without one care;
And so give thy beloved sleep to-night.

Rest him, dear Master! He hath poured for us
The wine of joy and we have been refreshed.
Now fill his chalice, give him sweet new draughts
Of life and love with thine own hand, be thou
His ministrant to-night, draw very near
In all thy tenderness and all thy power.
O speak to him! Thou knowest how to speak
A word in season to thy weary ones,
And he is weary now. Thou lovest him—
Let thy disciple lean upon thy breast,
And leaning, gain new strength to "rise and shine."

Rest him, O loving Spirit! Let thy calm
Fall on his soul to-night. O Holy Dove,
Spread thy bright wing above him, let him rest
Beneath its shadows; let him know afresh
The infinite truth and might of thy dear name—
"Our Comforter!" As gentlest touch will stay
The strong vibrations of a jearing cord,
So lay thy hand upon his heart and still
Each overstraining throb, each pulsing pain.
Then in the stillness breath upon the strings,
And let thy holy music overflow
With soothing power his listening, resting soul.

—*Frances Ridley Havergal.*

Doctor's Prophecy.

ABOUT GRAPE-NUTS.

Dr. J. H. Hanaford, one of the oldest physicians n Reading, Mass., says in the Practical Age: "I firmly believe that Mr. Post has rendered u greater service to humanity than any other mad living, in the matter of food.

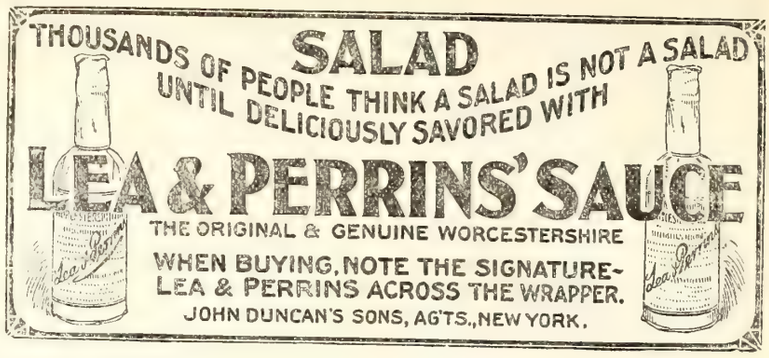
He claims, with propriety, I think, that his new food, Grape-Nuts, made from the most nourishing element of the grains, contains nourishment in one pound equal to ten of meat, wheat, oats or bread.

From the acquaintance that I have had with this unusually nutritious article, I am satisfied the statement is truthful and demonstratable. I am inclined to believe the food will effect considerable of a revolution in society, to the extent that it is introduced."

This was written by Dr. Hanaford several months ago. The rapid spread of the use of Grape-Nuts all over the country has demonstrated that the doctor's prophecy has already come true, to an extent, at least. Perhaps never before in the history of food manufacture has such rapid progress been made as with Grape-Nuts. It especially appeals to brain workers.

All first-class grocers furnish Grape-Nuts, and the Postum Cereal Co., Ltd., Battle Creek, Mich., are the makers.

FITS Permanently Cured No fits or nervousness after first day's use of Dr. Kline's Great Nerve Restorer. Send for FREE $2.00 trial bottle and treatise. DR. R. H. KLINE, Ltd., 931 Arch St., Philadelphia, Pa.


THOUSANDS OF PEOPLE THINK A SALAD IS NOT A SALAD
UNTIL DELICIOUSLY SAVORED WITH
SALAD
LEA & PERRINS' SAUCE
THE ORIGINAL & GENUINE WORCESTERSHIRE
WHEN BUYING, NOTE THE SIGNATURE-
LEA & PERRINS ACROSS THE WRAPPER.
JOHN DUNCAN'S SONS, AG'TS., NEW YORK.

China Letter.

One who has studied, traveled, lived among and written much about missions and missionaries has said that "missionaries are the architects of a new civilization." It is encouraging that this verdict is not without attestation by those whose knowledge of the design of Christian missions is less sympathetic. There are those also who study merely the commercial value of missions. They favor missions because of the commercial returns. They are fascinated by the "open doors" which offer such inviting fortunes to the markets and industries of the world. In the rebuilding of China we shall come in contact with much in the line of "wood, hay and stubble." This will have to be identified, labeled and consigned to its own place.

It is the consensus of opinion that the partition of China is the resultant cause of a moral as well as a geographical and political upheaval. The old structures are giving way. The pillars of the nation are rotten. The estimate demands the clearing of the ground of all rubbish and the rearing of a new house according to the plans and specifications of the divine Architect of the kingdom of God.

At this special crisis in the history of China and in the wide-reaching changes, the bare following in the social and political conditions, it is of supreme importance that the missions should push forward their strongest men to occupy the strategic points for future operations. It is not only a pivotal point in the history of the nation, but also a critical time in the experience of missions. The secular and materialistic element is dominant. Already some promising and useful missionaries have injudiciously accepted appointments under the Chinese Government. Such talent is lost to the direct work of missions and the consecrated aim and purpose of the missionary often misapplied and not less often irreparably broken.

Although the great problems of missions are becoming more and more pressing in their urgency, yet it is true also we are coming to understand more clearly its reality, variety and difficulties, and the adaptation necessary to secure the highest and best ends.

That which would help the work in a great sense and also have its reflex influence for good on the churches at home would be the direct participation by the churches in this work. The church that has its own missionary on the field is richly blessed. That missionary also is kept in constant touch with the currents of spiritual life. The churches that support him or her and the workers on the field sustain reciprocal relations to each other, which cannot but be both stimulating and encouraging.

W. R. HUNT.

Chu Cheo.

"I have found your Bronchial Troches most useful for hoarseness and colds." PROF. L. RICCI, Queens College, LONDON, ENG.

BROWN'S Bronchial Troches

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Excel in Superior Tone, Perfect Construction and Great Durability.

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PARKER'S HAIR BALSAM

Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling. 50c, and $1.00 at Druggists

SUBSCRIBERS' WANTS.

AGENTS WANTED everywhere to sell "Housekeepers' Friend" liquid silver polish, with exclusive control of counties. 100 per cent profit, $25 weekly easy. An honest article for honest men and women. Advertiser is well known to J. H. Garrison and many readers of the Christian-Evangelist. Address, Charles H. Till, 207 Lake Street, Chicago, Ills.

SEEKING THE OLD PATHS, and other Sermons, by Robert Moffett, $1.25 net; $1.35 prepaid. Address author, 715 Logan ave, Cleveland, O., or Christian Pub. Company, St. Louis. Name this paper.

WANTED TO EXCHANGE my twelve-room brick house in Phoenix, Ariz., for small farm or good town property East. House pays well as a lodging house. The climate of Phoenix is unexcelled for throat and lung diseases and rheumatism. Cal Ogburn, Moorhead, Monona Co., Iowa.

FOR SALE.—Having adopted the Individual Communion Service, will sell one Flagon and three Goblets, heavy and good repair, very cheap Write to H. E. Smith, Clerk Christian Church, Palmyra, Mo.

TO FLORIDA.

DOUBLE DAILY FAST TRAINS

VIA

THE SOUTHERN RAILWAY.

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Through Sleeping-car from Cincinnati to Jacksonville, with convenient connections from Louisville, via Knoxville, Asheville and Savannah. This is the Scenic Route through the Mountains of Western North Carolina—"The Land of the Sky."

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NOTES AND NEWS.

Change of Time.

The new Christian Church, Fairfield, Ia., will be dedicated Sunday, January 14, 1900, instead of January 7, as has been announced. The cost of the building, $5,000, will be provided for before the day of dedication, so that there will be only a free will offering at the services. Pastors and neighboring churches are cordially invited.

LEANDER LANE, Pastor.

Fairfield, Iowa.

Bureau County, Ill.

At a call made by Bro. W. F. Shaw and others, delegates from the five of the six churches of this county met in Princeton, Dec. 15 and 16, and formed themselves into a county co-operation for evangelistic purposes in the county. A splendid program in three sessions was well rendered and much good done already.

W. F. Shaw, Walnut, was elected president; F. C. Thackaberry, Tampico, vice-president and Miss Mabel Walters, Princeton, secretary and treasurer. This county does not afford the best of opportunities for such work, but the doors may open as we get ready to enter them. J. G. WAGGONER.

Princeton, Ill.

Dedication at Panora, Iowa.

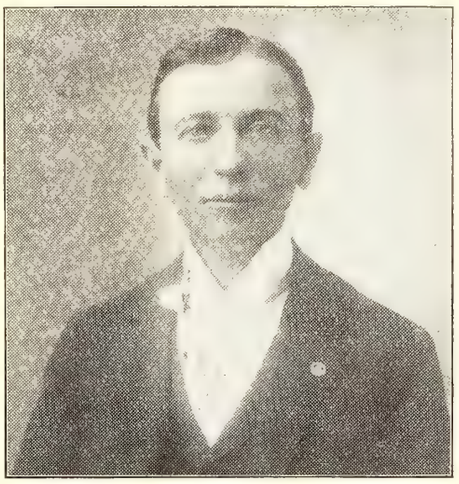
There was at this place, on last Lord's day, a very beautiful and commodious church house dedicated by Bro. A. M. Harvuot, pastor of the Central Christian Church, Cincinnati, O. The house is a gift to this congregation by Bro. L. Harvuot, an uncle of Bro. A. M. Harvout.

The building was planned by an able architect and is, therefore, up to date in every particular. It contains in all seven rooms, three below, four above. Those below are kitchen, dining room and reception room. Those above are main auditorium, Sunday-school room and two baptistery rooms. The finishing on the inside is of oak, and between Sunday-school room and the main auditorium there are raising doors. The walls were frescoed by an artistic decorator and are very pretty. The furnishings are of the latest and best, consisting of solid oak pews for the auditorium, chairs for the Sunday-school room, five electric, polished brass chandeliers, aisles carpeted, every room heated by furnace and lighted by electricity. The building complete cost, in round numbers, $9,000.

We are going to take for our motto during the coming year, "Fifty souls for Christ and double last year's missionary offering." JOHN LEWIS.

The Work at Atlanta.

The church at Atlanta, Ill., was organized in the early days of our Reformation. It is not often mentioned in our papers, being content to live quietly in its sphere of usefulness. But the brethren will be glad to know of the recent meet-



ings and the success attending them. The meeting continued four weeks and 26 were added to the church. This is said to be the first successful meeting in this respect that the church has had for years. On this account the church is greatly encouraged to go forward in the work for the Master. Among the converts was a man 84 years old, a Grecian, of Damascus, who is attending school there, and a Roman Catholic. W. R. Jinnett, whose picture is shown above, has been pastor of that church, since Sept. 15th, 1899. He was called to that church from East St. Louis, Ill., where he had labored for five years. He is 28 years old, a graduate of Bethany College, class of '94, and a native of North Carolina. His work in East St. Louis was quite successful, and at Atlanta the prospects are said to be very bright for a useful period of work under his leadership. The preaching in the recent meeting was done by him. The church at Atlanta is alive to every good work, being active in all lines of missionary and benevolent activities. Their recent meeting was a great victory for Christ and has been the means of destroying much indifference and awakening many new activities. We wish our esteemed brother and the church in Atlanta abounding success. H.

Beware of Ointm-nts for Catarrh that Contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptians from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, mauufaotured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

Sold by Druggists, price 75 cents per bottle.

Hall's Family Pills are the best.

Winter in the South.

The season approaches when one's thoughts turn toward a place where the inconveniences of a Northern winter may be escaped. No section of this country offers such ideal spots as the Gulf Coast on the line of the Louisville & Nashville Railroad between Mobile and New Orleans. It possesses a mild climate, pure air, even temperature and facilities for hunting and fishing enjoyed by no other section. Accommodations for visitors are first-class, and can be secured at moderate prices. The L. & N. R. R. is the only line by which it can be reached in through cars from Northern cities. Through cars schedules to all points in Florida by this line are also perfect. Write for folders, etc., to GEO. B. HORNER D. P. A. St. Louis Mo.

Sunday School Periodicals.

THE SUNDAY-SCHOOL PUBLICATIONS issued by the CHRISTIAN PUBLISHING COMPANY, of St. Louis, are in use in a little over **Two Thirds** of the Sunday-schools connected with the Christian Church in America, as shown by the statistics in the last Annual Year Book, among which are most of the prosperous and progressive ones There is no good reason why a large proportion of the other fractional **One Third** should not also be thus furnished, as we have abundant facilities for supplying all The list of Publications is complete in every particular, and supply every want. It consists, in part of the following:

Three Weeklies

1. **Our Young Folks,** a large 16-page Illustrated Weekly, nearly four times as large as the ordinary Sunday-school paper, for Sunday-school Teachers, Advanced Pupils, Christian Endeavorers, and in fact for all Working Members of the Christian Church, with a well-sustained department also for the Home Circle, adapted to the wants of the whole family. Single copy, 75 cents per year; in clubs of 20 or more, 50 cents—12 1-2 cents per quarter.
2. **The Sunday-school Evangelist** for the Boys and Girls of the Intermediate Department, with bright Pictures, Lessons and Entertaining Stories. In clubs of not less than ten copies to one address, 30 cents per year—8 cents per quarter.
3. **The Little Ones,** for the Little Folks, with Beautiful Colored Pictures in every number. In clubs of not less than 5 copies, 25 cents a copy per year—6 1-4 cents per quarter.

Four Lesson Quarterlies

1. **The Bible Student** for Teachers and Advanced Classes: Ten copies, per quarter, in clubs to one address, 70 cts.; 25, $1.60; 50, $3.00; 100, $5.50
2. **The Scholar's Quarterly** for the Senior Classes: Ten copies, per quarter, in clubs to one address, 40 cents: 25, 90 cents; 50, $1.60; 100, $3 00.
3. **The Youth's Quarterly** for Junior Classes: Single copy, per quarterf 5 cents; ten copies or more to one address, 2 1-2 cents per copy, per quarter.
4. **The Primary Quarterly** for Primary Classes: Single copy, per quarter, cent;s five copies or more to one address, cents per copy, per quarter.

Four Lesson Annuals

1. **The Lesson Commentary** for Teachsrs and Advanced Classes: $1.00 per copy, post-paid; $9.00 per doz. not post-paid.
2. **The Lesson Helper** for the Senior Classes and Teachers: 35 cents per copy, postage prepaid; $3.60 per doz., not prepaid.
3. **The Lesson Mentor** for Junior Classes: 25 cents per copy, postage prepaid; $2.40 per dozen, not prepaid.
4. **The Lesson Primer** for the Primary Classes: 20 cents per copy, postage prepaid; $2.00 per dozen, not prepaid.

Concerning Samples

If your school has not been using these publications, samples of all, except the Lesson Annuals, may be had **Free** for the asking. Your School deserves the Best Supplies Published, especially when they are to be had at the Lowest Rates.

Christian Publishing Co.,
1522 Locust Street
St. Louis.

THE HELPING HAND, by W. W. Dowling, is a manual of instruction for the Y. P. S. C. E., that great movement of the century that is putting new life into our churches, by interesting the young, causing them to flock to the Lord's house "as doves to the windows," and encouraging them earnestly in the Lord's work. It contains, in the most condensed form, full information concerning the Y. P. S. C. E. movement, with instructions and suggestions concerning every point. This work has had a more extensive circulation, and proved more helpful to Endeavor workers than any other hand-book published. 25 cents. Christian Pub. Co., St. Louis.

Missouri Bible-school Notes.

T. A. Hedges reports a very successful institute at Hurdland. Bro. Hedges is the evangelist in the northeast district, and by addressing him at LaGrange you will have prompt response.

Elmer Shepard is helping the little band at Morley.

At Clarksville I found Geo. W. Buckner and the members pushing their work to the front. The primary department, under Mrs. J. M. Collins, is giving more than a cent to the pupil, while the entire school, under Superintendent C. B. Gilbert, averages about four cents to the pupil, a most remarkable showing.

Those wishing something handy and useful in the study of next year's lessons can try a "marked" copy of the New Testament, which I am using with much benefit. It is from the Bible Institute Colportage Association, 250 LaSalle Avenue, Chicago, at thirteen cents per copy.

Maple Avenue, Clinton and J. K. McClure did your servant so nicely, co-operating with him so generously.

J. A. McKensie moves to St. Joseph shortly, and gives more time and attention to the Mitchell Park Church and school, which have grown rapidly in the last year under his supervision. The workers of Missouri will learn to appreciate J. A. more and more as they know him.

In the midst of our work we send all the Missouri schools a "Happy New Year," hoping that they will see to it that it is a happy year in the interest of the children, and to this end why not have a real, good, lively teachers' meeting every week this year? Something so badly needed in so many schools and so effective in better results. Have it understood that the meeting is for a discussion of methods of class management, lesson teaching and results. Do not use the time of the meeting studying the lesson; do that at home and alone.

Have it also understood that you are going to begin the school promptly at the hour set and that all the exercises are to run on a schedule. Ask the teachers to pledge themselves to thorough home preparation of the lesson, that they may secure like promise from their pupils. Let it be understood among all the teachers that the special work of this year is the conversion of the pupils, and while it is always so, it will come into good account in the study of the life of Jesus.

Paynesville is to put their house in order, but will make no reduction in their giving to our work, and never have during all the hard times. They have given us $30 a year right along.

H. F. DAVIS.

St. Louis.

Our larger churches are pleased with our club offer of $1.00 per year for the CHRISTIAN-EVANGELIST in bundles of fifty or more to one address. Some of the smaller churches think this leaves them out altogether. We do not intend to discriminate. Write and tell us the number you can secure for such a club and we will try to accommodate you. Remember, however, that our rate to individual addresses remains $1.50 as formerly, to old and new alike.

Solid Trains to Northern Michigan.

The Chicago, Milwaukee & St. Paul Railway is now running solid trains of palace sleeping cars, dining cars (serving meals *a la carte*) and first-class day coaches, through from Chicago to Calumet, Houghton, Hancock and other points in the Copper Country without change of cars, with direct connection for Marquette, Negaunee, Ishpeming, etc., and passengers from the East, South and Southwest will find this a most desirable route.

All coupon ticket agents sell tickets via the Chicago, Milwaukee & St. Paul Railway.

HOW THEY SAVED THEIR HOME.

They started their new happy life of love and hope together in a trim-bright-tinted little house that stood back upon a terraced lawn. A smooth path led to the broad "stoop" and hospitable piazza. The long sweep of roof, the wide-curving "bays" and the little western turret with oriel windows bespoke ample room and light and air and gorgeous sunsets.

O, how they loved that little home! He was industrious, frugal, ambitious; she a tender wife with a heart full of devotion; and both of them determined at any cost of struggle or sacrifice to earn and pay for

this cherished dwelling place, and possess it as their very own; a cosey nest in days of sunshine, a refuge in time of trouble, a fireside, a home.

HOW TROUBLE CAME.

At first it seemed smooth sailing. He was glad to work over-time, and she being deft with needle and scissors helped the neighbors with their gowns. In such ways a few dollars were added to the small, home-making fund. Day after day, early and late, they earnestly planned and toiled, never realizing that they were going beyond their strength, until the little breakdowns began to come.

Many a morning he would rise with his head feeling as he expressed it, "like a lump of lead," and no stomach for the dainty breakfast she had prepared. "O, you must eat!" she would exclaim anxiously. "You can never work without it." And all the time trying to smile, she would pass her hand lightly across her own forehead as if to brush away the pain that snapped and darted underneath.

Then came days when he could neither eat nor work at all; when his sight was blurred and dizzy, his limbs weighted down as if with shackles; his whole body full of sickness and nausea and distaste of living, and his mind dark with dismal forebodings. Describing this terrible time afterward he said to a friend:

"What troubled me most was that I could not understand what was the matter with me. The doctors said it was consumption; they did me no good. I knew something was killing me by inches. Finally I had to give up and go to bed. I could hardly lift my head off the pillow. My brother wanted to write to Dr. Pierce of Buffalo, and brought me three bottles of his 'Golden Medical Discovery' and begged me to take it. I didn't have much faith but said to my wife:

'What's the use? The doctors don't help me a bit and nothing else will. At this rate I'll die anyway. This 'Discovery' can't hurt me; it may help me; I'll try these three bottles just to please Jim. He was right too. The first bottle went straight to my digestion and gave me an appetite so I relished my food. I felt as if every mouthful was doing me good and making good blood in my veins. I began to feel better and pick up my flesh; my bowels came around right and I guess my liver sort of waked up. My cough stopped. I got good and strong and in four weeks I was back at work again like a man."

HOW TROUBLE WENT AWAY.

"My wife never let on how miserable she was feeling all the while; when I found it out I made her take the 'Discovery' too and Dr. Pierce's Favorite Prescription for her nerves, and she says she's just made over new again. I sent for his great 'Medical Adviser.' It's the grandest book you ever saw. If we'd had it before, we would have saved hundreds of dollars."

Then came new hopes, new plans, new power and fresh achievements. The little home in time became their very own, earned and paid for by the erstwhile nerveless hands and brain now restored to vigor and activity by the most remarkable life-renewing "Discovery" that medical science has ever revealed to man. And when at length a sweet, fresh little life came to bless their lives, they felt that happiness was complete.

This is a true story and it cannot be told too often or too strongly. What this great "Discovery" did for this man, it has done for thousands of men and women in every corner of this Union, and in every civilized country on the globe.

The "Golden Medical Discovery" is sold by all good dealers in medicines every where.

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EVANGELISTIC.

MASSACHTSETTS.

Brockton, Dec. 26.—Two more additions and one more immersion.—G. A. REINL.

MICHIGAN.

Owosso, Dec. 21.—Three confessions and two of them baptized last Monday. All but one of the household.—S. A. STRAWN, pastor.

VIRGINIA.

Spencer, Dec. 19.—Three additions to the Stoneville (N. C.) Church last week under the preaching of Bro. Walters, of Winston, N. C. Stoneville is one of the churches for which the writer is servant.—J. P. LEWIS.

MINNESOTA.

Mankato, Dec. 21.—W. H. Willyard, formerly of Murphysboro, Ill., is holding us a protracted meeting, with 14 additions to date. Severe illness has prevented the pastor, H. Jas. Crockett, from assisting. Bro. Willyard is a strong, vigorous worker in the Master's vineyard. A unanimous call has been extended Bro. Willyard and the local congregation are hopeful that he may accept.—A. M. MORRISON.

OREGON.

110 added to the church in Eugene in a five weeks' meeting recently held in which D. C. Kellams did the preaching and Geo. A. Webb and wife led the singing. The church will ever hold these noble workers in loving remembrance for their faithful services. We now number about 550. Two confessions at the regular service last Sunday. Only 200 at prayer-meeting last eve!—MORTON L. ROSE, pastor.

INDIANA.

Marion, Dec. 25.—Three added yesterday, making 10 at regular service the past three Sundays J. A. L. Romig will be with us next month.—E. N. TUCKER, pastor.

Greenfield, Dec. 21.—I just closed a meeting at Danville with 60 accessions to the church. J. Walter Wilson did efficient service in directing the music; he is a most congenial coworker. They will employ a preacher the first of the year; in the meantime I will fill the pulpit. I will go next to Windfall.—T. H. KUHN, state evangelist.

OHIO.

Trumbull, Dec. 26.—E. W. Allen, of the University of Chicago, has just closed a short meeting here with 25 additions.—X.

Wadsworth, Dec. 22.—Became pastor the first of this month. There were three baptisms last night at the close of our prayer service. John P. Sale, of Akron, did the baptizing.—THEO. A. JOHNSON.

Cuyaga Falls, Dec. 22.—Eight added at Marlboro, and 15 confessions at New Baltimore in a recent meeting.—F. M. CUMMING.

NEBRASKA.

Beaver City, Dec. 23.—Our short meeting at Windsor, Ill., closed with six additions; five by baptism. We are now in a meeting here, with eight added to date.—A. MARTIN.

Readcloud, Dec. 19.—Meeting two weeks old; 26 added. Prof. F. H. Sweetman is leader of song. L. A. Hussong is the beloved pastor.—C. C. ATWOOD, evangelist.

Alma.—Our meeting of five weeks and three days closed Dec. 17th, with 11 additions; five confessions and six otherwise. J. R. Speck, of Council Bluffs, Iowa, did the preaching. I do not think I ever heard a more fearless proclaimer of the Word of God.—E. S. POSTON.

KANSAS.

Vining, Dec. 20.—I took charge of the church here on the fifth Lord's day in October last. Began a revival meeting the second Lord's day in November, continuing to December 17, in all five weeks, with 10 baptisms; two otherwise.—J. E. WHITE.

Chanute, Dec. 21.—Our great meeting at Yates Center closed December 19, with 45 additions; 29 by confession. We are in the lead there now. I was ably supported by some excellent workers. One of the young men that came in will enter Drake and prepare for the ministry. Twenty of the new members were men, young and old.—W. T. ADAMS.

Stockton, Dec. 25.—The Sister Clara H. Hazelrigg meeting, at Jewell City, closed Tuesday evening, December 20, with 81 additions. This is the greatest meeting that has ever been held in Jewell City.—H. C. SHIPLEY.

IOWA.

Blanchard, Dec. 29.—Forty-one additions up to date in the meeting here. More than three-fourths of them are heads of families, the majority men.—R. A. OMER.

Woodward, Dec. 23.—Our meeting started last night. Bro. Caldwell, although only 22 years old, preached the gospel fluently. March and April not taken yet.—V. E. RIDENOUR, singer.

Pleasantville, Dec. 23.—Fifty additions to date. Bro. Updike is still with me. He is an able and conscientious worker and advocate of the great plea of the Disciples of Christ. I will continue the meeting after Bro. Updike's departure.—F. D. FERRALL.

Keokuk, Dec. 21.—I preached at Farmington Lord's day at 11 o'clock and at night, and baptized three.—JAMES CONNORAN.

Des Moines, Dec. 21.—The meeting at Gaines is still moving on; 26 to date, mostly by letter or statement. We expect to complete the organization soon. J. P. Rowlison, district evangelist, is doing the preaching.—C. DURANT JONES.

MISSOURI.

Glasgow, Dec. 25.—Dec. 24th, a prominent business man of Glasgow made the good confession. The scattered flock is beginning to come together again.—K. W. WHITE.

Montgomery City, Dec. 25.—One addition at regular services at Bellflower yesterday.—HERBERT J. CORWINE.

Nevada, Dec. 25.—Two additions at Richards yesterday; one by baptism and one by statement. I'll serve the church at Richards during 1900.—S. MAGEE.

Kansas City.—Just closed a three weeks' meeting at Forest City, with 83 additions. Next meeting at Albany.—T. W. COTTINGHAM.

Louisiana, Dec. 25.—Three added here last month by letter. One young man made the good confession at our regular service last Lord's day. C. S. Brooks begins a meeting with us Jan. 12.—E. J. LAMPTON.

Springfield, Dec. 26.—I have been called to serve the Washington Ave. Christian Church of this city. We had seven accessions at our regular service Sunday evening. Nine in all since I began.—F. S. HALTOM.

Springfield, Dec. 22.—Our meeting a glorious success. Up to the present we have 26 additions; 19 of these by baptism. The Christmastide finds us happy and hopeful. The outlook for the new year is most hopeful. The CHRISTIAN-EVANGELIST is a joy to us.—D. W. MOORE.

Plad, Dec. 18.—I am so far having good meetings at Plad and Corkery, Dallas county. Four additions since last report. Plad congregation is only three months old. The brethren are good workers.—G. W. HAMILTON.

Warrensburg.—H. A. Denton has just closed a two weeks' meeting here with 54 additions; all by confession. Of these 25 were men and boys, 17 were students in the normal and city high schools, 14 were from the Junior C. E. and 42 were from the S. S. There were no sensational scenes nor sensational methods.—FRANK DEERWESTER.

ILLINOIS.

O. D. Maple with a few days meeting at Athensville revived the congregation and the brethren will support regular preaching.—J. FRED JONES, Sec.

Last February we organized a mission of 23 members at Indianola and a good Sunday-school has been conducted since then. In November a meeting was held in which A. R. Spicer, A. A. Wilson and F. W. Burnham did the preaching, though Bro. Burnham did much the greater part. There were 23 baptisms and 22 added otherwise, and we now have a church of 71 members at this new point. A house will be built.—J. FRED JONES, Sec.

C. E. Evans is in a good meeting at Emden with 14 conversions.—J. FRED JONES, Sec.

G. M. Reed closed a meeting of a week at Clear Lake with four conversions.—J. FRED JONES, Sec.

Our evangelist, I. Beckelhymer, is in a promising meeting at Christopher.—J. FRED JONES, Sec.

R. Leland Brown is in a meeting at Newman with 32 added at last report.—J. FRED JONES, Sec.

J. E. Deihl just closed a meeting at Laomi with 10 conversions.—J. FRED JONES, Sec.

Albert Nichols is called to remain at Lincoln the third year, beginning March 1st.—J. FRED JONES, Sec.

Dorchester, Dec. 23.—Two confessions and baptisms. Bro. Zachary, of Lexington, Ky., is assisting me in the work.—JNO. G. M. LUTTENBERGER.

Stanford, Dec. 18.—DeLoss Smith has led the song services during our four weeks' meeting, just closed. There were 15 additions.—FRED E. HAGIN, minister.

Newman, Dec. 26.—Closed a 33 days' meeting here last Sunday night with 35 additions. Preaching done by the writer.—R. L. BROWN.

Griggsville, Dec. 28.—Baptized five last Sunday at Laomi; also had two confessions and one by statement; total added in December, 13. Since March 1st, 17. I am to assist Bro. T. M. Brannic in a meeting at Colchester in January.—J. E. DEIHL.

Olney, Dec. 22.—A special meeting was held in the afternoon Sunday, for the members of the church. After the communion service the hand of fellowship was given to 25 new members. One confession at the regular services in the evening.—LENA HENSLEY.

Gives Satisfaction.

A CERTAIN CURE FOR PILES.

The Pyramid Pile Cure is a success because it has the *merit* which brings success. It cures every form of piles and cures them to stay cured. It is now the most popular and best known pile remedy before the public, and one reason for its great popularity is because it has taken the place of surgical operations, once considered the only sure cure.

People often wonder that so simple a remedy will so promptly cure such an obstinate trouble as piles are known to be. Yet the greatest remedies and greatest inventions we have are the *simplest*, and the fact that it *does* cure is all the sufferer from piles wants to know.

The Pyramid Pile Cure cures piles in any stage of the disease as shown by the following testimonial letters which are published every week, and new cases reported each time:

From Geo. C. Gieck, Owens Mill, Mo.: Some time ago I bought a package of Pyramid Pile Cure for my wife, who had suffered very much. The first trial did her more good than anything she had ever tried. It is just as represented.

From Richard Loan, Whipple, Ohio: I have used the Pyramid and am entirely pleased and satisfied with results. It does the work and no mistake.

Mr. W. R. Hines, of Magnolia, Ark., says: Although I have used the Pyramid Pile Cure only a very short time, yet it has been very beneficial to me.

From Mrs. Peter Lake, Mohawk, N. Y.: I received the Pyramid Pile Cure, but put off using it until last week, when I became so bad I decided to try it. I have suffered twenty-nine years with bleeding piles and have used a great deal of medicine, but never had anything that did so much for me as your remedy.

The proprietors of this remedy could publish columns of similar letters to the above if necessary, but these are enough to show what it will do in different cases.

The Pyramid Pile Cure is prepared by the Pyramid Drug Co., of Marshall, Mich., and for sale by druggists everywhere at 50 cents per package. One package is sufficient to cure an ordinary case. Your druggist will tell you more about it.

FLORIDA.

A Superior Through Sleeping Car Line Between St. Louis and Jacksonville.

Commencing November 18th the Florida Air Line, consisting of the L., E & St. L. R'y, St. Louis to Louisville, So. R'y in Kentucky, Louisville to Lexington, Queen and Crescent Route, Lexington to Chattanooga, Southern R'y, Chattanooga to Jesup and Plant System, Jesup to Jacksonville, Fla., will inaugurate for the season the great Through Sleeping Car Route to Florida. Through sleeping cars will leave St. Louis 9:15 p.m. daily, passing Louisville 7:00 a.m., Lexington 10:50 a.m., reaching Chattanooga 5:50 p.m., Atlanta 10:30 p.m. and Jacksonville 8:30 a.m. (second morning). Stop-overs allowed. This route is through large cities and interesting country, and is operated over most superior and well established lines of railway. The schedules are fast and most convenient.

In addition to the above schedule leaving St. Louis at night, train leaving St. Louis 8:08 a.m., will arrive Jacksonville the next night 10:00 p.m., making only one night out from St. Louis to Jacksonville.

This line also affords passengers for Florida trip via Asheville, N. C., the greatest American all-year-around resort.

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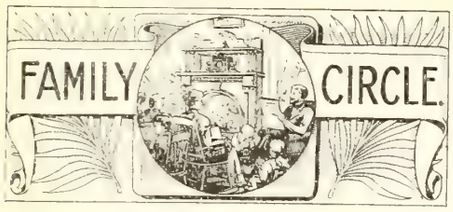


Freedom's Prayer.

Father of all, Author of good,
Arm at Thy call, willing manhood,
When war shall on us beat
E'er keep us from defeat.
Prepare us still, God of the free,
To do Thy will; we wait for Thee.

Send men of might o'er ocean wide
To fight for right by swelling tide,
To conquer where they must,
To care for those who trust,
And plant the seed of Nation strong,
In noble deed and righted wrong.

Father of all, stir every heart;
Let men at home act well their part.
Shall we let wrong oppress,
And never seek redress,
Nor drive away the ills that slay?
For men fall prey from day to day.

But hold our hands from bloody fray,
Let armed bands be kept in stay,
For battles may be fought
And never blood be sought,
While wise men right with vote and voice,
With pens indict the evil choice.

Let light divine upon us shine
And self resign to Thy design,
For manhood must prevail,
And greed shall not avail
To take from us in subtle ways
The blood-bought rights of other days.

Father of all, still make us one;
Let man meet man and love atone
For errors of the head,
And ills to which they led;
Blend ev'ry mind and diverse hand
For one great whole, a righteous land.

—*The Prophet of the Ozarks.*

The Lost Emigrants.

R. H. JOHNSON.

CHAPTER VI.

Despite the busy days of the vessel's unlading and the erection of temporary shelter, those most deeply concerned in laying a secure foundation for a peaceful and prosperous colony found time to meet together in earnest deliberation.

There were assembled the next morning representative members, male and female, of the several churches, as well as grave and thoughtful persons who had made no religious profession.

After a prayer Mr. Gray arose and said: "Fellow-islanders—Providence has seen fit to place us on this rock in the great ocean. How long we shall stay no man knows. Long ago Plutarch declared that 'a city can sooner be built without any foundation to fix it on than a commonwealth be constituted together without any religion; or, being constituted, be preserved.' Surely, the success of this colony, therefore, depends on its resting on the granite basis of religion.

"We, however, represent several denominations. In union is strength; in division, weakness. It is clearly impossible that we can make any headway in our divided state. I emphatically favor a Christian union."

Prof. Fergus: "The fullest success is impossible with a divided church. The efficiency and success of Protestantism is greatly weakened by its divisions. If believers were one the world would be for Christ before the close of this century.

"Man has a twofold nature. He has a body. Let him care for it. He has no right to starve it. He has a soul. It has hungered in all ages; it does now, and will to the end of the world, hunger for God and immortality. It is worse than foolish; it is criminal, to starve it.

"Divided we will perish by starvation. Self-preservation demands a union."

"But how," said Mr. Smithson, "is a union to be effected? It would be very pleasing to me to have you all turn Baptists. And Mr. White, no doubt, would like to see you all become Methodists. In fine, we each want you to come over to us."

"No," said Mr. White, "I do not ask you all to come over to me. I propose, more generously, to abide by the decision of the majority."

"How would that do in the state you came from?" inquired Fergus. "The majority there is, I believe, on the side of irreligion. The fact is, the majority of religious people were overwhelmingly against Jesus in his day, and has always been on the wrong side. It would take us, with all bodies of professing Christians, over to Romanism at once."

"If you will allow a word from me," said Miss Clarkson, "I will say that it is clear that we must each give up something for the sake of union. We can't go all the way to you, nor can you come all the way to us. But as it was the dying wish and prayer of our Savior that we be one, we are in duty bound to come all the way to him. The nearer to him, the nearer to each other; and in perfect union with him there will be no divisions among us; and we will be 'perfectly joined together in the same mind and in the same judgment,' as Paul exhorts."

Whereupon Dr. Andral said: "I thank Miss Clarkson for her noble words. They shed a flood of light on the path of duty. If we love our sects more than Christ we will hold to them and magnify denominational distinctions. Listen to the words of Paul: 'Whereas, there are among you envying and strife and divisions; are ye not carnal and walk as men? For while one saith I am of Paul, and another I am of Apollos, are ye not carnal?' How can we expect aught but the condemnation of the Almighty for our divided state when his inspired apostle denounces it in such severe terms?

"How can we become one? By giving up our cherished creeds. They are man-made, and, like all his works, fallible. Some of them teach a fatality as deadening as ever taught in pagan Stoicism or Mohammedanism. Some teach a total depravity—a phrase not once found in the Bible—which does not exempt even infants from the divine wrath. Some teach that Jesus died to reconcile an angry God to man, while the Bible (2 Cor. 5:18-20) teaches that Christ died to reconcile man to a loving God. In short, creeds become outgrown and require revision, and always will, even the best of them. We might proceed to make another, but it would be far from perfect. Let us put aside all of these for Christ's sake, and simply take the infallible Scriptures, and trusting in Jesus and his Word we cannot be led astray."

Mr. Smithson, rising, said: "I am glad to see the way our convictions are carrying us. We cannot exalt the Savior and his authority too much. I now see that my suggestions at the beginning of the meeting were hasty and ill-considered."

"Amen! to that," said White. "And mine, proposing a majority rule, were just as unwise. Let Jesus rule, 'For one is your Master, even Christ.' "

Mr. White was followed by Prof. Fergus, who said: "I am greatly pleased with the trend of the views given. The partisan bias that would hold us away from the unity that the Savior would have finds no place among us. Nor should it, for when men love Jesus and his Word, and each other, how can they stay apart?

"We all of us love the old denominations of which we have been members. That is right. Our willingness to unite together is not because we love our old affiliations the less, but Christ the more.

"And now I want to submit a resolution for which I think we are ready:

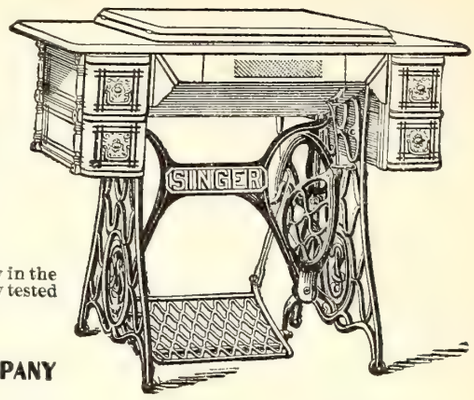
" 'Trusting in the Savior, we will endeavor to unite on catholic grounds, and will insist on nothing in faith or practice that is not clearly taught in the sacred Scriptures.'

"I need not say to you that by 'catholic' I do not mean Roman Catholic—which is not catholic—but I mean general or common.

"We propose to come together on common grounds; to ask no one to accept in faith or practice only that on which we can all agree."

The resolution meeting with a cordial approval, the meeting adjourned.

A Singer Sewing Machine



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Have you Eaten too Much?
Take Horsford's Acid Phosphate.

If your dinner distresses you, a few drops in half a glass of water gives quick relief.

The Family Altar.

GEO. A. PATTERSON.

The chief good of the "family altar" is that by assembling the family together in prayer, each member is brought to see and realize the common Fatherhood of God, and a common fatherhood has for its resultant a common brotherhood. It is the things that we have in common that serve as the strongest possible tie to bind our hearts together in family and national love. It is the common joy and the common grief, the common song and the common sigh, no less than the common blood, that bind the family together in such enduring devotion. The soldier boys are bound more closely together as they see themselves wearing common uniforms, bearing common arms, fighting for common interests under a common flag. The attachment between husband and wife becomes more fixed, more inseparable and more beautiful as they grow into a oneness of toil, a oneness of rest, a oneness of hope, and as they behold themselves cradled in a common crib their oneness of life is complete. Even so when the family, with its members, weak and strong, come to the common altar and bow in reverence to a common God. And as they kneel in that profound spell, in that deep devotion, what brotherhood, what fatherhood, thrills the heart of each only he who is taught to kneel at the family shrine can know.

The family altar is a good environment. Aye! more than that. It is a condition without which no man can say with him of olden time, "As for me and my house, we will serve the Lord." I wonder, friends, if the author of "Home, Sweet Home," did not, when a boy, kneel at the family altar. How could he have sung so sweetly of "Home, Sweet Home," while sick and distressed at heart, had he not remembered how, when a lad, casting all his care upon Him, his ruffled soul was hushed to a calm by the words, "Children, let us pray." With Hamlet we must wish in vain that a man "might know the end of this day's business ere it come to him." But he who kneels with his family in prayer can rest assured that no friction nor jar will disturb the peaceful tenor of that home, for he has furnished an ointment for every wound, a cordial for every faintness. The family altar smooths every irritable edge and delivers us from the encroachments which bilious fits often make upon our dispositions and enables us to appeal to the best there is in the character and dispositions of each other. How can I be cruel, how can I speak unkindly, how else than generous to him with whom this morning I knelt in prayer? Such is the benign influence upon the home where family prayer is wont to be made.

But the family altar is of value also because it is an institution of the home, and the home is a dominant factor in the salvation of the world. The wild and mad rush of the boys to the cities and of the girls to the factories is perilous to our homes. It snatches them from parental protection and home influence so early in life that some power must be brought to bear on them for God at the earliest possible age. And the family altar is this power. It can not do otherwise than have great effect on the little child as it sees its parent, in whom it trusts and to whom it looks for protection, bow down in humble reverence to his God. It is said that Hannibal was led to the altar when a mere boy by his father and made to swear eternal vengeance against the Roman Empire, which he never forgot, but which he spent his whole strength and vigor of manhood in executing. Shall we not do as well as the pagan? The future weal of our country, the betterment of our civilization, the salvation of the world, depends very largely upon the way in which we rock the cradle. More characters are formed, kingdoms built, destinies determined in the sacred oratory of a mother's heart than in all the august assemblies ever convened. The family altar, then, not only blesses those who are able to enter into the spirit of the worship, but also blesses those who look upon it. As Christ hung upon the cross he might have more easily prayed in thought, since it must have been an effort for him to speak in that dying moment, than to have prayed audibly. But who can question the great effect it had upon the mob as he spoke: "Father, forgive them, for they know not what they do?" It had its influence. It is not forgotten. That lasting legacy still lingers about the name of Jesus. Let the parent know that the open declaration of his devotion under all circumstances as seen in his daily waitings at the family altar will not be quickly erased from the minds and hearts of his children. They wander as prodigals, but like the one of whom Christ spoke will return unto the father. Is it not likely that even that boy was nurtured and reared at the family altar? He may wander heedlessly up and down the earth, but with the influence of home hovering about him he cannot rid himself of that still, small voice that whispers to him through all his wicked life, calling him back to the family altar. And as he sits on the edge of his couch after the unholy revelries of the midnight hour, he will think on it—think on it, and as in the story of old, "The dove found no rest for the sole of her foot and returned unto him in the ark."

Hudson, O.

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The Kingship of Self-Control.

Man has two creators—his God and himself. His first creator furnishes him the raw material of his life and the laws in conformity with which he can make that life what he will. His second creator—himself—has marvelous powers he rarely realizes. It is what a man makes of *himself* that counts.

When a man fails in life he usually says, "I am as God made me." When he succeeds he proudly proclaims himself a self-made man." Man is placed into this world, not as a finality, but as a possibility. Man's greatest enemy is himself. Man in his weakness is the creature of circumstances; man in his strength is the creator of circumstances. Whether he be victim or victor depends largely on himself.

Man is never truly great merely for what he *is*, but ever for what he may *become*. Until man be truly filled with the knowledge of the majesty of his possibility, until there come to him the glow of realization of his privilege to live the life committed to him, as an individual life for which he is individually responsible, for he is merely groping through the years.

At each moment of man's life he is either a king or a slave. As he surrenders to a wrong appetite, to any human weakness; as he falls prostrate in hopeless subjection to any condition, to any environment, to any failure, he is a slave. As he day by day crushes out human weakness, masters opposing elements within him, and day by day he recreates a new self from the sin and folly of his past—then he is a king. He is a king ruling with wisdom over himself. Alexander conquered the whole world except Alexander. Emperor of the earth, he was the servile slave of his own passions.—*From "The Kingship of Self-Control," by William George Jordan, published by Fleming H. Revell Company.*

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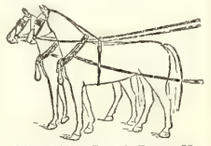

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The Manger Lullaby.

MILTON H. H. LEE.

Sleep, sleep, sweet baby, sleep,
In thy cradle manger;
Hear, hear, the angels, near.
Guarding thee from every danger;
Far, far the gleaming star
Shows the pilgrim stranger
Know, know, Infant Redeemer, know
Earth shall love thee so, shall love thee so!

Greet, greet the infant sweet,
In the manger, lowly;
Kneel, kneel, and gladly feel
Every impulse, true and holy;
Stay, stay, O glorious ray,
Let the hours move slowly:—
Know, know, Infant Redeemer, know,
Earth shall love thee so, shall love thee so!

Soon, soon, all too soon,
Skies will darken o'er thee,
Light of day fade away
In the night that will come before thee:
Greet, greet, the Savior, sweet,
Let the world adore thee
Know, know Infant Redeemer, know,
Earth shall love thee so, shall love thee so!

—*Christian Tribune.*

What a Two-cent Stamp Will Do.

It may not be out of place to give an illustration of the vast distances a letter may travel on the strength of a 2-cent postage stamp. Suppose one of the girl readers of the Companion to Key West, Fla., has a brother in the Klondike region who has risked all to dig fortune from mother earth, and writes to tell him the news from home. She drops the letter in the post office at Key West and it starts on its long journey.

It does not, of necessity, travel in a straight line to its destination, but must follow the twistings and turnings of the railroads, which have complete charge of it until the northwest corner of the State of Washington is reached. When it arrives at Seattle it has passed through fourteen states, and yet, so far as time is concerned but one-fourth of the journey has been accomplished.

It now takes a sea voyage from Seattle to Juneau, Alaska, and from the latter place is carried, as I have already described, to Circle City. It may be taken from there by friendly hands further into the Klondike country, and finally delivered to the anxious brother, who has been eagerly awaiting the arrival of the next party from the nearest towns in which a post office is conducted, in the hope that some one would bring him a letter.

This letter has now traveled in the neighborhood of 7,000 miles—by railroad, steamboat, stage, horseback, and perhaps dog-sled, —and has been on the road nearly forty days, without a moment's rest.

No profit, in money, accrues to the Government for delivering that letter; indeed, each letter sent into the Klondike costs the Government for transportation many times that amount of postage charged; but in such cases, should we reckon the profit only in dollars and cents?

Should we not consider also the happiness and satisfaction afforded this brother as he sits by his fire, perhaps homesick and lonely, but now with a loving smile illuminating his face as he reads and reads again every word his thoughtful sister has written about home, mother and father, and perhaps of some one else he holds dear? When, finally, he places his treasure under his pillow and seeks rest, he is happier than for many a day; and Uncle Sam, who has contributed so largely to that happiness, does not regret the small pecuniary loss he has sustained.—*The Youth's Companion.*

Great Lakes.

The enormous traffic of the Great Lakes is well brought out in an article in Ainsliee's Magazine by Arthur J. Stringer, who writes: "The Great Lakes have become a great artery of our richest commercial blood. One-third of the population of the United States is dependent on these lakes for their export and import trade. This waterway taps the richest and most prosperous agricultural territory on this continent of ours, together with our most productive mines, and it is worth while noting that within a radius of 400 miles of Cleveland lies one-half the population of the United States. It is a well-established fact that deep-water transportation is, and necessarily must be, far below the cost of transportation by rail; indeed, it is computed that the cost of water transportation by steam, when the voyage is of any considerable length, is about one-quarter the average cost of transportation by rail, while by sailboat it is only one-eighth of the latter. As this question of transportation determines to a great extent the existence or the non-existence of a possible industry, and enhances or diminishes the value of every article of export in proportion to its efficiency and economy, the battle cry of the West for 'twenty feet of water between Duluth and the sea' is no great problem to account for. In the year 1898 there passed through the Sault Ste. Marie canals no less than 21,234,664 tons of Canadian freight, alone having a value of $200,000,000, while American ships moved some 168,000,000 tons through the same waters for the same length of time.

The Chautauquan's Prize Anecdote.

"Ransom, Smiley, Smith, J. G. Smith, H. H."—and as the professor methodically continued his roll-call, one big, burly arm of J. G.'s red sweater slipped helplessly from its resting-place, the back of the seat.

Blair—dubbed "Ex-razor" for his wit—mentally construed the motion, "Scrub practice—bluff or flunk—bluff probably"—for J. G. possessed a ready tongue that helped him into and out of many a scrape.

Sure enough, Smiley was hardly seated when Smith, J. G., could not quite understand the theory of "Soul Transmigration." "Professor, I think I can explain that to Mr. Smith," and, nugding the next fellow, Blair arose.

"Suppose that Mr. Smith dies. His soul passes into a canary bird that twitters and sings to the delight of all listeners. The bird's soul passes into a thistle that ornaments a deserted backyard. A passing donkey devours the thistle, and as I stroke the donkey's long silky, ears I say: 'Hullo! Smith, old boy. You aren't changed so much after all.'"

Mr. Smith has never had any more difficulty with the theory.—*From the Chautauquan for December.*

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A Chinaman's View of the Germ Theory.

I stepped into a tea house for some tea, and an opportunity to preach. At the table next to me I overheard some elderly men discussing foreigners. Presently one man said: "They know how to doctor; there is Dr. Macklin, I have seen him at work. Every patient that goes to the hospital is stuck with a pin, and the doctor takes a little of the blood and puts it under the microscope and sees just exactly what bug the man has. For," says he, with a very wise look and accent, "everything is caused by a bug, and when they know exactly what bug is in the blood, they know exactly what medicine to give to kill it. It is not guesswork; there can be no mistake. There is a different bug for each disease. Now the malarial bug," he continued, "is a very bad one; the opium bug is very fierce, but the ordinary food bug, causing hunger, does not matter; it's all right."—*Frank Garrett, in Missionary Intelligencer.*

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The Red Box Clew—XIII.

J. BRECKENRIDGE ELLIS.

Several days passed, during which Frank and Vega were constantly together. They were critical days in the life of the deaf girl. Slowly but clearly the knowledge came to her that she had her part in the world to play, and that it lay in her power to make it a part of usefulness and happiness. It was hard for her to understand this at first, for she had been taught, more by the actions than by the words of others, that she was excusable from all duties or unpleasant acts. Since her affliction she had been impressed with the deadening idea that nothing was expected of her. She had thought her privation entitled her to the consideration of others, and excused her from showing kindness to them. Like all lives which receive the waters of beneficent kindness, and have no outlet to pour forth their stores to thirsty lands, her life had become a Dead Sea of bitterness and stagnation. At first she did not like the thought of giving to others some of her blessings; she clung to the habit of receiving all with a sour ingratitude. But underneath this crust of false training and evil habit were the warm capabilities of a child's heart. Frank had reached that heart by returning her love for hate; by giving her a kiss for a blow. It was so strange, Vega had lived among Christians all her life, but she had never seen them act in that manner. The Christians she knew got angry and hated each other just as heartily and as spitefully as possible, and, so far from being ashamed of it, they told their friends how they scorned—as if they were not publishing their own disgrace! Vega liked this new way, and she was soon eager to read all about it in the only book that ever advocated such a practice. So, with Frank by her side, she pored over the Bible, and as there were no footnotes in bigger type than the text, explaining that the verses didn't mean exactly what they said, and that loving an enemy meant something else—as there were no "sidelights" to throw shadows on the words, Vega imagined that they meant just what they declared. So did Frank. For they were only children.

Now one morning Vega alighted on this passage: "And now why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord." Vega said, "There are such strange things in this book! You see I never read in it before, and what I have heard of it—it was like listening to any other book—I never thought about *doing* anything about it. But now it looks like everything in it is aimed at me! I know I have been awful mean to everybody and hard to get along with. And what does this mean, Frank?—'Be baptized and wash away thy sins.' How does baptizing wash away sins? Isn't baptism just water? and sins are all on the inside."

"I don't know how, only it's so, you know. It says you must call on the Lord, too; I expect that has something to do with it."

"*I* haven't been baptized," said Vega.

"Vega, wouldn't you like for your sins to be washed away?"

"But I am going to act differently after this. I am not going to be hateful any more. *You* pray and have your sins forgiven every night, and I will do the same thing."

"But, Frank, my sins have been washed away."

"You mean you have been baptized?"

"Yes—that's the only way the Bible gives."

"I don't see how it does it," said Vega decidedly. "It's only water."

"I suppose God wants us to *do* something to show that we are in earnest. How could he know we were really sorry, if we just sat around and talked about it? So he picked out something every one can do. Suppose the condition was to make a long pilgrimage: then the lame couldn't be saved; or to paint a beautiful picture: then the blind would be shut out; or to play a fine composition: that would exclude the deaf; or to learn to recite a long passage from the Bible: the dumb couldn't do that. So with nearly every other act that is possible to men: a few are prevented from doing it by disease or something. But baptism—everybody can be baptized, one as easy as another. That's why I believe God picked that out. And—oh, yes!—and it shows how we rise from the dead. We go down into the grave, but we don't stay there, Vega. We come right up again, fresher than when we went down; and baptism shows that, you know."

Frank's long answer covered both sides of the slate. Vega read it slowly, and then said said, "I don't like it, Frank. There are things in the Bible that seem first-rate, such as doing good—and I like the part about the New Jerusalem, too, especially the way it is all fixed up with jasper gates and other pretty ornaments. But I don't think I shall be baptized—I feel that I should hate to be, with the children all craning their necks to see me; and besides Ma never wanted us to join the church till we were old, because we had to have our fun, you know. And Ma would be as mad as a wet hen if I joined now! Besides, what would Clara think if I went and joined before she did? She would charge, I know! And then if I was baptized, I'd feel that something was expected of me. I don't want to be disappointing people."

Frank wrote, "How happy Jesus must have been, after he was baptized, when the dove lit on his head! Oh, Vega, I believe I know a little how he felt. Because, when you slipped, you know, and fell into the brook—"

"Served me right!" cried Vega, blushing.

"Just for a second—may be for two—I was glad. I thought it a good thing, Vega. But then, all of a sudden, I remembered things from the New Testament, and how Jesus used to act when he was mistreated. And it looked like I loved you then in a way

I never had loved before, and I felt like I couldn't do enough for you, to help you and make you happy. And after I had carried you up the bank—I mean when I kissed you—it was just like a dove had flown into my heart, and was nestling there—a dove from God, you know."

For awhile Vega was silent, as she brushed away a tear in a secret manner. Then she said, "I expect God would be awful pleased if I were to be baptized; don't you, Frank?"

"I know it!" Frank wrote.

"And wouldn't the folks dance a jig?" said Vega, whose religion was still wedded to worldly feelings. "And after all, Frank, I wouldn't have to be *much* different from what I am now. I can't see that other people change, except they go to church and help pay the preacher (some of 'em) and that gives 'em a right to complain of everything. If they have a grudge against a person, they just go on being Indian. If you make one of 'em mad, they'd *die* before they'd forgive you. That ain't all, either, for they just hand their grievance to their family and keep it a-going, so some of our best members can't be any colder to each other when they're dead. Frank, which does the Bible command the strongest and most flat-footed—to be baptized, or to love each other?"

"I suppose all the commands are on the same footing, one as flat as another."

"Well," said Vega, "either you've got this wrong, or there are heaps of Christians on the ragged edge. I don't know what I'll do about it, Frank. This is serious business."

At last Monday came and drew to a close. Frank had decided several times that she would not go to the covered bridge at four o'clock Tuesday morning to meet that uncanny Nance. Yet, each time her mind was was made up she was troubled by dark fears; here was an opportunity to learn something of her past history—the first opportunity she had been given. She feared to go, yet she feared to ignore the old woman who claimed to be her mother. It chanced, after supper, that she and Ronald were left together in the drawingroom. All the others had gone driving in the carriage. Frank watched the boy as he bent over his book, and at last she made the desperate resolution to confide in him. His face was open and honest; she felt he was worthy of her trust.

"Take time by the forelock." If your blood is out of order, begin taking Hood's Sarsaparilla at once and prevent serious illness.

SUNDAY-SCHOOL.

W. F. RICHARDSON.

THE CHILD JESUS VISITS JERUSALEM.*

Many interesting events transpired during the twelve years that elapsed between the birth of Jesus and the beautiful incident of our present lesson. Only a few, which cluster closely around the new-born child, are narrated in the Scriptures. Luke tells us that eight days after his birth, according to the Jewish law, the holy babe was circumcised and formally given his name, Jesus, according to the instruction of the angel who foretold his birth. At the end of forty days his parents brought him to the temple in Jerusalem to present him to the Lord, as the first-born. It was doubtless a serious tax upon their scant purse to pay the five shekels of redemption money claimed for the child; and when to this was added the offering required in behalf of the mother for her purification, the burden of their poverty was plainly felt. They were unable to bring the larger offering named in the Levitical law, namely, a lamb for a burnt offering, and a dove, or pigeon, for a sin offering. In gracious accommodation to the necessities of the poor, it was permitted to bring a dove for the burnt offering if the lamb was too expensive. Bringing the two gentle birds, therefore, the mother of the Son of God made the offering required, and received the certificate of her cleansing from the priest. Ah, how in his very birth did the Savior "for our sakes become poor!" But these two young pigeons were a sweeter offering to the heart of the divine Father than many costly offerings of the proud and rich in Jerusalem.

The hearts of Joseph and Mary were strangely stirred during this brief visit to the temple by the words of two aged servants of God who had long been waiting for some manifest token of the gracious fulfillment of Israel's hopes in the coming of the Messiah. Simeon and Anna, seeing in the sweet babe on Mary's breast the answer of God to their prayers, glorified God and foretold the wonderful character and saving ministry of the nfant Christ. As they returned to Bethany what thoughts must have surged through their hearts, and what questionings as to the future of this child, around whose cradle such marvels were gathering!

About this time, probably, was the visit of the Magi from the East, as told by Matthew. Already Jerusalem had heard of this strange child of Bethlehem, and the story of the star by which the Magi had been led to seek the new born King of the Jews filled the heart of the infamous Herod with alarm. Directed to Bethlehem they find the holy family, no longer in a stable, but lodging in a house, and opening their treasures they offer, as to a king, their gifts of gold and frankincense and myrrh. Receiving divine warning against returning to Jerusalem, they take the shortest way to their distant home, leaving the cruel Herod to glut his vengeance upon the innocent little ones of Bethlehem, after he has found his former plot to have been miscarried.

How strange the ways of Providence! To escape the rage of the bloodthirsty king of Judea, it becomes necessary to take the young child away, beyond the bounds of his dominions. But his parents are very poor. How shall they defray the expenses of the journey and find bread among strangers? The hand of God is not shortened. He brings from afar the gold of the East, and doubtless the treasures of the Magi afford the means for the journey to Egypt. Here their stay is but brief, for soon tidings came of the death of Herod and they hastened to return to the land they love. But the presence of Archelaus, so like his father Herod, on the throne of Judea, makes it unsafe for them to reside in Bethlehem, so they go back to Nazareth their former dwelling place and here for thirty years the Savior of the world makes his earthly home. Galilee received its name from "*Galil*," meaning a circle, and first applied to the twenty cities given by Solomon to Hiram, of Tyre, for service in connection with the building of the temple. Hiram in disgust called them "*Cabul*," or "disgusting," and the region never recovered from this evil reputation. Filled with a mixed population, Galilee was always despised by the purer blooded Jews of Judea, while Nazareth, as a prominent station on one of the great caravan roads to the East, was made to bear a special reproach. Jesus was henceforth to be known in scorn as the Nazarene.

Of these years at Nazareth, we are afforded but one glimpse. "Only one flower has been thrown over the wall of the hidden garden, and it is so exquisite as to fill us with intense longing to see the garden itself. But it has pleased God, whose silence is no less wonderful than his words, to keep it shut." The Apochryphal Gospels are full of foolish and grotesque stories of Jesus' childhood, nearly all of which are repulsive, and some blasphemous. Written at a time when the religion of the Christ had begun to generate, it is not strange that men should have sought to portray the Christ in colors according to their diseased fancies. "They sought to honor Christ; but no invention *can* honor him; he who invents about him degrades him." The one event of our lesson is in perfect keeping with the simple, yet wonderful life of the Son of Man.

At twelve years of age, the Jewish boy was supposed to become personally responsible for his own observance of the ordinances of his religion. From henceforth he must attend the great annual feasts at Jerusalem. To a lad trained as Jesus had been, taught daily in the Scriptures of Moses and the prophets, and familiar from infancy with the history and hopes of his people, this first visit to the Holy City was an event of a lifetime. He set forth with his parents, in company with the groupe of Nazareth families, his heart filled with such joy as could only be felt by one whose beautiful youth was unstained by sin, and unperverted by self-indulgence. How lovely must nature ever have looked, when seen through those pure eyes! For, "It needs no history to tell us that this was a lovely boy. The omitted chapters in his young years speak for themselves. No man develops as He did from a rude or from a thoughtless boyhood. It must be a delicate root that throws out so fair a flower." Nazareth lies in a natural amphitheater amid the hills, "like a handful of pearls in a goblet of emerald." The white walls of its houses, the color and fragrance of its olive, fig, orange and pomegranite trees, and the wealth of verdure amid which the city is embedded, combine to make it one of the lovliest spots of earth. Despite the rule of the Turk, it is the most admired place in all Palestine. Passing through the narrow valley that leads down into the plain of Jezreel, the company make their way, in perhaps four days, to Jerusalem. As they approach the city, they break forth into singing, voicing their praise in the songs of Ascents, found in Psalms 120 to 134. How His young voice must have rung forth in ecstacy, "I was glad when they said unto me, let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem!"

The days of the Passover feast were spent in the holy services of Israel's law, and the people knew not that the Lamb of God, the True Passover, was among the worshipers. Joseph and Mary knew enough to make them feel a strange awe of this gentle lad, but they did not yet understand the full meaning of what they had seen and heard. How clear was the self-consciousness of Jesus at this time, we know not; but he must have had already some gleams of light thrown upon his future, and begun to wait for the clear voice of his Father to indicate the time to enter upon his life work.

At the close of the feast, the Nazareth company start on their homeward journey. The children, who have been naturally together during their stay in the city, start forth a merry crowd on the return. It was easy to suppose that Jesus was with them, and to feel no anxiety until evening, when at the hour of camping for the night, his absence is discovered. In dismay, Joseph and Mary turn back, searching for him in every company they met by the way. Reaching the city, they visit every place in which they might expect to find a boy, the heaviness of their hearts increasing as their search continues without success. Finally, they turn their weary steps toward the temple enclosure, to make a last effort for the day. As they come near to one of the porches that surround the temple, the voices of some members of the Jewish Sanhedrin, in earnest discussion, greet their ears. Another moment, and they hear the welcome sound for which their hearts have been yearning, the voice of Jesus. He is sitting as pupil at the feet of the doctors of the law, but seems himself to have become teacher; for they are all astonished at the wisdom with which he answers their questions, and asks them others in turn. The authority of love is above that of fear, however, and his mother breaks in upon the solemn scene and gently reproaches him with the anxiety that he has caused them by his absence. His reply shows how elevated had been his thoughts and purposes, and how little they understood his true mission in the world. "How is it that ye sought me? wist ye not that I must be about my Father's business?" These are the first recorded words of the Son of Man. They give us the keynote to his life and prove that he already perceived its true significance. To do his Father's business—to finish the work he had given him to do, was not this his one purpose always?

But the Father's time is not yet. It is as a man, and not a boy, that the Christ is to accomplish his saving work. Back to Nazareth he goes and humbly submits to the authority of his parents, bares his hands to toil and waits the natural development of body, mind and soul unto the statute of full manhood. He "increased in wisdom and stature, and in favor with God and men." We must be content with this one glimpse of his wonderful youth, but what may we not expect of his menhood from such a glimpse as this.

*S. S. Lesson for Jan. 14, Luke 2:40-52.

BETHANY READING COURSES.

Pioneer Disciples in the East.

(The first of a series of four articles on the Pioneer Disciples.)

By F. D. Power, *Director.*

The Eastern beginnings of the people known as the Disciples of Christ were in the Empire State. The first congregation was founded in New York City where—I speak it to our shame—we have made less progress than in any other city in the United States. For many years previous to this churches of a similar order had existed in Glasgow, Dublin, Edinburg, Manchester and at other points in the mother country known as "Churches of Christ." Under date of March 1st, 1818, the New York congregation addressed a letter to churches of like faith and order, speaking of themselves as "the churches professing obedience to the faith of Jesus Christ, assembling together in New York," and giving a brief sketch of their public worship, soliciting that wherein others might differ from them in any matter they would refer to apostolic practice, as they were "disposed to admit that alone as obligatory which can be clearly adduced from the New Testament without aid of sophistry or allusion to the practices of men."

The order which they derived from the law of Christ is given as follows: "We require that all whom we receive into fellowship should believe in their heart and confess with their mouth that Jesus is the Christ, that he died for our sins according to the Scriptures, and that upon such confession, and such alone, they should be baptized.

"We hold it to be the duty and privilege of the Disciples of Jesus to come together into one place on every first day of the week. When thus assembled we proceed to attend to all the ordinances which we can discover to be enjoined by the practice of the first churches and the commandments of the Lord and his apostles.

"1. Our elders presiding, we commence our public worship by kneeling down and offering the prayers directed in 1 Timothy 2:1.

"2. One of the elders selects a suitable hymn, in the singing of which all the members stand up and join.

"3. A portion of the Word of God is read relative to the institution of the Lord's Supper, which is observed.

"4. The collection for the poor saints follows.

"5. Previous to the reading of the Holy Scriptures prayer for the Holy Spirit to open the understanding of all present to understand and receive the sacred Word. The reading consists of a chapter in the law, one in the prophets and one in the New Testament, and opportunity for remarks is given.

"6. Exhortation by elders or brethren.

"7. Praise.

"8. Prayer."

In the evening the church assembled for worship and "the elders or some other of the brethren, approved by the church, declared the gospel to those without." The kiss of charity, the washing of the feet and the entertainment of the disciples "being things, the performance of which arises from special occasions exemplified in the New Testament," they deemed of importance to be attended to on such occaions.

If the duties of their office rendered aid necessary, this church deemed it their duty and privilege to communicate liberally to the elders, as "the laborer is worthy of his hire." In their intercourse with the world they demanded "the righteousness of character before all men, which the Word enjoins as the evidence of being in Christ, and as the recommendation of his religion to mankind." In their relation to each other they were all brethren, "having no distinction in the church except what gifts necessarily create." "The questions and disputations that generally prevail among professing Christians," they declare, "have no place among us; their reasonings and speculations occupy no part of our time. The knowledge of the simple truth declared by the Lord Jesus and his apostles, and the practical godliness arising from that knowledge, are things whereon we desire to bestow our attention."

This church separated from the Baptists in 1816. Henry Errett, father of Isaac Errett, was one of its elders. Barton W. Stone and his associates in Kentucky, in 1804, announced to the church and the world that they took "the Bible alone as a rule of faith and practice, to the exclusion of all human creeds, confessions and disciplines, and the name Christian to the exclusion of all sectarian or denominational designations or names." Thomas Campbell, in Pennsylvania, in 1809, published the famous "Declaration and Address." In 1811 the Brush Run Church was organized as the "first church of the Christian Association of Washington county, Pa.," and the second church at Wellsburg, 1823, and it was not until 1829 that Mr. Campbell separated from the Baptists. It will be seen, therefore, that the New York church was one of the pioneer societies in the reform movement; strictly the pioneer of the pioneers. Among the pioneer workers in the Empire State were Shepard, Benedict, Lowell, Moss, Hayden and Belding.

The church at Danbury, Conn., was founded by members of the New York church. A few thinking men and women in this place in the year 1817 arrived at the same conclusions reached by the great leaders of the restoration movement in Kentucky and Virginia. Levi Osborne was one of this small number. He saw that the Bible taught that the immersion of only penitent believers was Christian baptism, and that human creeds had no place nor authority in the Church of Christ." Mr. Osborne corresponded with them, and in due time made a visit to the city. It became evident that the hand of God was guiding these men to the truth for a great purpose. Osborne was baptized by Henry Errett, and on his return to Danbury baptized his wife and two others. These four rejected all *isms* and took as their watchword "Let us speak where the Word of God speaks, and be silent where the Word of God is silent." Mr. Osborne acted as presiding officer of the organization until his deauth in 1851. Among the many faithful men, preachers and evangelists who had served for the church during the early period of its 82 years of history, may be named John Abbott, Porter Thomas, A. G. Cummings, Matthew S. Clapp, Ephraim S. Smith, Francis M. Craig and J. I. Lowell. For ten years past E. Jay Teagarden has labored there in word and doctrine.

In 1815 A. Campbell was visiting New York and Philadelphia and Washington, soliciting funds for a Baptist house of worship in Wellsburg, W. Va., but not until 1833 did he make any decided effort to present his views in these cities. That year he preached in New York City, in Tammany Hall and in Mott Street, which is now Chinatown.

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Dr. J. M. Willis, a specialist, of Crawfordsville, Ind., will send free by mail to all who send him their address, a package of Pansy Compound, which is two weeks' treatment with printed instructions, and is a positive cure for constipation, biliousness, dyspepsia, rheumatism, neuralgia, nervous or sick headache, la grippe and blood poison.

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Rev. W. B. Moore, D. D., of Washington, D. C., testifies in the *Christian Advocate*, that Alkavis completely cured him of Rheumatism and Kidney and Bladder Disease of many years' standing. Hon. W. A. Spearman, of Bartlett, Tenn., describes his terrible suffering from Uric Acid Gravel and Urinary difficulty, being four months confined to his bed, and his complete cure by the Kava-Kava Shrub. Rev. A. C. Darling, of North Constantia, N. Y., who suffered greatly, being compelled to rise as often as sixteen times during the night, after life becan e a burden, and, as he said himself, after he had lost all faith in man and medicine, was promptly cured by this wonderful botanic product. Hundreds of others give similar testimony. Many ladies, including Mrs Sarah Castle, of Poestenkill, N. Y., and Mrs. L. D Fegeley, Lancaster, Ill., also testify to its wonderful curative powers in Kidney and other disorders peculiar to womanhood.

Mrs. Sarah Castle, Poestenkill, N. Y.

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The Planter's Dependence on Good Seeds.

Without good, fresh, fertile seeds, good crops are impossible. It is, then, of the most vital importance that you should exercise the greatest possible caution in selecting the seeds you are to plant the coming season. Since you cannot determine their fertility or freshness by sight, the only certain way to insure yourself against worthless seeds is to buy only those that bear the name of a firm about whose reliability there is no question. There are no better known seedmen anywhere, and none who have a higher reputation for integrity, than D. M. Ferry & Co., of Detroit, Mich. Ferry's Seeds have been a synonym for good seeds for many years. Thousands of gardeners who continue to plant them season after season, do so with the full confidence that they will uniformly be found to be of high vitality, and most important of all, true to name.

Ferry's Seed Annual for 1900 is fully up to the standard of former years and will be welcomed by all who have learned to regard it as a thoroughly reliable and practical guide to planting. A copy may be obtained free by addressing the firm as above.

THE METHOD OF JESUS. By W. B. Anthony. Silver Burdette & Co., Boston, New York and Chicago, publishers. Price, $1.25; 264 pages.

This book seeks to set forth an interpretation of personal religion as taught by Jesus, and is both suggestive and helpful. It hardly goes outside of the Sermon on the Mount, but there is no disparaging of other Scriptures. "There is a recognition—not at all aggressively—of the fact that theology in some of its traditional forms is outworn; that mere creeds are losing their charm, and that only the religion that is character and life counts for much to-day." Prof. Anthony writes easily, ardently and with purpose, and will not be read without warm appreciation by thoughtful Christians.

"The Presbyterian Christian Endeavor Manual," by William T. Ellis, containing the C. E. topics for 1900 together with valuable topic thoughts, suggestions and other information, is a convenient vest pocket companion published by the Westminster Press, Philadelphia, Pa.

"The Great Physician," is the title of a small book written by E. E. Byrum, to sustain the claim of divine healing of the body from diseases by scriptural quotations and precedents. A careful reading convinces us that many of the quotations are inapt and misapplied. We doubt the propriety of any attempt to maintain in theory or in practice the curing of diseases apart from the science of medicine by any person or persons in or out of any church. This book, however, is published by the Gospel Trumpet Company, Moundsville, W. Va., and may be had at 50 cents per copy; paper, 20 cents.

"A Bible Year" is the title of a very helpful handbook on how to read the Bible through with profit during the year. Each day's portion is indicated briefly, for each week, separately followed by suggested themes for meditation, one for each day, and, if time permits, suggestions for further reading and study. The author says that nearly ten thousand persons enrolled their names in this simple course of Bible reading for the year 1899 and we trust that ten thousand times that number will read it by the same method this year 1900. The book may be had of the Christian Endeavor World Publishing Company, Boston, Mass., at 35 cents per copy.

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JANUARY MAGAZINES.

The New Lippincott for January begins a significant series of stories on Mormon Life, by Mrs. J. K. Hudson, entitled "The Third Wife."

Thirty-two authors, ten illustrators and eight photographic artists contribute to the excellent January issue of The Ladies' Home Journal.

Two of the leading serial features of Scribner's for 1900 begin with the January number; they are "Tommy and Grizel," by J. M. Barre, and "Oliver Bromwell," by Theodore Roosevelt.

Frank Leslie for January has a comprehensive article on "America at the Paris Exposition," by the Hon. Ferdinand W. Peck, Commissioner General for the United States.

The Ledger Monthly for January has a double page given to magnificent photographic illustrations of the romantic city of Innsbruck and mountain scenery in the Austrian Tyrol, accompanied by a descriptive article.

The future of Cuba and Porto Rico, the Philippine question, financial legislation in the new Congress, Secretary Root's report, the British reverses in South Africa, and the recent progress of American municipalities are some of the topics editorially treated in the January Review of Reviews.

The January Woman's Home Companion testifies to the appropriateness of the name. It contains many articles of special literary value, chief among which is a masterly discussion of "The Revival of Art and Beauty," by Dr. Newell Dwight Hillis.

The conductors of Everybody's Magazine are evidently endeavoring to give their readers a bountiful ten cents' worth. The contents for the January number include seven complete short stories, eight special articles on subjects of current interest or profitable instruction, a little poetry, a little fun, a curiosity page in photographs, some book-buying hints and a hundred and thirty-two illustrations.

The January Century contains a poem by Rudyard Kipling, "In the Matter of One Compass." Dr. Mitchell's story, "The Autobiography of a Quack," ends in this issue, but another serial by Dr. Mitchell will begin in the March number. It is called "Dr. North and His Friends," and one who has read the manuscript calls it "an epitome of the science, culture and common sense of the nineteenth century."

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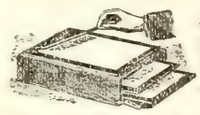
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Illinois Central R.R.
ANNOUNCEMENT FOR
WINTER TOURISTS.
The Illinois Central desires to call attention to the unexcelled service that is offered by its lines to the South for the season of 1899-1900.
CALIFORNIA via NEW ORLEANS
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Personally conducted. Runs through to Los Angeles and San Francisco, via New Orleans in connection with the Southern Pacific, leaving Chicago on the Central's fast "New Orleans Special;" connection also made by this train with daily trains out of New Orleans for the Pacific Coast. The Limited from Chicago every evening connects on Monday and Thursdays at New Orleans (after December 18, 1899) with the
SUNSET LIMITED
of the Southern Pacific, giving special through service to San Francisco.
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THROUGH SERVICE FROM ST. LOUIS.
Double daily service is maintained out of St. Louis via the Illinois Central and connecting lines to Nashville, Chattanooga and Atlanta, through sleeping car to Jacksonville, Fla., being carried on the
DIXIE FLYER
leaving St. Louis every evening. This train, as well as the Day Express leaving St Louis in the morning, are both solid trains to Nashville, having through coaches and sleeping cars, running via Martin, Tenn., and the N. C. & St. L. Ry. Connection via this line for all principal points in the Southeast, such as Charleston, Wilmington, Aiken and Savannah, and for all points in Florida.
TWO SOLID FAST VESTIBULE TRAINS
DAILY FROM CHICAGO TO MEMPHIS AND NEW ORLEANS.
HOMESEEKERS' EXCURSIONS to certain points in the South on the lines of the Illinois Central and Y. & M. V. Railroads will be run on the first and third Tuesday of each month during the winter season.
Full particulars concerning all the above can be had of agents of the Illinois Central, or by addressing A. H. Hanson, G. P. A., Chicago.

MARRIAGES.

BARKLEY—CLARK.—In Denver, Colorado, Nov. 30, 1899, by S. B. Moore, Jesse H. Barkley and Glemma Clark.

CAYTON—STOVALL.—Married at the home of bride's parents, near Spencer, Va., Mr. Robert L. Cayton to Miss Nannie S. Stovall, on Dec. 13, 1899; J. P. Lewis, officiating.

CLARK—NAFTZGER.—At the home of the bride, Wednesday evening, Dec. 27, 1899, Eld. B. D. Clark, of Fertile, Iowa, and Miss Kate Naftzger, of West Liberty, Iowa; G. W. Burch officiating.

DAVIS—TOWNSEND.—In Denver, Colorado, Dec. 18, by S. B. Moore, Chas. F. Davis, of Denver and Henrietta Townsend, of Chicago.

DOBBINS—SHOEMAKER.—At Elk City, Kan., Dec. 25, Fredin Dobbins and Eva Shoemaker were united in marriage by S. W. Nay.

DYER—HARMON.—At the residence of the bride's mother, near Odessa, Mo., Dec. 20, 1899, by Rev. Franc. Mitchell, Mr. Miles A. Dyer, of Hoffman, Mo., to Miss Minnie E. Harmon, of Odessa.

FRANCIS—ROBINSON.—In Denver, Colorado, Dec. 16, 1899, by S. B. Moore, Alfred E. Francis and Josie Robinson.

GRIFFITH—GOLDSMITH.—In Denver, Colorado, Nov. 30, 1899, by S. B. Moore, Archie Griffith and Maud Tull Hewitt.

HOKE—CARPENTER.—On Dec. 27, at the residence of the bride's parents in Wabash, Ind., Mr. George Wilson Hoke, of Milwaukee, Wis., and Miss Rhea Elizabeth Carpenter, of Wabash; L. L. Carpenter, father of the bride, officiating. They will make their home in Milwaukee.

JACOBS—McDERMITH.—In Denver, Colorado, Nov. 26, 1899, by S. B. Moore, Chas. S. Jacobs and Miss Inez M. McDermith.

LYONS—HOGBIN.—In Denver, Colorado, Nov. 30, 1899, by S. B. Moore. Frank L. Lyons and Margaret O. Hogbin.

NEEDLES—HON.—In Denver, Colorado, Dec. 28th, Deacon William C. Needles and Florence Hon; S. B. Moore officiating.

SANDERS—WILT.—Dec. 27, 1899, Mr. Sidney W. Sanders to Miss Pearl Wilt, of Woodlawn, Mo.; C. H. Strawn officiating.

SEEHORN—NESBITT.—At the Christian parsonage, Payson, Ill., Mr. James H. Seehorn, and Miss May Nesbitt; Eld. C. Edwards officiating.

OBITUARIES.

BRAGG.

Nola Gordon Bragg, the beloved wife of R. B. Bragg, was born in Tennessee, 1865. She was married at Kennett, Mo., in 1885 and died at Pullman, Wash., Nov. 11, 1899. She rejoiced in life because of the dear ones God had given her, and desired above all things else to see them safe in Christ. Her death was a triumph of Christian faith. In the hour of separation she exclaimed, "It is a glorious thing to live, but more glorious to die." GEO. E. BARROWS.

BROOKS.

Andrew H. Brooks was born Oct. 5, 1863 in Seneca County, New York. He came with his parents to Michigad when four years old. At 21 years of age was converted and united with the M. P. Church at Burton, but later saw fit to put his membership in the Church of Christ at Owosso. He was married to Jennie M. Bradley, Dec. 3, 1885. To them was born four children, three of whom have preceded him to the better land. At his death he was a charter member of the Church of Christ of Durand, Mich. He departed this life Dec. 7, 1899. Aged 36 years, 2 months and 2 days. He leaves behind him a devoted wife and little daughter to mourn their loss.

S. A. STRAWN.

Owosso, Mich.

CURTIS.

Mrs. Susan S. Curtis was born in Putman County, Ohio, Feb. 22, 1838, and died Dec. 14, 1899. She leaves a daughter and two sons to mourn her departure. She accepted Christ when 21 years of age, but went back to the world. About four years since she returned to Christ and has lived a consistent Christian life, dying in the blessed hope of heaven. S. A. STRAWN.

Owosso, Mich.

MONAHAN.

Susannah Margaret Jackson was born April 10, 1839, in Marshall County, Ill., and departed this life December 17, 1899. She became a Christian at the age of 16 years. Her parents were instrumental in helping to organize the first Church of Christ in Marshall County. She was married to James Monahan in 1864 and has lived in Saunemin, Livingston County, since 1874. She was the mother of five children, all of whom survive her and with the husband mourn the loss of a devoted christian mother. She was a faithful member of the C. W. B. M. and for years worked for the CHRISTIAN-EVANGELIST. "She rests from her labors and her works do follow her."

M. E. MONAHAN.

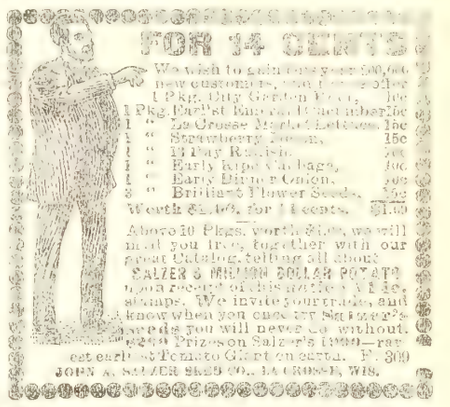
TODD.

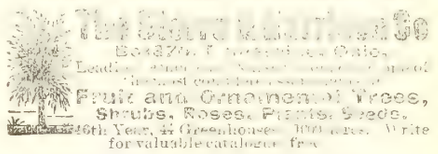
"He is not dead, but sleepeth." Riley Todd departed this life Nov. 2, 1899, near his home at Fairmount, Kansas, and was interred in Stranger Cemetery. Bro. Todd was born in Clay County, Mo., March 13, 1830; age, 69 years, seven months and 14 days. He was the son of William Todd, of Platte County, Mo., and one of a family of 10 children, of whom five survive him. He leaves a wife and six children to mourn his loss, but our loss is his and heaven's gain. He was always ready for all good work. Some of his last words of warning were, "Be ye ready." The end came suddenly and peacefully; the loved ones sorrow, but not as those who have no hope. "We will meet again." Written by his daughter, "SUSIE."

WILLIAMS.

Elder Martin J. Williams was born in Tennessee, April 23, 1825, and died at the residence of his daughter, Mrs. Luther Dye, in Boulder, Colorado, Dec. 11, 1899; aged 74 years, seven months and 18 days. He became a Christian when 18 years old, and at 20 began telling publicly the story of Christ and his love. He labored in word and doctrine at Mulkeytown, Jeffersonville, Plumbfield, Aver and other points in Southern Illinois, and one year at Bryan and adjacent points in Texas. He came to Colorado Springs, Col., in 1885. Three years ago he moved to Colorado City, being one of the charter members of this congregation and its senior elder. Bro. Williams was married three times; the last time to Miss Elizabeth A. Crim, of Franklin County, Ill; Elder Wm. L. Crimm, a brother of the bride officiating. Owing to a complication of physical ailments, Father Williams has been unable to preach or perform manual labor for sometime. He was always faithful in all his Christian duties, so far as ability would permit. [illegible] of God, "full of the Holy Spirit and [illegible] leaves a wife and many other [illegible] his departure. The funeral services took place from the Christian Church, Dec. 21 and were conducted by the writer. J. J. [illegible]

Colorado City, Col., Dec. 20, 1899.





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The late Jubilee Convention at Cincinnati appointed a Special Committee to arrange a series of Topics for 1900, and every Christian Church should fall into line in the use of these subjects. We have prepared

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MISSIONARY.

Church Extension News.

The Board of Church Extension has just mailed its Eleventh Annual Report. It is bound in the November-December number of Business in Christianity.

Though this is but the Eleventh Annual Report, the receipts from all departments mount up to over $64,000. The new receipts, including interest, amount to $47,664. This is a gain of more than 20,000 over last year. There was $206,000 in the Fund on Sept. 30th, 1899.

Nearly $18,000 were received on the Annuity Plan. The Board has now over $20,000 in the Annuity Fund. This Plan has worked so well during the past two years that the Jubilee Convention recommended "that we give special emphasis to the Annuity feature of our Extension work, experience having already demonstrated its extraordinary value."

The report shows a great work done in the loan department. Fifty-eight churches were aided to build. These loans aggregate $53,786. Seventy-three churches were promised aid, aggregating $41,940. These loans were promised in view of the Annual Offering. This is an aggregate of 131 congregations made glad with new homes or the assurance of new homes.

The entire report is a cheerful one from beginning to end, because of gains in all departments. The remarkable thing about our Extension work is that with aiding more than 500 churches not a dollar has been lost on loans.

Send for one of these reports by sending a card to the writer, Kansas City, Mo. It will be mailed you free. Get the inspiration to help raise our Fund to $250,000 by our next national convention.

G. W. MUCKLEY, Cor. Sec.

The Foreign Society has now 229 men on its pay roll. Twelve new missionaries are under appointment. Others should and will be sent out before the year closes. The need of reinforcement in Japan is very great and very urgent.

As the work in the foreign field is increased the expense will also increase. Every new missionary sent out, every station opened and every native helper employed, adds to the cost of the work. A living work must grow. Supporters must understand that and increase their offerings accordingly.

We are well able to give more than we have ever given for Foreign Missions. The receipts of the Foreign Society last year were about $153,000. This year the society is asking for $200,000. With over a million members it would seem that the request is a very modest one. We are well able to give three or four times that amount without interfering with any other work. The time has come for a long stride in advance.

OUR SPICE-BOX.

The Worm.

Mrs. Flashout. Yes, Bobby; all these beautiful silk dresses of mine come from a poor, little, insignificant worm.

Bobby Flashout. Yes, mamma; and papa is the worm, isn't he?

* * *

The Sense of It.

Cora. What sense can you see in the game of golf?

Merritt. The sense is displayed by the players in having a boy to carry the big bundle of sticks for them.

* * *

A Great Want.

Customer. Have you any reversible megaphones?

Salesman. Reversible megaphones?

Customer. Yes; the kind that you can use to make sounds inaudible. I want to buy one for the baby.

* * *

All She Needed.

Mrs. Skowler. You will have to go, Mary. I can't put up with your impertinence any longer. I am sorry I can't give you a recommendation.

Mary. It's all right, mem; my leaving alive will be all the recommendation I need.

* * *

Force of Habit.

"Don't you think our neighbor a little eccentric?"

"Hadn't noticed it. Why?"

"The other night, when it turned cold so suddenly, I saw him go out to the barn and blanket his automobile."

* * *

As Was Foreseen.

O'Rafferty. 'Twas a sad blow thot befell Cassidy. Did ye not hear?

McGinniss. Sorra the wurd av ut.

O'Rafferty. Sure, he's dead! Sthruck be lightnin', he was.

McGinniss. Oh, my! Oh, my! But I'm not surprised. Faith, he had a sickly look the lasht toime I seen him.

* * *

Waiting for Information.

The following dialogue holds out a bright promise of surcease from groping:

Farmer Dunk. What is this country comin' to?

Farmer Hornbeak. I don't know, just at present, but my son Amzi, who is in the high school, is writin' his graduation essay, and as soon as he gits it finished and delivers it, accompanied by a lot of appropriate gestures that I've seen him practicin' in the barn, I expect to learn all about whither we are driftin'.

* * *

A New Arrangement.

"I don't see," said the old man, "why chopping wood isn't just about as good exercise and just as enjoyable as playing golf."

"It is the walking between strokes that makes golf so valuable as an exercise," explained the boy. "That equalizes matters and gives the legs the exercise that they need."

Thus it happened that the old man went out into the yard and placed sticks of wood at intervals all around it, after which he handed the boy an ax and told him to play the full course.

THE CHRISTIAN-EVANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

Vol. xxxvii January 11, 1900 No. 2

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Subscription $1.50

Strong Son of God, immortal Love,
Whom we, that have not seen thy face,
By faith, and faith alone, embrace,
Believing where we cannot prove:

Thine are these orbs of light and shade;
Thou madest Life in man and brute;
Thou madest Death: and lo, thy foot
Is on the skull which thou hast made.

Thou wilt not leave us in the dust:
Thou madest man; he knows not why,—
He thinks he was not made to die;
And thou hast made him: thou art just.

Thou seemest human and divine,
The highest, holiest manhood, thou:
Our wills are ours, we know not how;
Our wills are ours, to make them thine.

Our little systems have their day;
They have their day and cease to be:
They are but broken lights of thee,
And thou, O Lord, art more than they.

From *In Memoriam*.—By ALFRED TENNYSON.

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Look at the label on your paper. If you are in arrears, please remit and send us the subscription of a new subscriber at the same time. You will remember that this is the plan for doubling our list—*every present subscriber to send at least one new one.* It looks easy, does it not? It *is* easy, too, if you really are in earnest about it. With the present excellence of the CHRISTIAN-EVANGELIST each present reader ought to find very little difficulty in sending us from one to ten new subscribers. Don't wait, *do it now.*

Has your church taken up the question of forming a club of subscribers to the CHRISTIAN-EVANGELIST? Has our unprecedented offer of One Dollar in clubs of twenty-five or more, mailed to individual addresses been allowed to go without notice? Do you realize that publications of anything like equal merit with this journal obtain Two Dollars and Two Dollars and a Half for a year's subscription?

Are you unmindful that ten thousand additional subscribers should be added under this arrangement in order to justify this experiment?

We have made this offer in response to repeated requests from leaders in the church everywhere who have assured us of their conviction that it would result in multiplying many fold the readers of the CHRISTIAN-EVANGELIST in their communities and thus aid in the work of strengthening the church by increasing the knowledge and zeal of its members.

It should not be overlooked that in making this remarkable club offer we have not at any point or in any degree lessened the quality of the CHRISTIAN-EVANGELIST. The enormous advance in the price of paper has induced many publishers to adopt a paper of inferior quality to that previously used in order to avoid a large increase in their expense account on this item. We are using exactly the same paper we have used during the year just passed. New type and new headings have also been purchased. Nothing has been neglected that would tend to keep up the mechanical standard of the paper, although this has been done at largely increased expense.

All we ask in order to confirm this claim is to compare the CHRISTIAN-EVANGELIST with other publications.

In the matter of contents we can truthfully say that our plans have never been so excellent and complete.

The editorial force has been enlarged and our corps of contributors materially strengthened.

Every change which has been made in this respect for the coming year has been with a view to added excellence and not towards cheapening the quality of our pages.

It is apparent to every one that while it is a simple and easy matter to fill a weekly paper with *something*, the *best* literature can be furnished only by securing the best talent; and this means expense.

We have done our part. We are furnishing a representative journal that will suffer none by comparison with those of any other religious people. You will have neither to blush nor apologize for its appearance, nor yet for its contents, when examined by your religious neighbors. It believes in progress and growth; it shows its faith in this respect by its works.

Unless, however, the congregations do their part this effort to have a Christian paper in every home will not succeed.

You may recognize the remarkable liberality of this offer, so may your neighbor; *but unless some one takes up the matter vigorously and brings it to the attention of the church membership,* the offer will not accomplish the full limit of possibility.

Let some committee or some person be selected, and *selected at once,* to put the plan into execution. A statue is a beautiful thing, *but it lacks the breath of life.* A *machine* may be perfectly adapted for a certain work, but *a man to guide and operate it is necessary.* Our offer is a splendid *opportunity,* but *it must be seized and used.*

Very many of our friends have written to us expressing their appreciation of the fact that the CHRISTIAN-EVANGELIST is *exceedingly cheap* at the regular subscription price of one dollar and fifty cents. They have urged us not to lower the price on any conditions because they have doubts about our ability to maintain *the quality* at any lower rate.

We want to say earnestly and positively that *we will maintain the quality.* As to whether our one-dollar club rate will become anything more than an *experiment* we cannot say at this time; it depends on how promptly and earnestly the churches take up the matter of raising clubs.

Try thoroughly for one year the plan of having the CHRISTIAN-EVANGELIST extensively read by those who attend your Bible-school, Christian Endeavor Society, midweek prayer-meeting and by the church membership generally; if at the close of the year you do not find that the work has improved in every desirable way, you may say it is a failure and give it up. But it will not be a failure; we are positive that the results would be amazing, and as gratifying as amazing. Don't leave this matter to *chance.* Have some plan arranged and some one selected *at once* to take up and push the matter.

THE
CHRISTIAN-EVANGELIST
"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. xxxvii. St. Louis, Mo., Thursday, January 11, 1900. No. 2.

CURRENT EVENTS.

The expected crisis in Natal has come and has resulted in a British victory. General White has entirely retrieved his reputation, and his former defeat before Ladysmith has been forgotten in his present achievement. With Buller at the Tugela River, only fifteen miles from Ladysmith, the Boers felt the necessity of forcing the crisis at the besieged town before it could be relieved. Accordingly, Gen. Joubert strengthened his fortifications at the Tugela, leaving such obstacles that Buller could not reach Ladysmith within three days, and went to aid the besieging force in a decisive attack on the town. As heretofore, the Boer forces proved to be less effective on the offensive than on the defensive and after a battle of seventeen hours they were driven back, the British being still in possession of the town. The losses on both sides were heavy, but have not yet been reported in detail. The official reports will probably show that it was the hardest battle of the war. Meanwhile, Gen. Buller only fifteen miles away was unable to give any aid more effective than a futile "demonstration," which failed in its purpose of calling back Joubert's forces. As the London Times cautiously observes: "There may be sound reasons for Gen. Buller's proceedings, but at present they are not obvious." The iron is now hot for a decisive blow. If Buller can contrive in some way to get over, under, through or around the intrenchments which bar his path at the Tugela River, a single battle in co-operation with White may relieve Ladysmith from its seige of two months and a half, and turn the tide of the war from defeat to victory. At any rate the situation is decidedly more hopeful for the British.

With the reopening of Congress after the Christmas recess, the center of activity and interest shifts from the House of Representatives to the Senate. The House will have comparatively little business of importance during the next few weeks. The debate on the Senate financial bill was opened on Thursday by a speech by Mr. Aldrich, which was rather an exposition of the bill than an argument for it. The Philippine resolutions which were presented before the recess are standing somewhat in the way of the financial debate. Senator Hoar insists upon expounding and defending the Pettigrew resolution at great length before he will allow the Senate to proceed with other business. Mr. Beveridge, the new senator from Indiana, who visited the Philippines last summer and received an appointment on the committee on Philippine affairs, has presented the following resolution, on which he will speak Tuesday: "That the Philippine Islands are territory belonging to the United States, that it is the intention of the United States to retain them as such, and to establish and maintain such governmental control throughout the archipelago as the situation may demand." During the two or three weeks (or possibly more) which the consideration of the financial bill will consume, there may be expected an intermixture of speeches for and against expansion. Reports from the field indicate that the Tagals need encouragement. They will get it when Hoar and Pettigrew begin. Meanwhile, the question of Mr. Quay's right to a seat in the Senate on the governor's appointment, and consideration of the charges of bribery against Senator Clark, of Montana, are not progressing very rapidly toward a settlement. Both questions would be decided quickly enough on the evidence in hand in any field but politics.

The establishment of a permanent government for Hawaii is one of the immediate duties which confronts the present Congress. Already a bill has been reported in the Senate by Mr. Cullom, providing for the institution of a government practically the same as that in force in our territories. This will probably be taken up for consideration immediately after the financial bill. Presumably Senator Cullom's bill represents the view of the administration. Application has already been made by certain Hawaiians for a representation in the Republican National Convention this year, and the national committee has suggested that one or two representatives be chosen, "whose eligibility shall be passed upon when the convention meets." Those who oppose the granting of territorial government to Hawaii point to its small proportion of Anglo-Saxon population as a proof of its permanent unfitness for statehood. Of the 124,234 inhabitants of the island, only 5,200, or about 3 per cent., are Americans and British. It is noteworthy that those who opposed the annexation of Hawaii are in general opposed to territorial government, and favor governing it as a dependent colony. There is nothing inconsistent about this, but it reveals the real principle which underlies the anti-expansion position. It is not a sense of the injustice involved in encroaching on the territory of weaker and less civilized races, and forcing upon them our laws and institutions; for if so the anti-expansionists would not so unanimously oppose giving the rights of territorial government to Hawaii. The motive is rather a conviction that these races are by nature permanently incapable of governing themselves according to such institutions as prevail in the civilized world —a belief in the permanent impossibility of civilizing the uncivilized. On this basis the position expressed by the Springfield Republican, and shared by many so-called anti-imperialists, is entirely consistent—that the United States ought never to have annexed Hawaii, but, having annexed it, ought to hold it by an imperialistic goverment as a dependency.

The abuses of the pension system were bad enough befor the late war, but it is safe to say that military history shows no parallel to the scramble for pensions which has followed the war with Spain. The total number of enlistments for the Spanish and Philippine wars was 342,000. Deducting for re-enlistments, we have, approximately, 300,000 men. Already there have been more than 25,000 applications for pensions. The banner regiment in the competition is the Ninth Massachusetts, of whose 1,200 men 650 have filed applications. In part, this is an evidence of the demoralizing effect of the spectacle which the pension bureau has afforded during the last quarter of a century. The national treasury has been robbed by so many claims, virtually if not technically fraudulent, that a great part of the public seems to have entirely lost conscience in the matter. But even more than this, it is an evidence of the pernicious activity of the pension attorney, who, like the shrewd business man that he is, does not wait for trade to come to him, but goes after the trade and creates the demand which it is his business to supply. Investigation has developed the fact that a regular system is in operation. The pension attorneys secure daily from the war department the lists of the killed, wounded and diseased. By getting access to the enlistment papers, which was not refused to them until recently, they learn the name and address of the nearest relatives of the unfortunate ones. Upon this basis they proceed to secure authorization to file a claim and work up the case. The relatives thus solicited seldom refuse their consent, and the consequence is, as above stated, that already, less than two years after the outbreak of the war, one out of every twelve enlisted men has applied for a pension.

As announced last week, the Drainage Canal, by which the sewerage of Chicago is to be turned into the Illinois River and through it into the Mississippi, has been opened. Fearing an injunction which would prevent the opening, the work was done secretly

and without the sanction of the Illinois state authorities which was legally necessary. The state authorities had refused to sanction the act, not because they objected to it, but because they did not care to be responsible for it in the face of other people's objections. But the drainage canal is now an accomplished fact whatever legal contests may grow out of the claim that it is a pollution of a public water-way and hence a nuisance. The actual effects remain to be seen, but in so far as the case could be decided without actual trial, it occurs to us that the time to decide it was not after spending thirty-three millions upon the canal and when it is on the eve of opening, but fifteen years ago when the project was first set on foot. There has been plenty of agitation and plenty of vague and general claims that the water supply of St. Louis and other cities on the Mississippi would be polluted, but there have been no legal measures taken to have the thing tested and decided. The canal may perhaps be dangerous; we can't tell. But to head it off by applying for an injunction the night before it is opened, strikes us as an eleventh hour proceeding—and 11:59 at that. The completion of the Canadian canals whereby a channel is afforded for vessels of 14 feet draught from the Great Lakes to the Atlantic by way of the St. Lawrence River, causes us to think again seriously about a ship canal through our territory from the lakes to the sea. The Erie canal will not do. It has been a valuable enterprise, but an expensive one and its history of nearly a century does not encourage the hope that the best route for a ship canal is by way of the Mohawk Valley and Hudson River. The only alternative is to make it by way of the Drainage Canal and the Illinois and Mississippi Rivers to the Gulf of Mexico.

The Mazet committee, which has been investigating the corruption in New York City politics, has finished its work. The work of probing and digging in the mass of rottenness known as the New York municipal government (and we in St. Louis speak these words with a due sense of the shortcomings of ous own Council and police force) stirred up several new smells from the same old filth, which everybody knew was there even before it received this new airing. The same facts which the Lexow committee disclosed as the result of Dr. Parkhurst's agitation, have been disclosed again. There can be no surprise at them. The surprise is that nobody seems to care particularly about it. The fact is that the Mazet committee was a committee for investigation and not for reform, and in municipal politics, especially in New York, it is a long journey from the former to the latter. When Croker was called before the committee he suggested that it also investigate Platt. The suggestion was not half bad, considering that Croker made it. But the committee did not investigate Platt. In fact it was Platt's committee. The committee has not published a report, but two of its counsel have given out a report embodying some recommendations which aim to cut the root of a good deal of the corruption. The recommendations are in the form of suggested amendments to the new charter of Greater New York, some of which are as follows: (1) That the mayor's power of absolute removal be continued through his whole term, instead of limited to the first six months; (2) that the mayor's term of office be reduced from four years to two; (3) that the municipal assembly be organized with only one house; (4) that judicial candidates be prohibited from contributing to campaign funds. The committee disavows this report and will probably try to counteract it by publishing a counter-report. Gradually and inevitably the impression grows into a conviction that the power which molded the charter, namely, Mr. Platt, is also the power which molds the Mazet committee and will mould its report, and that in neither instance can high-minded patriotism and virtuous desire for honest government be assigned as the sole motive.

Goebel, the defeated candidate for the Kentucky governorship, has been elected president of the senate in the legislature of that state, a position which gives him a substantial advantage in his contest for the gubernatorial seat. The contest has been carried to the legislature and submitted to a committee chosen by lot from the members of the legislature. The committee which is to judge the case of Goebel is composed of nine Democrats, one Republican and one Populist. The case of Beckham vs. Marshall, for the lieutenant-governorship is being tried before a committee of nine Democrats and two Republicans. Even this does not leave Gov. Taylor's case entirely hopeless, for it will be remembered that there was a Democratic majority in the Board of Election Commissioners which decided the contest in his favor in the first place. In making his claim for the governorship, Goebel specifies nine points by reason of which the election should be decided in his favor. They are all very dubious points, which may or may not be true. But even if they are true, they are all technicalities, such as tissue ballots and the mis-spelling of a name. It is a noteworthy fact that he does not even profess to claim that a plurality of the people wanted him to be governor, or that the Republican irregularities, if there were any, thwarted the popular will.

Governor Roosevelt's message to the New York Legislature was awaited with interest and received with satisfaction. His treatment of the subject of trusts and governmental control of them is particularly interesting. Mr. Roosevelt has the advantage of being a rich man himself, and is therefore able to look at the questions from the capitalist's point of view. He has also the far greater advantage of being a man of the people, upon whose reputation for public and private honesty there has never been a breath of suspicion. He can, therefore, look at the question with an eye single to the public good. The restriction of unlawful combinations for the restraint of trade can never be accomplished, he says, by making war upon wealth or by attempting to fix an arbitrary limit to the accumulation or combination of capital. In general, the accumulation of a fortune represents some actual service performed. There are exceptions, as in the cases where men have become rich through speculation, but in general it will hold good that wealth is society's payment (often unwilling) for services rendered. The remedy for unlawful combinations of capital operating to the detriment of society is to be found first in publicity. The public has a right to know what a corporation is doing, what it possesses and what it is earning, how much of its stock represents property, how much good will and how much water. In this way the force of public opinion and the state's power of taxation would together be able to correct abuses. A trust cannot operate successfully except in comparative secrecy; so turn on the light. Those who are standing in the way of reasonable reform along this line on the ground that many of the reformers demand unreasonable things, will do well to remember Gov. Roosevelt's statement, that the "adoption of what is reasonable in the demands of reformers is the surest way to prevent the adoption of what is unreasonable."

A GREAT ISSUE.

DEAR BRO. GARRISON:—The superb series of articles on "Actual and Formal Remission of Sins," by A. B. Jones—just concluded in the CHRISTIAN-EVANGELIST—and J. B. Briney's rejoinder from time to time, must have elicited unusual, even profound interest on the part of every careful reader. As the large majority of your subscribers, however, have more than likely neglected to follow closely the lengthy discussion; and as the question at issue is of great moment, will you not, yourself, give in the CHRISTIAN-EVANGELIST the gist of the contention in a resume of the claims made by each of the writers. At the same time will you state which of the two you consider nearest to the true scriptural teaching. In his main proposition Bro. Jones certainly finds himself in good company, when he can quote Alexander Campbell as having said: "Paul's sins were really pardoned when he believed, yet he had no solemn pledge of the fact, no formal acquittal, no formal purgation of his sins, until he washed them away in the water of baptism." It is my humble opinion that this particular question which Bro. Jones has so masterfully and painstakingly presented should not be suffered to drop out of notice, but be kept to the front and pressed to an issue if the position be correct according to the Scriptures. Take our own people and the Baptists—when these two great bodies come to stand together on this ground, all minor shades of doctrinal differences may be expected to readily adjust themselves, and such a stride towards the solution of the union problem will have been made as the cause of Christ has never yet taken. It is safe to say that our people have been more misunderstood and misquoted, by reason of supposed or actual legalism along this line, than in all else combined. Do you not feel, Bro. Garrison, that it is possible for us to reach a common agreement among ourselves at this point, and that the time is even now at hand for us to set ourselves right in the eyes and understanding of every enquiring person? This, not for our sakes, but for God's glory, and because of the profession

we make as the exponents of the truth of God and of his Christ touching the essential three—faith, repentance, baptism. W. P. KEELER.

Chicago, Dec. 16, 1899.

The discussion to which our brother refers presented a fine illustration of critical acumen and dialectic skill. The articles, however, during the latter part of the discussion, spread themselves out over so large a field as to render more or less vague the real issue between the two brethren. Is there a just distinction between real and formal remission of sins? Bro. Jones affirmed, Bro. Briney denied. In this distinction, Bro. Jones finds the the harmonization of those passages of Scripture which are quoted on different sides of the question as to whether baptism is for the remission of sins. Bro. Briney finds the needed reconciliation of these passages by the principle of inclusion or induction. The latter is the ground that has generally been held by the Disciples in their discussions with their religious neighbors.

Bro. Jones is undoubtedly correct in drawing a distinction between civil government and divine government. He would displace the legal element by the paternal feature of the divine government. He is undoubtedly right in laying emphasis upon the motives and purposes of the heart, or upon the spiritual side of conversion. In holding that God's attitude toward the sinner in the matter of forgiveness is determined by the sinner's attitude toward God and toward his own sins, rather than by any external act which the sinner may perform, he seems to us to be reasoning in harmony, not only with true philosophy, but with true biblical theology. On the other hand, Bro. Briney's contention, that baptism is not to be separated from faith and repentance, as a thing apart, but is to be regarded as an overt, decisive act of faith and penitence, seems to find abundant support in the New Testament. Baptism is nothing when stripped of these spiritual prerequisites.

The discussion between the two views herein set forth has come up in many forms during our history. There have always been leading men among us who sought refuge from the cold logic of certain others, either by making the distinction which Bro. Jones makes, and which Alexander Campbell seems to have made, or by falling back on the "uncovenanted mercies" of God. This class of men claim that those who reach the logical conclusion that only those who have been immersed have received remission of sins, omit certain very important elements from their logical formula, such as the coordination of ability and responsibility, the confusing nature of the contradictory teaching on the subject of baptism, thwarting honest intention in many cases, and the superior value, in the sight of God, of those psychical conditions which alone give significance to baptism.

We could not undertake, in the limits of a single article, to present a full and satisfactory digest of the discussion between these two brethren. We believe, however, that the solution of the problem with which they were wrestling—the distinction, if any, between real and formal remission of sins—is to be found in a clearer mutual understanding of what is involved in the phrase "remission of sins." We have felt for some time that there was hidden in this phrase the secret cause of whatever difference of opinion may exist among us, and largely between ourselves and other religious bodies, as to the relation of baptism to the remission of sins. If the phrase is understood to involve the cessation of sin, the putting away of the love of sin and practice of sin, this is a moral process, and of course involves moral means. Faith and repentance are the spiritual conditions by which sins are sent away in this sense of the term remission. If remission of sins, however, be understood to signify simply the element of forgiveness, or the remission of the *guilt* of past sins, then the act of pardon may be declared or set forth in an overt act, like baptism. Does not the remission of sins include both these meanings? We throw out this hint as pointing toward a possible solution of the question involved.

We have spoken of the valuelessness of baptism when stripped of its spiritual requisites—a position in which all of us would agree. But can we speak with equal truth of the valuelessness of the spiritual prerequisites—faith and repentance—without baptism? No one would affirm this. All would agree, however, that a faith and a repentance that faltered at the command to be baptized, knowing it to be a command of Christ, would be spurious; but it is well known that many real, genuine believers, whose lives of loyalty and sacrifice show them to be such, have never been immersed, not because of any spirit of disobedience, for many of these would die for Christ, but because they have been taught that immersion is not necessary to baptism. Is the kingdom of God of such a nature that one is debarred from it through an intellectual mistake? This is another form of the same question which these brethren have been discussing.

As to the possibility of reaching a practical agreement among ourselves on this subject, it may be said, we think, that we have reached a *practical* agreement—that is, a working basis on which all of us are agreed. This basis may be stated as follows:

Baptism is a command of Christ by which believing penitents openly surrender themselves to the leadership of Christ, and in obedience to which they secure the divine assurance of forgiveness of sins and recognition as members of the Church of Christ. It is, therefore, the duty of all penitent believers to arise and be baptized, and claim the divine promise of forgiveness and the gift of the Holy Spirit. So far, perhaps, there is practical unanimity. It is only when we go beyond this practical working basis and enter the theological or philosophical aspects of the question that differences of opinion emerge. It is entirely proper that these aspects of the subject be discussed, but too much importance should not be attached to these differences of opinion. The things on which we agree contain all that is vital on the subject.

The two extremes to be guarded against on this subject, as it seems to us, are (1) the legalistic view of baptism, in which its gracious adaptation to human needs is lost sight of in the emphasis laid on it as a law of pardon, and as an invariable prerequisite to salvation, and (2) the purely ritualistic view, which regards it merely as a ceremony having no necessary connection with the conscience, or with faith, and having nothing to do with the soul's relation to Christ, nor with the knowledge of forgiveness. If we avoid these two extremes and continue to point out the plain pathway to forgiveness and membership in Christ's body, we will escape both Scylla and Charybdis.

Hour of Prayer.

WHAT WOULD JESUS DO IN MY PLACE?

(Luke 9:23-27; 1 Pet. 2:21-25.)

(Uniform Midweek Prayer-meeting Topic, Jan. 17.)

CENTRAL TRUTH: *Jesus Christ is not only the Savior of men, but He is the Pattern, the Ideal, to which our lives are to be conformed. We cannot do better, in every question of conduct which confronts us, than ask ourselves what Jesus would do if He were in our place, and act accordingly.*

We are indebted to Jesus Christ for two things of inestimable value—a perfect life, and the power by which, through faith in Him, we may realize that life. Christians have always thought of Christ as a Savior from past sins and the One through whom we are to enjoy life eternal in the world beyond; but they have too often overlooked the fact that He is also the pattern of our daily lives, and that His character is the ideal toward which we are to continually struggle. Especially has it been overlooked by many in the past that we are to carry the spirit of Christ into all our daily acts, into whatever pursuit may engage our energies, and into all the crevices and corners of our lives.

It was this thought, that Christ expects us to follow Him in all the affairs of life, and the practical illustration of this thought, that gave Mr. Sheldon's book, "In His Steps," such a world-wide reading. Thousands of Christians, even, have been made to ask, Is it really true that we can apply Christianity to all our callings, and do as He would have us do, or as He would do if He were in our place? Strangely enough, this thought has been startling, as if it were not the plainest teaching of the New Testament. A theoretical Christianity that does not affect the conduct and the daily life, has no sanction in the Word of God, any more than it has in reason or experience.

Take this condition of discipleship laid down in the passage above cited: "If any man would come after me, let him deny himself, and take up his cross daily and follow me." Can anything be more transparently clear than that? Following Christ means self-denial and daily cross-bearing. It means the merging of our lives into the will of

Christ, and losing them in Him: "For whosoever would save his life shall lose it; but whosoever shall lose his life for my sake, the same shall save it."

If any one should think that this is a hard, forbidding kind of life, it is only because such an one has not tried it. There are compensations that he knows not of. There is a peace, passing all understanding, and a vision of things spiritual and eternal which far outweigh the sacrifices involved in following Christ. For what He would have us deny ourselves of is not any innocent joy nor anything which ministers to our real happiness but only that which mars the body, soul and spirit, and wars against our highest interests.

Where many of us turn back from following Christ is the point at which following Him involves suffering. We forget what Peter tells us in this lesson, that "hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow His steps." Following His steps! These are the words that furnish the keynote of Mr. Sheldon's book. Do they furnish the keynote to our lives? If not, why not?

After the words "that ye follow His steps" is the following statement: "Who did no sin, neither was guile found in his mouth: who, when He was reviled, reviled not again; when He suffered, threatened not; but committed himself to Him that judgeth righteously." Perhaps there is no one respect in which it is more difficult to follow in His steps than in declining to return evil for evil, reviling for reviling. Maligned, misrepresented, misunderstood, falsely condemned, Jesus committed Himself to Him that judgeth righteously." Conscious of His own innocency and purity of motive, He could well afford to rest His case with the righteous judgment of God. Would that we might all learn this lesson of the Master and follow in His steps in this respect! Will the readers of this Hour of Prayer department join with the editor in the resolve to follow the Master more faithfully in doing good for evil, and in praying for those who despitefully use us?

Is it too much that Christ is asking of us, to follow in His steps, "who His own self bore our sins in His body on the tree, that we, having died unto sin, might live unto righteousness; by whose stripes ye were healed?" Does not this fact lay us under infinite obligations to follow Him even unto death? Surely, if ever a leader had a right to expect loyal followers, it is Jesus of Nazareth, "who loved us and gave Himself for us."

PRAYER.

Almighty God, our Heavenly Father: We thank Thee that Thou hast come so near to us in the person of Thy Son, Jesus Christ our Lord. We thank Thee that in Him Thou hast made the way of duty plain, and that through Him Thou dost give strength to all who desire to follow Him in newness of life. We thank Thee for this high ideal of life and of character, which Thou hast set before us in Him who, though clothed in our human nature, lived a sinless life and gave Himself in unselfish service for the world's redemption. Though we have confessed His name and have taken Him to be our leader, we confess that we have followed Him at too great a distance, and we desire to renew our allegiance to Him and to follow more closely in His steps. Give us grace, we pray Thee, so to do, that, suffering with Him here on earth, we may enjoy everlasting life with Him in the world to come. For His name's sake. Amen!

Editor's Easy Chair.

What shall be done with the dreary day that brings only drudgery? There are such days, and they must have their office to perform in the beneficent scheme of life. The skies are leaden, the air seems heavy, the tasks seem hard, the mind sluggish, the interruptions are frequent, and life takes on a somber hue. The evening finds little accomplished, apparently, and we feel dissatisfied with ourselves and our work. Such days, we venture to affirm, come to most people, occasionally. Is there any philosophy that will help us to bear them more cheerfully? It is just here that faith comes in—*Christian* faith—which is the truest philosophy. It reveals to us the true motive of service, which is not happiness, not success, not appreciation of friends, but to do the will of Him that sent us, We can console ourselves with the reflection that we can be faithful even though the skies seem dreary. It is faith that converts drudgery into a royal service, and makes it a sacrament in the building up of character.

A father has a large family of boys to train. He has in his home books, maps, charts, magazines and papers, and he is seeking to develop them intellectually and morally. He encourages them to investigate questions for themselves and form their own conclusions. Some of them do this, and not infrequently reach wrong conclusions, which they are compelled to abandon on the presentation of fuller information. Some others read the books, or listen to their older brothers talk, and are careful to form no opinions contrary to those generally received. In other words, they echo the opinions of others rather than form any of their own by independent thinking. Which of these two classes of his boys, think you, the father most approves? Evidently the former. Is it different with our Heavenly Father and His children? Does not His approbation rest upon those who love the truth and who earestly seek to discover it, even though they sometimes fall into error, rather than upon those who are content to accept those opinions which are most popular or most generally received by others? If there remain truths to be discovered which only fearless investigation can bring to light, there can be no doubt as to the answer to this question.

But on the other hand let no one suppose that it is necessary for him to differ from the commonly accepted view of any subject in order to show his independence of thought. It may show just the contrary, namely, that he is a slave to his desire to be regarded as an original thinker. Many a person, we fear, has been tempted to toy with infidelity and to trifle with the solemn verities of the gospel, under the false impression that he is thereby giving evidence of independence, or freedom of thought. In other words, cowardice sometimes keeps men from accepting an old truth, because it is old, just as it prevents others from accepting a new truth because it is new. The true motive, of course, is to seek the truth for the truth's sake and then speak it in love, whether it meets with approval or disapproval.

One of the most common forms which unbelief takes in our day is a morbid fear that freedom of investigation and freedom of utterance, if the latter runs out of familiar lines, will play havoc with the faith of the people. They who have this fear profess to feel no anxiety about the Bible itself, but they tremble for the faith of the people once they find out that scholars have said thus and so! But if the Bible is not able to hold its own with the common people, against the false theories of its enemies, or the mistakes of its friends, it is a less potent book than we have been accustomed to believe. Trust the Bible. Trust the common sense and honesty of the people. A panic among Christians from fear that some indiscreet remark of some Bible student will overthrow the faith of many can only result from a lack of faith in the ability of the Bible to take care of itself and of the faith of those who read it.

Closely akin to this morbid fear, and prehaps springing out of it, is the disposition, or tendency, at least, to generate suspicion as to certain brethren and their teachings. Any one acquainted with our newspaper literature will recall the fact that there have always been papers and individuals whose special aim it seems to have been to excite suspicion in the minds of the brethren against other brethren and papers. A little study of history, too, will show that such papers and such individuals, however much harm they may have done, always come out in the minority and are themselves discredited. A well-known brother in commending the spirit of the CHRISTIAN-EVANGELIST as "catholic, charitable and just," quotes a verse from the lamented Knowles Shaw, the sentiment of which he would commend to the brethren:

> "O be not the first to discover
> A flaw in the fame of a friend,
> A fault in the faith of a brother,
> Whose heart may be true to the end."

In other words, let us be slow to believe injurious reports against our brethren, especially slow in repeating them, and careful to give the most favorable interpretation to the language of a brother, until we are compelled to do otherwise. We are all human, we all make mistakes, but there are very few who, in their hearts, are not loyal to the cause we advocate, and honestly desirous of knowing and speaking the truth. Every brother has a right to be so regarded until his character and conduct prove to the contrary. The supreme heresy, according to the New Testament, is uncharitableness, and it is the one about which many seem to have the least fear and the least caution. It is well to be sound in faith; it is still more important to be sound in charity.

Questions and Answers.

Referring to a recent answer in your "Questions and Answers" department, please explain how a child may have confidence (faith) in Christ, love for him and become converted by a voluntary obedience to his authority without an understanding of first principles? C.

The explanation is to be found in the use of the phrase "first principles" of the gospel. Faith in Christ and love for Him, together with repentance and the willingness to obey, are "first principles." A child may grasp these and become a Christian without being able to understand the relation between faith and repentance or the nature of faith or the design of baptism or the relation of the Holy Spirit to obedience. This is what was meant by our answer. Parents sometimes feel that their children should have intelligent views on these questions before they are fit to be baptized; whereas, many persons whose views are quite correct on these subjects are unfit for baptism, because they are impenitent and unbelieving. It is not clearness of intellectual perception on theological questions that prepares one for baptism, but love for Christ and the desire to be saved by Him from his sins. This a child may have.

Would it be feasible or desirable, in your opinion, for the brotherhood to establish a publishing house of its own for the purpose of advancing the interests of the brotherhood, both spiritually and financially?

A. A. Honeywell.

There would certainly be many advantages in such a publishing house if it were under wise management and was conducted in the interests of the cause of Christ. Whether such a concern, however, would harmonize with a religious body of the character of our own is another question. The only way such an enterprise would be feasible at the present time would be for a large number of men of wealth to purchase for the benefit of the brotherhood all the publishing interests which now exist, and combine them in one publishing house with such branch houses as it might establish in various places. This perhaps is not feasible at the present time, though it would have been an easy matter in the beginning to have started out on that basis. Other religious bodies have found such publishing houses to be sources of strength to them. It is probably more in harmony with the free spirit of our brotherhood to allow every man who wants to do so to establish a publishing house of his own, but there are many disadvantages attending it. Perhaps those who come after us may be able to solve the problem in a way that we cannot now.

Does the Bible support the custom of making collections on the first day of the week to pay the preacher's salary? 1 Cor. 16:1-3 refers to the collections for the poor in Judea and not for the preacher. *H. M. Hawn.*

Pleasant Grove, Cal.

The passage quoted is interesting as indicating the custom of the Corinthian church and as showing their method of raising money for the poor in Judea, but it is by no means to be regarded as laying down a rule for the churches of to-day by which they are to raise money for any purpose. The New Testament is not that kind of a book, and Christianity is not that kind of a religion. Churches of to-day are free to raise money on any day of the week that is most convenient, and for any purpose that is considered legitimate. Churches generally find it convenient in this age to make their offerings on the first day of the week for the same reason, no doubt, that the church at Corinth did, viz., that that is the day of the week on which the church meets in larger numbers than on any other day. It is entirely legitimate for churches on that day to make their offerings for current expenses, for missionary work, or for benevolent purposes.

A has just been married to B. A has two divorced husbands, neither scripturally entitled to a divorce. B is a nominal member of the church and A wants to be immersed. What must the preacher do? *M.*

Immerse her on satisfactory evidence of genuine repentance.

Current Religious Thought.

The cultivation of the spirit of benevolent giving is a matter in which most Sunday-schools give very little effective training. The weekly transfer of a copper or two from the parental pocket to the Sunday-school treasury through the passive agency of Willie or Susie, for the purchase of lesson-leaves, cannot be called benevolence. The Biblical World, in a series of editorial paragraphs, makes some good points in this connection. First, the Sunday-school is a function of the church and its expenses should be borne by the church, so that its first thought in its collection could be of benevolence and not of self-support. Second, the interest of the children should be aroused by the choice of a specific object for the benevolence of the school. This would also afford training in the most neglected factor of benevolence, viz., rational choice in the distribution of charity. Third, the following scheme is outlined: "Divide the total amount contributed by the school into three parts, one part to be used for the expenses of the school, the second to be appropriated as a whole to some definite object which has been selected by the school, and the third portion to be kept as a fund from which special appropriations can be made by the school to such various objects as may be presented."

An article in the Journal and Messenger, on Open Communion, states concisely the attitude of the writer, who represents a large class of Baptists, though not all of them, toward the rest of the Christian world. The writer proceeds first to demolish the arguments in favor of open communion and to assert the necessity and scripturalness of the practice of close communion, which has been discontinued already by a considerable part of his own denomination. He adds:

> It is but right to say, however, that a Baptist Church is the only one that can consistently discard open communion. I lay it down as a principle in this matter that churches that interchange letters are justified in intercommunion. In this regard we stand nearly if not entirely alone. We can receive letters from no church (with the exception, perhaps, of the Freewill Baptists), while our letters are current everywhere on the earth, among Christians. A letter from a Baptist Church is received in any Protestant church, so far as I have ever heard. It is not bigotry that prevents us from receiving letters from other churches, but this is the reason: a letter from any Pedobaptist church would leave the question of baptism undetermined, and additional testimony would be required, so that the candidate could not be received on the letter alone. One coming to us with a letter from the "Christian" Church would leave the question of conversion in doubt, so that an "experience" would be needful.

In the same paper there is another article on "Christian Experience" which embodies some very high thinking on this important topic. After guarding against the error of identifying "emotional craze," "animal excitement" and "æsthetic sentimentalism," and speaking of the criteria of genuine Christian experience, the writer says:

> Here, then, is the test, and we have simply to ask in any case, Are these moods and feelings, these tastes and sensibilities, the impulses by which we are being incited to action, moved and molded by the truth as it is in Jesus? We may readily infer what will be the effects of a true Christian experience. The spirit of truth will, with first and most immediate effect, quicken the intelligence, impelling to thought, reflection, inquiry. It will very naturally put all the thinking powers into vigorous action. So where real Christianity prevails we may reasonably look for progress in knowledge, the broadening of intelligence and the exercise of superior wisdom.

One of the curious products of the sect-producing tendency of the present century is the so-called "Irvingite" movement, otherwise known as the "Catholic Apostolic Church." It began with the eloquent prophetic preaching of Rev. Edward Irving, a friend of Carlyle and Coleridge, about 1830, in England, and on the basis of its new revelation developed a highly complex ecclesiastical and ritualistic system. The expectation of the immediate second coming of Christ is among its tenets, and there has lately been a marked increase in the zeal of its propaganda. The following description of the Irvingite Church in New York and its present activity is taken from the New York Sun:

> The interior has much in common with the early Christian basilicas. Its seating capacity does not exceed four hundred. Just inside the door the visitor finds a benitier with holy water built into the wall. The low pulpit stands in the nave, while the chancel has many prie-dieux. The seats are high-backed. Seven small incense burners are suspended in a line from the ceiling over the front part of the church, and a large glimmering lamp burns with a soft light over the simple altar. The Irvingites refuse to be placed in the same class as the Adventists and similar sects, because they do not pretend to know the hour and day of the Lord's coming. No man can know more than that the hour is drawing near. But they have not lived up to these teachings. Robert Baxter, their first male prophet, who later recanted, prophesied in 1832 that the Lord would come in three and a half years to gather up his witnesses. On July 14, 1875, when the fortieth anniversary of the institution of the new apostleship was celebrated, more than one thousand communicants assembled in their cathedral in Gordon Square, London, because some prophet had figured out that the Lord would return on that day. The present activity, which has resulted in the despatching of six evangelists to this country, seems to have been caused by the expectation that Christ's promise to his first apostles must be fulfilled before the last member of the second apostleship passes away.

SOME LESSONS FROM OUR PAST.*

No careful student of the past fifty years of our history—a period marked by intense evangelistic zeal in the home field—can fail to be impressed with the lesson that we must give much greater attention in the future to providing for the spiritual needs of the unshepherded flocks among us than we have hitherto done, if we would avoid the reproach of neglecting our own offspring, or present to the world, in our local churches, our conception of the New Testament church. In throwing off the chains of a former ecclesiasticism, which neither we nor our fathers were able to wear, we have run into an extreme individualism, or congregational independency, which has proved fatal to the spiritual life of many weak churches, and which has been the chief barrier in effective co-operation in missionary, educational and benevolent work. One of the chief tasks set before the leaders among us of the present generation is to devise some system by which the weaker churches may be provided with pastoral care, and unemployed ministers of approved character and ability be utilized in the accomplishment of this end. We ought certainly, by this time, to have reached a stage in our spiritual development when our sense of moral obligation to churches that are languishing and dying for lack of proper er care, should overcome all scruples concerning mere methods which do not interfere with the liberty of the churches nor the rights of the individual conscience. Jesus Christ has given to His church all necessary authority for doing whatever is essential to its well-being, and the great Shepherd will hold us responsible for the just exercise of this authority in caring for the weak and perishing flocks of His one spiritual fold. Not until this task is accomplished in some good degree can we carry out what we all feel to be a supreme duty of the hour, namely, the training of our churches and membership in a more thorough knowledge of the Scriptures, deepening their spiritual life and in securing their hearty co-operation in the work of extending the kingdom of God among men.

SECRET OF UNITY.

Before closing this brief glance backward along the shining track of the past, for lessons to guide us in the work of the future, I wish to call attention to one or two other points which seem to me to be of supreme value in their bearing on our future welfare.

It is a matter for profound congratulation, and of gratitude to God, as we study the history of these fifty or ninety years that lie behind us, that we have been able to maintain, throughout all the discussions and differences of opinion which have arisen, not only the essential unity of faith, but also an essential unity of the body. Divisive spirits have arisen, here and there, along our history, speaking perverse things and seeking to draw away followers after themselves, but their efforts have uniformly come to naught. The great body of disciples who have gathered under the banner of this Reformation have stood loyal to its fundamental principles and are to-day, without the aid of authoritative human creed or confession of faith, as united a body of believers as can be found in all Christendom. In looking for the secret of this unity which has existed in spite of that individualism and independency so characteristic of our movement, we find it readily in that fundamental principle to which our fathers gave emphasis, which makes Jesus Christ the supreme object of faith and loyalty to Him the supreme test of fellowship. Taking up the old cry of Rupertus Meldenius, which comes down to us from the days of fierce dogmatic controversy following the Lutheran Reformation, and which translated in modern form is, "In faith, unity; in opinions and methods, liberty; in all things, charity," we have sought to make it a vital principle, and the working basis of a practical Christian unity. Not our own history alone, but the history of the church universal, teaches that it is the violation of this principle that has brought about division in the body of Christ and filled the pages of ecclesiastical history with the notes of controversy and strife among brethren. Whatever discord has marred our own history, and detracted from the influence of our plea for unity, has arisen largely from unfaithfulness, on the part of some, to this cardinal feature of our Reformation. It seems to me pertinent to this Jubiblee occasion that we revive and renew our fealty to this principle, which is, after all, but the exaltation of the Lordship of Jesus Christ above human opinions as the very Magna Charta of our religious liberty. It is a foregone conclusion, Mr. President, that there must be differences of opinion and of judgment among free and independent people, who have been trained to think for themselves on every great question which concerns their present and eternal well-being. It can not be otherwise. I do not know that it is desirable that it should be otherwise, for out of this very conflict of opinion has come most of the progress in our religious thinking. If, therefore, our bond of unity in Christ is not sufficiently strong to hold us together in spite of differing views concerning questions of interpretation and criticism, then our plea for unity is vain, and our Lord's prayer for unity is destined never to be realized. In an address delivered by President Angell, of the University of Michigan, before the recent International Council of Congregationalists, in Boston, he said concerning that body of believers what is equally true concerning our own brotherhood:

"We must have large liberty of thought and expression in our fold. We have always emphasized the importance of high scholarship and intellectual activity, especially in our teachers and preachers. We must not cripple their usefulness on the plea of preserving orthodoxy by binding them in the metaphysical or exegetical fetters which men no more enlightened nor devout than they have forged in the past. We best honor the fathers by renouncing their errors. Sincere and earnest disciples of our day must be permitted and encouraged to pursue with courage their studies in the fuller light which scientific, archæological and critical research has shed upon their path."

Equally true and significant are the words spoken by Dr. J. Marshall Lang, of Glasgow, Scotland, before the late Pan-Presbyterian Council in Washington:

"The churches which this council represents will command the attention of the age only in the measure in which, without lowering either their testimony or their ideals, they recognize and make room for its trends and habits of thought and its expansions and complexities of life. We are not worshipers of the past. But if it is a false liberalism which ruthlessly tears the present from the past, it is an equally false conservatism which insists that the molds into which the conclusions of a bygone period were cast shall remain fixed and rigid for all further periods."

It would be strange, Mr. President, if we, who claim to have come into an inh itance of a larger measure of religious liberty than our religious neighbors, should claim for ourselves less intellectual and spiritual freedom than these denominational leaders demand for the churches which they represent. We can not do it and be loyal to the plea of our fathers. If we have in any degree contributed to that progress in religious liberty which finds expression in such sentiments as we have quoted, we would prove recreant to a great mission if we did not illustrate in our history that broad spirit of fraternity and unity in Christ which we have urged upon others as an essential condition of bringing about that unity for which our Lord prayed.

LOYALTY AND LIBERTY.

Let us, indeed, be loyal to the Scriptures, as our fathers were; but let us manifest that loyalty by our willingness to accept whatever light helps us to a better understanding of their history and sacred contents. Let us, indeed, "contend earnestly for the faith once for all delivered to the saints;" but let us not contend with each other over differences of opinion to the overthrow of faith and the confusson of saints. Let us, with Paul, pronounce an anathema upon all who would preach "any other gospel than that which has been preached;" but let us pronounce a *blessing* upon every son of light who can give us a clearer insight into that gospel, a better interpretation of its meaning and a truer and wider application of its principles to the conditions and needs of our time. Let us, indeed, "walk in the old paths;" but see to it that our faces are turned in the right direction, and that we place no barbed-wire fence across those paths which would prevent inquiring souls from going out in quest of higher truths and nobler attainments in Christian life. Let us, indeed, be zealous for the truth delivered unto us by our spiritual fathers; but let us never doubt that God has other truths for other ages and generations to emphasize, and that if we have the spirit of reformers which they possessed, God will have a message for us to deliver to our age, as he had for them to deliver to their age. Let us, indeed, stand unflinchingly for the doctrine taught by Christ and His apostles; but let us not neglect that divine charity or love, without which all our knowledge and

*Address delivered before the Jubilee Convention at Cincinnati, Oct. 18, 1899, by J. H. Garrison.

all our faith are but as "a sounding brass and a clanging cymbal."

We have, indeed, been dull students of history, and of the New Testament as well, if we have not learned the supreme excellence of love as an essential condition of unity and of progress. In our zeal for restoring the "ancient order of things" let us, above all things, restore that love which "bears all things," "is not easily provoked," "rejoiceth in the truth," cares for the widow and the orphan, comforts and ministers to aged and destitute preachers of the gospel, reaches down helpful hands to lift up the fallen and the oppressed, and stands for—

The right against the wrong,
The weak against the strong,
And the poor who've waited long
For the brighter age to be.

CHRISTIAN UNION IN THE TWENTIETH CENTURY

Standing, Mr. President, on the heights of this Jubilee occasion, it is not difficult to look through the open portals of the twentieth century and see the working out of some of those vast problems which the present century must leave unsolved. Among these great problems is that of the unity of Christ's followers, the advocacy of which has been so prominent a part of our own religious movement. I make no pretensions to be able to forecast the future except along the broad lines of God's infinite purposes. I believe Christian unity is to come, but the *how* and the *when* of its coming, I am willing to leave to God. If it be according to God's will that it shall come differently from what we formerly supposed it would come, this fact would render none the less important the service we have rendered in our plea for unity. If it be according to God's plan to break down the barriers of denominational prejudice, and bring these several bodies of believers into such conformity to his will in things essential, and to so abate party spirit and soften denominational lines as that we may all co-operate together under the leadership of a common Lord, until, gradually, denominational names and party shibboleths shall be outgrown rather than the sudden breaking up of these denominational organizations, who are we that we should withstand God? If we may judgefrom His dealings with us and with the religious world about us, this is, in all probability, God's method of bringing about the unity of His people. But, whatever may be the plan, and whatever the process, the essential unity of believers under the common Headship of Christ, and their co-operation in united efforts for the overthrow of Satan and the extension of the kingdom of God on earth must come, and their coming must antedate the millennium and be the means of ushering it in.

CONCLUSION.

All hail, then, the growing consciousness of unity among the severed children of God! All hail the free intermingling, in interdenominational organizations and conventions, of evangelical believers of every name and creed—a prophecy of that time, foretold by the Master, when His scattered sheep shall be gathered, and there shall be "one fold and one shepherd." All hail the advancing banners of our own great missionary organizations, whose purpose it is to carry this gospel of unity and liberty and love and brotherhood unto the ends of the world! All hail the signs to be seen on every sky, and in every land, which indicate that the despised Prophet of Nazareth, who was slain by His generation, is marching on triumphantly to the conquest of the world! All hail ye veterans of the Reformation, who have come down to us from the heroic past, and whom God has spared to see this day of glory and of triumph! All hail ye younger generation of reformers—a vast throng—who have come into this inheritance of religious truth and liberty, and who, guided and instructed by the lessons of the past, are to go forth under the leadership of Christ to fight other battles and win other victories for God and the right. May the spirit that was in the fathers—the spirit of unconquerable devotion to truth, and of unswerving loyalty to Christ—be also in you, and may your eyes witness triumphs of truth and righteousness in the earth, which it was not given our fathers nor us to see. So shall the sowers and reapers rejoice together in that greater Jubilee of a united and glorified church and of a redeemed world.

THE MINISTER AND HIS LIBRARY.

W. J. RUSSELL.

11. Among the books of reference that should have a place in the minister's library a good English dictionary is the most important. And the Funk & Wagnalls Standard Dictionary is everwhere conceded to be the masterwork of the century, the latest and positively the greatest new dictionary of the English language. It challenges criticism and commands admiration. It should have a prominent place in the library, not as an ornament, but to be used—to be studied. Then, too, a good alphabetical cyclopædia is a necessity for every educated man. The Encyclopædia Britannica, revised edition, is a monument of intellectual greatness. But Johnson's Universal Encyclopædia, revised edition, is easily the best, being the most comprehensive and accurate work of the kind. McClintock and Strong's Cyclopædia of Biblical, Theological and Ecclesiastical Literature, is a work that is well done, and contains the most copious vocabulary of any religious encyclopædia. The Schaff-Herzog Encyclopædia of Religious Knowledge is an invaluable work to the minister. Other works may be added from time to time. The ideal library is a growth, and its value depends on its quality rather than its quantity. We must learn to know books as we learn to know other good things. Their true value cannot be overestimated. Bacon calls them ships of thought voyaging through the sea of time and carrying their precious freight so safely from generation to generation. Here are the finest minds giving us the best wisdom of present and all past ages; here are intellects gifted far beyond ours, ready to give us the results of a life of patient thought; imaginations open to the beauty of the universe, far beyond what it is given us to behold; characters whom we can only vainly hope to imitate, but whom it is one of the highest privileges of life to know. Here they all are; and to learn to know them is the privilege of the educated minister. As Wordsworth says:

"Books are yours,
Within whose silent chambers treasures lie
Preserved from age to age; more precious far
Than that accumulated store of gold
And Orient gems which for a day of need
The Sultan hides deep in ancestral tombs;
These hoards of truth you can unlock at will."

12. The newspapers and magazines, when properly selected, have a rightful place on the library table. But the usual custom of glancing hastily over the daily newspaper tends to mental dissipation. By the time the minister has gone through the Journal, Herald, Times, Tribune, Record and the rest, or two or three of these journals, at least, and kept it up daily for a few years, he has gone far toward becoming dementalized, to say nothing of being demoralized. A good, strong, clean daily newspaper is almost indispensable to the minister who desires to keep well informed in regard to current events. But in reading the daily newspaper, select certain important facts to be carried in the mind, considered and thought about. What is worth reading is worth remembering. "A man," as Emerson has said, "must learn how to read daily newspapers, divining instinctively what was meant for him, and casting the rest aside. The test of fitness is an easy one. A moment's reflection will show any one what part of a newspaper is likely to be useful to him in his daily life, and what part is likely to invigorate and enrich the intellect. The rest is surplusage." This advice to the general reader should be of special interest to the minister. His mind must be kept active. Drowsily droning over newspapers and books that have substantially nothing in them—or over any reading material for that matter—is not the employment to fit a minister for his high calling. In short, such droning is not reading in any proper sense; it is sheer waste of so much time and life.

We now have the foundation for a library growth which may be continued according to the minister's tastes and financial ability. But whether the library be large or small, the minister must sustain a close relationship to it. The library room should be bright and cheerful and large enough for bookcases, desk and table, with sufficient space on the walls for maps, charts and a few choice pictures of art and representative men of the world's history. In the midst of this little world of books, periodicals and pictures, the minister converses with the foremost of all ages. Or rather, sitting quietly in the center of the circle, he listens reverently while they talk to him. He absorbs their great ideas, thinks them over and over, and lets their germinant power fertilize his own mind.

Any minister of solid moral purpose, patient industry, plain common sense and unwavering faith and courage, can become fully equipped for a life of great usefulness

in the pulpit. But there is no hope for any one outside of this great law of labor. For the minister to sit still or to idle away his time is to become a fossil; but to press on and win, is God's law. He should insist on having a large forenoon clear of interruptions. He should begin with the early morning hour, which has gold in its mouth. Time should be given for prayer and devotional reading. There should be the steady prosecution of selected lines of study, and the proper distribution of time should be given to each. Something definite should be outlined for each day's work. When this is done, the minister should throw his whole mind into his work. Sooner or later the only genuine success will come to him, if he be faithful to the lofty ideal of his calling. "His richest reward," says the beloved Henry Schell Lobingier, "will be found in his daily experience, as he continues in his devotions at the sacred shrine of spiritual truth and beauty."

Rushville, Ind.

"THE MINISTER AND HIS LIBRARY."

BRUCE BROWN.

I feel induty bound to protest against part of the advice offered by W. J. Russell, under the above heading, in a recent issue of the CHRISTIAN-EVANGELIST. The purpose of the article, doubtless, was to aid young preachers in the selection of books that would be the most helpful to them in their ministry, but that part of the article treating of commentaries, if heeded, would be a great hindrance instead of a help.

The character of a preacher's sermons is decided very largely by the books he uses in their preparation, and it can be laid down as a fundamental rule, that no book or books that make this preparation easy should find a place in the library of a progressive minister. Prepared and predigested and medicated foods for the sick, if used by a healthy person, will debilitate the growing body, and in the same way all homiletical works will weaken the powers of a growing preacher. Great sermons must necessarily have a foundation of great and careful and critical preparation. It is as fatal for a young preacher to use homiletical helps, spiced and sweetened, in sermon preparation, or even in Bible study, as it is for a student to use a "pony" in his college course. While it is true that he can get a class of radiant sermons, that gleam and sparkle and glisten with pyrotechnical effect, by the use of such commentaries, it is equally true that his auditory will grow tired of the display when they discover that it does not illumine the path from sin to heaven.

The Pulpit Commentary, Parker's People's Bible and Matthew Henry's Commentary were the three works of any pretension recommended in the article under the head of commentaries. It is safe to say that the first two of these should not be found in the library of any preacher who has not had at least ten years' experience in the pulpit, and the last is out of date and is not particularly need by any one. While it is possible that a scholarly minister, who has well thought out his subject, may find a few finishing touches and graceful sub-headings in such works; if they are depended upon entirely by the young preacher, or if used by him to any great extent, he will become as sickly and stickish in his sermons as a candy-fed child. I cannot, in the space of this brief article, give a list of reliable and helpful commentaries. Suffice it to say that one should be selected which very briefly and plainly explains the meaning of the Scriptures. It is useless to reply that such works as the Pulpit and Preacher's Commentaries claim for themselves superiority in their exegetical departments, for these claims cannot be substantiated. The best way to prepare a sermon is to select some great Bible theme and trace it through its treatment by Moses, and the prophets, and Christ and the apostles. The essentials and not the incidentials of the gospel should be treated in the pulpit and there are enough of these to last a preacher for a thousand years. Homiletical commentaries, without an exception, sacrifice sense to sound and exaggerate minor details.

I well remember how very eagerly I embraced just such advice as that given in Bro. Russell's article, and began to invest a large part of my scant earnings for these works on the monthly payment plan, and how bitterly I was disappointed before I was half through with the payments to find that I had been deceived. One might almost as well use Talmage's syndicate sermons as a basis for his preparation as the Pulpit Commentary or the Preacher's Commentary or Parker's Bible. Hence, I wish very fraternally but very earnestly to protest against young preachers being advised to invest a large part of their small salaries in these high-priced but worse than useless books.

Chicago, Ill.

[The above criticism, while perhaps it errs like the article criticized in being somewhat too certain and sweeping in its assertions, contains a warning which is not without value. The temptation to the impecunious young preacher to purchase a homiletical commentary on the installment plan is very seductive when presented by a smooth and plausible book agent. Don't do it. Homiletical commentaries are dangerous. Besides, the best commentaries do not come in this encyclopædic form. The vast, many-volumed commentaries on the whole Bible do not contain the best that is said on any book. The safest advice to the young preacher is that he buy his commentaries in single volumes. The International Critical Commentary, now appearing from the press of Scribner's, is undoubtedly the best of those which come in series, but its volumes can be purchased separately. If you like the volume on Deuteronomy you can get it without buying those on Job and Ephesians. In general, Bro. Russell's lists of books under each division do not seem to us to indicate exhaustive research in the bibliography of the several departments. To mention Smith's Bible Dictionary but make no allusion to Hastings is hardly allowable, even in the briefest statement. To mention only Edersheim among the lives of Christ is to recommend the good where there are many better. To speak of Ueberweg's History of Philosophy as "by far the best work" in the field is to ignore the work of Windelband which, in the judgment of students of philosophy, is the full equal of Ueberweg in scholarship and accuracy of detail, far superior in breadth of generalization and comprehensiveness of grasp, and possesses the further advantage of being readable. And to recommend Ladd's Introduction te Philosophy as a first book for beginners is sheer cruelty to young preachers. Bro. Russell's article is useful, however, in its classification of the fields of literature to which the minister must give attention, and in its emphasis upon the rich and diversified intellectual equipment which is required of the highest type of Christian minister.—EDITOR.]

STORY OF THE TESTING OF A SPIRITUAL TEST MEETING.

J. M. ATWATER.

[Introductory Note: It is not claimed in this article that all test mediums are swindlers; but it *is* claimed that many of them are so, and that most of the "tests" are no tests at all, but are so loose as to give plenty of room for deception.]

Some years ago I first visited Wauseon, a small city in Ohio, near Toledo. I was then about to become pastor of our church there. I had hardly left the train before Bro. Riddle pointed out to me a young fellow who he told me was creating "a great excitement in town." Young Mr. Walker, I learned, was a recent immigrant from England, and was by profession "a spiritual trance medium and orator." I was told that in his public meetings he would first go into a sleep or trance and while in this condition would take any subject from any one and at once make a regular address upon it. I was assured by Christians as well as others that his addresses were really remarkable, especially considering that he was "only nineteen years old." It soon happened that I was introduced to Mr. Walker and heard from him his own explanation of the nature of his public addresses. He stated that in his travels he was regularly attended by a circle of twelve spirits, and that during his addresses he was entirely unconscious, his vocal powers being used by some one of the twelve spirits. He added that, each time, after he became unconscious, and when the subject had been announced, the spirits would agree among themselves which one of their number was best suited to that subject, and that one would then take charge and make the address.

Wauseon is, or at least was at that time, a stronghold of infidelity. Bro. Riddle told me that the infidel element was so strong and aggressive that it was often called "the heathen church," and he told me who was "the pastor" and who "the deacon" of the heathen church. In times after that I myself was impressed that I had never before seen women so outspoken in their infidelity as some there in Wauseon. It was, therefore, not merely the Spiritualists in the town, but the entire force of infidels, who were rejoicing in the anti-Christian and anti-church influence of the Walker lectures. This feeling was so strong that the most scholarly man among the Wauseon Disciples, Dr. Jewell, had already given a public lecture to show that the wonderful phenomenon of these trance lectures (given instantaneously on any and all subjects) could be explained scientifically, without the supposition of the aid of departed

spirits. His theory was one which he had drawn from some European writers. It was called "the theory of registered impressions and unconscious cerebration." It teaches that every mental act registers its physical trace on the brain, and that under certain conditions one may unconsciously utter what has been thus physically recorded. Dr. Jewell considered Mr. Walker as entirely ingenuous, and as a very interesting case, well worthy of the people's study. This view of the case helped, of course, to give dignity and public respect to the Walker lectures.

My curiosity was by this time considerably aroused, and I remarked that I would like to give Mr. Walker a subject, so that I might observe his method of handling it. Quite to my surprise my remark was instantly snapped up and treated as a challenge from the church forces of the town. Before I knew what was going on it had been hurriedly agreed that on the next Monday evening, a meeting should be held in the church of the Disciples and there and then Mr. Walker should make a trance address on any subject I should select.

On that same first day of my visit to Wauseon I met Mr. B., "the deacon of the heathen church." He assured me that if it could be done he hoped I would unhorse and expose Mr. Walker. He said he himself only wanted to have the truth prevail; he had no other interest in the matter. Wishing to know how severe the test had been to which the trance speaker had been subjected, I asked what subjects had been given him. I was surprised to learn that they had given him none of a kind which would really test him—no subject dealing with well-ascertained historic facts, where he would be compelled to show knowledge or ignorance as the case might be. He had been called on to discuss "Finance," on which he could not have talked stuff more wild and foolish than the people were used to hearing and the papers at that time were full of, unless he were an actual idiot. They had given him "Evolution," a topic on which any rattle-head with a gift for words could mouth and rant for hours with perfect ease. I was not long in deciding that my chosen subject would be of a style very different from those above named.

As the time for the expected meeting approached the excitement ran higher and higher. There was much prophesying as to the outcome. One set of people agreed in the opinion that "Walker will just wind Atwater around his little finger." Another set nodded their heads and said, "Now Mr. Walker, you've met your match." As I talked with different ones I thought I could detect a lurking desire in some of them to draw me out so as to catch some hint as to what subject I would finally give, or at least what *kind* of subject. Of course I was not foolish enough to give them any hint, and on the contrary I resolved not to trust my subject even to my best friend, lest it should in some way leak out. For even the slight signs of a wish to know my subject in advance increased my suspicion that Mr. Walker's tests were tricks and deceptions.

With this feeling in my mind I set myself to the task of getting the best possible subject. It must be, I said, a subject bristling with *facts*, with definite and positive facts. It must be a subject which an immigrant from England, who is only nineteen years old, will never have heard of. Such a subject will prevent him from drawing on any stores of information gained in the usual way, and he will therefore need the help of those twelve spirits he tells of, if indeed those claims are based on fact. But, moreover, the subject must be one that is very familiar to the audience, so that if he resorts to bold guessing, or makes blunders in any way, they may all see it instantly.

As I studied the matter I was struck with the idea that "Stephen A. Douglass," the great politician, would be a subject of the kind I desired. Walker himself would know nothing about Douglass, for he died when Walker was a baby, and the great civil war had, like a deluge, swept away and buried even the great names of the days just before the war. But on the other hand, the audience will know all about Douglass, for he was one of the giants of his time, and his name is still mighty, especially in Ohio and all the West country.

Having thus chosen my subject, I studied how to *announce* it in such a way that there would be no hint to help Walker guess who and what manner of man Douglass was. I said to myself, "I will not announce 'Senator Douglass,' nor 'Douglass, of Illinois,' nor 'Douglass, the great Democrat,' nor 'Douglass, the Idol of his Party,' nor 'Douglass, the Author of the Doctrine of Squatter Sovereignty,' nor 'Douglass, who came so near being President of the United States.' "

At length the appointed hour arrived, and we found the house filled with an eager and expectant audience, in which friends and enemies of the church were in about equal numbers. "The deacon of the heathen church" was made president of the meeting. Mr. Walker took the stand, and as usual went into a trance. The president signaled to me that all was now ready. I arose and said, so loud that all could plainly hear, "The subject for the address is, '*The Life, Character and Work of Stephen A. Douglass.*' "

Then followed a most remarkable scene. At other times he had always started out on the appointed subject promptly and with a kind of soaring, wordy oratory, which reminded one of the movement of a bird with large wings. But this time if, instead of merely springing upon him a genuine test subject I had shot him with a pistol, he would not have staggered more promptly nor more visibly. It was evident at the first flash that not one of his circle of twelve attendant spirits had ever heard of Stephen A. Douglass. His first words were, "The gentleman seems to suppose that the spirits know everything; but they don't." But, realizing that his whole reputation was at stake, he braced himself for the struggle. Knowing that he knew absolutely nothing about Douglass, he tried his best to talk without saying anything—to keep a stream of *words* flowing without touching a fact or an opinion. His floundering and dodging lest he should bruise himself on an unknown fact reminded me of the old game of *Blind Man's Buff* and of the dodging and guarding of the blinded boy as he tries to grab somebody in the dark without getting his head broken against a wall or a doorpost. But this art of stringing words together without any thread of thought requires much more genius than Walker possessed. The result was a threefold failure: first, his words dribbled along in a slow, feeble way; second, instead of talking for an hour, as was his custom, he broke down completely and stopped inside of fifteen minutes, and third, in one case only he boldly guessed at a fact, and thus made a most horrible mistake which was seen by everybody. It came in this way, viz., as I was a preacher he guessed that my "Stephen A. Douglass" would be of that class; so in the midst of his dribbling talk he suddenly astounded the audience with these amazing words: "Douglass was undeniably a great theologian, and did a mighty work in the church." In short, his breakdown was so conspicuous and so pitiful that even we who had already believed that he was a trickster and ought to be exposed were filled with sympathetic shame, and actually wished we could sink down through the floor and get away unseen.

But before he fully stopped, in the midst of his pitiful struggle, the president came to me and said, "We can all see that he has made a complete failure; you better give him another subject, and let him try again." I refused, saying that the one test was sufficient; but I said that others should offer him subjects if they thought best. Several fair subjects were offered him, "Abraham Lincoln" being one; but he had burned his fingers badly on "Douglass" and he promptly refused to touch the subjects offered. Up to this point my plan for testing and exposing the shams of the "trance" speaker had worked to perfection. But just at this point I made a bad mistake. The president had now come to me the second time urging that for many reasons I give him another subject. At length I foolishly yielded to him and to friends about me, and gave him "The Copernican System of Astronomy." This choice (not made with due care as my first had been) was a bad choice for two reasons: first, Walker had picked up quite a smattering of astronomy, and second, the audience knew so little of the science that he might have made dozens of huge blunders without their detecting it. The instant I gave him the new subject he seemed, as it were, to spread his wings for soaring oratory. "Now," said he, "we are at home; now we are in our element." In this second effort he made four bad mistakes, which were exposed by the questions which he invited; but the people did not *feel* these blunders as they did his shocking absurdities about Douglass. And yet, in its general effect the whole exposure was a grand success. Walker became at once literally the laughingstock of the whole town. He left town without ever trying to make another public address, and was never heard of afterwards in Wauseon. Before he went, however, he spent one more evening there, and made a small effort to mend his damaged reputation in the following way: His friends gathered a few invited guests, Christians, Spiritualists, etc., in a private house, and there Walker made an address on "Douglass." The address was a good one, and assurances were given out by his friends that he could not possibly have read even a single line about Douglass since his failure, for some of them had been with him every hour of the time. The inference, of course, was implied that his failure was in some way an accident, and that the spirits did really speak through him after all.

And right here comes the most astounding and instructive part of my story. Some years later, when I had left Wauseon and was back there on a visit, I chanced to meet "the pastor of the heathen church." We stood for a few minutes with a few others on the corner chatting, and in referring to former times the name of Walker was mentioned. To my perfect astonishment he volunteered to give us the inside history of Walker's last day in Wauseon. He said that at that time Walker was a guest at his house, and that on the morning after the great failure on the "Douglass" subject he came out to the barn where he was at work and said to him, "Well, who was Douglass, anyway?" In answer to that question he sat down and talked to him for an hour. He was full of the subject, for Douglass was his favorite politician, and he gave him an ample account of his life and doings. When he was done Walker said, "Now hear *me* tell it." Upon that he took up the same story and showed a most remarkable memory, giving everything both in substance and in the proper order. And he said that it was this story, which he had thus told him in the barn, that Walker gave that night as his address to the select company in the private house. And it was in this way that it was possible to assure the people that night that he had not read even a single line about Douglass since his great failure.

I am aware that it seems almost incredible that the "pastor" should thus admit that he had helped Walker to palm off a swindle upon the people; but I am stating with exactness the facts which I observed. The *moral* of this story of Walker is twofold: first, there is a natural alliance between infidels and Spiritualists so strong that it tempts the former to help a dishonest Spiritualist to execute a swindle, and second, the tests to be applied to mediums need to be much more rigid than most people realize.

Cleveland, Ohio.

OUR BUDGET.

—State Missions should come to the front about now.

—There must be a wise distribution of our missionary funds.

—Congress of Disciples of Christ, Indianapolis, March 27-29.

—Great time now for evangelists and agents of religious newspapers.

—With all our additions, let us see to it that a good religious paper be added to each family.

—A good religious journal preaching in the home is a great reinforcement to the preacher in his pulpit.

—More preachers are realizing this fact now than ever before, and the wide-awake ones are giving their personal supervision to the matter of raising clubs.

—Next to the selection of the right preacher is the selection of an allround religious journal, whose influence will supplement that of the preacher in building up the spiritual life of the members.

—An agent who has been through a neighboring state in the interest of the Christian Pub. Co. says he never found a reader of the CHRISTIAN-EVANGELIST who was not a friend of the paper. He found some who opposed it, but they were not its readers, but had learned from other sources how naughty a paper it was.

—It was not Bro. Zachary who said he stood "fourteen thousand *miles* above the level of the sea," but the printer—the naughty printer! A correspondent writes to express sympathy for Bro. Z. in his ethereal condition, but he will be glad to learn that it was only the printer that elevated him to such a dizzy height. It is the printer's business to elevate people.

—Prof. C. L. Loos writes that he is in excellent health and has a good prospect of living to see the 20th century. This is remarkable considering his fondness for fried oysters! Some men are so hardy that nothing daunts them. We trust that Bro. L. may live to take in a large section of the 20th century in spite of his penchant for the fried *lamellibranchiate mollusk!*

—Occasionally, a brother or sister who does not love peace any more than we do, enters a mild protest against certain paragraphs, humorous and otherwise, which appear in this paper by way of self-defense. Perhaps the protest is justified, but if these friends knew half the provocation that comes to us in the way of misrepresentation, they would at least be more ready to condone our fault. We are trying our best to cultivate the grace that "beareth all things," that "suffers long and is kind."

—A new star has arisen on the horizon of the literary world. Briney's Monthly, Vol. I, No. 1, Paris, Mo., has reached our table. J. B. Briney is the editor and proprietor and his son, W. N. Briney, is the office editor. J. B. Briney, as our readers know, is a writer of ability, and his son is no doubt a chip off the old block. Judging from the initial number of the new monthly, it is likely to be largely controversial in character. We regret to see some things in the paper that have served their purpose elsewhere, and might well have been allowed to rest. We make no prophecy as to the future of the monthly, as that will depend entirely upon how far it meets the legitimate needs of the church. There is no doubt room for high-grade monthlies, but they should excell the weekly in the quality of their literature, illustrations and mechanical make-up. We wish the Monthly may be so conducted as to advance the interests of the cause of Christ wherever it circulates, and to the extent that it serves this purpose we shall rejoice in its success. So far as we know, this is the only monthly published among us, and if wisely conducted we see no reason why it should not succeed.

—The new Christian Church, Fairfield, Iowa, will be dedicated Sunday, January 14th, at 11 A. M. Chancellor William Bayard Craig, of Drake University, Des Moines, will conduct the services and also preach at night. A fellowship meeting will be held at 2:30 P. M., at which the pastors of the city will take part. The cost of the church, $5,000, will be provided for before day of dedication and a free will offering only will be taken. A cordial invitation is extended to all neighboring pastors and their congregations by Leander Lane, pastor, in behalf of the church.

—The Church of Christ in Siloam Springs, Ark., by a a heroic effort has freed itself from debt. They have a membership of a 110; have had, all told, 60 additions during the year, but have a net gain for the year of only ten. They have a Sunday-school of 183, all told, and raised and disbursed for all purposes $1,101.61. The church property, now clear of debt, is valued at $2,500. All the activities of the church were represented in the annual report. This church has been without a pastor for six months.

—"The World's Best Orations," edited by Justice David J. Brewer, of the Supreme Court, and other eminent scholars, contains among other good things the speech of our Hon. Champ Clark, of Missouri, made in Congress on the occasion of the presentation of the statue of Frank P. Blair, of Missouri, to the United States. It also contains Alexander Campbell's oration on "Mind the Master Force." The brilliant Missourian has reason to be proud of the honor done him in having his speech placed in such noble company and sandwiched in between Cicero and Cassius M. Clay.

—A well-known preacher writes: "I have long thought the CHRISTIAN-EVANGELIST the foremost religious journal amoung us, and the best edited, while my own views were better represented by the ————————." We are glad to know that among our steadfast constituency are many who do not agree with the editor in all things, for this indicates a spirit of toleration and of charity. How often have we told our religious neighbors that we do not all *have* to think alike in order to be one in Christ! Let us remind ourseves occasionally of what we preach to others "lest we forget."

—We regret to learn of the death of Mrs. Fuller, the wife of J. H. Fuller, of Newport, Ark. She departed this life Dec. 31, 1899, from a lingering disease—consumption. Her maiden name was Fannie Stephens. Her death will be mourned by a host of friends. We deeply sympathize with our brother in this bereavement.

—J. W. Mitchell, of Hopkinsville, is representing the Christian Publishing Co. as general agent in Western Kentucky. We shall appreciate any favors shown him in his work.

—The name of J. Fred Jones to numerous meetings reported in our evangelistic department last week was signed to each report in this office and not by himself. The items were transferred to this department from a letter and his name attached to each as in other reports in that department.

—The Register-Review, Jan. 4th, contains a symposium on our state work that ought to stir something. There is too much inactivity, too much coldness, too little interest, and consequently too little income, somehow, somewhere or some way, and things need stirring; a general shake-up is needed. Our state work and our educational interests are not receiving the support that they have the right to expect from the 165,000 Disciples of Christ in Missouri.

—We publish in this paper a letter from Brother Harvuot, of Cincinnati, on the School of Pastoral Helpers, which he is endeavoring to see realized, and which is one of the present demands of the church. This movement, as you will see, has the endorsement of leading pastors and educators among us, and we have no doubt that the more recent decision to locate the school in Chicago is wise and will be likewise endorsed by the friends of the movement. Of the numerous excerpts from letters sent us by Brother Harvuot we could find space but for one in this issue, but this will show how heartily the movement will be received by our pastors, schools and churches.

—The "Story of the Testing of a Spiritual Test Medium" in this paper cannot fail of interest to the reader. It will be well worth your attention in these days of strange things.

—The story of "The Lost Emigrants," in our Family Circle, this week reaches one of those indescribable catastrophes, a fire at sea. The story is becoming intensely interesting.

—The Missionary Intelligencer for January rings with the Silver Jubilee of the Foreign Society and the $200,000 for Foreign Missions this year. Send to A. McLean, Cincinnati, O., for a copy.

—The two papers on "Christian Union," one by E. Snodgrass, the other by A. A. Bennett, read before a union meeting held in Tokyo, Japan, April 19, 1899, have been published in tract form, 48 pages, by The Voice, and may be had at "20 sen' per copy. The papers each look toward a closer unity in the Christian missions of Japan.

—A note from C. M. Pinkerton, Blackburn, Mo., informs us of the death of his wife. He writes: "I am now borne down by grief. The death-angel for the first time has invaded my immediate family circle and taken away my wife and the mother of my children." We tender our sympathies to Bro. P. in this sad bereavement.

—So prominent are the evils of intemperance and the value of total abstinence from intoxicating beverages that a committee was appointed at the Temperance Congress held in Prohibition Park last July to urge upon the life insurance associations to establish a separate class for total abstainers, so as to insure to them the benefits of their temperate habits. And so potent have been the services and influence of this committee that, beginning with the present year, the Equitable Life Insurance Company will separate the policies of total abstainers as a special class, thus assuring them of the increased dividends to be derived from their temperate habits. Other companies will, of course, follow suit. They cannot afford to do otherwise. Here, then, is a substantial gain for the temperance cause in the land. Mr. I. K. Funk, of New York, is the chairman of the above-named committee.

—Next Lord's day is state mission day. The success of the collection for state work on this day depends largely on the preachers. For this reason it is hoped that every preacher in the state has and will give this matter his personal attention. The needs of the state board to carry on this work cannot be too emphatically presented. There are missionaries in the field to be paid and new fields to be entered. The National Conventions meet in Kansas City this year, and Missouri state work should be pushed to the front. Our pride, our interest in the cause, our duty to God and to our fellowmen all demand of us liberal contributions this year for this work. Let us not sleep as do others, but be up and doing. Every church can do something, and that something is needed badly; never worse than now. We shall hope to hear an outburst of joy from Kansas City created by greatly increased contributions to the state work next Sunday.

—The churches should order supplies for the March offering at once. There ought to be no delay in complete preparation. The Foreign Society is reaching into new fields. Cuba, Hawaii, Philippine Islands are now our mission fields.

—As a number of biographies of D. L. Moody are about to be published, the family of the deceased evangelist has announced that not one of them is by their permission or authorization. A duly authorized biography of Mr. Moody, however, is to be prepared under the direction of the family, and all friends wishing to contribute authentic material are requested to send the same to his son, W. R. Moody, East Northfield, Mass. Meanwhile, a briefer biographical sketch will be compiled by his son and issued in the Moody Colportage Library with all possible dispatch.

—"There are two kinds of heretics," said Prof. S. C. Mitchell, at the recent Baptist Congress: "those that think ahead of their age, and those that think behind their age—only we punish the former, but let the latter go free." When the age comes which does not stone its prophets, the millennium is nigh, even at the doors. But is there not a third class of heretics—those that bring forth, in new dress, some old error, against which the true prophets of all ages have fought? Unfortunately, the heretic who thinks behind his age has too often been the foster father of this class of heresy.—*Religious Herald.*

—A new religion is not necessary. What we need at present is a fresh application of the old to the daily life of the world of industry, of art, of letters. When this is made there will no longer be a cry for something new. The old is good enough if properly applied.—*St. Louis Christian Adocate.*

—A recent writer says:

Of all ways of dealing with "Higher Criticism," none is more futile, and none will more certainly bring its own Nemesis, than that which thinks it sufficient to brand its followers with charges of willful faithlessness, and to crush them with impotent anathemas, which will only rebound upon the heads of those who utter them.

Another way, equally common among ignorant and incompetent controversialists of the opposite extreme, is to talk as if the Higher Criticism had robbed the Bible of all value, and had shown it to be a mass of falsity and imposture. Here again it requires some knowledge of language, of literature, of history, of national idiosyncrasies, to be even capable of estimating the real nature of a result arrived at. Ignorant and irreverent attempts to discredit and vilify the Bible are even more egregiously illiterate than the idle superexaltation which would turn it into a fetish or an amulet.

—There was a recognition service held at Beulah Church, this city, on Tuesday evening, the 2nd inst., on the occasion of the beginning of Bro. W. A. Moore's work as pastor of that church. Most of our ministers in the city were present, with representatives from their churches, making it a union service. The editor of this paper presided, making a few introductory remaks. D. R. Dungan gave the charge to the preacher, reading copiously from the New Testament and supplementing with observations on the nature of the preacher's work. Bro. W. A. Moore responded to this in a very happy way and made us all feel that he was the right man for the place. A. J. Marshall, our city evangelist, delivered the charge to the church and made it feel its share of the responsibility. This was responded to briefly by Bro. Handley, one of the elders of the church, who called on the heads of the various departments of the church to respond in behalf of their respective organizations. This they all did, pledging the Sunday-school, Endeavor Society, C. W. B. M. and Ladies' Aid Society to hearty co-operation with the new pastor. Brief addresses of welcome were made by visiting pastors and other brethren. These speeches were interlarded with appropriate songs, and after the benediction the people lingered to partake of cake and coffee and enjoy a social season together. It was a very delightful occasion, and Beulah Church, under its new pastor, starts off with every prospect of enlarged success.

"Uneasy Lies the Head That Wears a Crown."

But such are not the only uneasy heads. Overworked housewives, harassed business men, anxious teachers, ambitious students — all ages and both sexes are uneasy with aches, pains, impure blood, disordered stomachs, deranged kidneys and liver. For all such, Hood's Sarsaparilla is the effective and faultless cure. It infuses fresh life and health into all parts of the body through purified, vitalized and enriched blood. Try it.

Hood's Sarsaparilla
Never Disappoints

Hood's Pills cure liver ills; the non-irritating and only cathartic to take with Hood's Sarsaparilla

PERSONAL MENTION.

B. B. Tyler informs us that his address during the present month will be 1006 Holmes Street, Kansas City, Mo.

W. F. Shearer, of Milton, Ind., writes that their church has been greatly beautified and was reopened Dec. 17th, 1899.

C. E. Pomeroy has been called by the church in Caldwell, Kan., to remain another year. There was not a dissenting voice.

Mrs. Persis L. Chriatian, of Eureka Springs, Ark., is spending the winter at Lockhart, Texas, for the benefit of her health.

L. H. Graham, of Worthington, Ind., delivered a Washington Memorial address for the G. A. R. and the High School of that city, Dec. 14th.

W. W. Pew having closed his work at Baker City, Ore., has accepted a call to the pastorate of the church at Dayton, Wash., to begin Jan. 1st, 1900.

A. W. Conner, editor of The Boys' Friend, Indianapolis, Ind., is making that journal what it claims to be. The literature is select, pure and uplifting.

G. Halleck Rowe, of Salem, Ill., was recently called to preach the funeral of Ethel Bailey, a four-year-old girl, whose mother belongs to the Methodists.

H. W. Everest, or Drake University, is saying some sensible things—and he knows how to say them—about what a preacher should be, in his department of the Christian Index.

For a full report of what Church Extension has done and is doing you should read Business and Christianity, edited by G. W. Muckley, the Church Extension secretary, Kansas City, Mo.

W. H. Waggoner, missionary evangelist, writes that he has calls for missionary institutes in Illinois, Indiana, Ohio and Michigan. The work he is doing is growing on its intrinsic worth.

The Tabernacle Visitor is the name of a new paper published in Council Bluffs, Iowa, in the interest of the First Christian Church. It is edited by S. M. Perkins and is an interesting paper.

The King's Business for January opens with a full-page picture of the secretary of our A. C. M. S., Benj. L. Smith, of Cincinnati, O., and follows this good picture with good reading to the end.

R. D. McCance, of Clark, S. D., has accepted a unanimous call to remain with the South Elrod Church another year. The membership, he says, has more than doubled in his stay with that church.

The Worker, Pittsburg, Pa., of Dec. 28th, says: "Charles Reign Scoville, the successful evangelist, begins his meeting with the First Church, Allegheny, next Sunday. This meeting is to be followed by another in February in Central, and by another in Marah in the East End Church."

"Ouch!"

That is about the mildest form of outcry a man makes when rheumatism suddenly tweaks him. In its worst forms rheumatism is a living death. The victim, incapable of moving hand or foot, has no part in the great procession of life, on which he gazes with hopeless eyes. A great many sufferers from rheumatism, who had given up hope, have been cured by the use of Dr. Pierce's Golden Medical Discovery. A medicine which will cleanse the blood from uric acid and other poisons, will cure rheumatism. "Golden Medical Discovery" has no equal in its power to cleanse the blood and to enrich it. "Discovery" contains neither alcohol nor narcotics.

"I had been troubled with rheumatism for twelve years," writes Mr. R. J. McKnight, of Cades, Williamsburg County, S. C., "so bad at times I could not leave my bed. I was badly crippled. Tried many doctors and two of them gave me up to die. None of them did me much good. The pains in my back, hips, and legs (and at times in my head), would nearly kill me. My appetite was very bad. Everybody who saw me said I must die. I took five bottles of 'Golden Medical Discovery,' and four vials of 'Pellets,' and to-day my health is good after suffering twelve years with rheumatism."

Dr. Pierce's Medical Adviser, in paper binding, *free* on receipt of 21 one-cent stamps to pay expense of mailing *only*. Address Dr. R. V. Pierce, Buffalo, N. Y.

F. R. Stutzman, of Macon City, Mo., says: "The congregation here has taken a forward step in advancing from *half* time to *full* time preaching. I have been called to the pastorate and have entered upon my duties."

David Husband passed through this city last week enroute to his old home in Southern Illinois to attend the funeral of his aged mother, who recently passed away in her 88th year. She was a Christian more than seventy years.

D. R. Dungan, pastor of the Mt. Cabanne Church, was called to St. Paul, Minn., last week to preach a funeral discourse for the wife of E. T. Gadd, of that city. Mrs. Gadd was a daughter of Jonas Hartzell, one of our pioneer preachers.

B. F. Whitten and S. P. Andrews, of Dyersburg, Tenn., have begun the publication of a bi-monthly called Search Light and Gleaner, in the interest of the church in that city. The first number is the promise of a useful helper in the work.

G. Halleck Rowe, of Salem, Ill., is again ready to enter the evangelistic field. Weak churches need not hesitate to invite him to hold their meetings because of salary. He will raise all the money he wants during the meeting. Write him at once.

The Southampton Times, England, devotes considerable space to an account of the "recognition service" of the Church of Christ in that city welcoming its new pastor, from the United States, Leslie W. Morgan, of whom mention is also made in our English Topics this week.

R. E. L. Prunty, of Unionville, Mo., has been unanimously retained another—the sixth—year. The church has freely expressed its appreciation of the labors of Brother Prunty and the fellowship of love is reciprocated. Bro. Prunty also preaches for the church in Lemonville where he has had 15 additions during the last year; 18 at Unionville. The church has been active in all lines of work and especially in spiritual attainments, and we rejoice in the success of both church and pastor.

H. A. Northcutt delivered the annual address of the church in Carthage, Ill., recently, and married four couples the same week.

We have received announcement of the marriage of Hattie, daughter of Mr. and Mrs. W. J. Patterson, to Rev. Charles J. Burton, Jan. 10th at Monmouth, Ill. We extend congratulations to all.

J. F. Sloan has one unengaged Sunday which he would like to engage to some church wanting preaching once per month. Address him at 629 Tyler St., Topeka, Kan.

We acknowledge the receipt of a letter from Josie Borthine, of Miami, O., telling of her Sunday-school and missionary interest and work. Of such are the better workers of the church.

Fred E. Hagin says that the church in Stanford, Ill., contemplates a brick house in the place of the one burned Dec. 31st. Stanford is the home of State Secretary J. Fred Jones and State Evangelist S. S. Lappin.

W. Cobb, president of the Y. P. S. C. E., of Evanston, Ill., speaks well for the new church in that place. It began Sept. 1st, 1899 under the pastorate of Wallace C. Payne, formerly of New York City. All the activities of the church are in a prosperous condition.

In an indirect way we learn that William Hopkins, an uncle to the assistant editor of this paper, living at Denison, Kan., proposes to give his Kansas farm, finally, to the Ministerial Relief Fund and the Benevolent Association.

W. H. Waggoner, missionary evangelist, writes that his time is well taken in this work, his institutes largely attended and great enthusiasm awakened at each place visited. His permanent address is Box 224, Eureka, Ill.

M. J. Nicoson, of Monroe City, Mo., has addressed a pastoral letter to the members of his flock that ought to be an inspiration to them for the new year; it is wisely written and in good spirit. His topic program for midweek prayer-meetings are well and neatly arranged and folds to vest pocket size.

I. N. Grisso will close his work with the church at Martinsville, Ind., March 1st. In 18 months the church has paid off a debt of $6,300; 103 have been added to the congregation; the church is doing well. Bro. Grisso is ready to open correspondence with some church in need of a pastor.

The West Side Christian Church, Chicago, Ill., has expressed its appreciation of the labors of Bruce Brown during his pastorate of two years, and also its regret at his departure for another field of labor—Denver, Colorado—but will follow him with their well wishes and prayers for his success.

A. C. Roach has been installed assistant pastor to Bro. Snively, of the First Christian Church, in Jacksonville, Ill. The installation sermon was preached by Marion Stevenson, of Decatur, Ill. The services were impressive and greatly enjoyed. During the year just closed Bro. Snively has received into fellowship 215 persons.

The Christian Church, of Augusta, Kan., at the close of the evening services on December 24, gave an expression of their appreciation of their pastor, R. W. Woodside and wife, by presenting to the pastor a gold watch and to his wife a beautiful ring. The church at Haverhill, where R. W. Woodside preaches Sunday afternoon, also joined in the present-making by presenting to the pastor a purse well filled with money.

Wm. E. Phillips, of Battle Creek, Mich., writing us under date of Jan. 2nd, says that a cablegram from Calcutta, India, announces the death of Frederick Wallen Brown, of smallpox. Brother Brown with his wife and two children went to India a little over a year ago as a missionary under the auspices of the Seventh Day Adventists and was working in Calcutta and vicinity. He was at one time in the employ of the C. W. B. M.

G. W. Moore closed his work at Cortland, O., Jan. 1st. He was there eight years. For three years he has preached three times each Sunday for the Cortland and Bozetta churches, a plan of co operation for county churches suggested by Robt. Moffett. Recently the Bozetta church gave Brother Moore and his wife a reception and the gift of a fine study chair. The Cortland church had sometime previous set the reception and gift example. Brother Moore says that his successor will find a village of nearly 1,000 inhabitants, four churches, a good high school, no saloons and a pleasant people.

A. L. McQuary, of Neosho, Mo., writes: "I closed my work at Lebanon, in November, with a good county meeting. Am now preaching again for Neosho. Springfield district is needing some good evangelistic work badly, and we hope that something will be done along that line in the near future."

E. M. Flinn, pastor of the Church of Christ in Haverhill, Mass., has resigned that he may complete his studies in Chicago University. He went to Haverhill from Union Theological Seminary in July, '98, and on account of his acceptable work the church regrets his departure. There were 25 additions to the church during his pastorate.

The American Association of China, on Nov. 13th, 1899, gave a dinner at the Shanghai Club in Shanghai, to the Hon. Edwin H. Conger, envoy extraordinary and minister plenipotentiary of the United States to China. Among the officers of this club, on the neat souvenir program sent us, we note the name of our esteemed missionary, W. P. Bentley.

On last Thursday Dr. Dungan received a dispatch from St. Paul, Minn., announcing the death of Sister Gadd, of that city, and calling him there to conduct the services. J. W. Harding, who was in this city in the interest of Christian University, Canton, Mo., was asked to supply the pulpit of the Mt. Cabanne Church in Dr. Dungan's absence on last Sunday.

A. B. Houze, pastor First Christian Church, Riverside, Cal., advertises as a fraud one Rev. Stanley, now on the Pacific Coast, but formerly of Indiana, who represents himself sometimes as a Baptist preacher, in distress, to Baptists, and sometimes as a Christian preacher, when applying for assistance to one of our churches. He warns churches against him.

S. T. Willis, of New York, is expressing his New Year's greetings in the following scriptural language, plainly printed on a plain card, signed and dated:

"As the mountains are round about Jerusalem, so the
Lord is round about his people.
Commit thy way unto the Lord; trust also in him.
The Lord shall keep thee from all evil; he shall keep thy soul.
The Lord shall keep thy going out and thy coming in,
From this time forth and forever more.
The Grace of our Lord Jesus Christ be with thee.
Yours sincerely."

CHANGES.

Alfred Brunk, Cheyenne to Coffeyville, Kan.
Chas. S. Long, Lock Haven to Dunmore, Pa.
W. H. Willyard, Murphysboro, Ill., to Mankato, Minn.
Jas. I. Myers, Hiram, O., to Bradley, S. D.
C. C. Bowen, Santa Monica to Los Angeles, Cal.
A. C. Roach, Ipava to Jacksonville, Ill.
J. Ray Evers, Buffalo, N. Y. to Fayette, O.
R. Bruce Brown, Chicago to Denver, Col.
Chas. E. Truman, Weatherford to Cleburne, Texas.
W. S. Moore, Hallowell to Crestline, Kan.
A. R. Adams, Blandinsville to Astoria, Ill.
W. R. Castor, Norwalk to DesMoines, Ia.
R. M. Messick, Kelso, Wash., to Salem, Ore.
F. C. Aldinger, St. Louis, Mo., to Sutherland, Ia.
J. T. McKissick, Marfa to Weatherford, Tex.

Missouri State Missions.

Bro. Abbott sends us a reminder that January 14 is State Mission Day. We have allowed our offerings for state missions to be too much overshadowed by other missionary offerings. This is not right. It is injustice in the long run to our general home and our foreign missionary work to neglect the cause of state missions. Missouri seems to have been especially derelict in responding to the call for state missions. We do not enter into any analysis of the causes of this fact, but the fact itself stares us in the face. The churches in Missouri must renew their allegiance and their liberality toward the state work, or else the cause in the state will suffer great loss. Will not the churches see to it that the month of January is not allowed to pass without an offering being made for state missions? It would seem to be sufficient to call the attention of the brethren of the state to the facts just mentioned to arouse them to a sense of their duty and obligations.

Our Next Congress.

The second Congress of the Disciples of Christ will be held in the Central Church, Indianapolis, March 27-29. The program has been concluded and will be published soon. It contains a number of our ablest thinkers and writers, and the subjects to be treated are those which will excite a great deal of public interest. The success of the first Congress, which was held in this city a year ago, both in attendance and in the deep interests awakened by the discussion, inspires the hope and the belief that the Indianapolis Congress will be of deep interest to the brotherhood. We call attention to the time and place thus early that our readers may plan to attend same.

Dedication of Hyde Park Church, Chicago.

On Lord's day, the last day of the old year, the church at Hyde Park, Chicago, which during the five years of its history has been meeting and worshiping in halls, dedicated a new church building of its own on the Divinity House lot on 57th Street and Lexington Avenue, diagonally across from the University Quadrangle. It is a neat and rather handsome brick structure, capable of accommodating about 350 people, with robing rooms, pastor's study, vestibule, etc., and costing, with furnishings, about $7,000. Bro. Errett Gates, the pastor, had secured subscriptions and otherwise provided for the payment of all this amount except about $1,400. The day of dedication was intensely cold and disagreeable, and only a small audience was present, but nearly half the above amount was subscribed, and Bro. Gates thinks he will have no difficulty in securing the remainder. He has exhibited fine executive ability and any amount of perseverance in carrying forward this enterprise in the face of obstacles which would have discouraged a less determined man. The church deserves credit for the manner in which it has held together, during the past five years, under discouraging circumstances, and is to be congratulated on the brighter prospects which are now before it. As stated above, the church building is erected on a part of the lot belonging to the Divinity House of the Disciples under some equitable arrangement with its Board of Trustees by which it pays an annual rental on the ground. The late bequest of Bro. Davis for the purpose of erecting a suitable hall on this lot gives an assured future to this enterprise. This congregation which was for three or four years under the support of the A. C. M. S. became an independent, self-supporting church a year ago, and we were surprised to learn that it leads all our Chicago churches in its offering to both Home and Foreign Missions, in the report of last year.

By invitation the editor of this paper was present and preached the dedicatory discourse in the forenoon of the Lord's day mentioned. In the afternoon there was a congratulatory service held, which was attended by representatives of most of our Chicago churches and their ministers, and there were a number of very happy speeches made on the occasion. Prof. Ames, of Butler College, to whom chief credit is due for the raising of the funds for the Divinity House lot during his connection with the House, was present at both services and made a brief address in the afternoon.

Located as the church is, under the very shadow of the University of Chicago, where it will have an opportunity of coming in contact with its students and influencing their minds with the truth for which the church stands, it has been an important mission and a most responsible field. We sincerely hope that it will be found equal to this responsibility, and enjoy a prosperous and useful future.

"THE DEVIL IN ROBES"

OR

"THE SIN OF PRIESTS."

A BOOK OF THE HOUR ! A BOOK OF THE CENTURY ! ! A NATIONAL BOOK ! ! !

The gory hand of Catholicism exposed. Cuba, Porto Rico and the Philippine Islands liberated from Rome's heartless grasp. Republicanism and Democracy lashed for catering to the Pope and his benighted cohorts! CATHOLICISM the cause of the Spanish-American War! TRUTHS TOLD FOR THE FIRST TIME ! !

WHY WAS McKENNA (a Roman Catholic) APPOINTED TO THE UNITED STATES SUPREME BENCH IS OTIS KEPT IN COMMAND IN THE PHILIPPINES, and GEN. MILES, who is a Protestant, and who requested to be sent, kept at home. **?** THIS BOOK TELLS.

Why does the United States Government pay for holy water, wafers, candles, etc., used by idolatrous Catholicism in Manila? Why does the United States Government pay **Rome** $7.50 for permission to bury each American soldier in Manila? What right has **Cardinal Gibbons** and **Archbishop Ireland** to be closeted with a president of the United States? Why are **twenty** Catholic Saints days made public holidays in Manila?

SHAME! SHAME! SHAME! Yea, everlasting shame, to the American Government for not throttling everything Un-American. **THE AMERICAN PEOPLE ARE AROUSED!** This grand and fearless book has stirred the American people as they were never stirred before.

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in less than ten months, and each day the sale gathers a righteous momentum.

Rev. A. N. Reeves, Ballard, Ala., sold 40 copies in two days.
Mr. Isaac Rush of North Carolina sold 82 copies in six days.
Mr. Oscar Haunn of New York sold 194 copies in 23 days.
Rev. A. W. Dumas, Lexington, O. T., sold 26 copies in 8 hours.
Mrs. Fred Burns of Michigan sold 17 copies the first day.
Rev. J. Z. Byrd of Winnsboro, La., sold 33 copies in 3 days.

NEVER IN THE HISTORY OF THE WORLD has any book ever had such a sale in so short a time.

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Dedication at Aurora, Missiouri.

The brethren at Aurora, Lawrence Co., Mo., have erected and appropriately furnished a new and commodious church building. The editor of this paper was with them last Lord's day (Jan. 7) on the occasion of the dedication, preaching for them morning and evening and giving a brief address at an afternoon communion service. About fifteen years ago, returning from a Southern trip we passed through Aurora, then a straggling village, and preached one night in an old, dilapidated building which then served as a church house. Since then the lead mines have been discovered and the sleepy village has grown to a stirring little city of eight or ten thousand population. It is gratifying to know that this increase in material prosperity has not served to eclipse their interest in the kingdom of God. For about twenty years Bro. W. B. Cochran has served as pastor, with perhaps a year or or two of absence. He is known and respected throughout that section of the state, and to him is largely due the credit of the present handsome building. The house is capable of seating 600 or 700 people, is neatly papered and carpeted, and with the furnishings cost a little more than $3,000, utilizing the material in the old structure. Of this amount there remained something less than $800 to provide for, and this was provided at the morning service, to the great joy and delight of the congregation.

The spirit of Christian unity in the town is indicated by the fact that the Methodist, Congregationalist and Presbyterian Churches dismissed their services in the morning, and some of them in the evening, also, their ministers attending our services with their congregations. They also participated in the fellowship of giving. There were representatives of a number of churches in the vicinity present. Bro. Moore, pastor of the church at Marionville, came down with quite a number of his congregation and added to the interest of the occasion. The house was filled both morning and evening, and we do not remember ever to have addressed more attentive and appreciative audiences. Bro. Cochran is to continue the meeting for a number of weeks, and we trust may have a large ingathering. Altogether it was a bright, triumphant day in the history of the church, which henceforth has a better outlook and greater facilities for usefulness than ever before. May it serve both as a lighthouse and a fortress for the truth for all the region round about.

DEAR BRO. GARRISON:—I wish you to know of a new kind of missionary society I found up in Michigan, and if you think your readers would like to know about it, tell them. It was in the Christian Church in Merson, Mich., called the Trowbridge Christian Church. I found more enthusiasm there, more general intelligence on missions, and their institute work was better supported there than any other church in Michigan. The society was called the Missionary Society of the Christian Church at Merson. It was an auxiliary of the C. W. B. M. No one could be an officer in the society who was not a member of the Christian Church. Any one could become a member by signing the constitution and paying from one to 10 cents a month, a pledge no one could give more than 10 cents a month. All moneys received went to the C. W. B. M. Meetings are held Saturday night in the church once a month. The house is generally packed full and running over. The program is announced three weeks in advance at Sunday-school. Papers are read on various departments of mission work. Songs are sung, declamations rendered and short speeches made. The program is made as attractive as possible. They sometimes have instrumental music. The pastor is present and does all he can to make the meetings as successful as psssible. Sometimes letters from foreign missionaries are read and their work explained. The young and the old, the rich and the poor all come to these meetings and find something to interest them. The society has had two presidents during the last six months. It is 14 years old. I think many of our churches could profit by such a society.

W. H. WAGGONER.

Mill Creek, Ind., Dec. 30, 1899.

Hood's Sarsaparilla Proverb Calendar for 1900 is the prettiest we have seen. It is borne in front of two little girls, whose fresh, sweet faces and dainty robes of blue and pink form a pleasing picture upon which to look during the coming year. The Calendar is printed from large, plain type and gives valuable information. The Calendar is made to stand alone, or it can be suspended from the wall. Every one will want Hood's Calendar, and you should ask your druggist for it at once. You can obtain one, if more convenient, by sending 6 cents in stamps to C. I. Hood & Co., Lowell, Mass.

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English Topics.

NO MERRY CHRISTMAS.

Last Saturday was called "Black Saturday" in this country, and last week, the second week in December, was styled "Black Week.' 'During that week came a series of dark dispatches from three defeated generals in South Africa. General Gatacre was defeated at Stormberg, General Methuen at Magersfontein and General Buller at Colenso. Never have I seen such depression in England. The awful lists of killed, wounded and missing are alone replete with horror; but the three extraordinary victories of Lord Methuen had raised the national hopes to the point of highest exultation and expectation in respect to further triumphs over the Boers. Then came blow on blow to all these sanguine anticipations. The campaign is blocked. Our commanders have been winning victories by flinging their heroic soldiers at entrenchments manned by Boers armed with Mauser rifles. Thus some thousands of precious lives have been flung uselessly away in order to force the pace and to reach the two beleaguered cities, Kimberley and Ladysmith. Many people are drawing analogies between the beginning of this conflict and that of your great Civil War, when for a time, all the efforts of the Northern armies were thwarted, until the Southerners were worn down by loss of numbers which could not be repaired. We are all in mourning in England. I have been asking my congregation not to wish me, or each other, a "Merry Christmas," for such a salutation is like an invitation to dance on the graves of our dead soldiers.

WHY THIS WAR?

Though I have touched on this all-absorbing topic before, I must add a few words on the reasons which lie at the back of the appalling situation. I was glad, some weeks ago, to see the line of argument taken up, editorially, in the columns of the CHRISTIAN-EVANGELIST, which remark, on my part, shows how fully I partake of the weaknesses of human nature. I suppose that argument of yours, Bro. Garrison, pleased me so much because it happened exactly to express my own view of the Boer Government. You consider that government to have taken up an intolerable attitude in reference to all which constitutes progressive civilization. How any one can think otherwise it seems difficult to comprehend. The Boers have plunged into war rather than (1) grant a genuine five years' franchise to British subjects settled in the Transvaal, (2) submit questions of dispute under the Convention of London to arbitration, and (3) refer other outstanding difficulties to a friendly conference at Capetown. Surely these terms proposed, as late as September 8, by Mr. Chamberlain to President Kruger, were moderation itself, but Kruger would have none of them and his secretary, Mr. Reitz, responded to them by his insulting ultimatum.

A WAR ABOUT TWO IDEALS.

We have a small minority in England against England, in respect to this unhappy war, just as you have one in America against America concerning the Philippine trouble. I think that the matter is put with perfect accuracy by Professor Westlake, of Cambridge University, in a recent lecture. In the light of his exposition the underlying cause of the war is too clear to admit of any question. It is sometimes said that this is a war between two races. It would be much more accurate to say, as Professor Westlake does, that it is a war between two ideals, of which only one is racial. On the one side is the British ideal of a fair field for every race and every language; of equal rights for all white men, with a humane treatment of all the natives. It happens that this ideal makes for the English language and for the ascendency of British institutions, and involves the predominance of the British crown. But it neither seeks nor involves the ascendency of the British race. On the other side is the Transvaal ideal, which is racial alike in its object, and if it succeeds, in its result. It seeks the subjection of the natives, the maintenance of Boer institutions and the ascendency of the Boer oligarchy.

MR. THEODORE SCHREINER'S VIEW.

Great importance is to be attached to the views of enlightened and unprejudiced men who are natives of South Africa and have intimate knowledge of the whole country. One of the most competent and authoritative of these is Theodore Schreiner, brother of the Cape Premier and also of the famous Olive Schreiner. That gifted woman is passionately pro-Boer and has for years been pouring forth plaintive and hysterical rhapsodies against the English. But it is impossible to understand her reasoning, because she never indulges in so unnecessary a commodity as reason or argument. The authoress of "Life on a South African Farm," her only book at all worth reading, never condescends to do anything but to scream incoherently. Her mother, a very clever woman, from whom she derives much of her genius, entirely disagrees with her, both politically and religiously. Olive Schreiner is an agnostic of the most extreme species. But just as Marie Corelli believes only in the devil, the Prince of Wales and Marie Corelli, so does Olive Schreiner pin all her faith to a peculiar trinity of three gods. These divinities are the Kaffir, Kruger and Olive Schreiner. One of your great New York dailies has been receiving frequent communications from this lady. Each of them is a stormy malediction pronounced on the Britishers. But her brother, Theodore, has been writing in the Cape Times in a very different strain. He is not a politician, but is exceedingly active and very well known in the religious and social world of South Africa. He goes straight to the root of the matter. He says that on the one side is the ideal formula of "Africa for the Africanders." This expression simply means that those of a certain race and language should grasp, hold, and wield political, civil and social power over the rest of the inhabitants, and that by virtue of the rifle. On the other side, continues Mr. Schreiner, is the ideal, the system, or the tendency, which finds its most fitting verbal expression in the watchword: "Equal rights for all civilized men south of Zambesi," which means that all men of whatever race who have reached a certain standard of education and respectability shall be entitled to a share in the government of the country, that there shall be no tyrannous oligarchy, but ruling by the will of the civilized majority. It is the conflict between these two ideals which is now being fought out in South Africa.

THE ONLY POSSIBLE ISSUE.

Mr. Schreiner proceeds: "To such a war there can be but one possible issue, or else all God's governance of the history of the world in the past must be reversed. Not backward, to tyranny, to deprivation of rights, to corruption; but forward, to wider share in governing, more generous concession of equal rights, a purer form of government, is the trend of the Higher Hand that guides the world's destinies." May I ask my American readers whether Mr. Schreiner's philosophy does not really apply alike to the motives of England and America with regard to South Africa and the Philippines respectively?

AGAIN AT SOUTHAMPTON.

Once more I have been called on to visit our Church of Christ at Southampton. E. M. Todd and I went together to attend the recognition and welcome meeting in honor of Bro. Leslie A. Morgan. Thus is one more American pastor installed in our ministry in England. American preachers find increasing favor in this country. I owe all the advanced enlightenment I possess concerning the gospel to American preachers, and thus my heart is always responsive whenever any Church of Christ here expresses a wish to secure a pastor from your side. We cannot yet do without a good proportion of American preachers. In the beautiful town of Southampton it is peculiarly appropriate that we should have one of your pastors. That city is linked with America by growing commercial connections. It fell to me to preside at the meeting and to give the charge to the church, while Bro. Todd gave the charge to the church. We believe that Bro. Morgan has come to stay. He first preached at Southampton while passing through. He had been cycling on the Continent with Professor Ernest Garrison, with whom he "wheeled" through France, Switzerland, Germany, into North Italy. He is a splendidly vigorous young man, belonging to the school of "muscular Christianity" so much believed in by Charles Kingsley. He has cycled over 100 miles a day for several days consecutively. A strong man, strong all round, is needed at Southampton, and in this brother you have sent us the sort of man just required to rise to the fine opportunities of the field.

W. DURBAN.

43 *Park Rd., South Tottenham, London. Dec.* 23.

St. Louis Letter.

The newest pastor in St. Louis, of the churches of Christ, is W. A. Moore, of Webster City, Ia. He was installed in the pulpit of the Beulah Church on last Tuesday night. He was called sometime ago, but like some sinners, did not come when he was called; and yet, like all saints do, he put his house in order before his departure —from Webster City.

St. Louis believes in Moore preaching. Within four years she has had four Moore preachers; A. B., Luther, S. B. and W. A. Two are gone and two—the latter—remain. There is much more of the two last Moores than the two former ones —physically; they are big men and St. Louis needs that kind of preachers.

Beulah is one of the newer churches of St. Louis, located in a great and needy field. The church was born out of a Bible-school which was primarily a mission of the Mt. Cabanne Church, but the Beulah Church has since become the mother of the school and the school that brought forth the church has become the child, docile, obedient and industrious, as all good church children should be.

W. A. Moore comes to St. Louis with a splendid reputation for both pulpit and field work, and will be surrounded by earnest, faithful workers in the Beulah Church. At present their membership is estimated at 340, their Bible-school at 220, their Christian Endeavor at 25, the C. W. B. M. auxiliary at 15 and their Junior Endeavor at 25. The church knows what good preaching is, has had some fine protracted meetings and is in fine shape for a forward movement.

Bro. Aldinger, the retiring pastor of the Beulah Church, is a young man of clean hands and pure heart, deeply imbued with the Christ-spirit, studious, earnest and industrious, and would make a splendid assistant for some overburdened pastor. With more experience he has the promise of usefulness and ability in the care of a church, and even now surpasses many who call themselves pastors. Any of our ordinary churches need not hesitate to employ Brother Aldinger.

And now, that we are on the subject, we might as well tell you about the rest of our St. Louis preachers. The last year or so has wrought great changes upon the personnel of the pulpit of the

Church of Christ in St. Louis. E. T. McFarland has succeeded W. H. Kern in the Fourth Church; Baxter Waters has succeeded F. G. Tyrrell in the Central; S. B. Moore has succeeded W. W. Sniff in Compton Heights; W. D. Pittman has succeeded Dr. Slusher in the Second; D. N. Gillett has succeeded Luther Moore in Tuxedo; A. J. Marshall has succeeded W. B. Young in Carondelet and W. A. Moore has succeeded F. C. Aldinger in Beulah. With one exception these are all new men to St. Louis.

The oldest remaining pastor in St. Louis is O. A. Bartholomew, of the West End Church. Brother Bartholomew has been in St. Louis more than ten years, was first pastor of the First, then of Mt. Cabanne and now of West End, the newest church in the city, unless we except the reorganized church in Carondelet. Brother Bartholomew is not only the oldest remaining pastor of our people in St. Louis, but has probably given more money to the cause of Christ in this city than any other one preacher, present or past. He has planned and superintended the building of six of the present houses of worship in the city. His hair is white and the burden of years is beginning to tel upon his frame, but he is yet one of our most active, vigorous preachers of the city.

Mt. Cabanne boasts of having the youngest pastor in the city, not in years but in spirit. Dr. Dungan will never grow old; the humorous vein in his nature will not permit it. The frosts have touched his hair, but not his heart. He seldom preaches a sermon or delivers an address that he does not provoke a smile; sometimes a real genuine laugh. His reputation for scholarship, pen and pulpit ability, is national.

W. D. Pittman is one of our St. Louis boys. He grew up in the First Church. His first success was in the business world, from which he now enjoys a comfortable income. His second success was over the business world; it did not divorce him from the church. He persisted in Christian work, both in the church and out of it. He took great interest in the outcast and the fallen of the city, and for years was active in down-town mission work. God finally led him to the Second Church, and he faltered not at the burden. Since then he has reduced the church debt materially and held one of the most remarkable protracted meetings in the history of the church, and now preaches to one of the largest audiences Sunday morning and evening of any of our city pastors. He has done and is doing a remarkable work in and for the Second Church; he is still a young man, with the promise of many years of usefulness in the Master's service. He not only donates his time to the Second Church, but keeps a missionary, Miss Frankie McCarron, constantly at work, and in addition pays the interest on the church debt, a matter of more than $250 per year.

E. T. McFarland, W. F. Hamann and D. N. Gillett each have important fields; their work, however like that in the Second Church, is chiefly of the missionary sort. Brother McFarland comes of a family of preachers and seems well fitted for the complex work of his field. The foreign element is strong in the vicinity of the Fourth Church. They recently concluded one protracted meeting there and are now in another, in which they are assisted by our city evangelist, A. J. Marshall. Brother McFarland is new to the city, but has made a good impression and is well liked by his people. He is an indefatagible worker.

W. F. Hamann has been at the Fifth Church for several years. This church is the child of the Second, as also the Fourth, but located in South St. Louis among the breweries. Brother Hamann has labored for this church at a great financial sacrifice, but with intent. He counts the sacrifice as but expense money for a schooling that he needed, both in field work and in contact with the St. Louis ministry. Not every young man has shown such wisdom.

D. N. Gillett has a field, Tuxedo, just outside the city limits. He is a new man, but is displaying a spirit of determination that is winning friends for him and fruit for the church. He and his equally able and energetic wife are students of Drake University and their studious devotion to the cause is a matter of remark and commendation.

We come now to Compton Heights. A city set on a hill cannot be hid, and S. B. Moore, its pastor, permits no clouds to darken its light. No preacher's sermons are more frequently reported in the St. Louis press than are those of Brother Moore, and few preachers have a more receptive, responsive, appreciative audience than he. This church is handicapped by a big debt on its property, but a church that can survive a cyclone is not likely to go down under a debt, at least not while Brother Moore remains its pastor.

And now, to be in accord with the Scriptures, we shall speak of the Frist Church and its pastors last in this letter. Since the departure of Brother Tyrrell from the Central, no pastor of our faith in this city enjoys the distinctive honor of larger regular audiences than F. O. Fannon, the First's pastor. So great indeed has his work become that the church has now a regularly employed assistant, Brother Cook. Not only has Brother Fannon larger regular audiences than any other of our city pastors, but he has more additions and more baptisms. His church is in the protracted meeting spirit for about six months of the year or longer. No man can tell you how Bro. Fannon preaches, he has to be seen and heard in order to be understood and appreciated. He is in demand everywhere and upon occasions even with other people than his church.

But there goes the editor's bell, and I must quit. Carondelet, the Central, Bro. Marshall, and our other preachers, pastors and evangelists shall have our respects in our next. We shall take up the work of the churches more particularly after we have told you of our preachers. W. W. H.

CLOGGED KIDNEYS

They Produce Poison in the Blood, Become Infected With Disease, Break Down the Entire System and Bring on Bright's Disease.

You know what happens to a sewer when it becomes clogged, don't you?

Do you know what happens to the human system when the kidneys become clogged? They are unable to throw out the impurities from the blood, and become infected with poisons; they decay, fall apart, and pass out in the urine; the blood, unfiltered, carries the poison all over the the system and if not checked death follows. *The kidneys are the sewers of the human system.*

Laboratory of Dr. Kilmer & Co., Binghamton, N. Y. Home of Swamp-Root.

When your kidneys are not doing their work, some of the symptoms which prove it to you are pain or dull ache in the back, excess of uric acid, gravel, rheumatic pains, sediment in the urine, scanty supply, scalding irritation in passing it, obliged to go often during the day and to get up many times during the night to empty the bladder; sleeplessness, nervous irritability, dizziness, irregular heart, breathlessness, sallow, unhealthy complexion, puffy or dark circles under the eyes, sometimes the feet, limbs, or body bloat, loss of ambition, general weakness and debility.

When you are sick, then, no matter what you think the name of your disease is, the first thing you should do is to afford aid to your kidneys by using Dr. Kilmer's Swamp-Root, the great kidney remedy.

In taking Swamp-Root you afford natural help to nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

Perhaps you are in doubt about your kidneys and want to find out. Here's a simple test. Take from your urine passed when you arise in the morning about two ounces; place in a glass or bottle and let it stand for twenty-four hours. If, upon examination, you find any settlings or sediment, if it is milky or cloudy, or if particles float about in it, disease has gotten a foothold in your kidneys and nature is calling for help.

If you have the slightest symptom of kidney trouble, or if there is a trace of it in your family history, you would proffit by taking Swamp-Root every now and then as a preventative, and thus absolutely forestall kidney and bladder troubles.

The famous new discovery, Swamp-Root, has been tested in so many ways, in hospital work, in private practice, among the helpless, too poor to purchase relief, and has proved so successful in every case, that a special arrangement has been made with the CHRISTIAN-EVANGELIST by which all of its readers who have not already tried it, may have a sample bottle sent absolutely free by mail; also a book telling all about kidney and bladder diseases, and containing some of the thousands of testimonial tributes from men and women reclaimed to lives of happiness and usefulness by the means of Swamp-Root, the kidney remedy.

Be sure and mention reading this generous offer in the St. Louis CHRISTIAN-EVANGELIST when sending your address to Dr. Kilmer & Co., Binghamton, N. Y.

Swamp-Root is sold by druggists the world over in bottles of two sizes and two prices—fifty cents and one dollar. Remember the name, Swamp-Root, and the address, Binghamton, N. Y.

Beware of Ointments for Catarrh that Contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptians from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, mauufaotured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

Sold by Druggists, price 75 cents per bottle.
Hall's Family Pills are the best.

Colorado Letter.

In this letter, if you please, I will give some account of a town in the "wild and woolly West." The place of which I write is situated at the foot of Pike's Peak, and is seventy-five miles south of Denver. It is the capital of El Paso county, Col. It is the seat of Colorado College. While the state was yet a territory this institution was founded. A gift of $10,000 and a grant of seventy acres of land, made by the founders of Colorado Springs, was the beginning of this prosperous college. Five and twenty years have passed since the inauguration of this enterprise. The property is worth a million dollars. There is an endowment of $350,000. There are nine buildings especially adapted to their several purposes. With a single exception they are of stone. Heat and electric light are furnished from a central plant on the college grounds. The faculty contains the names of between thirty-five and forty persons. The number of students is in the neighborhood of five hundred. Last year a hall devoted to music was erected at a cost of $30,000. A science hall will be built this year. The cost of this building with its equipment will be about $175,000. Eighty thousand of this amount is now in sight. There is a flourishing Y. M. C. A. and a successful Y. W. C. A. in connection with the college, besides the literary societies usual in such institutions.

Colorado Springs is the financial center of the world famous Cripple Creek gold mining district. There are three banks in the town. The First National and the Exchange National have each about $3,000,000 on deposit. The El Paso County Bank, a private institution, seems to do as much business as either of the banks named. Colorado Springs capitalists are building another railroad to Cripple Creek. The fare for the round trip will be a dollar and a half. This will enable men to engage in business at Cripple while they will reside at the Springs. The output of gold last year was $18,000,000. From the beginning the mines of Cripple Creek have added $70,000,000 to the wealth of the world in gold. The Independence mine paid $488,000 in dividends to stockholders in December. This was a quarterly payment. The legal rate of interest in Colorado is eight per cent. Money is often loaned at ten.

There is a library of 25,000 volumes belonging to Colorado College. The library building would be an ornament to any New England town. W. F. Slocum is president of Colorado College. He is a Massachusetts man and a Congregational minister. The college, however, is free from sectarian control. It has no organic connection with any denomination. The atmosphere is distinctly and emphatically Christian.

Colorado Springs is a prohibition town. The founders secured it such by a clause in the title deeds. The population is about 20,000. It is the most orderly place of its size that I saw. The moral tone of the community is strong. There are only two police men, and they have hardly enough to do to keep them in good health.

Colorado Springs is a popular resort for invalids. They are here from all parts of the land. The very dry atmosphere is supposed to be helpful to persons who are afflicted with pulmonary trouble. Some who come find relief—many do not.

The Christian Church has possibly four hundred members. The house of worship is supposed to have cost $16,000. It was built when J. P. Lucas was pastor. As soon as the holder of the mortgage will consent to surrender the paper, the church will be free from debt. The money to pay the debt is in the church treasury. The mortgage will mature in 1901. It is probable that the creditor will decline to accept payment before that date. This is the only case in which I have known a church with the money in hand and anxious to pay its debts, unable to do so! Such is the present financial condition of the Christian Church in Colorado Springs. During the last year for all purposes the members of the congregation as such have contributed more than $6,000.

What do you now think of "the wild and woolly West?"

The Nebraska Christian Ministerial Association held its semiannual meeting in Geneva, Fillmore County, Dec. 26-28.

There are 180 congregations of Disciples of Christ in Nebraska and 120 preachers. The spirit of the meeting was perfect. Those present were chiefly young men. Their desire for knowledge was eager. They were especially anxious to know how best to do their work. This was a school of the prophets, in fact.

A. W. Henry, pastor in Geneva, is president of the association; R. A. Schell, of Hebron, is secretary and treasurer. W. P. Aylesworth, president of Cotner University, attended the meeting. The financial agent of this institution, J. W. Hilton, was also in attendance The financial burden which has oppressed Cotner for some years will soon be removed. Less than a thousand dollars will free it from debt. The property is worth $50,000. This is a conservative estimate. Seventy-five students were in attendance last term. The brethren believe in Cotner University. They are full of hope as to its future.

Other persons present at this meeting of the Association who were prominent in the exercises were W. A. Baldwin, E. E. Boyd, G. J. Chapman, C. W. Hemny, W. B. Harter, L. A. Hussong, T. A. Lindenmeyer, A. L. Ogden, Wm. Sumpter, V. E. Shivley, H. S. Lander, M. A. Swizer, Samuel Gregg, D. A. Wickizer, E. V. Torrell, W. H. Vanderzee and Jacob Gilstrap, whose names come to my mind as I write—a noble company of the Lord's servants.

B. B. TYLER.

The Four Young Men.

Just as in many communities at hand there cling to many places and men the names or designations attached to them by the circumstances of earlier life, so in our China mission the designation of "The Four Young Men" clings to four English co-workers who have not been least in the burden-bearing. They were all members of W. T. Moore's training class which he conducted during his work in London. Bros. Saw and Hearnden came out in 1886; Bros. Arnold and Hunt in 1889. The former two have finished their itinerating here below and have entered their permanent home above. Malignant typhus fever took one and the other went through the swollen waters of the Cheo River. The other two still stand in the front ranks of the advance army of the cross.

Dr. Macklin founded our work in China. Bros. Hearnden and Saw followed him. With him at Nankin in a native house they lived and studied the first year; then, new recruits having arrived, they began the pioneer work of founding our interior stations. On the highway between Nankin and Pekin, 45 miles from the former, lies the walled city of Chu Cheo with a population of 10,000. They could at first find no man inside who dared rent them a building, so establishing themselves in a small market town near by, they made repeated visits to the place until they had broken down prejudice and obtained a foothold. For seven years their home was within the mud walls of this Chinese house. In 1889 Bros. Hunt and Arnold reached Shanghai and in two weeks were in Chinese dress and queue, studying the language at Chu Cheo. One little Chinaman was struck dumb with amazement when he jerked at the "foreign devil's queue" and found it parted company with the foreigner. The following year a further attempt was made to continue the line of the interior stations to the north, but they were stoned out of the city in which they proposed to settle, and the riots of Central China coming on at this time stopped, not only advancing, but emptied many stations already established. Bros. Saw and Arnold were called to Nankin for a year, during which time they married, and as soon as they were released from this station opened the station at Luh Hoh, 20 miles northeast of Nankin. When the women first entered this city the people were heard asking each other, "Are the women foreign devils too?" Very soon Bro. Arnold went to Wuhu, 60 miles up the river from Nankin and took that station in charge for over a year. Then began a series of itinerating trips which, with other workers, opened up the third of our interior stations at Lu Cheo fu, a city of 60,000 people, 70 miles north of Wuhu. This station is destined to become the center of still further work in the interior of An Hwui Province.

In the summer of '96 came the hurried news from Chu Cheo that Bro. Hearnden, in crossing the river within a short distance of home, had been drowned. He had been on an itinerating trip to the homes of Christian farmers, among which class about Chu Cheo the work had been specially fruitful. His horse had strangled and sank. Rising and struggling for his own life the horse dealt Bro. Hearnden a death-blow and both went down. In sight of a vast crowd of excited, curious and sympathetic Chinese his body was taken from the water, and they had their first opportunity to see foreigners in the presence of their own dead. Bro. Hearnden had lain down his life for in the service. Bro. Saw was called from the ripening fields at Luh Hoh, which never since, on account of shortness of workers, has been occupied as a resident station by us. Friends at home, send some one to this station where the harvest is ready. For three years Bros. Saw and Hunt continued the work at Chu Cheo. The famine refugees, which came south from the Shantung Province, made a heavy burden upon their hearts, and they ministered of both strength and means to relieve the misery. After a hard winter of such work, in 1898 Bro. Hunt's family returned to England on forlough, and Bro. Saw and wife were left alone. At the Nankin annual convention, the fever which had been gathering its hold on him for some time broke out, and within a week Bro. Saw went home to his Father. Up in Kuling, the sanitarium of Central China workers, stands a fitting monument to this man, who was of our mission force the most spiritual. It is the little stone church that knows no creed or name save that of Christ and his followers, and in which all Christians there assembled worship in union. The memorial tablet on its walls show that its erection was largely through Bro. Saw's influence and work, and is a most fitting monument to him whom the love of Christ constrained.

ELLIOTT I. OSGOOD, M. D.

Chu Cheo, via Nankin, China.

Too Much Honey

PALLS ON THE PALATE.

A man ate a heaping saucer of Grape-Nuts every morning because they "tasted so good."

In about ten days he began to turn against the food, and finally lost the pleasure of his favorite dish altogether.

The same thing happens to a child who eats too much honey or candy, or any other good thing. The system gets more than it needs and nature revolts, in order to prevent further overfeeding. Grape-Nuts furnish a condensed food and when eaten in moderation, give one a delicious dish every morning that is looked forward to with pleasant anticipation. When not more than three heaping teaspoons are used at a meal, the system quickly absorbs all of the nutriment, and the person discovers this fact by his improved feeling of health and strength. Use Grape-Nuts steadily, but avoid excess.

Higher Criticism At Beanville.

Beanville, mo, jan 4, 1900.

We had a verry intrestin praire-meetin at cherch, last nite. Not only wuz it intrestin, but I think I may ad that it wuz awlso proffitabul.

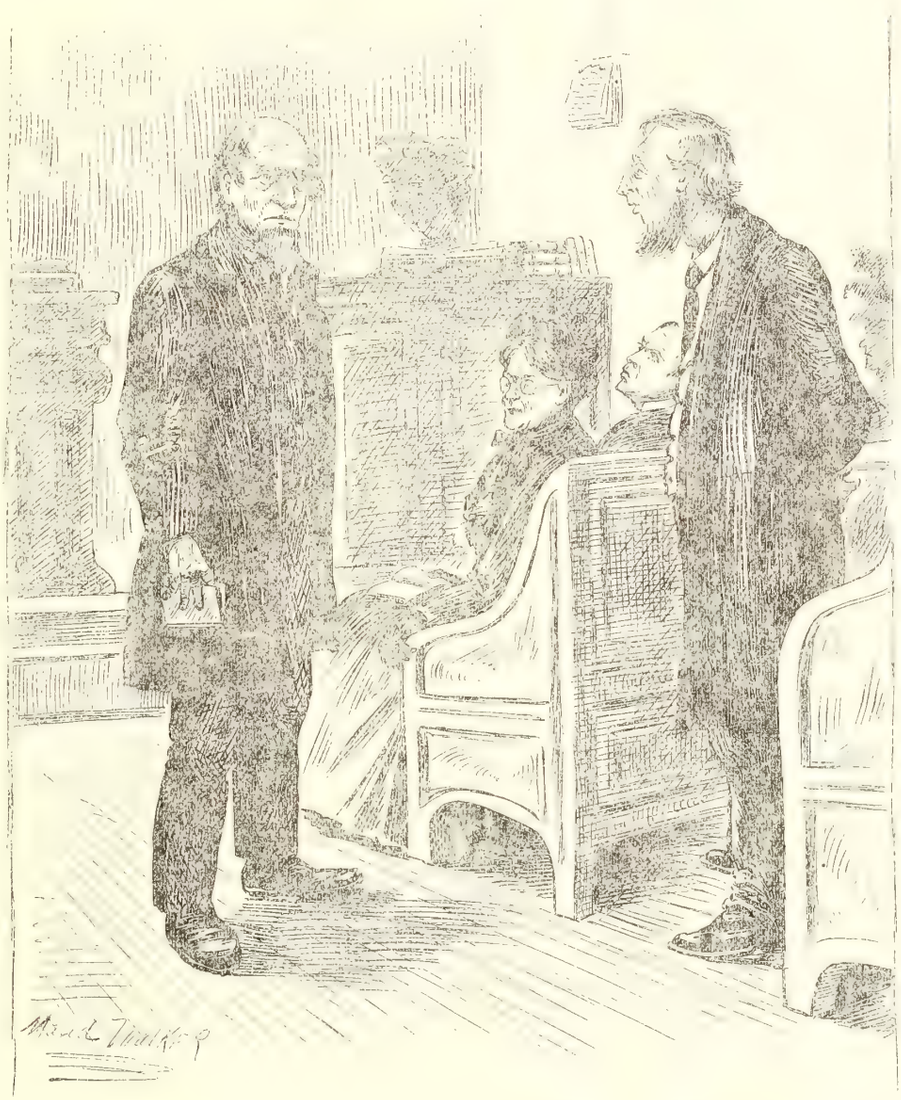
Fer 2 or three yeres past a few ov our members haz bin reedin the Chrischun Battel Flag, wich iz publisht in Cincinatty. Wun ov their agints cum here and staid a week, werkin fer the paper. The regler subskripshun prise ov the Battel Flag wuz $1.50, but when this agint found noboddy wood subskribe at that prise, he begun to cum down. He ferst dropt to wun-twenty-five, with no rezults. Then he offerd it fer a doller, and got wun subskriber. Finully he cum down to 75 cents, and got 2 or three moar.

Natcherally, the reeders ov the Battel Flag haz bin considrabul stirred up, ov lait, on the subjeck of hire krittysizzum. Evvry week they wood reed the "Departmint ov Biblikul Krittysizzum," and wood be moar and moar convinsed that our cause wuz goin to the dogs. Thoze who wuz subskribers ov the Battle Flag loned their papers to uther members ov the cherch, until kwite a number wuz disterbed about "modern skeptysizzum maskeradin under the naim ov skolership," and sich things, ov wich the Battel Flag talked profusely evvry week. Hire krittysizzum was gettin to be the most diskussed topick in Beanville.

It wuzzent long until I diskivered that nun ov thoze wich wuz so werked up on the subjeck, even so mutch az knowed what hire krittysizzum wuz. Fer a while I tried to argu the matter, but wun day I pickt up a book wich my boy Zeke had borrowed from the skule teecher. It wuz rote by a feller naimed George Eliot, and in it wuz theze werds: "*It is as useless to fight against the interpretations of ignorance as to whip the fog.*" This struck me az bein good horse sents, and rite then and thare I kwit arguin with the reeders ov the Battel Flag, and nevver sed no moar on the subjeck until last nite, at prair-meetin.

It cum about this way: Bruther Goodman, our pastor, had bin called away from town, and had asked me to taik charge ov the praire-meetin. Thare wuz a good menny out, fer we hav good meetins at Beanville. I opened the meetin, and after reedin a chapter and offrin prair, I maid a few remarx, and left the meetin in the hands ov the brethrun.

Bruther Wilsun wuz the ferst to speek. He iz a reeder ov the Battel Flag and a dissipel ov the "departmint ov biblikul krittysizzum," and it wuzzent 2 minnits befoar he wuz waivin hiz arms and talkin about hire krittysizzum. "I am sick at hart" he sez, "when I look round and see the way in wich the deer old Bible iz bein attact," he sez, "by thoze who maik a pretence ov lovin it" he sez. "Even in our own brutherhood," he sez, "thare are men who haz gone so far astray." he sez, "that they no longer denownse awl hire kritticks az infidels and awl hire krittysizzum az infidelitty," he sez. "At this time," he sez, "when modern infidelitty iz maskeradin under the naim of skolership," he sez, "it behooves evvry Chrischun to cry aloud and spair not," he sez, "until theze hire kritticks have bin drivvun from among us, and hav gone to the ranks ov avowed infidels," he sez, "whare they belong," he sez. "I hav bin perticklerly greeved," he sez, "at the corse of the CHRISCHUN-EVANGLEST," he sez, "wich haz bin allowin men to say things which the rest ov us do not bleeve," he sez, "insted ov follerin the safe plan ov skwelshin enny man whose opinyuns are not those ov the edditer," he sez.



"WHY" HE SEZ, "ITS—ITS—ITS INFIDELITY," HE SEZ.

Wun or 2 uthers talked in the saim strane, until I thot I reely awt to say sumthing. When awl had finisht, I rose up. "Brethrun." I sez, and sistren." I sez, "I am awlwaze glad to see Chrischuns zellus fer the welfair ov Ziun and the integritty ov the scripchers," I sez. "Happy the cherch," I sez, "whuze members iz standin so ferm agenst assalts on the word ov God," I sez. "But in order that we may know jest whare we are at," I sez, "I am going to ask bruther Wilsun, who seems to hav given sum thot and considerashun to the matter," I sez, "to tell us jest what hire krittysizzum iz," I sez.

"Why," sez bruther Wilsun, "it's—it's—dont you know what it iz?"

"Yes," I sez, "I think I do," I sez, " but in order that we may awl be cleer in our minds," I sez, "I want you to stait jest what it iz," I sez.

"Well," he sez, "it's—it's—it's infidelitty," he sez.

"What maiks you think so?" I sez.

"Because," he sez, "the departmint ov biblikul krittysizzum sez it iz," he sez.

"Jesso," I sez. "I thot as mutch. Az fer me," I sez, "I hav not yet cum to the pint of pastin extracks from the 'departmint ov biblical krittysizzum' in the back ov my bible as co-ordynait parts ov revelashun," I sez, "az sum seem to hav dun," I sez. "Bruther Wilsun," I sez, "who rote the epissel to the Hebrews?"

"I don't know," he sez.

"Korrect," I sez. "Now bruther Wilsun," I sez, spoze you wuz a skoler and had spent menny yeres in studyin the New Testamint and the langwidge in wich it iz rote," I sez, "and that after cairfully examinin evry werd ov the epissel to the Hebrews, and its litrary stile and comparin it with uther epissels whuze awthership is known, and so forth," I sez, "you shood conclood that the apposel Paul rote the book, tho most skolers think he diddent," I sez. "Wood you be a inidel," I sez, "jest because you had a opinyun consernin the the awthership ov Hebrews?" I sez.

"Sertainly not," he sez.

"Amen," I sez. "But you wood be a hire krittick, jest az mutch az ennyboddy ever wuz," I sez. "Thare iz hire kritticks and hire kritticks," I sez. "Sum iz infidels, but not awl ov 'em, nor even the most ov 'em," I sez. "You are a good man, bruther Wilsun," I sez, "and theze uther brethrun who hav bin talkin tonite iz good men, and you meen well," I sez, "but you hav bin gilty of wastin a lot ov time and talk," I sez, "about sumthing you dont know nuthin about," I sez. "I aint no skoler," I sez, "and I aint fit to teech in no bible kollege," I sez. "but I hav got sum gumshun," I sez, "and I thot it my dooty to save you from makin yoreselves redickulus enny longer," I sez. "You aint so mutch to blaim fer it, eether," I sez, "fer you hav bin misled by men who know better," I sez, "and who awt to be ashaimed ov therselves," I sez.

"But," sez bruther Wilsun, "the departmint of biblikul—"

"Excuse me interuptin," I sez. "Without naimin ov no naims," I sez, let me remark that awl good men haz their little faits and failins," I sez, "and the perticklar failin of sum men iz that they imagin they are megacephalic when they are reely microcephalic. Theze werds you can look up in the dickshunnerry when you get home. The rezult ov their miskonsepshun iz that they fale to see the diffrunce betwene what God sez and what they say," I sez, "and in their zeel to denownse thoze who deny the former they oftin get mixt, and denownse thoze who deny the latter," I sez. "Az to the CHRISCHUN-EVANGLEST," I sez, "I ain't werryin nun. It haz awlwaze bin rite, so far, on evry grate queschun," I sez, "and I feel that it can be trustid fer the fuchoor," I sez. "If I had becum a reeder ov it sooner," I sez, "I wood

bin saved from maikin sich a specktakul ov myself over the orgin queschun and the mishunery sosiety queschun, a few yeres ago," I sez, "wich you will remember," I sez.

"It iz now time fer this meetin to close," I sez. "We will sing him number 408—'Blest be the ty that binds,'" I sez, "and while you are findin the plase," I sez, "I will ad this werd: Thare iz mity few skolers in the Beanville cherch. The heft ov us," I sez, "are doin mity well to reed the bible in Inglish without maikin mistakes," I sez. "Sich bein the case," I sez, "I fale to see how it can proffit us to put in mutch time discussin hire krittysizzum," I sez, "pertickerly as the combined nollege ov this congregashun on the subjeck wooddent maik a paragraf," I sez. "Let us stand and sing," I sez, "after wich we will reseeve the bennydickshun."

After the meetin sevril ov the brethrun thanked me fer what I had sed. Bruther Wilsun, who iz a mity good man, tho not awlwaze az jewdishus az sum, sed that he wood, at enny rate, lern a littel sumthin about hire krittysizzum befoar he maid enny moar publick addresses on the subjeck. I don't think hire krittysizzum will be talked ov so mutch heer az it wuz. HEZEKIAH HOBSON.

Who Wrote the Ten Commandments?

In generously trying to mend the bad break made by Bro. Waters, Bro. Garrison gets himself a little tangled. Having quoted Ex. 34:1, in which God said, "I will write upon the tables the words that were on the first tables which thou brakest," he cites verse 28 thus: "And he was there with the Lord forty days and forty nights; he did neither eat bread nor drink water, *and he wrote upon the tables the words of the covenant, the ten commandments.*" Bro. Garrison declares that in this verse "it is said that Moses wrote" the Ten Commandments, and reconciles the two passages on the hypothesis that God wrote by the hand of Moses. It is true that the verse, *as revised by Bro. Garrison,* says that Moses did the writing, but by what authority is the period after "water" revised into a comma? and why is a capitalized "And" revised into an uncapitalized "and"? Put a period after "water" and capitalize "And," as both the King's Version and the Revised Verson do, and "he" may refer to "Lord" as its antecedent, and in view of the fact that the Lord said that he would write, correct exegesis so understands it. The King's Version capitalizes "He," showing that its authors understood the reference to be to the Lord as the writer, and not Moses. And Moses himself shuts us up to this conclusion in Deut 10: 1-4: "At that time the Lord said unto me, Hew these two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood. And I will write on the tables the words that were on the first tables which thou brakest, and thou shalt put them in the ark. So I made an ark of acacia wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand. And *HE* [the Lord] wrote on the tables, according to the first writing, the ten commandments," etc. Here Moses positively asserts that the Lord wrote the Ten Commandments the second time just as he did the first time. Of the first writing it is said, "And the Lord delivered unto me the two tables of stone *written with the finger of God*" (Deut. 9:10). The matter, then, of believing, or not believing, that the commandments were written by the finger of God is simply a matter of believing, or not believing, the Scriptures.

J. B. BRINEY.

[We are not sure whether the typewriter, printer or editor is responsible for the change in punctuation and capitalization in the passage which we quoted, but we are sure that we had no thought of changing the meaning. Nor do we think the change in punctuation does change the meaning of the passage. There are three verses in Exodus 34 which refer to this question of writing the Ten Commandments or the covenant with Israel. We will quote them:

"And the Lord said unto Moses, Hew thee two tables of stone like unto the first, and I will write upon the tables the words that were on the first tables, which thou brakest" (v. 1).

"And the Lord said unto Moses, Write thou these words; for after the tenor of these words I have made a covenant with thee and with Israel" (v. 27).

"And he was there with the Lord forty days and forty nights; he did neither eat bread nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments" (v. 28).

Concerning these passages and Bro. Briney's criticism we would say:

1. Bro. Briney claims that the pronoun "he" in the last sentence of verse 28 refers to the Lord, and not to Moses. While it is true that the Hebrew usage would allow this, where the sense demands it, the only reason for supposing that it does refer to the Lord in this instance is the supposed necessity of making it harmonize with verse 1, where the Lord says to Moses, "I will write upon the tables," etc. In our comments we reconciled these passages by supposing that the literal writing was done by Moses, under the direction of the Lord.

2. There can be no question but that verse 27 contains a command from the Lord to Moses to "write these words." So, in harmonizing verse 28 with verse 1, Bro. Briney brings them both in collision with verse 27. The attempt which has been made by some scholars to make the writing of verse 27 mean something different from the writing referred to in the other two verses involves far greater difficulties than the method of harmonization which we give. But we have no time to go into that matter now. We agree with the writer in the Encyclopædia Britannica who says that "no such distinction lies in the text, and it is not probable that the narrator felt any contradiction between God's promise to write the words, in verse 1, and the use of human instrumentality, as implied in verse 28." (See article, "Decalogue.")

3. Finally, we cannot see what difference it make as to the authority of the words of the covenant, whether they were written by the hand of Moses at the Lord's direction, or without human instrumentality. We are dictating these comments. Bro. Briney will no do doubt treat them or regard them as written by the editor, and he will be right in so doing, although our fingers have not been concerned in the matter. It is sufficiently clear, we apprehend, from the foregoing, that it is not "a matter of believing or not believing the Scriptures," but a matter of understanding or harmonizing the different accounts contained in the Scriptures, of the giving of the Decalogue.—EDITOR.]

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Canton (Mo.) Letter.

One of the most important subjects before the churches to-day is that of ministerial education. The preacher of the gospel must be equipped for his work. The education of twenty-five years ago is not the education required for the present. To furnish the required training the church must have well-equipped schools. The religious bodies that have the best trained ministry have their own schools. This work cannot be turned over to the state, or to the schools of other religious bodies. The Disciples are no exception; they must provide for the training of their own preachers. The Disciples of Missouri have a school that is doing this much-needed work. Christian University is preparing scores of young men to preach the gospel of Jesus Christ. No grander work can be engaged in.

Chancellor Hardy is meeting with success in securing endowment. Wherever he goes he meets with encouragement. Bro. Hardy is the man for the place; he knows no such thing as fail. He inspires confidence, and success is certain.

Several new students have come in since Christmas, and others are expected; the prospects for the school were never brighter.

The course of study, both in the classical and scientific departments, is equal to that of the best colleges. The faculty is especially strong. There is no better place for men and women to get an education. Send your children to Christian University. The Bible course is equal to the theological seminaries. The course in the Bible covers its entire history and literature. Two years are given to Hebrew, electives are offered in Aramaic, Assyrian and Syriac. Two years are given to New Testament Greek. Full courses are given in Hermeneutics, Church History, History of Doctrine, Homiletics and pastoral duties, and Christian Doctrine.

Davis Errett, the pastor of the Church in Canton, is getting on well with his work. He is a general favorite with the church and the students.

L. D. Goodwin, Ph. D., is to give a course of lectures at the University on Sociology.

L. D. GOODWIN.

Canton, Mo., Dec. 28, 1899.

"What's in a name?" Everything, when you come to medicine. When you get Hood's Sarsaparilla you get the best money can buy.

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Driving Lamp
IT is the only perfect one.
IT throws all the light straight ahead from 200 to 300 feet.
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NOTES AND NEWS.

Pendleton Memorial Service.

On December 10th, the writer, pastor of the Adams St. Christian Church, of Jacksonville, Fla., assisted in conducting, by special request, a memorial service at Eustis, Florida, in memory of the much revered and deeply lamented W. K. Pendleton. Eustis, situated in the most beautiful lagoon region of Florida, had been the home of W. K. Pendleton since his resignation of the presidency of Bethany College. Here he had a charming home in the midst of orange groves.

The memorial services were held in the church building, which Bro. Pendleton had been so largely instrumental in erecting. It is by far the most handsome and convenient of any of our churches in this state. On this occasion it was most beautifully, tastefully and profusely decorated with floral emblems and touching designs, the work and arrangement of loving hands. The edifice was crowded, the Methodist and Presbyterian Churches closing their morning services to attend. Dr. Weeks, of the M. E. Church, read the Scriptures and led in prayer. Dr. Potter, of the Presbyterian Church, in a very feeling manner and in eloquent sentences spoke of Bro. Pendleton's influence as a friend and neighbor. Bro. Pattison tenderly referred to his influence in the church, while the writer, who delivered the main address, spoke of the source and basis of the unexceptional principles which made W. K. Pendleton the dignified, courteous, Christian gentleman. The music for the occasion was under the direction of Mrs. Lydia Charles, aided by a good choir. Sister Pendleton and a portion of the family were present, and throughout the entire services were tender and touching.

Bro. Pendleton was greatly beloved by all in Eustis and his wise counsel, genial, affable and gentlemanly bearing, greatly endeared him to the brotherhood of this entire state. We shall miss him greatly at our conventions. Our minds may be given to us, but our characters we must form. Our esteemed friend, teacher and brother cultivated those exalted powers of mind and heart until they produced a noble, exalted and Christly character. His daily walk was marked by a dignity unsullied, and his entire life was an attestation of the power of gospel truth. T. H. B.

Wrecked By Coffee.

HEART FAILURE CAUSED BY THE SEDUCTIVE CUP.

"I have been a great coffee drinker for several years. For a long time I thought I could not eat without coffee.

Have been troubled with my stomach, nerves and heart. The worse I felt, the less I ate, and the more coffee I drank.

I have taken many different kinds of medicines, but could not secure any lasting benefit. Up to eight weeks ago I had but few well days in the preceding two years. I could not do ordinary housework, except with great care, because of heart failure.

"I met a friend who said she could not drink coffee because it affected her heart so. I thought perhaps coffee might be the cause of most of my troubles, and so I quit the use of it about eight weeks ago and took up Postum Food Coffee. I have not taken any medicine, and I have gained so fast that it is a surprise to my friends as well as to myself. I can eat, sleep and work, and do not have any bad spells with my heart at all. I have been wanting to tell people what a relief it is, since I left off coffee and used Postum Food Coffee. I want the fact published that it may relieve some poor, weak, nervous woman." Emma Pille, South Wabash, Ind.

Nebraska Christian Institute.

The semiannual meeting of the Nebraska Christian Ministerial Association was held at Geneva, December 26-28, 1899. A very instructive and inspiring program was rendered. Every number on it was thoughtful and thought-provoking. Among other good things the following are especially worthy of mention. A discussion on the subject, "Is Controversial Preaching a Back Number?" was very interesting and profitable. The prevailing opinion seemed to be that preaching can never be devoid of the controversial feature, but it should ever be delivered in the spirit of love, which was ever manifest by the Master.

Well-written papers on the subjects, "The Ideal Revival" and "The Pastor's Relation to the C. E." were read before the association and called forth earnest discussions.

But the main features of the program were the six addresses delivered by Bro. B. B. Tyler. His subjects were "Back to Christ in Doctrine," "Back to Christ in Practice," "The Restoration of Primitive Christianity—How Far Desirable and Practicable," "The Gospel for the Present Age," "Books, Reading and Study" and "The Greatest Thing in the World."

Space will not permit detailed comment on these addresses. None is needed, for all know that we received a rich, intellectual and spiritual feast when we say Bro. Tyler delivered them. After each address an opportunity was given to ask questions, and Bro. Tyler was literally bombarded. This was a veritable "school of the prophets." It was the prevailing opinion that this was one of the best if not the best convention ever held in the state. Bro. Tyler made a place for himself in the hearts of those present which no one else can fill. We can assure him that it will not be our fault if this is his last visit to the state.

Arrangements were made to hold another semiannual meeting during December of 1900. A number of new members were voted in and the association moved forward all along the line. The annual meeting will be held in connection with the next state convention of the N. C. M. S.

R. A. SCHELL.

Hebron, Neb.

Missouri Bible-school Notes.

The month of December brought us further reasons for rejoicing.

Bro. T. A. Hedges, besides his successful institutes at Hurdland, did good work at Williamstown, raising the means during the institute to repair the house, organized an Endeavor and met the deficiency on the minister's salary. Our evangelist will visit Green City and Unionville, and other congregations in that part of his district during the month of January. Do you wish his help?

M. H. Wood, in Wright County, hoped to help the brethren toward a new house, and the house is now nearing completion. When done the brethren will no longer be dependent on the schoolhouse and the many harrassments that pertain to its use, and we will have another neat and comfortable house at a cost of only a few dollars on the part of the brotherhood, but many sacrifices by the faithful in the community.

Bro. John Giddens has had to stand close to the work at Filley, where some urged that to build a house under the auspices of the state Bible-school evangelist meant to put themselves under an annual tax for life. But our good brother soon taught them otherwise, and now the work goes on to completion.

Elmer Shepard is working his way toward the swamp country, hoping soon to reach a part of the state where we have had no work done in years. He is meeting with opposition and indifference on the part of those that he thought would heartily support him in his work.

TIME is LIFE

The father? Gone for the doctor. The mother? Alone with her suffering child. Will the doctor never come? When there is croup in the house you can't get the doctor quick enough. It's too dangerous to wait. Don't make such a mistake again; it may cost a life. Always keep on hand a dollar bottle of

Ayer's Cherry Pectoral

It cures the croup at once. Then when any one in the family comes down with a hard cold or cough a few doses of the Pectoral will cut short the attack at once. A 25 cent bottle will cure a miserable cold; the 50c. size is better for a cold that has been hanging on.

Keep the dollar size on hand.

"About 25 years ago I came near dying with consumption, but was cured with Ayer's Cherry Pectoral, since which time I have kept Ayer's medicines in the house and recommend them to all my friends."

C. D. MATHEWSON,
Jan. 16, 1899. Bristol, Vt.

Write the Doctor. If you have any complaint whatever and desire the best medical advice, write the doctor freely. Address

Dr. J. C. AYER, Lowell, Mass.

One of the good friends of our work, who would object to his name being known, saw the plea for help from this office and remitted us ten dollars. If the schools will come to our help in answer to our cards and letters they will do us good service at a most opportune moment. We want you to help us get out of the way of state missions, Foreign Missions, Home Missions and the Orphans' Home Easter Offering by remitting this week.

Linn Knoll, Lincoln, is always ready to help us.

Huntington is gradually trying to complete their house and keep up their work. Two of the brethren gave me sufficient to meet their apportionment in full. They help themselves, then go to others, and it is a pleasure to assist such.

H. F. DAVIS.

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Thorough Bible course by mail, leading to diploma and degree. Terms, only $1.00 per month. Circulars for stamp. Write Prof. C. J. Burton, Christian University, Canton, Mo.

EVANGELISTIC.

MICHIGAN.

St. Louis, Jan. 1.—We had four confessions here yesterday.—J. L. SMITH.

KENTUCKY.

Mayslick, Dec. 19.—One baptized at this place. —GEO. P. TAUBEMAN.

MASSACHTSETTS.

Brockton, Jan. 1.—One addition yesterday A. M. and in the evening a prodigal returned.—G. A. REINL.

WASHINGTON.

Garfield, Jan. 1.—Our meeting closed at Silver Creek, Dec. 21st, with six additions. Began here one week ago; 13 additions to date.—STIVERS AND WEBB AND WIFE.

TEXAS.

Galveston, Dec. 31.—Two added to-day.—JESSE B. HASTON.

Austin, Jan. 5.—Fifteen have been added to our numbers. Our congregations have greatly increased since the completion of our new house of worship.—J. W. LOWBER.

OHIO.

A. W. Allen, of Chicago, recently held a meeting at Andover, resulting in 19 baptisms and nearly $1,000 raised to buy or build a house of worship. Bro. Allen's discourses were excellent. I expect to assist E. A. Hibber at Johnstown, Pa., in January, and H. F. McLane in February.—F. A. WRIGHT.

INDIANA.

Evangelist M. L. Anthony, assisted by Singer A. O. Hunsaker, are in a meeting at Winslow. Meeting six days old. One young man made the good confession Wednesday evening. The cause at Winslow is certainly growing daily.

Three accessions at Worthington, Dec. 17.—L. H. GRAHAM.

Marion, January 1.—One more addition yesterday at the Central Church. We expect Bro. J. A. L. Romig with us, beginning the 13th. We are working for a good meeting, and the outlook is very promising.—E. N. TUCKER, pastor.

CALIFORNIA.

Marysville, Jan. 4.—Closed a three weeks' meeting at Butte City, Christmas eve, with six accessions.—L. B. COGGINS.

Riverside, Jan. 1.—Eight confessions yesterday, making a total of 16 additions since last report, four by statement, three letter and nine confessions.—A. B. HOUZE.

Nordhoff, Jan. 3.—We have just completed our first three months' work with the church in this place. Our membership has almost doubled in that time. We began with 15 and now number 28. Two additions by baptism recently.—O. H. DERRY.

KANSAS.

Winfield, Jan. 4.—We are in the second week of our meeting here. House filled at every service. Bro. Smith, the pastor, does the preaching. We are having a splendid meeting.—C. E. MILLARD, singing evangelist.

Columbus, Jan. 5.—Seven additions here, at regular services, the last two Lord's days; 47 since we came, eight months ago, all at regular services except six that were the result of schoolhouse meetings near here of week-day nights. Fifty-five additions in my work altogether in 1899, and also raised $150 to pay the debt to Church Extension Board at Jamaica, Iowa, and to paint the church building at that place.—M. MCFARLAND, pastor.

NEBRASKA.

Deweese, January 2.—Eighteen additions to date; 14 confessions. Evangelist Otho Wilkinson, Enid, O. T., is doing the preaching, and in his earnest manner is winning the hearts of the people. Bro. McVey, of Concordia, will be with us to night to assist in the music. E. W. YOCOM, pastor.

Beaver City, January 4.—We closed here yesterday with 21 additions; nine by baptism. Last night I lectured on "England" to a full house. Proceeds, $46.65. The meeting paid the salary and traveling expenses of the evangelist and left $62.65 in the church treasury, which I think good for a border town. We begin at Arapahoe, Neb., to-night, and at Green's Fork, Ind., the last of this month.—A. MARTIN.

MISSOURI.

The following additions were reported at this office on Monday:

St. Louis.—Central Church, five.—BAXTER WATERS, pastor.

St. Louis.—Beulah Church, eight.—W. A. MOORE, pastor.

St. Louis, First Church, two.—F. O. FANNON, pastor.

St. Louis.—Compton Heights Church, one.—S. B. MOORE, pastor.

Springfield.—Twelve added to the Washington Avenue Church at our regular service December 31. Baptizing at the close of the evening service.—F. S. HALTOM.

Savannah, January 7.—Meeting here, with home forces, eight days old, with nine additions; seven of them by confession.—A. R. HUNT.

IOWA.

Des Moines, Dec. 31.—Our meeting at Grimes in, which J. P. Rowlison, district evangelist, did the preaching, closed last Sunday with 30 additions. Bro. Rowlison is an earnest, godly man and the meeting has laid a splendid foundation for future work in the town.—C. DURANT JONES.

Council Bluffs, Jan. 1.—The First Church closed the year with 52 accessions, all at regular services. Pastor's salary paid in full and many old debts wiped out during the year.—S. M. PERKINS, pastor.

Woodward, Jan. 4.—Our meeting resulted in 15 additions in 13 days. Six confessions last night. Will continue over Sunday.—ROY CALDWELL AND V. E. RIDENOUR.

Arlington, Jan. 1.—Our meeting goes well for Xmas times. Six confessions yesterday; some 20 baptisms to date.—D. D. BOYLE, evangelist.

Woodward, Jan. 6.—Our meeting is doing well. Twenty-three additions to date. Eight additions; seven confessions last evening.—ROY CALDWELL AND V. E. RIDENOUR.

ILLINOIS.

Kankakee, Jan. 1.—Had three confessions last night. S. S. Lappin will begin a protracted meeting with us next Lord's day.—W. D. DEWEESE.

El Dara, Jan. 1.—Just closed a short meeting at New Hartford, with 23 additions. This makes 90 additions during the year to the churches where I have been acting as pastor.—J. D. DABNEY.

Pittsfield, Jan. 8.—Fine start in our meeting here; 300 at Sunday-school yesterday; 400 at morning service; 300 at men's sarvice, and 500 at evening service. J. V. Coombs is preaching.—R. F. THRAPP.

Jacksonville.—Two confessions Dec. 31, '99.—G. A. SNIVELY, pastor.

East St. Louis.—Two additions.—W. A. MELOAN, pastor.

Herrin, Jan. 4.—Meeting four days old with seven additions.—HATTRESS H. SHICK.

Virginia, Jan. 4.—Two accessions last Lord's day—a "Holiness" preacher and his wife, the latter by primary obedience. Bro. Omer is expected to be with us next Lord's day.—J. H. STARK.

Jaaksonville, Jan. 1.—Three additions yesterday; two confessions. One a deaf and dumb boy. He made the confession through an interpreter, which was very impressive.—GEO. L. SNIVELY, pastor.

Alma, Jan. 1.—Closed a three weeks' meeting here with eight additions; five by confession.—A. A. HIBNER.

Salem.—Two added here at regular services. A husband and wife from the Methodists, who came by confession and baptism.—G. HALLECK ROWE.

Emden, Dec. 25.—Elder C. H. Evans, state evangelist, has just closed a three weeks' meeting at this place. Seventeen additions; 15 were baptized. Elder Evans is earnest, thoughtful, practical and convincing.—E. L. CARNAHAN.

Cancers Cured.

The Absorption Process a conceded success. Scarcely a failure in sixteen years. No Knife. No Caustic. No Blood. No Pain. Write,

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for particulars and references. For cancer of the breast, if not broken out, treatment can be sent.

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CONSUMPTION
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Stomach troubles are so common and in most cases so obstinate to cure that people are apt to look with suspicion on any remedy claiming to be a radical, permanent cure for dyspepsia and indigestion. Many such pride themselves on their acuteness in never being humbugged, epecially in medicines.

This fear of being humbugged can be carried too far, so far, in fact, that many people suffer for years with weak digestion rather than risk a little time and money in faithfully testing the claims made of a preparation so reliable and universally used as Stuart's Dyspepsia Tablets.

Now Stuart's Dyspepsia Tablets are vastly different in one important respect from ordinary proprietary medicines for the reasons that they are not a secret patent medicine, no secret is made of their ingredients, but analysis shows them to contain the natural digestive ferments, pure aseptic pepsin, the digestive acids, Golden Seal, bismuth, hydrastis and nux. They are not cathartic, neither do they act powerfully on any organ, but they cure indigestion on the common-sense plan of digesting the food eaten thoroughly before it has time to ferment, sour and cause the mischief. This is the only secret of their success.

Cathartic pills never have and never can cure indigestion and stomach troubles because they act entirely on the bowels, whereas the whole trouble is realy in the stomach.

Stuart's Dyspepsia Tablets taken after meals digest the food. That is all there is to it. Food not digested is poison as it creates gas, acidity, headaches, palpitation of the heart, loss of flesh and appetite and many other troubles which are often called by some other name.

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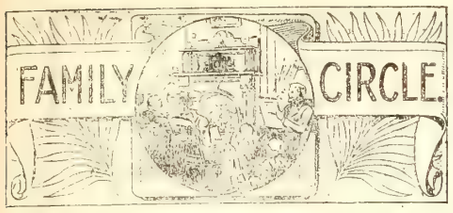
Washing Woolen Blankets.

The theory now is that blankets must be washed instead of dry cleaned to be healthy. To have your blanket as soft as new, make a soapy suds in a half tub of warm water by using one-half cup of Gold Dust Washing Powder, and soak a blanket in it for half an hour, then simply move it around and rub soiled spots; rinse in warm water, same temperature as the one in which you wash it, and hang up in a warm place or sunshiny, out-door air, and see what a soft white blanket you will have.

Blessing the Bells.

A SOLEMN CEREMONY ELIZABETHPORT WITNESSED LAST SUNDAY.

The Henry McShane Manufacturing Co., of Baltimore, have delivered to St. Patrick's Church, Elizabeth, N. J., the chime recently cast by them for Reverend Father Martin Gessner, Pastor of St. Patrick's. Last Sunday the chime was blessed, and later will be placed in position in time for its inauguration on New Year's eve. This is a wonderfully sweet set of bells, the largest or tenor bell weighs 3750 pounds, and the smallest 250 pounds; total weight of the ten is 13,200 pounds. Beside the universal commendation of critical visitors present at the preliminary tone tests at the McShane foundry, the bells are highly praised by experts from the great piano house of Wm. Knabe & Co., who pronounce them perfect in musical and harmonious qualities. St. Patrick's chime is destined to become as famous as the most noted of the McShane creations.



"In His Steps."

NETTIE CRANE NEWTON.

I stood upon the margin of a vast
Expanse of land and sea that stretched, in all
Its grand diversities of sight and sound,
Toward the declining sun. Mountains and hills,
Rock-ribbed and forest-crowned, arose in
Majesty to meet the heavens, and gentle
Winds played tender airs among the trees, and
Purling streams flowed through fair, flowery vales.
At its far verge I saw a massive gateway
Arched against the sky, and o'er it, framed in
Living light, the words: "The Pilgrim's Home." But
Oh, the way was long, the hills were steep, and
Though the scene was fair, it must ofttimes be
Dark and dangers lurk within those sylvan
Shades and sad, discordant notes mar the sweet
Harmony of sounds and fill me with
Affright.

I knelt upon the ground and cried:
"Oh, for a light to show the way—a hand
To guide me!" when from a luminous cloud,
Descending low, issued a voice saying:
"I am the light! Mine is the hand! Look up!
Behold the footsteps of the great God-man
Who trod these paths and faltered not nor fell;
Who bore the cross and won the victor's crown.
Following his steps, shalt thou arise at length
From out the mists of earth, transfigured in
The light of God."

The vision faded in
A strain as soft and sweet as angels' lutes,
And my rapt soul, engirt with hope, gave strength
To wearied feet. I took my cross, now wreathed
With flowers. I saw the way, e'en to the
Distant portal, bathed in light, and beyond,
The eternal hills.

New York City.

The Lost Emigrants.

BY R. H. JOHNSON.

CHAPTER VII.

Only the heads of families and the women with a few others who preferred the ship's births remained aboard at this time.

Besides these were some of the sailers who returned at nightfall with the boats, that all passengers might be set ashore if a storm threatened. The boats were suspended at the davits to prevent them being beaten by the waves against the ship's sides.

Some of the sailors and two or three convivial passengers, among them Col. Bird, determined to celebrate the last night on shipboard, provided ways and means could be supplied for proper festivities.

To secure these it was decided, after due deliberation in the forecastle, to institute search among the barrels still remaining in the after part of the hold. Accordingly, two or three with a lighted lamp scrambled over and among the barrels and hogsheads, and presently discovered a case of liquor. From this they carried a goodly supply to the forecastle and proceeded to celebrate in the most approved style, and with frequent potations and ribald song the pitcher was soon empty and the revelers full.

But old topers, like misers, never get enough. More liquor was demanded; but the more moderate drinkers dissented, saying that several were already overloaded.

But one of the sailors was not to be appeased and, seizing a lamp and pitcher, he staggered back to the hold. Presently terrific screams were heard in that direction, and the excited revelers hastened back to find the after part of the ship in flames.

Just how it happened will never be known, as the besotted agent never returned to tell the story. But it is supposed that after filling the pitcher he failed to turn off the liquor and, knocking over the lamp, the alcoholic vapor was ignited and flashed instantly into flame.

It was before midnight and before deep sleep had fallen on the passengers.

The cry of fire, a terror on the land, but a nameless horror on the sea, instantly aroused all and, snatching whatever of clothing or covering was at hand, they rushed on deck a panic-stricken throng.

Dr. Andral, who was about to retire when the alarm was given, was among the first on deck. The captain and mates were ashore.

The boatswain was maudlin, and several of the sailors were in a similar condition.

There was need of haste, for the flames had already seized the after part of the vessel, and rushing through the open hatchways were lighting up the sea with a lurid glare. The doctor, instantly assuming command, ordered a boat to be lowered; but the drunken sailors in their imbecile haste let go the lines and the boat was swamped. This mishap intensified the excitement.

Selecting his men, the doctor had another boat successfully lowered. No sooner had it touched the water than there was a headlong rush of frantic half-drunken men, headed by Bird, but instantly his movement was arrested by a grasp of steel upon his throat, and he found himself hurled back like a battering ram in the face of his followers, and the next instant he was looking into the muzzle of a six-shooter in the sturdy hand of the doctor and hearing the ringing command: "Stand back, you cowardly beasts! The first poltroon that makes a move toward a boat before every woman and child is safe will carry lead where he ought to have brains!"

The unexpected spirit and promptness of this rebuff arrested the disorderly movement and quelled the panic. The women and children were quickly lowered and were pulled away.

The last boat was finally lowered with the remaining passengers and sailors. "Doctor, there's just room enough for you," cried a sailor. "Hold a moment," was the response, as he dashed down into the forecastle, the scene of the debauch.

Presently he returned, bearing a sailor in a drunken stupor, and lowering him into the boat, cried: "Now, lads, pull away. You've no time to spare."

"What! And leave you to be roasted? Never!" said a sailor.

"Pull away, I say; you're already overloaded. Another in the boat and you'll feed the sharks." Obedient to the command, the crew rowed to a safe distance, halted and looked back at the doomed vessel now wrapped in wrathful flames from stem to stern. The doctor was nowhere to be seen. Boats soon came from shore and cruised around in hopes of picking him up, but only to bring back the disheartening report that he was lost.

For my part, I confess that a leaden weight was upon my heart. It was the revived sense of loss I had felt when I turned

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to the hot water it will cut the grease and clean them in half the time; dry them out in the sunshine and air.

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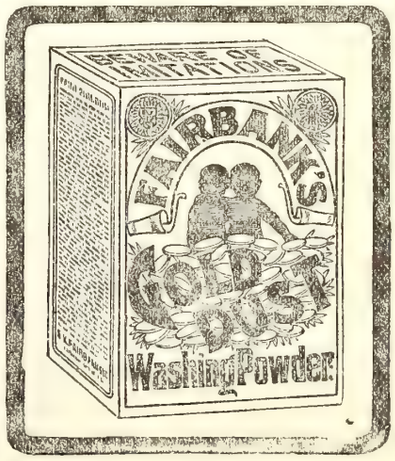

away from the new-made grave of my mother, and again, with cumulative force, when my poor father's body went down into the deep, deep sea.

And now, with nothing of former bereavements abated, came a third appalling sense of loss, in the death of him whom my heart had called only friend, but who it now secretly confessed was more than friend. Was I the child of evil destiny? Was I to take up through life poor Hinda's lament:

"Oh, ever thus from childhood's hour,
I've seen my fondest hopes decay;
I never loved a tree or flower
But 'twas the first to fade away."

And then there came a revulsion of feeling on maturer reflection and I realized the wickedness of my heart.

What right had I to cherish other sentiments toward Dr. Andral than that of simply friend? Was I not a traitor to Miss Clarkson, the best and truest of companions, with whom he was on such intimate terms?

How cold and cruel was the world! How far away and unpitying, God! Then to my rebellious heart there came the sweet words: "Like as a father pitieth his children, so the Lord pitieth them that fear him." And with a contrite heart I, the child of his pitying love, humbly bowed and supplicated his forgiveness for my rebellious spirit.

And most earnestly I prayed that I might never cherish other emotions than what was frank and generous and true toward my friend, Maria. Most earnestly did I pray that, though grief might endure for the night, joy might come in the morning in the safe return of Dr. Andral.

With the kindling dawn, to the anxious inquiries for tidings of the missing hero there came no encouraging response. Boats were ordered out to search the shores in what seemed a hopeless quest. Captain Wolcott, with fieldglass, carefully scanned the coastline on either side of the harbor, then turned it upon the outlying island. Here he caught a glimpse of a small, white object fluttering in the breeze. A boat was sent over and soon there was a joyful commotion, for the captain announced that he had focussed his glass upon the missing man. There was an ovation on his getting back to camp. To the eager demands for an account of his escape he answered:

"Why should I endanger the safety of every one in an already overladen boat when, by refusing to do so, they and I each had a fair chance? I might have swum ashore, or until a boat came to my relief. But I had no desire to feed the sharks, bated to the ship by the waste food. Seeing some spars, I snatched a rope, bound two together and let them over in the quiet water on the far side of the ship from harbor, and seizing a board for an oar I let myself down and shoved away from the burning hulk. At the same instant a south breeze swept the flames from stem to stern, and every part of the vessel was wrapped in raging flames. I strove to make the harbor, but the tide was running out, and that was impossible with my clumsy craft. Then I tried for the little island, and came near being carried out to sea, but with great difficulty finally effected a landing."

The fact that of all who had been in deadly peril of fire and water every soul had escaped save the drunken cause of the disaster, was a source of joy and thankfulness.

But it pains me to say that the secret communications and scowling faces of those whose ungallant and cowardly attempt to seize the first boat launched from the burning ship had been thwarted by the heroic action of the Doctor indicated, not joy, but regret, at his safe return.

The loss of the ship, serious as it was, was by no means such a calamity as it might have been some days earlier, as the greater part of the articles useful to us had gone ashore.

Some bedding and furniture and wearing apparel and many heavy articles in the hold were lost, but the most distressing loss was that of the ship itself. This seemed to interpose an impassable barrier between ourselves and our country.

Tents had been erected, and rude huts, covered with the broad leaves of the *areca sapida*, which we called "sap" for short, made excellent temporary shelter. A like building of large size was also made for the more perishable wares taken from the ship.

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Statement of a Noted Physician.

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Nell's Experience.

LAURENE HIGHFIELD.

Nell Davis was spending a month at her grandmother's home in Chester, and as it was the first visit she had made since she was a tiny child, to the place where her mother was born and reared, she had, as she said, to get acquainted with Grandma and Aunt Margaret all over again. They lived together in the pretty, cozy home, from which the boys and girls had gone one by one as they married and sought homes for themselves in more or less distant cities. Nell did not remember her grandfather at all, for he had died when she was scarcely more than a baby.

Aunt Margaret was past the flush of youth, the silver threads were beginning to gleam in her dark hair, and an experienced eye could read in the lines of her face that life had not always proved a thing of joy to her, but to Nell she seemed perfectly happy and the most faultless character she had ever met.

Nell loved her mother very dearly, but Mrs. Davis had been an invalid for years and was unable to take very much interest in the things that made up the life of her daughter. She was always weak and nervous, and Nell never thought of troubling her with the thousand and one confidences which she imparted to her Aunt Margaret before she had been in Chester a week.

That which impressed her most was the fact that Margaret was always busy and never seemed hurried or flurried or nervous. She said to her one day, "Why is it, Aunt Margaret, you don't get impatient and fussy like other people?"

"I never have time, Nell," she replied serenely. "There is always something better waiting to be done. If something that I can't help goes wrong, there is no use to worry. If I can help it I must get right at it and remedy the defect as soon as possible.

It is a waste of time to fret, either way, you see."

Nell laughed. "I see," she said. "I have met lots of people who preached, but I declare you are the first one I ever came across who invariably practices her own doctrines.

Margaret sat down at her desk and began to write. "May I ask what you are doing?" said her niece, after a few minutes of silently watching the busy pen as it glided over the paper. "It doesn't look like letters, and I don't think you are addicted to poetry."

"I am copying some little speeches for our Junior superintendent. She wants to give them to the children next Sunday so they can learn them in time for the rally, and as she clerks in a drygoods store all day and is very busy, I offered to copy them for her, as I had nothing else to do."

Nothing else to do!" exclaimed Nell in amazement. "Oh, you flawless auntie! Have I discovered a weak spot in your character, or have you forgotten the impressive story of George and his little hatchet? What about the jelly for the hospital and the sandwiches for the orphans' excursion and the cake I heard you promise for the social to-night, besides your weighty housekeeping duties?"

"The cake is in the pantry, Nell, the sundwiches started to the boat fully half an hour ago, and the jelly is dripping in a big crock out in the summer kitchen. If you see anything about the house that needs doing, take hold and do it. That is always the surest way of getting things done. Get your pen and help me with this coyping. You've nothing to do, either."

"Much truer in my case than yours, if you have proved yourself innocent of deception in this particular instance," laughed Nell as she gaily complied and industriously fell to work.

One morning while Grandma was sitting in the corner by the window, stringing beans for dinner, and Margaret was ironing at the table, Nell came into the kitchen looking very much provoked. "I was just mending the tear in my white dress," she said, "and it is going to show dreadfully, and I haven't anything else here with me that is fit to wear to Mrs. Brown's party."

"You are not planning to go, are you?" asked Grandma, her tone expressing both astonishment and disapproval. "Of course I am going," said the girl, defiantly. "I don't see one bit of harm in playing whist, and of course Mrs. Brown has invited all the nicest people in the neighborhood."

Grandma's eyebrows came together in a straight line as she solemnly shook her head. "When I was young," she said, "the young people who belonged to the church didn't dance and play cards. We were always taught that it was wicked. There ought to be a distinct line dividing the church and the world, I think."

"Not if it always puts the church on the most unpleasant side," said Nell. "The Bible doesn't say it is wrong to play whist, does it Aunt Margaret?"

"Not that I have ever noticed; but then it doesn't say anything about passing forged checks or betting on horse races or ever so many things which I should not like to indulge in."

Nell flushed just a little. "But those things are morally wrong," she said, "whether one is a church member or not. All our church people at home play cards."

"Perhaps they are not so busy as we are in our little town," said her aunt serenely. "We don't all play here. I have never found time, myself. I am just through here and must change my dress and go to prayer-meeting. Don't you want to go with me?"

"A prayer-meeting in the daytime," said Nell in astonishment; "Why, who goes?"

"Just a few women, usually, but we have some very helpful meetings."

"It seems funny for just a few women to hold a prayer-meeting," said the girl. "I should think you would all feel absurdly conscious! We have a young ladies' society at home and the constitution requires the meetings to be opened with prayer, but none of the girls will attempt to pray for fear the rest might laugh, so we all repeat the Lord's Prayer and let it go at that."

"Don't you have a missionary society and Christian Endeavor in your fine city church?" asked her grandmother, grimly.

"Why, yes. Our church is just as progressive as it can be. The old ladies have their missionary meetings every month, I know, for I have heard them announced, but we girls never go, and I don't care for Endeavor meetings at all."

"Did you ever attend one?" Margaret asked.

"No, I never did," said Nell, frankly. "None of our set do. The society meets at such an unhandy hour it takes the best part of one's Sunday evenings. But I really don't see how a parcel of women could spend the morning holding a prayer-meeting! It seems silly!"

"It isn't," said Aunt Margaret, and something in her tone made the girl flush to the roots of her hair, and wish she had not spoken quite so plainly. "Come with me, Nell."

Nell hesitated, for she did not want to go, but one glance at the indignant face of her outraged grandmother decided her. She would rather go than stay with Grandma and have her talk to her as she would be sure to do when Margaret went away. She knew her aunt would not return to the subject unless she mentioned it again herself, so she hastened away to get ready.

When they arrived at the church they found half a dozen women chatting quietly together, waiting until the time appointed for the service to begin.

"Won't you play the organ for us, dear?" asked Aunt Margaret. "Our organist is too ill to be here this morning."

Nell made a bit of a grimace, but forced herself to answer graciously enough, "Certainly, if there is no one else to play."

She was a brilliant pianist and it was her delight to entertain her admiring and complimentary friends, but to play a wheezy, little red organ at a woman's prayer-meeting was something she had never yet attempted to do. Nevertheless, she seated herself before the instrument and the leader announced that grand old hymn, "Rock of Ages." How they sang it, these few unassuming ladies! None of them were young and all of them had felt much of the world's buffeting. There were no cultivated voices among them, nor any special ability as singers, but the earnestness with which they sang read a new meaning into the pleading words. Nell began the accompanient indifferently enough, but by the time the last verse was reached she joined in the singing with her sweet, well-trained voice, and to her surprise the words seemed to rise from her very heart.

Then the leader prayed. She was one of the sweetest of Christian women, a widow whose husband had been a brave and gallant soldier of the cross, who fell in the service of the cross, who fell in the service upon the foreign mission field. This dear woman had lived all alone since her bereavement and had found in Christ her only hope and consolation, and she prayed now for grace and strength and comfort, till the room seemed filled with a brooding holiness and the Savior was not far away, but a present help in time of trouble.

Then they sang again and Nell played for

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them, with a lump in her throat that prevented her from singing.

The morning lesson was taken from the eighth chapter of Romans, and the thought turned to the subject of trust, and that passed naturally to the relation of faith and obedience, of human obligation and the steadfastness of the promises of God, and as these women spoke out of their rich experience, of strength in time of weakness, of trust in places of danger, of consolation in sorrow, of faith and hope and love and service, Nell bowed her head in shame above the wheezy organ and her eyes filled with tears. What had she ever done to prove her love for Christ since she came into the church? She had refused to teach in the Sunday-school because it was too much trouble to prepare the lessons properly, and as she had said proudly, she would not try to do anything unless she felt that she could do it well. Not that she feared lack of results from her work, she now told herself, but because if she took a class at all she wanted people to say, "What a fine teacher Miss Davis is!" She had not joined the Christian Endeavor Society. It would take up so much time, and she did not care for such things, and she was not at all interested in missions. She mentally reviewed the three years that had passed since she joined the church. She had not visited the sick, comforted the distressed, or ministered to the needy, nor tried to bring any one to Christ. She could not recall a single deed except desultory attendance at the regular church services that would mark her in any way different from the worldly, frivolous young people who were her chief associates, and as the soft, even voices went on, telling of the trust the speakers had in the Rock of Ages, and the beauty and pleasure of loyal service, she felt almost an outcast. These beautiful things had hitherto meant nothing to her, and she felt herself unworthy to claim them now.

"If ye abide in me," quoted Aunt Margaret softly. "If connection with the vine is broken the branch withereth away. If our obligations are not fulfilled the promise of reward is as barren to us as if never uttered. We must constantly abide, and not only love, but prove our love by our deeds."

When the service was over Aunt Margaret's keen eyes noticed the softened expression upon Nell's face, but she was far too wise to question or even pass any comment upon the prayer-meeting. As they came out into the bright sunshine she said, "I wish to stop at Mrs. Winter's on the way home, dear. Her husband is sick and she has to work very hard to take care of him and earn a living. I feel very sorry for them, for he is an industrious fellow and works whenever he is able, and they would get along finely if he could only keep well."

They stopped at a tidy little rented cottage, scantily furnished, but neat and clean, and the tiny girl who opened the door for them was as sweet and pretty, with her great brown eyes and soft curls, as if her shoes were not so shabby and her gingham pinafore so patched and faded. Nell made friends with her at once and held her on her lap and played with her, while Margaret talked to the overworked little mother. The man who lay upon the bed was very ill indeed and needed almost constant attention, and his wife had to lay her sewing down every few minutes to wait upon him.

"I do not know what I shall do," she said at length, sighing wearily. "Jim is so sick that he needs all my time and this work ought all to be finished by Friday morning. I would let it wait, for I shouldn't so much mind the loss of the pay for this, but if it isn't at the factory on time I won't get any more to do, and if I don't keep working I don't see how we can live till Jim gets better."

"Let me take this sewing home with me," said Margaret quickly. "I love to sew and will have abundance of time to finish every stitch of this before Friday morning. I am sure I can do it well enough for factory work."

The poor, tired little woman protested with tears in her eyes against burdening her friend, but Margaret's insistence prevailed, and after promising to send a trusty nurse to sit up with Mr. Winter that night, she carried away with her every scrap of the work, while the anxious wife, relieved of this worry, sat down and cried.

Nell did not say a word, but that night after she had gone to her room, she took up her Bible and began to search out the promises. She was amazed to find how many of them were conditional. If ye keep my commandments ye shall abide in my love. He that overcometh shall inherit all things. He that believeth, though he were dead, yet he shall live. He that followeth shall have the light of life. If ye abide in me ye shall ask what ye will and it shall be granted unto you. If ye love me, keep my commandments. If ye know these things, happy are ye if ye do them.

Thursday afternoon, as Margaret sat sewing upon the garments she had brought from Mrs. Winter's, Nell came with her work basket and sat down beside her.

"Aren't you going to Mrs. Brown's party?" asked the aunt, surprised at the shy, half-embarrassed expression of the girl's face.

"No. I am going to help you sew if you will let me," she said. "I have changed my mind about whist parties."

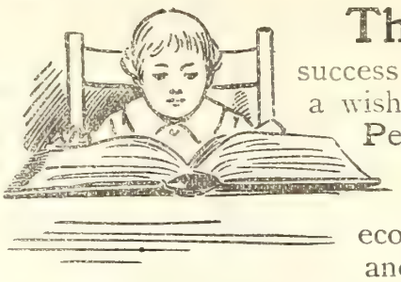
Aunt Margaret supplied her with work and they stitched away for some little time in silence. Then, "What have you decided, dear?" she asked gently.

"I haven't come to any conclusion at all, but this," said Nell. "I have learned a new lesson, Aunt Margaret, and in the light of it I don't see how Christian people can want to spend a whole afternoon playing cards. I am going to quit trying to formulate excuses and justify myself in doing doubtful things, and employ my time in doing something better."

"That is my position exactly, Nell. I never fret personally over those so-called innocent amusements, nor try to decide whether they are wicked or not. Life is too short and too serious a matter to waste it disputing as to whether these things are contrary to the Bible or not, or to be frittered away in a vain search for pleasure that must always be defended or apologized for. The wrong need not matter so much in a world where there is so much right to be done that we can easily keep busy at it if we try."

"And I intend to try," said Nell earnestly. "Henceforth I mean to make my life one of service if I can. I am glad I have known you, Aunt Margaret."

Quincy, Ill.



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The Red Box Clue.—XIV.

J. BRECKENRIDGE ELLIS.

Ronald had treated Frank with cold indifference since the day she persisted in reading "Hearts Aflame." He made it convenient to be somewhere else when she went forth with Vega. The only reason he did not beat a retreat when they were left alone on this occasion, was that he did not know she was in the room. His book absorbed all his thought. He was startled when she spoke to him. He looked up with a sense of unpleasant surprise.

"Ronald," said the girl timidly, "I would like to tell you something; something about my—about my past life."

"What for?" inquired the boy, frowning.

"I am in trouble; I hoped you would help me."

"Did I have anything to do with getting you into your trouble?" he asked coldly.

"Of course not. It was years ago, Ronald."

"Well, then, I don't like troubles," said Ronald. "Nobody helps me out of mine. Some people may *enjoy* going out hunting for troubles, and spending their time in trying to destroy 'em when they find 'em. *I* don't. Keeps me busy fighting my own game."

This was so very discouraging that Frank was silenced. Ronald dived into his book, but he did not stay long under water. "Say," he said, "when you finished 'Hearts Aflame,' did you tackle 'Catherine's Kiss," by the same author?"

Frank's cheeks burned. "No!" Then she added, "You were right about that novel. I ought not to have read it. But I didn't see the harm then. I only thought of finishing it. I am sorry."

"Why are you sorry?" he returned abruptly. "Course, you had a right to suit yourself."

"I *thought* so, too. I don't think so now. You haven't a right to suit yourself when you are suited by what is wrong."

"Like to know why," retorted Ronald; "guess you belong to yourself, don't you?" I didn't say it was best—only that you have the *right*."

"But I don't belong to myself, so I haven't the right," replied Frank.

"Oh! Well, I'm glad nobody owns *me!* But it's mighty funny how you are sorry over 'Hearts Aflame' when you and Vega have been pouring over a trashy novel all week!"

"But indeed we haven't! I have not looked in a story since that day. What made you think so?"

"Clara told me. She has seen you. Why, I saw you, too, myself, with your noses just *buried* in the book, as if it was a rose and you were smelling it. I don't see how you can deny it," Ronald added with virtuous surprise. "I boned Vega about it, but she wouldn't tell the name of the book; reckon she was ashamed!"

"She wouldn't be if she had read it more," said Frank. "It was the Bible. That's all we've read together."

"Oh!" exclamed Ronald with marked disappointment. "The Bible! What did you want to read *it* for?"

"It's a pretty good book to read, said Frank. "Don't you think it better than 'Hearts'?"

"Ye-es, but—why, whoever heard of people reading that like it was a *book*. When Clara thought of joining the church she started out to read in it every day. I knew she'd soon get sick of that. Well, every morning she'd get her out and open her up and scotch around for a short verse, and when she'd read it she put her away in a hurry. In about a week she put it off to read every night, the last thing; and then was generally so sleepy that she just got to hating to have to do it, and then she'd forget. Same way with Ma. Big revival comes along, and Ma takes to her Bible for a few weeks like the old settlers used to hunt their block houses when the Indians were on the war path. May be she'll read half a dozen verses, then put her up and get a novel and spend half a day over it. That's the kind of Bible-reading *I've* known."

"No wonder they stop, after awhile!" cried Frank. "If you read that way in any book, wouldn't you get tired of it? Suppose I began a story and it said, 'It was a cold stormy night on the prairie,' and then I'd lay it aside till the next night, and read, 'Far in the distance could be discerned the form of a solitary horseman,' then not read another word of it for another day. Wouldn't I get tired of it?"

"That's different," said Ronald. "In the Bible you know what's coming. I never read much of it myself, but one thing's certain: as sure as I open it up, I strike something about a weeping and wailing and gnashing of teeth. I tell you plain, that for a book that can make you feel dissatisfied and have the blues, nothing can lay over the Bible."

"You don't know, you don't know!" cried Frank, her eyes shining. "Look at this place, at very beginning of a chapter: 'Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you.' How do you like that? If you were like me—without a home, without a father—you would know what that means to me! You say you know just what is coming; well, do you think I'll ever get tired reading *that?* Every time I read it, it is as if Jesus was saying it again, to make me *sure*. And then over here—here is where Jesus prayed for *me;* just think! he prayed for *me*, although it was at the time he was about to be tortured. See, he says: 'Neither pray I for these alone' (apostles, you know), 'but for them also which shall believe on me through their Word;' that's me—*I* believe. And then see what he prayed for me—for me and for you, if you believe: 'I pray not that thou shouldst take them out of the world' (because we have our work to do, I suppose, but O, wouldn't it be so much easier if *that* was the way!), 'but that thou shouldst keep them from the evil.' Ronald, did you ever find anything sweeter than that in your reading? The Bible is full of it. After Jesus rose from the dead—here's the place—Mary saw him standing, but she just thought he was the gardener. And he said, 'Mary!' Can't you guess how he said that? And Mary wanted to touch him." Was it strange that her voice broke with a sob, and the tears blurred the words? And all this had happened so many centuries ago, and she had read about it so many times! Somehow it seemed as new as ever; it might have happened yesterday.

Ronald said abruptly, "Say, Frank, you said awhile ago that you wanted me to help you out of a trouble. Let's hear about it."

Then Frank told him, and it was harder than she had imagined. Her words came slow and uncertain. He was left to guess at somethings, but he understood them better that way. He felt vaguely how she longed to know her parentage, how she must have dreamed of a mother and father for many years, how she had been perplexed by her great mystery. Perhaps her parents were worthless criminals who had deserted her in her infancy. Perhaps they were wealthy and great, and had been robbed of her by a cruel enemy. Perhaps they were dead, or only one was living. Perhaps they sought for her, perhaps they had forgotten her, perhaps they never loved her, perhaps for her their hearts were breaking. "I know that old woman is not my mother," cried Frank—"that horrible old Nance—it couldn't be possible! Yet, she knows about me. She will be waiting at the Covered Bridge in the morning at four o'clock to meet me—to tell me something. Ought I to go? Ronald, you are the only one I can ask for advice. Your mother and father wouldn't understand. I couldn't tell them about—about being left that way on the doorstep. And Mrs. Dew—do you think she can be my mother? If you had seen her face when she told me not to speak of her little girl! Perhaps Nance can give me proofs. But I am afraid to go. What would you do?"

"You ought to go," said Ronald. "Probably she won't tell you the truth, but she'll tell you something. You're right about not telling Pa and Ma. They'd have a fit if they knew that. But I'll tell you what: *I'll* go with you. *I'll* take care of you, Frank."

"But *can* you?" said Frank doubtfully.

Ronald laughed at this ungallant question. "You've trusted me with your story—you must trust me with yourself," he said stoutly. "I can protect you. And I will. Now there's no need to mention this again—the folks'll be back directly. At about four in the morning I'll be at the front gate, waiting for you. It's a mightly early time of day, but it will be getting light."

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SUNDAY-SCHOOL.

W. F. RICHARDSON.

THE PREACHING OF JOHN THE BAPTIST.*

After the one glimpse of Jesus' early life, which was the subject of last week's lessson, we face a silence in the sacred narrative reaching through eighteen years. But two brief statements tell us aught of this period, the period of preparation for the most far-reaching and vital mission ever given to man. One of these is the last verse of the preceding chapter of Luke, "And Jesus increased in wisdom and stature, and in favor with God and man." This is sufficient, however, to show us that the growth and development of the Christ was a truly human one, following the order of every other soul, only pursuing that course with unfailing fidelity to the perfect ideal set before the higher nature, and maintaining a pure heart and steadfast conscience. This fourfold development in stature, in wisdom, in favor with men and with God, gives us the rule for a complete humanity. It signifies nothing less than the growth of man in the physical,intellectual, social and spiritual powers which result in symmetry and consequent beauty. The other passage from which we gather a hint of Jesus' life in Nazareth is Mark 6:3: "Is not this the carpenter?" We thus know him as a son of toil, identifying himself with the masses of those who must eat their bread in the sweat of their brows. He is speaking from no dreamy height of idleness when he speaks words of comfort and promise to those who labor and are heavy laden. His education was that of the average intelligent son of godly parents. Not the subleties of the schools, or the fantastic sophistries of the rabbis, but the words of Holy Scripture, as read in the synagogues every Sabbath and taught in the humble carpenter's home. "The school of holy obedience, of sweet contentment, of unalloyed simplicity, of stainless purity, of cheerful toil," helped to form that guileless and supremely beautiful character. These were the years in which he "began to do" before he "began to teach." He lived the life before he invited others to attempt it. It is here in the obscure and homely years of Nazareth that Jesus becomes the example to most of us, whose lives never reach beyond the limits of our own community.

The same silence is observed by the evangelists regarding the early life of John the Baptist. Besides the record of his birth we have but one verse of his life story for thirty years. In Luke 1:80 we are told, "And the child grew and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel." But his early home must have been much like that of Christ. His godly parents trained him in the strict regimen of a Nazarite, and his soul took naturally to that stern and self-renouncing career. He chose the silence and loneliness of the "wilderness" that lay round about the lower Jordan rather than the thronged streets of the city, or even the smaller company of village gossips in his native town. What he had seen of the religious and social life of his people had made him sick at heart, and he waited impatiently for the day when he might go forth with his message of repentance and redemption.

The tide of Israel's national life was at its extreme ebb. In the words of Farrar, "A Tiberius was polluting by his infamies the throne of the empire; a Pontius Pilate, with his insolences, cruelties, extortions, massacres, was maddening a fanatic people; Herod Antipas was exhibiting to facile learners the example of calculated apostasy and reckless lust; Caiaphas and Annas were dividing the functions of a priesthood which they disgraced." The morals of the chosen people were sadly corrupted. The publican wrought extortion upon the helpless victims of Roman taxation. Harlotry abounded in the cities and villages. The formal and ostentatious virtue of the Pharisee was often but a cloak for secret vice, or at least an evil heart. Selfishness suffers the rich and poor to live side by side without awaking sympathy in the heart of the one, or patience in that of the other. The officers and soldiers of the empire, under such circumstances, were not careful to make the yoke easy for the neck of the subjugated nation, and many exactions were practiced upon the communities where they were quartered. Not all of Israel were such as these, but the picture was dark enough to appall any but the stoutest heart. A few, only, of Abraham's children were waiting in hope for the promised Messiah; could they rally the nation about his banner when he should appear?

Into this discouraging scene burst a strange figure with a startling message. Like Elijah, from the wilds of Gilead, the Baptist issued from the wilderness of Judea, his appearance almost as unexpected as if he had risen out of the very ground. Like Elijah, he wore the rough coat of camel's hair, fastened about his waist with a strip of skin. He fed on the coarse fare of the wilderness, cakes made from the powdered bodies of the abundant locust, sweetened with wild honey. His message was in keeping with his appearance. No smooth speeches, neatly turned compliments or gentle suggestions to tame and lifeless morality. His was a trumpet note, and it warned of death and called to battle.

Repentance and the kingdom were the two parts of his theme. Wrath waited for an unholy nation, and only repentance could avert its awful descent. God would be merciful to those who turned away from their sin. As a sign of their abandonment of the old life they were called upon to submit to the significant ordinance of baptism. As they sank beneath the waters they might well feel that the old life was being buried out of sight; as they arose from the symbolic grave they could not but feel that a new manner of living was before them. Such repentance would prepare them for the coming of the King, the Messiah, of whom John was the herald. He was the voice from the wilderness foretold by the prophet, who should sound throughout Israel, rallying the nation to reformation. Like the highway of a king's progress, their life was to be cleared of the obstructions of ignorance, prejudice and sin, that the King of glory might come in. The final result was to be the salvation of the Gentile world. "All flesh should see the salvation of God."

First among those who hastened to the new prophet, to claim as their especial privilege a share in the benefits of his mission, were many of the Pharisees and Sadducees. As children of Abraham and leaders in the religious life of their people, they confidently expected to have first place in the Baptist's regard. They were shocked with his rude reception. "O generation of vipers, who hath warned you to flee from the wrath to come?" He gave them to understand that he was no mere mouther of musty traditions, no juggler with words. Every soul must be personally responsible to God. Fleshly birth had no weight with Jehovah. Outward behavior did not suffice. The axe was to be applied to the root of conduct, the heart. Men must be right, that they might in the truest sense do right. Not since the days of Malachi, four hundred years before, had they heard such a voice. It shook the nation to its center. John did not have to seek an audience, nor solicit hearers. They "went out to him" from all the region round about. There is an aggressive preaching that goes out after men till it finds them. There is another kind of preaching, the attractive, that draws men irresistably to it. This was John's way with men. We need to cultivate this kind of preaching. It can be done, but only by the man who has a true message and a true heart. "Speak the right word, and you will not need to press men to come and hear it. The spiritual instincts of human nature may be dormant, but they are not dead. Let the right music sound outside, and the hidden man of the heart will rise and come to the window and look out and listen. No obstacles can keep people away when a voice sufficiently charged with the Holy Ghost is heard. John has only to lift up his voice and the entire country hastened to hear him."

Such preaching could not be dismissed with empty compliments. The people responded, "What shall we do, then?" Any preaching that does not result in improved practice is thrown away. How practical the answers of John. Share your abundance with those who want. Administer your office honestly and kindly. Make your authority as easy over others as possible and practice contentment. Not one of these principles is needless in our daily life to-day.

Soon the suggestion found its way into the hearts of men that this brave prophet might be the Messiah, and the question finally came to open expression. The answer was prompt and explicit. I am but a voice. He of whom I am but a sound going before will perform for you a more glorious ministry. He will baptize you with the Holy Spirit and with fire. Like grain into the garner he will gather those who open their hearts to his Spirit; like chaff thrown into the fire will he scatter those who prove hostile to his truth. The history of the early proclamation of the gospel proves the Baptist a true prophet. The fan wielded by apostolic hands separted between wheat and chaff, and those who were friends of the Bridegroom went in with him unto the feast.

*Lesson for Jan 21, Luke 3:1-17. Related Passages, Matt, 3:1-12; Mark 1:1-8.

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"School of Pastoral Helpers," or Christian Training School.

Under this heading I desire to say a few words. I attended the conference at Chicago recently, which was called with a view to the establishment of such a school. I will not undertake to make a report of this conference, for I am certain that others will do this, but having been the first to agitate this matter and naturally having it upon my heart that it should be started in Cincinnati, I think it fitting that I should now make a statement. It was decided at the conference to start the school, and the work was placed in the hands of a committee of twelve, Bro. Geo. A. Miller and myself being two of the number. I have thought much about the mattar since the conference and prayed over it, and since returning have had a council wlth Bro. Miller. We believe that there are three reasons why this school should be established in Chicago. In the first place, some of the brethren here are conservative and do not desire it, while Chicago, so far as I could see, will receive it with open arms, and a third and very important reason is that Chicago is four times the size of Cincinnati and will give place for more work and so a larger school.

I am anxious that it shall be a school for the brotherhood and that for the present, at least, there should be no attempt to establish like schools in other cities.

It was the feeling of the conference that a splendid general should be selected as soon as possible to man the whole affair. Let the brotherhood unite in prayer that the committee may make no mistake in his selection.

Bro. F. G. Tyrrell is Chairman of our committee and Bro. Hiram Van Kirk secretary. Any correspondence may be sent to these.

The demand for the school is universal, and I have already had letters from a number who are ready to enter upon its opening. Here are some of their namas: Lois A. White, Cayoga Falls, O.; J. A. Pine, Cincinnati, O.; P. H. Duncan, Ludlow, Ky.; W. C. Payne, Chicago, Ill.; A. W. Taylor, Chicago, Ill.; Louise Kelly, Emporia, Kan.; E. W. Darst, Chicago, Ill.; G. P. Coler, Ann Arbor, Mich.; F. D. Power, Washington, D. C.; J. H. Phillips, Braddock, Pa.; J. H. Fillmore, Cincinnati, O.; E. B. Bagby, Washington, D. C.; A. W. Conner, Irvington, Ind.; W. B. Taylor, Chicago, Ill.; Allan B. Philputt, Indianapolis, Ind.; J. L. Brandt, Valparaiso, Ind.; T. E. Cramblet, Pittsburg, Pa.; Chas. L. Thurgood, Pittsburg, Pa.; W. A. Foster, Walnut Hills, Cincinnati, O., and E. V. Zollars, Hiram, O.

Here also is a sample of the letters received:

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CHRISTIAN PUBLISHING CO., ST. LOUIS, MO.

LITERATURE.

The Magazines For January.

The prospectus of the **International Magazine**, which the Macmillan Company will begin to publish this month, indicates that it will be an addition of the first importance to the short list of really great original reviews. It will deserve its name, not only by the fact that it is published simultaneously in New York and London, but by the more important fact that its corps of editorial advisors and contributors is selected from several countries and that its scope will include both hemispheres. It will be distinctly a magazine for thinking people. There will be twelve departments, as follows: History, philosophy, physchology, sociology, comparative religion, literature, fine art, physics, biology, medicine and hygiene, and geology and geography. Each department is in charge of an advisory committee composed of one American, one English, one German and one French member, and many of these advisors are men whose names are well known to the general public: Royce and Toy of Harvard. Natorp of Marburg, Titchener of Cornell, Ribot and Lanson of Paris, Kulpe of Leipsic, Alois Brandl of Berlin, Giddings of Columbia, Jevons of Durham, J. C. Van Dyke of Rutgers, Le Conte of California, to mention but a few among many. Each number will contain not less than five essays which will be scholarly but not technical. The publication of the International Magazine may safely be reckoned as one of the most important literary events of the year.

How Mr. Ernest Seton-Thompson, the last installment of whose "Biography of a Grizzly" appears in the **Century**, could have learned so much about bears unless he has once been a bear himself is something which probably nobody knows but himself. It is not only a scientific knowledge of the facts of bear-nature and bear-life, but a sympathetic appreciation and interpretation of the grizzly's experiences. He looks at the whole situation from the standpoint of the bear. Though there is no particular plot or story to it, the whole narrative is as vivid and real as Kipling's Jungle Books, beyond which praise there is nothing that can be said. The prize story in the competition for college graduates in 1898 is printed in this number, a vigorous story of western life, with pictures by Frederic Remington. Even if the colleges do not make successful writers (which may be readily granted), here is evidence that they do not necessarily spoil the literary talents which come under their influence.

Scribner's begins the new year with the first installments of two notable serials: Theodore Roosevelt's Life of Oliver Cromwell, which will be the biography of a man of action, written by a man of action, who is also skillful with the pen; and J. M. Barrie's "Tommy and Grizel." It is a dangerous undertaking to attempt to follow the fortunes of a successful character beyond the book in which he achieved his fame, and the friends of "Sentimental Tommy" will follow his career in London and his collaboration with the Johnsonian Mr. Pym with some misgivings. But the opening chapters are distinctly reassuring and, though inherently improbable from the very nature of sequels, it is far from impossible that this may be the greatest of Mr. Barrie's novels.

The **Atlantic Monthly** is, as usual, thoughtful and thought-producing without austerity. Its admirably varied program for January includes the first installment of the autobiography of W. J. Stillman, a highly suggestive article on "Reform in Theological Education," by William DeWitt Hyde, the autobiography of an Indian girl of the Dakota tribe under the title, "Impressions of an Indian Childhood," and an excellent survey of English events and books of the year 1899, by R. Brimley Johnson, besides some excellent fiction in the serial, "To Have and to Hold," by Mary Johnston.

The Coming Age presents a diversified table of contents, including literary and social studies, biography, poetry, science and fiction. The "Conversations," a combination of biographical sketch and interview, which are a standing feature of the Coming Age, are an attractive feature. One doubts whether it is not throwing too much emphasis upon one class of uncertain phenomena to make a permanent department of "Dreams and Visions," co-ordinate with "Conversations," "Original Essays," "Editorial," etc.

The **North American Review** continues to devote a large amount of space to the war in South Africa. Not less than seven of its fourteen articles bear upon that topic and the standpoints represented are those of Great Britain, Germany, Russia and the Transvaal. Prof. Briggs writes of the crisis in the English Church. The letters of Robert Louis Stevenson have found a worthy editor in Mr. Sidney Colvin and the volume finds a worthy reviewer in Mr. Henry James, whose article in this number helps us to a better understanding of this rare letter-writer.

The **Chautauquan** for January gives, among other and more conspicuous features, a well-selected list of books and articles bearing on the higher criticism of the Old and New Testaments. Prof. Sparks' series on The Expansion of the American People and Prof. Pattee's Critical Studies of American Literature are part of the required reading for the C. L. S. C., but no less attractive to the general reader.

The **Preacher's Helper** continues to live up to its own description of itself as a journal "devoted to what is helpful to preachers." It is full of short and practical things. It does not aim to guide the preacher in his theological thought, leaves to other papers the discussion of doctrinal questions and has nothing to say about the authorship of the Pentateuch, but it tells the preacher many things which he wants to know.

Three articles on Paris, of a sort calculated to interest especially the prospective visitor to the Exposition, appear in the **Ladies' Home Journal.** Ian Maclaren's paper on "The Minister and the Organ" is not up to standard. A charming literary friendship is set forth in the letters between "Gail Hamilton" and John Greenleaf Whittier, which are well characterized as "A Merry Woman's Letters to a Quiet Poet."

Mrs. Humphrey Ward begins a new novel entitled "Eleanor," in the current number of **Harper's.** The story has the proud distinction of having among its characters an American girl who is a quiet, peaceable, unostentatious body, exhaling no odor of pork or oil, and otherwise quite different from the average English novelist's typical American girl.

Among the contents of the **Cosmopolitan** is an appreciative study of the Russian poet, Pushkin, who deserves a fuller acquaintance than he has ever yet received in the western world. Quiller-Couch, who writes always of Cornwell and the Cornish coast, and always well, contributes a short story of shipwreck, stolen treasure and sorcery in the year 1526.

The **Treasury of Religious Thought** is made up largely of sermons, sermon-outlines and homiletical suggestions. Most of them are good sermons, outlines and suggestions and will be useful to any preacher who knows how to use that sort of literature to advantage.

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Besides its usual budget of missionary news, the **Missionary Review of the World** contains a brief historical survey of Protestant missions, in the form of a contrast between the missions of 1800 and 1900, and an article by Arthur T. Pierson on the Missions of the Nineteenth Century.

The **Record of Christian Work** was to have published a series of articles by D. L. Moody during the present year on The Most Useful Men I Have Known, but the loss does not leave the magazine without much excellent material.

The American Monthly **Review of Reviews** has for its special features this month a character-sketch of Secretary John Hay, an article on Our Interests in China and a discussion of the international arbitration treaty, together with the text of the Hague Agreement.

The **Outlook** is a weekly paper, but its magazine number, the first of each month, compares favorably with the other literary magazines. The chief feature of the January magazine number is the first installment of an illustrated life of Shakespeare, by Hamilton W. Mabie.

"The Devil in Robes."

We call attention of our readers this week to the advertisement of the Columbia Book Concern, of St. Louis, Mo., which appears on another page. We understand that their new book entitled, "The Devil in Robes," is having a most wonderful sale, and any one who may be seeking profitable employment will do well to write them.

The Life of Moody.

The Rev. J. Wilbur Chapman, D. D., of New York, is engaged in writing the life of D. L. Moody for John C. Winston & Co., Philadelphia. Dr. Chapman was one of Mr. Moody's most intimate friends, and was closely associated with him in his evangelistic work. He is Vice President of the Bible Institute of Chicago, of which Mr. Moody was President, and desires that this Institution shall receive a share of the profite from the sale of this book. The publishers promise that the work shall be profusely illustrated. It will also contain an introduction by the Rev. F. B. Meyer, of Christ Church, London, and personal reminiscences from others who were intimately associated with Mr. Moody in his work.

Descriptive Literature.

The Frisco Line has recently issued for distribution a number of pamphlets containing carefully selected photo-engravings of scenery together with reliable and up-to-date information concerning the resources and great possibilities of the country traversed by the Frisco Line. Write for a copy of any of the following publications: "Feathers and Fins on the Frisco," "The Top of the Ozarks," "The Missouri and Arkansas Farmer and Fruitman," "Fruit Farming Along the Frisco," "Oklahomk," or the "Frisco Line Magazine." They can be obtained from any agent of the company, or upon application to Bryan Snyder, G. P. A., St. Louis.

MARRIAGES.

AUGUSTINE—BROWN.—At Iola, Kan., Jan. 1, 1900, Mr. P. L. Augustine and Miss Minnie Brown, both of Iola; L. W. Klinker officiating.

BARTLEY—DICKEY.—At the residence of the bride, Poplar Bluff, Mo., on the evening of Dec. 24, 1899, Elder J. B. Marley officiating, Miss Dorothea Dickey and Mr. Guy Bartley.

COULTAS—HEATON.—Mr. Harry L. Coultas and Miss Beatrice L. Heaton, both of Lynnville, Ill., Jan. 4, 1900, at the bride's home, 7:30 P. M.; D. F. Seyster officiating.

DAVIDSON—BOGGS.—Married at the home of the bride's parents, this city, L. L. Davidson and Miss Clara Boggs, on the 4th inst., by S. B. Moore, pastor of the Compton Heights Church, St. Louis, Jan. 5, 1900.

GRIGSBY—LONGINIRE.—Married, Jan. 4, 1900, in Paris, Mo., by C. H. Strawn, Mr. James M. Grigsby to Miss Emma Longinire, both of Monroe County, Mo.

HAHNER—MOORE.—At Plattsburg, Mo., Jan. 7, 1900, by J. W. Perkins, Mr. Henry W. Hahner and Miss Josephine Moore.

HUTCHINSON—FULLERTON.—At the minister's home in Clarion, Ia., Jan. 3, 1900, Elmer O. Hutchinson and Miss Mildrew Fullerton were united in marriage; M. G. E. Bennett officiating.

MARTIN—SHILLING.—Married at the home of the writer, in the city of Salem, Ill., Mr. Fred Martin, of St. Anne, and Sister Augusta Shilling, of Salem, Ill., Dec. 26, 1899; G. Halleck Rowe officiating.

NAGLE—MECHEM.—At the bride's home near Clarion, Ia., Dec. 20, 1899, Mr. Irving E. Nagle and Miss Anna Mechem were united in marriage; M. G. E. Bennett officiating.

OSIER—LESTER.—Mr. Robert P. Osier and Miss Mayme Sara Lester were married at Clarion, Ia., on Jan. 1, 1900; M. G. E. Bennett officiating.

PHILLIPS—SHANAFELT.—Married at the courthouse, in Salem, Ill., Jan. 6, 1900, the writer officiating, Mr. Jno. Phillips, of Kinmundy, and Miss Anna Shanafelt, of Ferina, Ill.—G. Halleck Rowe.

SHEETS—BRITTON.—At the home of the bride's parents, at Enid, Oklahoma, Dec. 24, 1899, Mr. Wm. G. Sheets, of Manchester, Kan., and Miss Anna E. Britton, of Enid, Oklahoma; F. E. Blanchard officiating.

OBITUARIES.

BLANCHARD.

David Aaron Blanchard was born in Dark County, Ohio, June 9, 1836, and departed this life at his home near Enid, Oklahoma, Dec. 21, 1899, aged 63 years, six months and 12 days. His father died before he was born, and thus in early boyhood he was thrown upon his own resources and forced to fight the battle of life alone. At 14 years of age he turned his face Westward and located in Iowa, where he resided from 1850 to 1895, living in Lee, Van Buren and Wayne Counties. March 1, 1857, he was united in marriage to Cynthia A. Harlan. This union was blessed with eight children, six sons and two daughters, all of whom, with his companion of more than 42 years, survive to mourn their loss. He united with the church when about 22 years of age, and ever lived faithful to his profession and by the influence of his life all his children, except the youngest, and she only 13 years old, have been led to follow his example. In the fall of 1895 he removed from Wayne County, Iowa, to Garfield County, Oklahoma, where he resided to the time of his death. Funeral services were held at the home, conducted by the elders of the Enid church, after which the mortal remains of one we loved were laid to rest, and now await the resurrection of the just at the last day

F. E. B.

BRANT.

Mrs. Isabella Brant died at her home seven miles north of Hamilton, Ill., Dec. 3, 1899, aged 68 years, five months and 27 days. She was born in Edinburg, Scotland, June 6, 1831, and came to America when six years of age with her parents, settling near Vincennes, Ind. She married Hezekiah Brant, June 6, 1850, lived five years in Olney, Ill., then moved to Hancock County in 1855, where she has since resided. Her many charming traits won the love and esteem of every one that knew her. She leaves to mourn her departure her aged husband, six sons, two daughters, twelve grandchildren and two sisters. It is the first death that has ever occurred in Mr. Brant's family, and they all seem heart-broken, but do not mourn as those who have no hope.

H. Brant.

GIBSON.

Another old veteran of the cross fell asleep at his home in Burnside, December 4, 1899, James Gibson, aged 88 years. He was born in Ireland in 1811, and came to this country in 1814; came to Illinois in 1838 and settled in Hancock County, where he remained till he fell asleep in Jesus. Fifty years of his life he was a staunch defender of the old Jerusalem gospel and much of the toil of his hands went to build up the cause of Jesus. Many were the friends that came to say farewell and hear Bro. Scofield talk of the noble life.

C. G. Blakeslee.

IRELAND.

Sister Nina Mulkey Ireland, daughter of Bro. and Sister W. F. Mulkey, of Detroit, Mich., died Dec. 17. The statement, in its brief coldness, uncovers unutterable loneliness and longing among the saddened ones of the home and church, for she was one whose place cannot be filled, and whose unfinished work seems yet to demand her special fitness. The world needs such women, and sore is the need of such in the church, but most of all was she needed by her two children, a 16-year-old daughter and an eight-year-old son, who are left. Sister Ireland was one of a family of seven children who have been able to dwell and work together with a unity seldom found in so large a family circle, yet the death-shaft found the one who was the center of their love, the one upon whom they leaned, and whose wisdom, unselfishness and brave cheerfulness under all circumstances were sure and strong. The sunshine of life to her father and mother, now growing old, a willing worker in the church, a winsome teacher of the little ones in the Sunday-school, always finding time for ministry to the sick and needy—how can human pen picture such a life? She has builded her eternal memorial into the immortal souls she has touched with helpfulness. Other churches in the land will appreciate the depth of our loss, for in several of them Sister Ireland has wrought nobly. She was born in Nokomis, Christian county, Ill., where she early became a Christian, being baptized by Bro. Wm. Van Hoosier. The family then moved to Hutchinson, Kan., where the church members knew well the beauty of her Christian character. At the age of 25 she was married to W. M. Ireland. In the years that have intervened she has lived at Portland, Ore., Los Angeles, Cal., and Detroit, always to leave the impress of her lovely life upon those who knew her. The bitterness of the parting is softened in a measure to those who mourn by the thought that she and the sister, Addie, who died two years ago, are together now, and with the hope of the Christian growing ever brighter, they await the gladness of reunion when the waiting time is over. Words of comfort were spoken to family and friends at the funeral by Bro. C. B. Newman.

B. Sherrod DeTar.

McLAUGHLIN.

Isabella McLaughlin was born in Edinburgh, Scotland, 1819. She had been a member of the Church of Christ there. She came to Illinois in 1852 and was married to David McLaughlin in 1854. They moved to Muskegan, Ill., and there being no Disciple Church there she united with the Baptists. She was a steadfast worker in the Sunday-school and all other works of the church. She left us to visit her son in Park City, Utah, and got there well and happy. The next morning she awoke unwell and 10 days from the time she left us she was brought back to be laid by her husband, who had passed over in 1891, there to rest till he comes to call us.

Mrs. M. Rodgers.

REED.

Olive May, only daughter of Bro. and Sister Ellis Reed, died at her home Dec. 19, 1899. She leaves a father, mother, an only brother, Alva, and a host of school and classmates. She was born May 10, 1881. She was taken ill with typhoid fever four weeks ago and suffered intensely until she was called from life just as she was entering upon a sphere of usefulness. She was of the graduating class of 1899, member of C. E. and secretary of the Sunday-school. She was a member of the Christian Church in DeLand and was much loved for her work's sake. Funeral services were held at the Christian Church in DdLand, Ill., Dec. 20, 1899, conducted by the writer.

L. B. Pickerill.

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The Illinois Central desires to call attention to the unexcelled service that is offered by its lines to the South for the season of 1899-1900.

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FROM CHICAGO EVERY WEDNESDAY MORNING

Personally conducted Runs through to Los Angeles and San Francisco, via New Orleans in connection with the Southern Pacific, leaving Chicago on the Central's fast "New Orleans Special;" connection also made by this train with daily trains out of New Orleans for the Pacific Coast. The Limited from Chicago every evening connects on Monday and Thursdays at New Orleans (after December 18, 1899) with the

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THROUGH SERVICE FROM ST. LOUIS.

Double daily service is maintained out of St. Louis via the Illinois Central and connecting lines to Nashville, Chattanooga and Atlanta, through sleeping car to Jacksonville, Fla., being carried on the

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leaving St. Louis every evening. This train, as well as the Day Express leaving St Louis in the morning, are both solid trains to Nashville, having through coaches and sleeping cars, running via Martin, Tenn., and the N. C. & St. L. Ry. Connection via this line for all principal points in the Southeast, such as Charleston, Wilmington, Aiken and Savannah, and for all points in Florida.

TWO SOLID FAST VESTIBULE TRAINS DAILY FROM CHICAGO TO MEMPHIS AND NEW ORLEANS.

HOMESEEKERS' EXCURSIONS to certain points in the South on the lines of the Illinois Central and Y. & M. V. Railroads will be run on the first and third Tuesday of each month during the winter season.

Full particulars concerning all the above can be had of agents of the Illinois Central, or by addressing A. H. Hanson, G. P. A., Chicago.

MISSIONARY.

Commerce and Missions.

Robert Moffat said that merchants and manufacturers owed missionaries a vote of thanks. Consuls say that wherever missionaries have gone and preached the gospel it is easier to sell goods. General Sickles said the United States could well afford to pay a salary to the missionaries for the secular advantages they secured to us.

It is claimed that for every missionary that goes out to a savage country a trade worth $50,000 a year is created with the home country. Savages may have the raw materials in great abundance; they do not know their value or how to profit by them. Less than a century ago the inhabitants of the Sandwich Islands had no exports or imports. Ships were afraid to go near them. Now their imports and exports are worth fifteen million dollars a year. The profits on this commerce in a single year would pay for all it has cost to evangelize these islands. The commerce of the South Sea Islands is worth twenty millions a year. These islands export sugar, coffee, arrowroot, timber, beef, hides. A savage is a being with few and simple wants; he creates little and consumes little. Prof. Drummond saw a savage buried: all his possessions were put into the grave with him. These consisted of a pipe, a rough knife, a mud bowl, his bow and arrows. He stated that one stick, pointed, makes the savage a spear, two sticks rubbed together make him a fire, fifty sticks tied together make him a house, the bark he peels from them makes his clothes, the fruits which hang on them form his food. Christianized natives build homes to live in; they purchase clothing, sewing machines, cabinet organs; they make roads, build bridges; they establish newspapers; they demand all the conveniences of civilized life.

When Moffat began his work South Africa had no commerce. In a few years the people among whom he labored imported goods worth a million dollars a year. They wanted books, watches, plows, wagons, reapers and flouring mills. An American firm sent five hundred plows in one consignment to Natal. When Uganda was opened the currency used was a kind of cloth made in the United States and known as *mericani*. Stanley estimates that the commerce of the Congo Valley will be worth $300,000,000 a year to the markets of the world.

Visitors in Tacoma, Seattle, Vancouver and San Francisco are astonished at the trade with the Orient. Ever ship is loaded to its utmost capacity. China and Japan take our flour, cotton goods, steel rails, locomotives, lamps, coal oil, butter, canned foods. The profit on this commerce would pay the salaries of all the missionaries in those lands. One who knew whereof he affirmed said that the missionary enterprise is incomparably the most effective agency that has ever been used to further the commercial interests of mankind. For every dollar we invest in missions two dollars come back to buy products for the support of the missionary and for the people among whom he lives. Our missionaries in the Far East live in houses built of timber grown on the Pacific Coast. They import much of the food that they use, they introduce improved machinery of various kinds, and teach the people better methods of carrying on their work. In the Orphanage in India only American tools are used. The missionaries say that a boy will do more work in half a day with American tools than he will with native tools in a week. The missionaries minister, not only to the spiritual needs of the people, but contribute largely to their material prosperity and well-being.

TO CURE A COLD IN ONE DAY

Take LAXATIVE BROMO QUININE TABLETS. All druggists refund the money if it fails to cure. E. W. GROVE'S signature is on each box. 25c.

Two Hundred and Twenty-Nine.

The Foreign Christian Missionary Society has now 229 workers in foreign lands, or twenty-five more than one year ago.

A number of new missionaries will be sent out in the near future.

Cuba has just been entered, two missionaries will sail for the Hawaiian Islands soon, and a little later four missionaries will go out to Manila, Philippine Islands.

This is to be a real Silver Jubilee Year.

The March offering draws nigh. Now is the time for preparation. The Foreign Society will furnish, *free of charge, Pastoral Letters, March Offerings* and the Missionary Voice. These should be ordered at once.

The Cincinnati Convention coined the following new watchword: $200,000 *for Foreign Missions in this, the Silver Jubilee Year.*

A. McLEAN.

Cincinnati, O.

State Missions.

Next Sunday, the 14th inst., has been set apart as State Mission Day in Missouri. This must be made a great day in all our churches. The preachers must take up this matter and earnestly urge upon their congregations the absolute necessity of this great work. Immediate action is demanded. To allow this work to drag or to go unnoticed means to lose ground which will not be regained. We must do something worthy of our great numbers, our great wealth and our match less plea. Earnest appeals for help are canstantly coming in from destitute and needy fields, but the state mission board cannot do anything because it has no means. The helpless and needy of our great state are looking to the preachers and churches for help. And shall they look in vain? We cannot afford to neglect for a single day this most pressing and important matter. We dare not go backward; we cannot attempt to stand still; we must go forward. Hitherto great blessings have attended our labors, and the future is full of promise. The conditions that now confront us demand a strong pull, a long pull and a pull all together. Let next Sunday be made a red-letter day in all our churches in the interest of state missions.

M. M. GOODE.

St. Joseph, Mo.

The wonderful growth of our cause in Missouri, during the last twenty years, has been due in large degree to the vigorous prosecution of our state work. We have kept consecrated men in the field, who were constantly organizing new congregations, strengthening those already existing and drawing all into closer co-operation and fellowship. For the past few years, with the increase of our numbers has seemed to come a decrease in our zeal for mission work within our own borders. Whatever the cause, every Disciple in Missouri must acknowledgo this fact to be a deplorable one. We must resume the former generous and general support of our state work, or we shall find our churches receding in every kind of useful effort. Let us have an offering from every congregation for our state work, and our offerings for general Home and Foreign Missions will increase in due proportions. Let us have ten thousand dollars for state work this year, and we will bring up to the next convention a report that will gladden every heart. Let every preacher take this matter to heart and secure an offering from the churches to which he ministers. The people will give if we will tell them of the work and give them an opportunity. Will we be faithful to our sacred calling as leaders of the hosts of the Lord in taking Missouri for Christ?

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Missouri State Missions.

At the state convention in Jefferson City there was but one sentiment, and that was that *this work must be enlarged.* Its present status is not worthy of our numbers, our intelligence, our wealth and our plea. From many a distant field comes the appeals for assistance. These have been investigated and many found to be worthy and they have been informed that if the means comes they shall be helped. This, then, is the situation in a nutshell. If we fail now it will be because "ye would not." I have written many personal letters in the last month calling attention to our needs. Some have sent happy answers; none have refused, but the great majority have been as silent as the grave. One answer especially is worthy of note: it was from Sister E. D. Harvey, of Meadville. Every year she sent $10 to our treasury. This year she increased it by $5, and her husband sent $5 besides. Such generosity needs to be mentioned, not that they be glorified, but that others be led to follow their example. Bro. C. A. Bennet and wife, of Greenville, also sent $5 each as a token of their interest. M. J. Nicoson, of Monroe City, and Emily T. Standiford, finished paying their life memberships. Dr. W. S. Holland, of Marshall, has paid Joe Gaylor for December and Bro. and Sister Allison, of Brookfield, subscribes for one month's pay. Brothers J. L. Hollowell, Simpson Ely and Sister Hickman send $1 each for the same purpose. May the Lord increase their kind.

Now then for a great rally to the pushing of "Missouri to the front." We cannot, we must not, fail; every interest, every motive inspires us to the greatest things. Let us pray for a glorious victory.

Yours in His name,

T. A. ABBOTT.

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THE CHRISTIAN-EVANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

Vol. xxxvii — January 18, 1900 — No. 3

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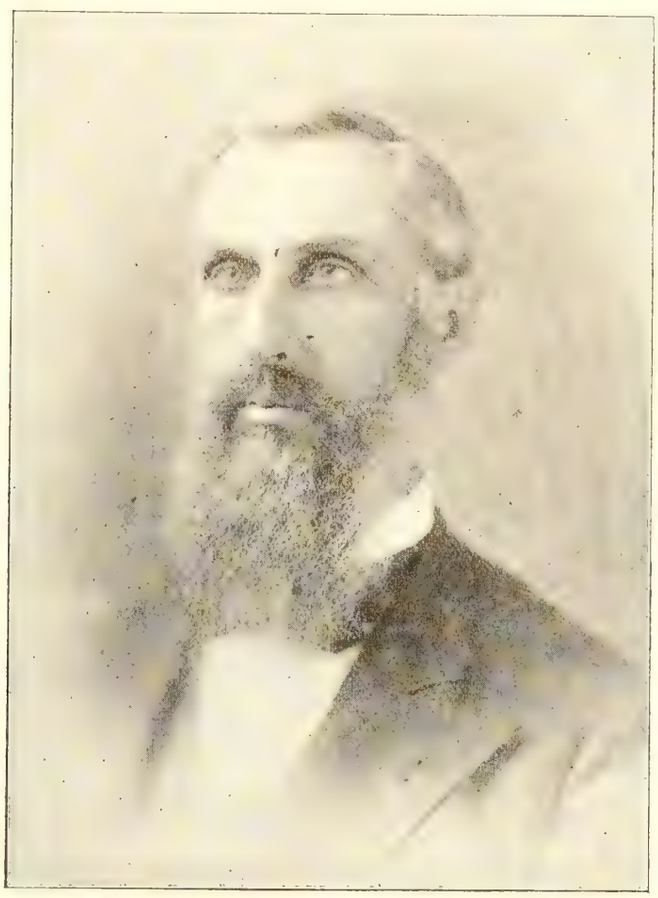

A. B. JONES. (See page 75.)

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THE
CHRISTIAN-EVANGELIST
"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. xxxvii. St. Louis, Mo., Thursday, January 18, 1900. No. 3.

CURRENT EVENTS.

Mr. Beveridge, the new senator from Indiana, made his maiden speech last Tuesday on his Philippine resolution. It was a strong defense of the government's action in taking the islands from Spain and attempting to enforce its authority in them, and a plea for the establishment of a strong government, with no definite promise of autonomy. The senator's eloquent remarks on America's providential mission to the world, and especially to that portion of it which has thus suddenly been thrust upon our hands, were true enough, in our opinion, but contained little that had not already been as well said. The really interesting part of his speech was that in which he spoke of the character of the Filipinos and of the commercial importance of the islands. Here he gave the results of his personal observations during his visit to the Philippines last summer. These were the two sides of his argument for American control of the archipelago: First, the Filipinos are incapable of self-government; hence American control would be for their best interests. Second, the islands are commercially important and rich in natural resources; hence American control would be to our advantage.

Senator Hoar has introduced a resolution calling upon the President to furnish to Congress full information regarding all communications and dealings between Aguinaldo or other Filipino agents and the representatives of the United States Government, "if, in his judgment, it is not incompatible with public interests." This is well. It is a satisfaction to have Senator Hoar admit in that formal and public way that he needs information. Hitherto his position has indicated to the casual observer that he knew all about the situation, and we hailed with joy this apparent admission of his lack of complete omniscience. But alas, the leopard cannot change his spots nor the Ethiopian his skin. The very next day after making this public request for information Mr. Hoar sent to the Boston papers an open letter defining his position in regard to the Philippines. The interesting part of this letter is the list which it contains of a dozen "proved facts," as he calls them, some of which are as follows: (1) That Aguinaldo is an honest, patriotic and brave man. (2) That he is the chosen leader of the people of the Philippine Islands. (3) That that people have from the beginning desired independence. (4) That they had practically won it when the United States forces appeared on the scene. (5) That they are fit for independence and self-government. (6) That the outbreak of hostilities between the American troops and the Filipinos was not their fault, but ours.

When a United States senator can publicly make such statements as those and call them "proved facts," it is very apparent that the pressing need is, not for glittering generalities about America's mission to the nations that sit in darkness, but a little of the information which Mr. Hoar calls for so loudly and needs so badly. But while the gentleman from Massachusetts calls for information, he makes poor use of that which is already at hand. There is the report of the Philippine Commission, headed by Pres. Schurman, a body whose sagacity and integrity has never been impugned. The Commission says that all Filipino insurrections had aimed only to give relief from the petty tyranny of Spanish friars and civil governors and that the idea of political independence was first conceived when American forces came on the scene. But Mr. Hoar says that it is a "proved fact" that they have sought independence from the beginning. The Commission says that the present war with the natives was "absolutely unavoidable by any means except retreat." Mr. Hoar says it is a "proved fact" that it was "not their fault, but ours." The Commission says the natives, while they have good general intellectual capacities, "have so little education and experience as to be practically incapable of self government." Mr. Hoar says it is a "proved fact" that they are capable of self-government. We do not at the present moment profess to decide which is right: Schurman, Dewey, Denby and Worcester investigating in the Philippines, or Hoar sitting in his senatorial seat in Washington and calling for information. We merely wish to call attention to the circumstance that Hoar's "proved facts" are for the most part the opposite of the findings of the above-mentioned Commission.

It is to be regretted that so much of partisan acrimony and even personal abuse has been developed in the discussion of the relations between the Secretary of the Treasury and the National City Bank of New York. The circumstances are as follows: It has been customary for secretaries of the Treasury to avoid an undue reduction of the circulating medium by distributing among certain national banks, known for that purpose as depositories, so much of the government's receipts as are not needed to meet current expenses. In this way the surplus can be kept in circulation while technically it is still in the United States Treasury. In December there was a violent disturbance in the money market, a sudden rise in interest rates and a consequent general panic in the business world, in spite of the fact that general commercial conditions were good. There was a large surplus in the Treasury. Presumably the presence of this large amount of currency in the Treasury and its absence from the world of trade had much to do with the panic. To relieve the situation Secretary Gage adopted the recognized expedient of depositing part of the surplus in national banks. To the National City Bank, which qualified by depositing more bonds than any other institution, was given a larger deposit than to any of the others, about $13,000,000. It is charged that unwarrantable favoritism has thus been shown in favor of the National City Bank, and that political motives are at the bottom of it. Further, the same bank has bought from the government the New York Custom House building, for something over three millions. This amount was paid to the government in the form of a cheque from the bank, and the cheque was at once deposited in the same bank; so the government now pays rent for the building, but the bank has not actually paid out a dollar, since it has for the present the free use of the three millions.

The policy of depositing public money in banks without interest is as old as the national bank system itself. The discontinuance of the old United States Bank and the establishment of an independent treasury system under Van Buren was a recognition of the fact that the government cannot with propriety perform all the activities of a bank. For a time then the government kept its surplus in its own vaults. The beginning of the policy of depositing the surplus in national banks was a recognition of the fact that the country suffered through the withdrawal of so large an amount of currency from the channels of trade. As the matter stands now it is the prerogative of the Secretary of the Treasury to select the depositories. When there arises a stringency in the money market which he can relieve by depositing the surplus in the banks, it becomes his duty to do so. And how easy it is to change favoritism when one bank is selected rather than another. The reply which Secretary Gage has given to the request of the House of Represetatives for full information in regard to his dealings with the National City Bank seems to us fairly satisfactory. But the possibility of such a situation ought never to arise. It ought to be no part of the business of the Secretary of the Treasury to go to the relief of Wall Street. But

it must be so, so long as a surplus in the Treasury means a stringency in the business world. Obviously the need is for a more elastic currency. One method of attaining this end would be to permit the national banks to issue bank notes in excess of the amount of bonds deposited by them; such notes to be based on commercial paper held by them and to be taxed to such a degree that they would not be issued in excess of actual requirements and would be taken up when the hour of need was past.

The arrival of Lord Roberts at Cape Town is the most encouraging event of the past week in South Africa. Most of the other news is fragmentary, garbled and untrustworthy, but this much is sure: "Bobs" is there and it will be a sore disappointment if his presence does not alter the course of events. Gen. Buller, for some unknown reason, failed to take advantage of the apparent opportunity to advance across the Tugela while Joubert's forces were busy at Ladysmith. After a delay of nearly a week he has, however, begun a flank movement which seems to have some prospect of a successful issue. If the Boer forces against which it is directed are kept as much in the dark regarding the plan of operations as the general public now is, it cannot well fail. The only certain point is that Gen. Buller has led at least a part of his troops west from Colenso to Potgieter's Drift, a ford of the Tugela River. The object is obviously to attempt to turn the right flank of the Boer position. Meanwhile it is reported that Gen. Warren has led another column east from Colenso by way of Weenen to cover the left flank, but Warren's column is reported at so many different places at once that it becomes highly doubtful whether it is at any of them. But, amid all the uncertainties, the significant fact is that, after a five weeks' rest by the Tugela River, Buller is actively attempting to do something.

In response to the request of Ambassador Choate for a declaration of British policy in regard to the seizure of contraband of war and a definition of what is contraband, Lord Salisbury has given a reply which, while not as definite in all respects as might be desired, is still satisfactory for the present. It is declared that foodstuffs shipped to a neutral port will be considered contraband of war only when it is proved that they are intended for the enemy, but Great Britain maintains the old common law right to seize such supplies as may be absolutely necessary for the maintenance of her own troops. The assurance that indemnity will be paid for anything that seized makes it impossible for any very violent misunderstanding to arise. But the exact status of flour, meal and other foodstuffs has not yet been defined and it will not be possible for Great Britain to go on indefinitely seizing supplies on the plea that they are needed for the support of British troops. The timely release of the greater part of the American goods that had been seized robbed Senator Hale of the opportunity of making a very foolish spectacle of himself in the support of an inflammatory resolution which he had introduced. There never was any reasonable possibility of serious trouble over the episode. The release of the American flour and the assurances from Lord Salisbury have removed any lingering excuse for acrimony or anxiety. What remains is merely a general interest in the question which Great Britain still has to decide.

REVIVALS—ARE THEY NECESSARY?

Let us answer the question in the affirmative at once. As long as the church remains the church militant, as long as it falls so far short of being the ideal church, without spot or wrinkle, or any such thing, revivals will be necessary. The word signifies the existence of life, and therefore properly applies to Christians and to churches. If Christians always lived up to the full measure of their privileges and obligations, if churches abounded in spiritual power and activity, then, indeed, revivals would not be necessary; but unfortunately these ideal conditions do not exist. We must deal with the facts as they are.

Revivals have always been necessary. They were necessary under the Jewish dispensation, of which there are many notable instances in the Bible, and they have been equally necessary under the new. Nothing is needed to-day throughout the United States, and perhaps throughout all Christendom, so much as a revival of pure religion. In an article from Mr. Moody, printed since his death, in the Christian Endeavor World, he says: "I am not nearly so anxious for a revival of trade in this country as for a revival of righteousness. My constant prayer is that God will breathe upon the churches and quicken the spiritual life of our country."

Mr. Moody estimates that four-fifths of our church members were converted during revivals. He says he has tested this time and again in his audiences. Any preacher among us may do the same thing. He will be sure to find that a very large proportion of his congregation were converted during revivals. This might not have been so had the churches all been as continuously engaged in aggressive Christian work as they ought to have been. But they were not, and that is the fact with which we have to deal.

Let us admit at once that revivals are sometimes attended by a degree of excitement that is not healthful, and are carried on by methods which cannot be commended. These evils, however, ought not to neutralize in our minds the vast amount of good that is accomplished by them. We should seek to avoid these extremes and secure the beneficial results. This is the time of year when religious revivals are most successfully carried on in this country. It is pre-eminently the season of religious work. There ought to be a general revival among all the churches, and it should not only be general, but genuine. Here are some of the marks of a genuine revival:

1. It should be a revival of *righteousness;* that is to say, of right living. No church can expect a genuine revival whose members are living lives which are out of harmony with principles of truth and righteousness. A revival that is not accompanied or preceded by a putting away of evil practices—dishonesty, lying, deceit, hypocrisy, evil speaking, personal animosities, jealousies, grinding of the poor, etc.—lacks an essential mark of a true revival.

2. It should be a revival of *Bible reading and Bible study.* Not until the Word of God gets possession of our minds and hearts are we fitted to do aggressive work in the way of winning souls to Christ. Mr. Moody declares that it was not until his mind and heart were stored with the knowledge of the Scriptures that the Holy Spirit fitted him for service. A true revival should be and will be accompanied by a keen relish for the Word of God and the daily reading thereof.

3. It will be a revival of *prayer.* Family altars which have fallen down will be erected, and especially will there be a revival of *private* prayer. There is no truer sign of spiritual life than the habit of prayer. When the Lord said to Ananias concerning Saul of Tarsus, "Behold, he prayeth," He said more in those three words concerning the real spiritual condition of this erstwhile fierce persecutor than could have been expressed otherwise in equal space.

4. A genuine revival of *brotherly love* is needed in all the churches. A revival that does not embrace this feature is lacking in one very important element. All divisions, feuds, strifes, alienations among brethren, together with indifference to each other's condition and needs is contrary to the spirit of a genuine revival.

5. Another mark of a genuine revival will be the *conversion of sinners to Christ,* which always follows when the church puts itself right with God and becomes the channel of his divine power. Nor can we expect many genuine conversions while the spirit of worldliness and prayerlessness dominates the church.

6. Finally, the result of a true revival must be *an enlargement of Christian activity* in all the branches of church work. The Sunday-school, the Endeavor Society, the midweek prayer-meeting, the Ladies' Aid Society, the C. W. B. M.—all these will do more and better work as the result of a genuine revival. Church debts will be paid and missionary contributions will be larger than ever before.

If these be the signs of a genuine revival, it will be seen how very important such revivals are in the progress and development of our churches. The question then occurs, How can we have them? What legitimate means can be employed to secure them? This is an important question, and in answer to it we can only offer a few suggestions.

First of all, the church must desire a revival. It must feel the need of it. There must be dissatisfaction with existing conditions. There must be a hungering and thirsting after righteousness. There must be a feeling of obligation for the unconverted that are round about us and for

vhose conversion the Lord will hold us responsible.

This desire for a revival must issue in a etermination to revive. The church must elieve in the possibility of accomplishing piritual results. It must not doubt the villingness of God to co-operate with it in ts efforts to advance His kingdom. The hurch must go at it whole-heartedly. This neans, of course, that it will be the object f much prayer, and that the individual hurch members will agree to do their parts respectively, to make the revival a success.

As already intimated, the church must ut itself right with God before it can exect te receive power from God to win men rom the fascinations of a sinful life to the ervice of Christ. Too much emphasis canot be laid on this point. Every evangelist nderstands the futility of all his efforts ntil the church itself is in order.

There must be, of course, intelligent planing for the success of the meeting, if a neeting be decided upon the best way of romoting the revival. It must be talked bout and advertised. Wise efforts should e made to secure the attendance of the eople. There must be earnest and forceful reaching of the Word of God. Specially nust the preacher deal with the nature of in and its consequences and call men to epentance. There is nothing but the gosel of Christ that will convert the people to im. Let that be preached faithfully, contantly and lovingly.

The singing must supplement the preachng. It should be marked by great earnestess. The gospel should be sung as well as reached. Get as many people to singing s possible. Let the songs be such as will each the heart and exalt Christ.

These public efforts and agencies must be ccompanied by individual work, personal isitations and conversations and invitaons. These methods and means, faithfully llowed for a sufficient length of time, can ardly fail to produce a genuine revival in ny church, with the results above indicatd.

We should be glad to know that every nurch among us had decided to have such a evival during this closing year of the cenury, and that among all the religious bodies ne spirit of a genuine revival of religion nould prevail until we should enter upon ne twentieth century with such a tide of eligious enthusiasm as to make it a memable epoch in the history of the church.

A few days ago this question was asked the editor: "If a young preacher has 100 to invest in books, what would you adse him to buy?" We would advise him to uy a certificate of deposit in some good ank, from which he can draw out about ree dollars a month, with which to buy ooks. Assuming, merely as a working ypothesis, that there really exists somehere a young preacher blessed with one ndred dollars in ready money for the purase of books, we can give him no better dvice than to avoid spending his money all once for anybody's list of fifty or a hunred best books. A minister must have books, but there is no one book which the minister must have, except the one which the fortunate young preacher is supposed to have secured before he became a preacher. There are a few books which may be considered as the best in their respective departments, but there are few cases—we had almost said there is no case—in which one book is the best in its class for all readers, or even for all ministerial readers. The book which is best for a man of trained mind and broad, general culture, may be hopelessly unintelligible to one of inferior training, and the best book for a beginner will probably not be of much value to the scholar. Accordingly, if you buy a hundred dollars' worth of books which fit you now, the reading of the first half dozen will cause you to outgrow the rest—at least it ought to. So let this opulent young preacher buy a book or two and put the rest of his hundred dollars in the bank. Let him master that book or two, and by the time he has finished he will probably have a suggestion for the next book he is to buy. Let him make sure that he grows as fast as his library grows, and his library will contain the best books for him.

Occasionally the question is raised in some of the non-ritualistic churches, whether the public worship of the church ought not to be enriched by the introduction of some sort of ritual. Many Congregational and Presbyterian Churches have taken steps in that direction; a few Baptist Churches have done likewise, and among our own churches the same need has been felt in many quarters. But the question ought to be stated differently. It is not a question of introducing a ritual, for we already have one, but of changing and improving it. Already we have in almost every congregation a fixed order of exercises, departure from which would be considered, if not a surrender of the faith, at least a serious breach of good order. Every pastor who has tried to change the place of the communion from the end to the beginning of the morning service, or to introduce some slight change in the form of it, knows with what tenacity the old ritual is maintained. The opening hymn is followed by the invocation and the Scripture reading precedes the "long prayer." The only ritualistic feature which is lacking is the prescribed form of prayer, and even here there is not such a complete absence of fixity as is commonly supposed. If the average pastor could read a stenographic report of his prayers for a dozen Sundays he would probably be surprised to find how little they varied in matter or words. Would not the public worship of the church be made more satisfactory if we should, first, recognize the fact that we have a ritual now and, second, try to improve it? Perhaps, too, it would help us to be more charitable in our judgments of other religious bodies which have a liturgical form of worship if we were to recognize that our own system has some points in common with theirs. Anyway, there is seldom anything lost by calling things by their right names, and sometimes there is a great deal gained.

Hour of Prayer.

BLESSINGS OF THE HOLY SPIRIT.

(Gal, 4:6; Rom. 8:15, 16, 26, 27; Jude 20:21; 1 Cor. 6;19, 20; Eph. 1:13, 14, 17; Rom. 15:13.)

(Uniform Midweek Prayer-meeting Topic for January 24.)

CENTRAL TRUTH: *The Holy Spirit, as Christ's representative, is the agent through whom He conveys to us the blessings and graces of Christian life and character, and completes the work of our sanctification and redemption.*

The Holy Spirit and his work occupy a large place in the New Testament. Let us, in this meeting, seek to gain a clearer apprehension of some of the things He does for us.

1. It is through the Holy Spirit that we come to the consciousness of sonship. "Because ye are sons, God sent forth the Spirit of his Son into your hearts, crying, Abba, Father" (Gal. 4:6). The cry of the soul, then, to God, as Father, with that freedom and boldness which that relationship confers, comes from the presence in our heart of the Holy Spirit. How desirable it is; how essential to true prayer!

2. The Holy Spirit within us bears witness with our spirit that we are children of God. There is a correlation between the divine and human spirit which gives the highest certitude to the soul of its acceptance with God. "For the Spirit himself beareth witness with our spirit that we are children of God" (Rom. 8:16).

3. The Holy Spirit helps our infirmities, teaches us how to pray, and interprets our inarticulate groanings (Rom. 8:26). It is the presence of the Holy Spirit with in us that enables us to pray successfully, "because He maketh intercession for the saints according to the will of God" (v. 27. See also Jude 20:21).

4. Bodies of Christians are temples of the Holy Spirit. "Or know ye not that your body is a temple of the Holy Ghost which is in you, which ye have from God?" (1 Cor. 6:19.) The Jewish temple was made holy by the Shekinah, or the presence of God. Under the Christian dispensation the human heart is the temple in which God dwells by His Spirit. To remember this fact would prevent us from doing any of those acts which defile either the body or the spirit. "If any man destroy the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are" (1 Cor. 3:17).

5. Christians are sealed with the Holy Spirit of promise. The official seal of any person or firm is to give authentication to the document thus sealed. God places His seal on the Christian by His Holy Spirit, and thereby marks him as His own. The Holy Spirit is also the earnest of our inheritance; that is, a prepayment, so to speak, of the full reward that is to be given hereafter (Eph. 1:13, 14). Whoever, therefore, possesses the Holy Spirit bears the mark of divine ownership, and has the earnest of a future glorious inheritance.

6. One of the best things about Chris-

tianity, one of the richest possessions of the Christian, is the hope which inspires the heart and paints bright visions of the future blessedness. Whence cometh this hope? "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Ghost" (Rom. 15:13). We can only abound in hope, therefore, "in the power of the Holy Spirit." Nothing is more needed to nerve us to endure the ills of this present life and to resist its allurements and temptations than a living hope which anticipates the blessedness of that life that is to be.

If these blessings, which are of such infinite value to the soul, come through the agency of the Holy Spirit, as these Scriptures declare, then how vastly important that Christians possess the Holy Spirit! Suppose there are heights and depths about the subject which we cannot understand. It is not necessary that we understand all the mysteries of the Spirit in order to be the recipients of His benefits. It is only necessary that we hunger and thirst after righteousness, that we desire to know more of God, to have more of His life in us and to seek the fulfillment of these desires through the possession of the divine Spirit, which is promised to every faithful believer. It is always comforting in this connection to remember the words of our Lord Jesus Christ, who said: "If ye, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?"

If this prayer-meeting shall result in causing those present to make a fresh study of the subject of the Holy Spirit in his relation to our spiritual life, and to seek the blessings which the Holy Spirit confers, they will have reason to thank God all their lives for their presence here to-night. The doctrine of the Holy Spirit has been too much neglected, or has been studied too much in a controversial way to be very profitable. Let us seek to possess the Spirit.

PRAYER.

Our Father who art in heaven: We thank Thee for Thy great gift to the world, even Jesus Christ, Thy Son, and we thank Thee for Thy great gift to the church, even Thy Holy Spirit. We thank Thee for the promise of our Lord, which has been fulfilled in Christian history and in Christian experience, that after He went away He would send "another Comforter, who would carry on His unfinished work." We thank Thee for these blessed promises concerning the Holy Spirit, and for the rich gifts and graces Thou hast conferred upon us through Him. May our hearts be wide open to receive this divine Guest who would come to enrich our lives, ennoble our characters and fit us for Thy service. If any of us have been barren and unfruitful in the past, if we have felt ourselves unfit for Thy service, may we seek the help Thou hast promised through Thy Spirit, to the end that we may be able to abound in joy, in hope and in every good word and work. Help us, we pray Thee, to cleanse our hearts from everything that would grieve the Holy Spirit, that He may dwell therein and make our lives a blessing to others. This we ask in the name Christ. Amen!

Editor's Easy Chair.

Sometimes a criticism which files objection to a paper is very complimentary. In a letter lying before us a brother who has been securing subscriptions for the CHRISTIAN-EVANGELIST says he finds this objection to it: its articles are too thoughtful and pitched on too high a spiritual tone for the average reader. Many of the people, he says, prefer the ———— because of its newsy, gossipy style, which is better understood by them than the deeper thought and spirituality of the CHRISTIAN-EVANGELIST. "This," the writer adds, "is the penalty which the CHRISTIAN-EVANGELIST has to pay for being in advance of the Disciple hosts." We are glad to be able to say to our brother, while thanking him for his efforts, that a great host of Disciples are managing to keep up along with the CHRISTIAN-EVANGELIST and have no intention of allowing it to get beyond their reach. They have a mind to do a little growing themselves, both in grace and in the knowledge of the truth, and they like a paper that helps them along in that direction. It is to this class that we make our appeal, and we are glad to know that it is an increasing class. We doubt if any paper in the brotherhood furnishes more news than the CHRISTIAN-EVANGELIST, but in addition to that we are trying to give our readers each week something that is more important, even, than news, and that will help to build up moral and spiritual fibre.

One of the prayer-meeting topics for the Week of Prayer was "The Church Universal." It would be an interesting revelation to know how the subject was treated in the various churches throughout the country. It was a good thing to call the attention of the people to something broader and deeper than their respective denominations. What is the church universal? It is made up, we should say, of all who, in every land, have heard of Christ and have accepted Him as both Savior and Lord. Unfortunately, they are separated, not only by geographical distances and by different languages, but by denominational barriers, which too often are high enough to shut out from view other parts of the church universal. It is a goodly fellowship, however, in spite of its intellectual mistakes and of its divisions. It is very comforting to remember frequently that the Master has other sheep that are not of the particular fold, denominationally speaking, to which we belong, and that it is His purpose in His good time, to bring His sheep together so that there shall be one fold and one Shepherd. Yes, there is a church universal, and one day it is to be a church united and triumphant. Meanwhile, let us remember that we are not alone in our struggles to advance the kingdom of Christ and make His reign universal. There is a mighty, unnumbered host, who are seeking the same ends, though the methods and means employed may be very different. Let us try to be large enough and catholic-minded enough to rejoice in all the good that is being done for humanity and for the glory of God by any part of the church universal.

But how long must we wait for the church universal to put away its sectarianism, its divisions, its party creeds and shibboleths, its superstition and its tyranny, and become what the Master intended it to be—a mighty consecrated host, striving together for the overthrow of evil in the world and for the triumph of the kingdom of God? We ought not to overlook or fail to be thankful for the degree of unity which already exists among the professed followers of Christ, but neither ought we to be satisfied with it as meeting the demands of our Lord's prayer for the oneness of His disciples. There is no better way, however, of promoting this unity than by the generous recognition of that which exists and by taking an interest in the work that is being done by other religious bodies than our own. One of the chief obstacles now to a close union among Christians is nonacquaintance with each other on account of an undue absorption of each denomination in its own interests without regard to what the rest of the world is doing. It is a good thing to think of and pray for the church universal. It will broaden us, render us more charitable, and give us a much better idea of what God is doing in the world through His Church.

The Easy Chair editor has been taking a day off, looking at the world on his back under a tyrannous edict from his physician. This enforced idleness has its blessings as well as its inconveniences. It is a strange experience in the life of a busy man to lie in his bed all day, watching the weary hours go by, catching notes of the busy world's industry without, but himself taking no part in it. But it gives one an opportunity to do a good deal of quiet thinking and meditation. And then, one has an opportunity of seeing what a day is like. He sees the gray of the morning give way to the flood of sunlight, watches the day advance steadily toward the meridian and then gradually decline toward the evening. From our Rose Hill cottage it was pleasant to watch the western sky grow rosy in the evening as the sun sank to his rest. Soon the merry voices of children were heard in the neighborhood, returning from school and playing their evening games. Later when the shadows had deeper grown, we could hear the heavier footfalls of passers by, indicating that the men were returning from their daily toil down town to the bosom of their families. The houses are illuminated and present an appearance of welcome to the weary homecomers. What a fortress the home is to one engaged in fighting life's hard battles! These phases of life, which the busy man overlooks when he is himself in the midst of the busy toil of the day, he has time to observe when he is lying on his back, serving out a sentence from his physician. There are few things in this world so bad that they have no compensations. The window of a sick room often lets in more of God's light than a office window.

Questions and Answers.

. Can a person be in full fellowship and l standing among the Disciples and oppose societies for religious purposes but the rch?

. Which presents the teaching of the Dises on the "Actual and Formal Remission sins:" Mr. Jones or Mr. Briney? as per ars in CHRISTIAN-EVANGELIST?

. Where can I find this "fact" recorded: t the fact that it (the first church in Jerum) continued to practice circumcision, to rve the Jewish Sabbath, and to keep the law Moses," etc.? You will find this statement rticle, "The Ideal Church," May 19, 1898. s has been so frequently denied that I doubt I want the authority for the statement.

. Please tell me where, in any translation, n find the term "Disciples" used to desige the followers of Christ. In issue, May '98, you say, after speaking of the fact that ital "D" is used when "disciple" is a proper n, and that this proper noun is used to disuish some Christians from others—"It is most frequently used term to designate the wers of Christ in the New Testament."

G. C. Hutchinson.

. It depends upon how much is put in word 'oppose.' If one should make his osition to Christian Endeavor, Ladies' and C. W. B. M. Societies, in the local rch, and the other missionary organizaıs, of such a character as to produce strife disorder, he would not long be in good nding. If, however, he simply held to opinion that these organizations were ıecessary and made his missionary offers in any way he might see proper, allow- others to do the same, this fact would interfere with his standing in the ırch.

2. The distinction between actual and mal remission of sins which is treated in discussion to which reference is made, hough presented first by Alexander Campl, has never received much emphasis ong us. We do not know, therefore, which he more prevalent view among us on the stion. All of us, however, accept Acts 8 without modification.

3. One can safely infer, we think, from 21st chapter of Acts that the members of church at Jerusalem observed the Jew- law for several years and probably up to time of the destruction of the temple.

4. If our querist refers to the term Disles with a capital "D," we do not know of occurrence in the New Tertament. What stated in the issue referred to was that term "Disciples," without reference to pitalization, "is the most frequently used m to designate the followers of Christ in New Testament. Whether we spell the rd with a capital "D," or a lower case "d" ıot a question of theology, but a question grammar or literary form.

According to Bro. Briney, one must repent l be baptized for the remission of sins, in er to be saved. I would like to ask if one not be saved if he were not baptized, as the ptists think? *A. B.*

Even the Baptists would hardly hold that any one refusing to obey the command to be baptized, knowing it to be his duty, would be saved, nor would they admit him into their fellowship. On the other hand, Bro. Briney would not hold that one, having no opportunity or ability to be baptized, would be condemned for disobedience to that command. There can be no disobedience and consequently no guilt, where there is no ability to obey. The man who stops to call in question the possibility of his being saved without obeying a positive command of Christ is far from being in a safe condition, however much he may congratulate himself on his spiritual illumination.

Have you permanently discontinued the Christian Endeavor lessons? *A. P.*

We decided at the beginning of the present volume to omit the article on the Christian Endeavor topic, thinking perhaps there was not sufficient demand for it to justify its publication, as the topics are treated in all the Endeavor papers, including our own Young Folks. We have had a number of expressions of regret at the discontinuance of the articles, but not enough to justify their resumption, unless those who have written on the subject represent a great many others. For our guidance in the matter we would be glad to have a more general expression of sentiment on the subject. A word or two on a postal card will be sufficient.

Current Religious Thought.

In summarizing events and conditions in England in the past ten years, Mr. R. Brimley Johnson, in the Atlantic Monthly, gives this excellent statement of the situation in the Church of England. Realizing that the controversy between High Church and Low Church, ritualist and anti-ritualist, is in large part an historical controversy, and that it is curiously complicated by the difference of opinions in regard to the original significance of the Reformation in England, he gives the following analysis:

> The interpretations offered for the motives inspiring the men responsible for our Prayer Book, by which the churc must stand or fall, are very various, but they may be provisionally grouped under four main heads: (1) A desire to avoid the sanction of any authority except the Word of God. (2) A determination to approximate as nearly as possible to the model of the early Christian Church. (3) A resolution to revive the English Catholic Church, which, by this contention, claims to have existed for many centuries in communion with the whole Western Church, but acknowledging no canonical submission to the See of Rome. (4) An attempt to maintain the unity of the Catholic Church hitherto centered at Rome, without treason to the civil authority of England, and to take the opportunity of removing certain doctrines and practices which many earnest and loyal sons of the church had already reviled as abuses. Speaking roughly, the first and second positions repr sent the Low Church view, while High Churchmen adopt the third or fourth.

The crisis of the Church of England is such an indubitable reality that it is worth while to note opinions on the situation from the various points of view. The following from an article in the Catholic World Magazine expresses forcibly enough the savage glee with which the Romanists look forward to the dissolution of the Anglican Church and the return of the Ritualists to the Roman communion. The Ritualists, he says, possess practically all the "supernatural faith" that there is in England, and a reconciliation between the two factions in the English Church is impossible. The particularly ominous feature of the case in the view of this Catholic writer is the diversity of religious opinion which has found room within the Anglican fold:

> The Anglican Church and its own children shall stand up to give testimony, the accredted servants of her sanctuary shall bear witness that it not only lacks all homogeneity, but is a seething cauldron of heterogeneous, irreconcilable, unassimilative elements. It is the refuge of every color and shade of religious thought—the harbor that loosely anchors every ecclesiastical derelict that cannot find a mooring elsewhere, the inviting beach where all the flotsam and jetsam tossed on the sea of doubt, dissent and negation is washed ashore. "It has remained open," says Prof. Allen, its leading American historian, "to all tides of religious thought which have swept over the nation; it has been able to retain in its fold those whom no other form of organized Christianity could t lerate."

A writer in the New York Observer, an excellent Presbyterian journal, discusses in no very confident tone "the future of Presbyterianism." The statistics which he quotes show that the net numerical increase of the denomination is falling off year by year. In 1895 it amounted to three per cent.; in 1899, less than one per cent. In the Synods of New York and Pennsylvania, which are supposed to be strongholds of Presbyterianism, there was an actual decrease in membership. The writer diagnoses the case, rightly we believe, as too great reliance on the past achievements and heroic history of the denomination and recommends more zeal and a wiser adaptation of the means of work to changed conditions. He says:

> The eyes of Presbyterians turn too easily toward the past. We love our noble history, and rightly, but perhaps too well. Let us be gathered together in anniversary, or reunion, or upon the occasion of any celebration, and what are the topics upon which we will be fed? "Presbyterianism and Republicanism;" "Presbyterianism and Education," which will prove to be a philosophical explanation of the fact that Presbyterianism has always been a foremost champion of education, and has enjoyed the marks of her special favor; or it will be "The Scriptural Authority of the Presbyterian System," or "The Westminster Confession as a Paragon of Symbolic Perfection." We take down the glorious old Presbyterian trumpet and blow it till the air shivers with the brazen sound. We trot out the old war-horses, and burnish up the swords and shields, and shout the old battle-cries, and go through a pantomime of battle, and the world looks on, and is only kept by its high respect for us, personally, from wondering irreverently what all this fuss is about.

Certain Catholic leaders are projecting a plan for a grand national assembly and celebration "under the auspices of the hierarchy" sometime during the present year to exhibit the progress of Catholicism during the nineteenth century, and to present "to the world of irreligion the spectacle of a united, progressive and aggressive church which speaks with authority, which settles the perplexing difficulties of belief, and which claims to be and is the ark of salvation to all the world." To usher in the twentieth century with a grand Roman demonstration seems a painful anachronism.

SOME OF OUR PRESSING NEEDS.

Our Need of Men.

W. T. MOORE.

Things are the servants of men; men are the servants of God. In the order of creation man was last in execution, though he was doubtless first in design; all things were made for him, but he himself was made for the honor and glory of God. Personality is, therefore, the end of all creative power, and the highest development of this personality is the purpose of divine wisdom in the scheme of redemption.

This is the age of machinery. But this fact, when properly understood, only emphasizes the importance of personality. Behind all this machinery there is the creative, regulative and executive force of mind. Plans are well enough, but they must be properly constructed and effectively worked, or else they are useless lumber and will retard, instead of speed, the wheels of progress.

As a religious people the Disciples have been working through a period which may be not inappropriately called their organic period. For awhile all their work was more or less in chaos. But the spirit of organization brooded over this chaos and the result was, confusion was changed into order and a wild individualism into a reasonably compact and workable system.

Now that this has been accomplished, it is to be feared that some are trusting too much to the system to work itself. The time was when few of our churches had any regular pastors, in the sense in which they now serve. But within the last twenty years this has all been changed, and now most of our efficient churches are superintended by men who are supposed to be reasonably equipped for their special work.

But what are the facts of the case? Doubtless many of these pastors have a better academical education than had the same class of men twenty-five or thirty years ago. But will academic training make men? That is the question we are called upon to face in this closing year of the nineteenth century. Our educational institutions are certainly useful auxiliaries in the development of true men and women; but they must not be estimated above their real value. They must not be regarded as manufacturing institutions where men and women are *made* to order. Indeed, it is quite possible for a man to take the whole course at any of our universities and graduate with distinction without ever becoming an efficient pastor or evangelist. The mistake which has been made, in some cases at least, is in assuming that a college or university diploma, and especially a postgraduate diploma, actually assures a man's fitness for efficient work in the Master's vineyard. This mistake has been almost fatal in not a few instances. At present our cause in Missouri is suffering from a disease not remotely connected with a reaction from this mistake. I fear that in some places, at least, we are smitten with smallness. I am looking at this matter from a purely unprejudiced point of view. I have not been a resident of the state very long, and have no personal associations or complications to serve. But I think I see the real situation.

Our trouble has come about in two ways. Many of our strongest men have practically been driven from the state for the want of an adequate support. The churches have failed to understand this matter, or else they have been indifferent to the demands made upon them. In either case the result has been the same. The men have sought and found more appreciative fields of labor.

Then there is another cause for this hegira. The uneducated ministers, being in a large majority, have been able to practically hold back all progress among the churches by holding on to the methods and habits of the early days of our movement, many of which are at present obsolete and cannot be used with effectiveness in pushing our cause to the front.

The result is the churches have not grown. Many of them are spiritually dead. This is specially true of our country and village churches. In the early days of our movement these were the churches wherein our greatest strength was to be found. But the times have changed and we have not changed with them. Our people are trying to run their spiritual business by machinery that has been out of date fully thirty or forty years. Just as well try to go back to the old keelboat system of navigation on our Missouri River, or to the wagon system of land travel of the olden times.

I blame the preachers largely for this state of things. If we had a few earnest, active, big-hearted, consecrated, thoroughly intellectual men in our state who would at once take this matter in hand they might be able to lead a movement that would change the whole face of the disagreeable aspect which at present is manifesting itself. Indeed, we have a class of men who could do this very work. But they hesitate. They do not seem to have the courage to either strike or speak, consequently the cause has actually fallen into the hands of small men; good men, but men of no commanding influence and of no leading power. If we could put into the field one thoroughly wide-awake, strong, consecrated man with good executive ability, with definite aim and unselfish devotion to the great interests of the work which he undertakes, he could and would soon make Missouri the banner state in everything else, as she is now in the number of her Disciples. We need a great guiding hand in our co-operative work. Can such a man be found, and will he lead our Missouri forces?

Let no one misunderstand me. We have some noble men among our Missouri ministers, but these are half paralyzed by their present environment. This environment must be improved, and this improvement cannot be brought about until we redeem ourselves from the sway of littleness and enter upon a work large enough to inspire in us nobler and better aims.

We have plenty of money and no lack of machinery. Our need now is men; men of the right stamp; men who will give themselves unreservedly to the work of saving souls and educating them in all that is for the new life.

In looking over this matter, it is imp ble not to contrast the present sta things with the former days. When men as T. M. Allen, Lard, Procter, W Jones, the Haleys and many others might be mentioned were in their prime cause in Missouri moved forward with and bounds. Several of these real men crossed the river and the others have practically shot; for old men are no lo of any use in the ministry. Indeed, it lamentable fact that nowadays, just as as a preacher is old enough to do the efficient work of his life, he is at onc garded as out of the procession, and c quently there is no longer any really effi place for him. After he passes his fif birthday it would be better for him were shot, for this would save him fro ing denominated a fossil or a mere cumb of the ground. Doubtless there are a old men who deserve this fate, but my conviction is that a man can scarce equipped to preach at all until he is f and from that time until he is seventy at least he ought to be more useful tha any other period of his life.

But no matter how this may be, it be apparent to every thinking person is at all acquainted with the facts of case, that for some reason or other our istry in Missouri (as a whole) is extre weak as compared with what it was th years ago. Nor is there much prospec things now stand, that there will be any cided improvement for the future. T certainly cannot be much improvemen our work until we have the right kin men to do it.

This brings me back again to the p from which I started. Men, consecra earnest, unselfish, God-fearing men, is need of our cause in Missouri, as well as need everywhere in this noisy, restless, bulent age. Hence I conclude my pre article by concentrating in some verses w my conception of our need is:

What is our need? The answer's clear—
Strong men of faith, brave men and
With these to lead we shall not fear,
No matter what our foes may do.

What is our need? Not simply mind,
Though this o'er matter surely reigns;
Who looks for truth will always find
True men have *hearts* as well as *brain*

What is our need? Not honor great,
Nor brightest culture, wealth or fame,
But consecrated men who hate
All shams, called by whatever name.

What is our need? Not e'en the pen,
So mighty in its power to bless;
Our need not *things*, but valiant *men*—
Men who will stand for righteousness.

What is our need? Cathedrals dim,
Where ritual takes the the place of pra
If in such spots we seek for Him
Who saves—we shall not find Him the

What is our need? Once more I say
It is not form or human creeds;
But what the world most needs to-day
Is men, though not of *words*, but *deeds*

When God shall give us men like these,
Truth's banner soon will be unfurled,
And proudly wave o'er lands and seas,
The emblem of a conquered world!

USES OF THE RELIGIOUS PAPER.—I.

The Larger Communion.

N. J. AYLSWORTH.

Every man is saved or ruined by society. s the tremendous force which holds in its sp human destiny. Christ saw this and posed, accordingly, to save men by bring- them into a new society. So important he regard this to be that he made an rance into this new society a condition of ration. "He that believeth and is bap- d shall be saved." "Repent and be bap- d every one of you . . . for the remis- n of sins." Baptism is an act of entering a new society, heavenly and earthly; it baptism into Christ and into his body. tism for the remission of sins is the en- nce into a new society for the remission sins. The design of baptism, as stated Christ and the apostles, has been a mblingblock to modern theology; but s is because it has been wont to be view- solely in its ethical aspect. This is the t of most modern discussion on the sub- t. But to discuss the design of tism in its ethical light alone is to mit a great oversight. There are tre- ndous reasons beyond this why baptism uld be a condition of salvation. If we ld stand where Christ did and grasp his on of the difficulties of human salvation, would lay to rest this controversy for- r.

f baptism saves us primarily by intro- ing us into a new society, the Lord's per carries forward that salvation by ociation—*communion*—in that society. at one begins the other advances. They h teach that we must be saved by *society,* communion; and these two great ordi- nces bring this truth to the front and e it its overmastering emphasis. Of rse, the Lord's Supper is not all of com- nion, but it is its highest act and repre- ts the rest. Men are to be saved by the iety of Christ and his church. They are be saved by *communion.*

The world recognizes this principle, and lares that "a man is known by the com- y he keeps." It goes further and claims t a man will become like those with om he associates.

> Vice is a monster of such hideous mien,
> That to be hated needs but to be seen;
> Yet, seen too oft, familiar with its face,
> We first endure, then pity, then embrace."

Virtue bodied in society is equally power- . This is the master law of all charac- -forming, and dominates every other. It in the social universe what gravita- n is to the physical; and it is, as it should the mighty principle on which Chris- nity, as a system, is founded. *Salvation communion* is the broadest Christian neralization. Christianity has been true the tallest science and we have not yet rtaken her wisdom.

But we have to note that something seri- has befallen communion in our century. may regret it, but we cannot help it. nmunion can never be just what it once s except in form. When I was a boy, ng to church was an epoch in our family life. We drove away several miles, heard the sermon, received the fraternal greetings of brethren, and talked it over for a whole week. Our society was in the church. We had no other, except the occasional meeting of a neighbor. The church folded us round in her own arms, and she was our social world. We were plastic in her hand, and she molded us unmarred by rival influences. In the cities and towns the counter attractions were more numerous, but they were for the most part of such a nature—at least a century ago—that Christian morality could exclude them. It is not now as it was then. We live in the midst of the babblings of the entire world. Journalism, re-enforced by the telegraph and the railroad, has revolutionized the conditions of society. By a semi-spiritual link we are brought into daily communication with all nations and all communities. You rise on Sunday morning and take your Sunday paper (do not read it, brethren!) and are attracted by glaring headlines to the latest prize fight or society scandal. Familiarity has dulled your disgust and given you a sensational liking for such things, and you read on with increasing interest. Then you go to church and sit at the Lord's table. You say you have been at communion. You have—at the prize ring! It is certain you have not communed at the Lord's house, for your thoughts have been elsewhere. Even if the character of your reading has not been morally objectionable it has been secular, and your communion has been with the world, not with Christ and his people. Even though you do not read the Sunday paper, you have been in this whole-world society all the week and the social appetite has been more than satisfied, even changed, by the most sensational feeding; so that what the church has to offer seems tame and uninviting, and you receive it not with relish, but attend upon it as a duty. We cannot help this. Let us face the fact as it is. Church communion is not what it once was, and the church can no longer fold us round with all-enveloping arms, as of old. And yet it remains that we must be saved by *communion,* heavenly and earthly. Modern inventions have vastly weakened the social power of the local church. When I was in Ft. Wayne the Lutheran churches swarmed with their thousands, while the American were sparsely attended. Those German people did not read English and were not whelmed in the seething sea of our popular literature. The church was society to them, not to us. It was with them *communion;* it was with us *duty.*

What can be done? We must be saved by society; but if society has lost its savor, wherewithal shall it save us? A meeting should be a *meeting,* a family reunion, a glad greeting of brothers. It is now too often the simple going to a place where we may hear a religious address. Often not a hand is shaken; still, we hold to old forms and think it has been a *meeting,* and that we have been at communion. The truth is, that the social power of the local church is no longer a match for the multitudinous rival influences let loose by the press. The secular influence has multiplied a thousandfold and that of the local church, despite all efforts, has vastly weakened. What shall be done? How shall we prevent the complete secularization of our people?

If fifty war-ships should appear before Boston and begin to shell the city, would we be content to answer them with simply our local battery there? Red-winged lightning would fly over land and under seas to all our war-ships, and, swift as the eagle flieth, they would plow the seas for Boston. Giant would meet giant in deadly conflict and we should expect to conquer. This is the duty of the church to-day; the local church must have help. We must meet literature with literature, secular numbers with spiritual numbers. In the phantom war of the papers we must be present in force. The press is the mightiest force of the age. Shall its tremendous energies be all against us? On your table in your family lie the secular magazine and the daily newspaper. Help! Help! But there is no help, unless you put a religious paper there too. The enemy must be met where he attacks, or we are lost. Shall we go to war with bows and arrows while our foe thunders with every modern appliance?

Part of the force of Niagara is harnessed by machinery and, borne along by wires, flashes into light in a thousand homes or groans with the trundle of the wheels of toil; the inspiration of a million brethren is harnessed by the religious press and flashes its light and heat into ten thousand homes. Who made the Cincinnati Convention? Without our religious papers there would have been scarce a hundred there. As I sat in my room during the approaching days, the very atmosphere seemed surcharged with the momentous event. I saw the living rivers flowing to the Queen of cities and heard their songs mingling with the thunder of travel. I looked into their jubilant faces and caught the flashes of their joy. And all this through our papers. Bro. Lamar "got there;" so did I; he got there by the lightning express; I got there by the miracle of the press. He wept with the great convention in its sorrow; so did I. He heard its eloquent speeches; so did I. He received the baptism of its mighty inspiration; so did I. As he came down from that Mount of Transfiguration his face did shine; but some of its glory fell also on me. And this sweet privilege was mine through our papers. Its inspiration, its thought, its fraternity, were borne to me in my humble home. More than this; every paper, as it comes to me fifty-two times a year is itself a convention. I go to my local church and enjoy for a season its fellowship;but when I read my paper, I go to a larger church and enjoy a larger fellowship. What the divine miracle was to the five loaves and two fishes, the religious paper is to fellowship. It multiplies it a thousandfold. There are men whom I have never seen that I know better than I do some of my neighbors. They may not know my name, but I know them, I love them, and they are mine in all most splendid service. I am rich; I own a million brothers, and I can speak with them

and they can bless me. The religious paper is the miracle of fellowship. Like the spirits in heaven, we can talk without tongues, and walk without feet and hear each other's thoughts far away. It is a miraculous life.

For the same reason that I go to church, I need to read my religious paper. What one is to the smaller fellowship the other is to the larger; and in this day of in-storming worldliness we sorely need this mighty fellowship. With thousands of souls it is nothing less than a question of life and death. The neighborhood world is gone, and the neighborhood church is no longer sufficient. Would not the apostle who once said, "Forsake not the assembling of yourselves together," now say also, "Drop not the link of your larger fellowship?" It is all one question and in it are the issues of life.

When the children of the Beecher family were all grown and had left home, they used to write what was called "a circular letter." A letter would be started from home and go to Henry, then to Charles, to Catharine, to Hattie, to Tom, each adding a message to all and passing it on, until at last it reached home with its load of love and chit-chat; and the old father would sit down and read and weep and weep and read till it was finished. It was like a family reunion; it was *communion*. The religious paper is the circular letter of a great brotherhood. Woe to the day when it becomes so stately as to be unsocial!

WHAT CONSTITUTES A CHURCH?

A Baptist View.

S. H. FORD.

The editor of the CHRISTIAN-EVANGELIST inserted, with courtesy and kind expressions, my protest of Dr. Whitsett's unfounded charge against J. R. Graves and the Baptists of the South. The charge is that he and they held and still hold that there is no salvation outside of a Baptist Church. The editor subjoined this remark:

> After all, however, the important question is whether Southern Baptists hold the doctrine of "succession" in a sense that involves the denial that any other than a Baptist Church is a church of Christ. Even the quotation that Dr. Ford gives from Dr. Graves shows that he regards all other churches as "human societies." We are sorry that Dr. Ford did not disclaim any sympathy with this narrow position, for the fact of his quoting it without such disapproval leaves the impression that he also, and presumably the Baptists for whom he speaks, hold with Dr. Graves on this subject. If this be true there is still room for Dr. Whitsitt's pity.

It is well that we understand each other's position in regard to this—well that the great "movement," called in my young days the "Current Reformation," should, know what the general view of Baptists is in regard to succession, and also what are the essential characteristics of a gospel church.

I hope I shall not be accused of egotism when I presume to know what that position is after sixty or more years of ministry with that people.

In 1854, having delivered an address before an association on this subject, I was invited by the Christian Church, corner of Fourth and Walnut Streets, Louisville, Ky., to deliver it to that congregation. I did, to a crowded house. My theme was "GOSPEL IMMERSIONISTS THROUGH THE DARK AGES." I endeavored to show from authentic historic data that there were those in every age who held to and practiced the immersion of believers *only;* and that these immersed believers formed themselves into *ecclesias*, united in faith and fellowship, whenever there was opportunity.

At the close of my address Dr. T. S. Bell, a member of that congregation (one of the best informed men I have ever known), rose in the audience and moved a vote of thanks for the discourse and a request that I put it in permanent form. I did so in a little work entitled "Historic Milestones," now out of print.

Well, the substance of that address may be summed up in these words of mine, which have been copied in several Baptist histories, as expressing what Baptists hold in regard to succession.

"Succession among Baptists is not a *linked chain* of churches or ministers uninterrupted and traceable at this distant day. The true and defensible doctrine is that baptized believers have existed in every age since John baptized in the Jordan, and have met as baptized congregations in covenant and fellowship where an opportunity permitted."

Let me add that there is a general agreement in this explanation.

Permit me to illustrate it by analogy. A Church of Christ is like a day. There has been a succession of days, and yet each day is a new day and independent of any other day, and as near the sun and as completely a day as the first that ever blessed the earth. So the Scriptures teach us is the character of a church. Such churches, lit up by the Sun of Righteousness, have as I believe existed in every age since Christ, though no records or monuments of their existence may remain. God has never left himself without a witness.

Now as to the denial that "any other than a Baptist Church is a church of Christ," I consider that to be a church of Christ which holds the essential doctrine that a man is justified by faith without the deeds of law, which buries by baptism those seeking admission into membership, those and those only who confess and profess this justifying, saving faith, which has Christ for its Lawgiver, hope and trust, which takes the record in God's Word of the formation of the first churches and ministry as the guide and example of its walk and work, which preaches the gospel, administers the ordinances and seeks to save souls and extend Christ's kingdom at home and abroad, which with liberal and lofty aims strives after holiness. Call it Anabaptist, Katabaptist, Baptist, or Baptized Church, or any other name, if it has these gospel attributes it is a church of Jesus Christ and a lighthouse in the winter of this world's night.

But before I close let me refer to the carefully worded statement of J. B. Briney, in a very recent issue of the CHRISTIAN-EVANGELIST, in which my pr test app Elder Briney says:

"There are but two spiritual kingdor this world, the kingdom of God and kingdom of Satan, and every man mu in one or the other. One actually forg is in the kingdom of God, but into kingdom one cannot go without bapt And again: "All sectarian papers an sectarian pulpits agree that the belie sins are actually pardoned before he is tized." If we believe this statement of Briney, then justification by faith *on* simply sectarian, and those who hold advocate it are sects and not a chur churches.

He claims to represent the general "n ment" of the Disciples. "If this be tru use Dr. Garrison's words] there is still r for Dr. Whitsitt's pity"—but not fo Southern Baptists.

[We have no objection to Dr. F working in a sermon in reply to our que as to whether Baptists regard any c than Baptist Churches as churches of Cl His reply proper, however, is that he siders "that to be a church of Christ w holds the essential doctrine that a m justified by faith without the deeds of which buries by baptism those seekin mission into membership," etc., to the e the sentence. That takes in the church this Reformation. True, on the questic name the Doctor mentions "Anabap Katabaptist, Baptist, or Baptized Chu as possible names for such a church, bu adds, "or any other name if it has t gospel attributes." We are justified i ferring from that phrase that the n "Church of Christ" or "Christian Chu would not be an insuperable barrie Baptists in recognizing a congregation true church of Christ. The "esse doctrine" with us, however, if we we so designate any one doctrine, would be Messiahship and Divinity of Jesus Nazareth; but all our churches hold tha are "justified by faith without the dee law," as Paul declares. We do not bel however, that any act which faith insp as repentance, confession or baptism, "deed of law," but the "obedience of fa seeking salvation by grace, and no meritorious works. And yet Sout Baptists do not recognize the chur known distinctively as Christian Chur as genuine churches of Christ. Is there cause for pity here?

As to the quotation from Bro. Briney alone is responsible for the form of statement. We are sure, however, tha too, accepts the Pauline doctrine of justi tion by faith. If Dr. Ford thinks he pre too heavily upon baptism, as an unalter condition of remission, to be consistent w the doctrine of justification by faith him address Briney's Monthly, Paris, for explanation, and we assure him he find the editor ready to give it. We sh say the penitent believer is justified by f and that he has the scriptural assur thereof when his faith has reached the cisive point that compels him to surre to Christ in the confessional act of bapt —EDITOR.]

LIBERAL OR CHARITABLE?

FRANK G. TYRRELL.

Nobody wants to be hidebound. There is only one thing meaner than a bigoted sectary, and that is more of them. But there is a constant danger to the broad-minded man, the danger that his tolerance and sympathy with men will lead him into lax views of truth and tolerance of error. Progress is exhilarating, but when the march is sounded we have no right to ask, "Whither?" Not when the command is clearly the voice of God dare we hesitate, but in these days of restless and eager search, when the old is sometimes challenged merely because it is old and the new is frantically accepted merely because it is new, and the commands issue from coteries of men here and there, uninspired and fallible, we are unwise unless we stop to prove them.

Let us go forward. But what if the next step is over a precipice or into a bog? The so-called "liberal" churches illustrate the folly of unthinking and orbitless courses. Some of them in their biginning were the natural and wholesome expressions of dissatisfaction with the policy of marking time; but they drifted, until now they are like rudderless, unpiloted ships, with neither cargo nor destination. In this matter we cannot do better than study the apostles and the Master.

In his work on Horace Bushnell, T. T. Munger quotes the great theologian and preacher, on Christ's attitude, as follows:

"Christ is no liberal, never takes the ground or boasts the distinction of a liberal among his countrymen, because it is not a part of his infirmity, in discovering an error here, to fly to an excess there. His ground is charity, not liberality; and the two are as wide apart in their practical implications as adhering to all truth and being loose in all. Charity holds fast the minutest atoms of truth as precious and divine, offended by even so much as a thought of laxity. Liberality loosens the terms of truth; permitting easily and with careless magnanimity variations from it; consenting as it were in its own sovereignty to overlook or allow them, and subsiding thus, ere long, into a licentious indifference to all truth and a general defect of responsibility in regard to it. Charity extends allowance to men; liberality to falsities themselves. Charity takes the truth to be sacred and immovable; liberality allows it to be marred and maimed at pleasure."

The mental and moral deterioration here indicated is silent and slow. It is not the result of stormy assault, but the insidious undermining of the tides. The believer in Christ's gospel who begins to be "liberal" with false and pernicious gospels will invariably end in the repudiation of the gospel of Christ and the acceptance of the false gospel. This is particularly sad when the apostate is a minister of Christ and a leader of loving people.

To quote again: "How different the manner of Jesus in this respect from that unreverent, feeble laxity that lets the errors be as good as the truths and takes it for a sign of intellectual eminence that one can be floated comfortably in the abysses of liberalism. 'Judge not,' he says in holy charity, 'that ye be not judged;' and again: 'Whosoever shall break or teach men to break one of these least commandments, shall be least in the kingdom of God.'"

Chicago, Ill.

[An admirable point, admirably stated. Article just the right length. Here is an example we would like to have a hundred preachers and other readers of good books follow during the coming year. When you have read a helpful, inspiring book, send us one good point it makes in a short article.—EDITOR.]

THE LOVE OF GOD.

W. A. OLDHAM.

"The love of God shed abroad in our hearts" (Rom. 5:5). The phrase "love of God" is ambiguous. It sometimes means God's love for us, sometimes our love for God. Any one who will take the trouble to examine the passages where it occurs will see this. The context generally leaves no doubt as to the meaning in any given passage. What does it mean in the text? It has generally been assumed that it means our love for God. This, because our love for God is more in harmony with the views generally prevalent as to regeneration. Man cannot love God, therefore the Holy Spirit must "shed" that love abroad in his heart. I give the passage in full, that the reader may be able to see the teaching of the context: "And not only so, but let us also rejoice in our tribulations, knowing that the tribulation worketh patience; and patience, probation; and probation, hope; and hope putteth not to shame, because the love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us. For while we were yet weak, in due season Christ died for the ungodly. For scarcely for a righteous man will one die; for peradventure for the good man some one would even dare to die. But God commendeth his own love toward us in that while we were yet sinners Christ died for us." The context clearly shows that it is God's love for us, not ours for God, which the Holy Spirit sheds abroad in our hearts. In the last verse of the eighth chapter, the phrase "love of God" is so used that there can be no possibility of doubt that it is God's love, not ours. Meyer says: "The divine love effectually present in the heart through the Holy Spirit is to the Christian consciousness of faith the sure pledge that we do not hope in vain and so as to put to shame at last, but that God will on the contrary fulfill our hope. *Theou* is the genitive of the subject; *the love of God to us* (so most expositors following Origen, Chrysostom and Luther), not of the object." Meyer here affirms that most expositors hold the same view as himself, though he quotes a number who hold the other view. Alford says: "Not *the love of God, i. e., man's love for God,* as Theodoret and even Augustine misled by the Latin."

"By 'the love of God' is meant rather God's love to us than ours to God."—*Pulpit Commentary.* Every homilist in that commentary who expresses himself takes the same view.

"'Because God's love,' 'the love of God, while more literal, is ambiguous; the apostle means the love God has toward us."—*Schaff.* I believe that most modern expositors hold the same view. Those who have relied upon this passage to prove that the Holy Spirit makes us love God whether we will or not, must hunt some other passage.

A. B. JONES.

A. B. Jones, of Liberty, Mo., an excellent picture of whom appears on the first page of this issue, was born January 5, 1832, near the village of Middletown, Montgomery County, Mo. His father, Sandy E. Jones, and his father's father, John Jones, were Christian preachers, the latter coming into the Reformation from the Baptists. His ancestors came from Wales to Virginia, and later, during the last century, emigrated to Kentucky, whence Sandy E. Jones went to Missouri in 1831 and was widely known as one of the pioneer preachers in the state. He also did evangelistic work in Kentucky and Tennessee. A. B. Jones was educated at Franklin College, near Nashville, Tenn., where he graduated in 1852. Afterward he spent a few years in teaching, from which he glided imperceptibly into the ministry, to which he was ordained by Logan Williams in Lincoln County, Kentucky. His first pastorate after this was the Main Street Church, Lexington, Ky., where the Campbell and Rice debate was held. After a year's service there he returned to his native state, Missouri, and served the churches at Fulton and Liberty, after which he accepted a call to Richmond, Ky., as president of the Female College and pastor of the church. After three years of arduous service there he returned to Liberty, Mo., and preached several years. In 1871 he was again induced to return to Richmond, Ky., to serve in the double capacity of preacher and teacher. After three years more of service there he returned again to Liberty, which he has always considered his home. From 1874 to 1878 he conducted a Female Seminary at that place and preached for the church part of the time in addition. His school building being destroyed by fire, he abandoned the profession of teaching and for the next six years acted in the double capacity of pastor of the Liberty Church and corresponding secretary of the State Missionary Board of Missouri. Our missionary work in the state was in a very chaotic condition, and Bro. Jones' service to our cause during this period of his labor will never be fully known. It served to start us on an upward grade in an era of marvelous growth and activity.

Owing to nervous prostration and other physical infirmities, Bro. Jones was forced to retire from all regular and active labor in 1884, since which time he has attended to his private business, preached occasionally and has written more or less for our religious papers. He is at present temporarily filling the pulpit at Liberty, his permanent home, until the church can secure a pastor. He has been married twice, his present wife being one of the most active C. W. B. M. workers in the state. He has two sons and three daughters living, having buried two children and his first wife. Concerning these losses he writes: "This heart-experience I count among my priceless treasures. Somehow I feel richer for what I have suffered."

We are glad to be able to present our readers so excellent a likeness—taken, however, several years ago—of one who has filled so prominent a place in our work in Missouri and has filled it so honorably.

OUR BUDGET.

—The word "clubs" is now in the air.

—The CHRISTIAN-EVANGELIST hosts are moving.

—Promises of clubs come in from every direction.

—This is not surprising, for no such offer, for such a paper, has ever been made to the Christian brotherhood before.

—We have decided to make the year 1900 a year for gaining recruits, in preparation for the twentieth century.

—Notices should be sent at once, where clubs are being raised, and names forwarded as fast as secured, so the readers may have the benefit of the paper for the entire year.

—See elsewhere our full-page advertisement of books at half price. No wonder our book trade is quite lively now. It is our purpose to push this department of our business more vigorously in the future than in the past.

—In this number will be found an article on "Some of our Special Needs," by W. T. Moore, which has special interest for the brethren in Missouri. He is talking to us very plainly, and it is due to him to give a candid hearing to what he says.

—Bro. Moore's brief appeal entitled, "To the Brethren in Missouri," in reference to the Bible College enterprise at Columbia, should receive the careful attention of all who are interested in our cause in this state. Deprived, by a painful accident, of the privilege of visiting the brethren in person, he makes this appeal from his sick-chamber to his brethren in the state. Shall it be in vain?

—Last Sunday was collection day for Missouri state work. It is hoped that the day was so observed by the churches throughout the state. But if for any reason your congregation failed to make an offering on last Sunday for this work, see that such offering is made before the close of the month. See, also, Bro. Abbott's appeal in this paper. You know the needs of the state, and this should inspire liberal action. Let this be a record-breaking month in offerings in Missouri for Missouri state work.

Bro. Tyler's humorous reference in his Colorado Letter, this paper, to the transformation of Grant K. Lewis into Grant K. Seivers, in his letter of Jan. 4th, is enjoyable, especially at this end of the line. It is so unusual for a writer to admit that he is fallible in his composition that this instance is worthy of remark. However, the transformation of the name, if not of the man, in this instance, was a feat of the type instead of Bro. Tyler, and due to attitude instead of altitude. The effect of the error, however, was very perceptible upon the chirography of the Colorado Letter.

—The Foreign Society has just received a gift of $1,000 on the Annuity Plan. This makes $7,600 recently received in this way. The Annuity Fund of the Foreign Society now amounts to $70,000. It will be an altogether proper thing to increase this special fund to at least $100,000 this Silver Jubilee Year.

—The church at Niagara Falls was badly damaged by fire at 8:30 Sunday morning, January 7. The interior of the new auditorium is a complete wreck. Loss, nearly $4,000 on building and furnishings. It is hoped the church will suffer little financially after insurance is adjusted. Fire started from furnace, but how cannot be explained. F. W. Norton, who ministers there, intended beginning evangelistic services that day, assisted by Miss Effie Wright, of Ohio. They will be able to begin Sunday, Jan. 14, in the Sunday-school rooms, which were damaged only by smoke and water.

—At an all-day union missionary prayer-meeting, held at the Delmar Avenue Baptist Church, in this city, on last Friday, the hour from two to three in the afternoon was given to the Christian Church sisters, and we learn that they acquitted themselves nobly. The attendance and addresses were commendable. Mrs. D. W. Harrison, of the Mt. Cabanne Church, was chairman of the meeting

—The Moffett Church Register, devised by Robert Moffett and published and sold by the Christian Publishing Company, has been reduced in price from $3.00 to $2.00. This register is first-class in every respect. No congregation can afford to be without it. It is so well known that a detailed description of it is unnecessary. It will be sent prapaid on receipt of the price, $2.00.

—The religious discussion related in "The Lost Emigrants" story this week clearly states the danger in the use of human names for designating the people of God. If you have any neighbors troubled about the isms of the day it might be well to lend them your papers to read this story; or better still, get them to join a club of 25 and get it for $1.00 each for a year.

—The C. W. B. M. calendar for 1900 is an elaborate, artistic affair. It is made up of 32 sheets heavy paper, 8x11 in size, printed on both sides and supported by cord at the top in a way convenient for turning. On the first cover page is a beautiful poem on the year 1900 by Persis L. Christian. On each page following the cover are the days of the week named, and days of the month in figures with suggested prayer theme and noted remark or saying from some one for each day. When half through the year the calendar may be turned over for the other half. The calendar is illuminated by frequent beautiful half tone pictures of persons and places associated with the C. W. B. M. work. This beautiful calendar would ornament any home and we should regard it a suggestive token wherever found.

—C. A. Holmgren, evangelist for the Scandinavians of St. Paul, Minneapolis and the Northwest, resides at 1412 Twenty-seventh Ave., North Minneapolis, Minn. Sometime ago we published a statement of the arduous work he was doing and the success attending. Brother Holmgren is endorsed by the state secretary of Minnesota and is doing an important work, but the state board is not able to support him financially. He is, therefore, compelled to appeal to the public for the support he must have to do his work. Anything that any one can give, therefore, may be sent to him at the above address and the same will be duly acknowledged and properly applied. We trust that there may be a liberal response to his appeal, as the work among the Swedes and Norwegians of Minnesota is an important one. They are industrious, intelligent people, and make excellent workers and givers in the church. We speak from experience.

—The National Temperance Almanac and Teetotaler's Yearbook for 1900 is a valuable compendium of facts bearing upon the cause of temperance. It was compiled by J. B. Dunn, D. D., and published by the National Temperance Society and Publication House, 3 and 5 West 18th Street, New York City. While it contains as usual a calendar, it is a calendar with some unique features, as on each day of the year it notes some important historical events in the history of the reform or in the lives of some of its advocates, some text of Scripture or pivotal word or utterance on temperance. Then in addition is a vast amount of tabulated information on the liquor traffic, liquor dealers, liquor receipts, the canteen, license fees, and a summary of the liquor laws of the several states. It is tract size, 72 pages, and may be had for ten cents per copy.

—It seems no uncommon thing, of late, to hea of a church being paid for in full before dedic tion. W. T. Stevenson, of Searing, Ia., writ that an addition to their church has just bee completed at a cost of $995, and dedicated witho an appeal to the public for help. We are glad t hear of such things. They bespeak an ind pendence that will have influence on the worl Bro. Stevenson began a protracted meeting i Searing on the 7th inst.

—In closing out our old year's work and pr paring for our new dress, new plans, etc., etc some of our regular correspondents were crowde out along with a number of other writers. Amon these were the New York and the Texas L tter and it is due to Brother Willis and to Brothe Davis that this explanation be made. But the were in company with W. T. Moore, Bro. Aylsworth the editor of this paper and others whom w could name. There was an unusual rush of urgen copy during the last month of the old year, an the omission of some of our regulars was unavoid able. They will, however, soon be in their plac again.

—And now, here comes Biblica Sacra, a rathe conservative journal, and says of "The Teachings," by Willett and Campbell, that "the literar structure and historical background of the severa books by Mr. Willett is *from a conservativ point of view*, yet with a full recognition of al legitimate lines of criticism, and is remarkably well balanced and clearly written." By the way the Christian Standard writes an editorial criticism of this book on the supposition that it was issue under the auspices of the Bethany C. E. Reading Courses for the use of Endeavorers. Wake up neighbor!

—Two churches in this city, the Central and Mt. Cabanne, raised over $8,000 for all purposes during 1899. They will probably go to $10,000 this year. The collection at the Mt. Cabanne Church last Sunday morning was $196. At the preachers' meeting on Monday all of the churches reported large audiences. Protracted meetings are in progress at the Fourth Church, conducted by E. T. McFarland, pastor, and A. J. Marshall, city evangelist, with good results, and in East St. Louis, Ill., W. A. Meloan, pastor, with good results. Good audiences at the former place and crowded houses at the latter. The pulse in all of the city Churches of Christ in St. Louis is stronger.

—A notable enterprise has been undertaken by the Christian forces of Philadelphia. It is nothing less than a complete census of the city's homes, all to be taken in a single day, Feb. 22nd. The army of Christian workers who will be engaged will come from all churches. There is complete co-operation of denominations and organizations for this purpose—Roman Catholics, Unitarians, Universalists, Salvation Army, Y. M. C. A., W. C. T. U., besides the regular denominations. The city has been divided, and district leaders secured, so that the census will be taken with all the system and accuracy of a government census. The statistics gathered will be placed in the hands of the pastors and Sunday-schools. William T. Ellis is president of the committee, under whose auspices this work is to be done. St. Louis was the first city, to our knowledge, undertaking such a canvass. It began this work some years ago and followed it up for several years, and much good came of it, but for some reason it has been abandoned. Like many other things tried it is necessarily attended with a large per cent. of wasted energy. In St. Louis, however, we did not have the co-operation of the Roman Catholics and others, which greatly neutralized the efficiency of the canvass each year.

—Our readers will be delighted with our Kansas ty Letter. The writer is almost a new name in ir list of correspondents, but by no means unıown as a writer and preacher of ability in the otherhood. We believe his suggestion as to a octrinal propaganda for our larger cities is one ıat we as a people ought to have established ng ago, but it is not too late yet and we should e glad to see it established. It is a kind of gher order of home mission work that is sorely eeded if our plea is to be realized.

—Nothing in romance is of more thrilling interest ıan our true story in our Family Circle this week Alva W. Taylor. It is entitled "A Tale of laska" and should be read by every one who eams of wealth in unseen lands.

—The Worker, Pittsburg, Pa., says that the Alleıeny County Christian Endeavor Union is making worthy effort to secure the International C. E. onvention for Pittsburg in 1901. A strong comittee is to go to London in July to present the aims of Pittsburg to the trustees of the United ociety.

—The Anti-Cigarette League with headquarters Chicago have begun the publication of a paper illed THE BOY. On the first inside page of this ew journal is a fine half tone picture of Col. erriam, president of the Anti-Cigarette League idhis greeting to the public. THE BOY is to be e organ of this League.

—The World's Conference on Missions, to be eld in New York City in April promises to be one the most remarkable meetings of the closing ar of the 19th century. All missionary organiıtions and all mission fields of the globe are to be presented in that conference, the third of its nd in the history of Protestant Christianity. me of the most noteworthy missionaries and vetans of the different mission fields will be present that meeting to contribute information and enusiasm to the conference. It will be a conferıce of vital interest to every Protestant church the land and to every Christian. Do not fail to ep posted on its development and sessions and ntribute what you can to its success. The urch News Association, 111 Fifth Ave., New ork City, will be glad to contribute any informaon desired concerning this conference.

—The difference between the study of the Christ the Gospels and other historic persons is well ated by the Sunday School Times as follows:

The only way to know any historical person is means of historical study, but there is a very portant difference between this Person and all hers, which furnishes a special reason for care- l and exact apprehension of the gospel narraves. When we read the lives of noted men, it is discover what they *were;* at most, we hope to arn something from their experience, to profit their example. But in studying this life we are eking to know what this Person *is*, not merely at he was; we ought to be coming, through the spels, into present and real fellowship with him.

"You Never Miss the Water Till the Well Runs Dry."

So it is with health; we never realize its value until it is gone. When old time strength and vigor are wanting it is the best to look at once to the blood. Purify it by taking Hood's Sarsaparilla, and restored appetite, perfect digestion, steady nerves and even temper will prove that it is bringing back the glow of perfect health.

Hood's Sarsaparilla

Never Disappoints

Hood's Pills cure liver ills; the non-irritating and only cathartic to take with Hood's Sarsaparilla.

PERSONAL MENTION.

R. A. Thompson is in a protracted meeting at Round Prairie, Kan.

R. R. Bulgin will assist Bro. Fisher in a meeting at Delta, Iowa, begining Jan. 15.

G. W. Hamilton, of Plad, Mo., has four preaching points, visiting each place once per month.

Eugene Clarkson closed a successful ministry with the Citronville church, and has accepted the church work at Anniston, Ala., beginning Jan. 15, 1900.

D. H. Bays, author of Doctrines and Dogmas of Mormonism, is now located in Greeley, Iowa, and will preach for the church in that city during the present year.

A writer from the city named says: "If 'Anxious Seeker,' Forest Grove, Oregon, will address Lock Box 311, Eminence, Ky., he may receive some helpful suggestions.

The Clarion, edited by Mrs. Jennie Conway in the interest of the Central Church, this city, has about completed its first year, fifty-one numbers having appeared to date. Mrs. Jennie Conway is assistant pastor to Baxter Waters.

T. W. McDonald, of Jefferson, Iowa, reports the anniversary services held there as a grand success. A large audience greeted Chancellor Craig, of Des Moines. The small indebtedness of the church was lifted. The Sunday-school collection that day was $6.70.

J. W. Allen, formerly of Cleveland, O., is now conducting special meetings in Central Church, Spokane, Wash., while visiting his brother, Dr. J. M. Allen, of that city. B. E. Utz is the pastor of that church and editor of The Pastor's Visitor, now in its fourth volume.

Mrs. Little died at her home near Dorchester, Ill., Jan. 9, 1900, in the 26th year of her age. She was baptized snd united with the Christian Church there, Oct. 9, 1887. The funeral discourse was preached by J. E. Masters at the church Jan. 11. A large audience was present.

ONWARD, the organ of the church in North Tonawanda, N. Y., of which C. M. Kreidler is pastor, extols in the most praiseworthy language the lectures delivered there by Dr. H. L. Willett, of Chicago. They were a blessing to those that heard them, in many ways.

Bruce Brown, in an article in the Christian Index of recent date, argues that we shall know each other in heaven. As the article was written in Denver it is reasonable to suppose that the altitude attained caused him to feel better qualified to write on this theme than ever before.

Through the Christian Index we learn that H. O. Breeden, pastor Central Church, Des Moines, Iowa, has the typhoid fever in light form. The brethren are anxious for his recovery, not in Des Moines only, but in other cities, and it is hoped that he will soon be declared convalescent by his physician.

O. D. Maple, of Springfield, Ill., says: "Diptheria in Scottville, Ill., has compelled the authorities to forbid any public meetings. Inasmuch as I preach there on half time, I can give this time—temporarily—to some other church. I can supply or hold a meeting or give some lectures. Can come with or without a singer.

According to the Ledger, Mexico, Mo., the church there, S. D. Dutcher, pastor, has had a prosperous year, just closed. According to annual report the church during 1899, for all purposes, raised $3,294.22 and had 80 additions to its membership, but lost 27. Each of the activities of the church gave a good report.

J. H. Carter, formerly a professor in Christian University, Canton, Mo., is now located in St Louis and attends our preachers' meetings. He expects to work for the CHRISTIAN-EVANGELIST, in Illinois at first, and will assist such churches in his travels as he may visit or arrange with beforehand. We welcome Prof. Carter to the fellowship of our city and Preachers' Associatlon.

Mrs. Mary Wisdom Grant, who came from St. Louis to deliver the address before the open session of the C. W. B. M., at the Christian Church, Sunday night, Dec. 10th, was entertained during her stay in Columbia at the college. She is a graduate and former teacher of C. C., and in her happy chapel talk to the girls Wecnesday morning touched upon many thoughts of practical value in student life.—*Christian Chronicle.*

"A Bright Little Boy"

Would be sure of a welcome in almost any home. But what a welcome he would have in a home where the hope of children had been extinguished. What a welcome this particular "bright little boy" did have in such a home, may be judged by the closing paragraph of his mother's letter, given below. There is no room for the whole letter, which recounts a story of fifteen years of suffering and a perfect cure by the use of "three bottles of Dr. Pierce's Favorite Prescription, two bottles of 'Golden Medical Discovery,' and some of the 'Pellets.'"

In many instances childlessness is the result of conditions which are curable. It has often happened that when "Favorite Prescription" has cured a woman of female weakness and the nervous condition attending it, her return to health is signalized by the birth of her first child. "Favorite Prescription" makes weak women strong, sick women well.

"I cannot tell half that Dr. Pierce's medicine has done for me," writes Mrs. T. A. Ragan, of Norris, Watauga Co., N. C. "It will do all that is claimed for it—prevent miscarriage and render childbirth easy. It has given me a bright little boy, and I would not have had him had it not been for your wonderful medicine. I cannot say too much in praise of it; I think it is worth its weight in gold. I thank God for my life, and Dr. Pierce for my health."

"Pleasant Pellets" clear the complexion.

THE FIRST CHRISTIAN CHURCH NEWS is the name of a new local leaflet published in this city in the interest of the church whose name it bears. The First Church has long needed a paper to help the pastor, F. O. Fannon, and his assistant, G. L. Cook, in their work.

According to the annual report of the Central Christain Church in Indianapolis, Ind., Allan B. Philputt, pastor, as it appeared in THE CHURCH LEAFLET, now in its 4th vol., that church had a prosperous voyage throughout 1899. There were total additions 141, total mission funds, $1207.80, and total collections $7,547.06.

Prof. H. L. Willett, of the University of Chicago, is delivering a course of lectures on "The Beginnings of Christianity" in the Christian Church in Bloomington, Ill., this week. The church has arranged this course of lectures for the benefit of the community to whom they are to be absolutely free, not a collection will be taken.

C. H. Hilton has been informed by the church of Christ in Olathe, Kan., that he has been unanimously retained in the pastorate of that church indefinitely. The church also claims to be in the best condition in its history. All of the churches of Olathe are now in a union meeting. Brother Hilton was kindly remembered at Christmas by the church.

January 7th was the second anniversary of J. B. Sweeney's pastorate in Gainseville, Texas, and also annual meeting of the church at which there were interesting reports and fitting services. The church clerk reported 155 additiitions during 1899 with a loss of 31. Each of the activities made a report which was in each instance highly commendable.

The annual report of the Delphi, Ind. Church, as given by the pastor, Wm. Grant Smith, is said by the church to be the best in its history. The outlook for the new year is hopeful. A short meeting will be held at the mission conducted by the church in one of the suburbs.

Clara Hazelrigg, evangelist, began a meeting with the church at Kensington, Kan., Jan. 2nd.

J. C. Lappin will begin a year's work with the church in Saunemin, Ill., Jan. 21st.

W. C. Prewitt began work for the church in Menton, Ill., with the first of the year, and reports outlook good.

Chas. Reign Scoville is now assisting W. J. Lhamon in a protracted meeting in Allegheny City, Pennsylvania.

G. M. Read has accepted work with the Church of Christ in Buffalo, Ill., for 1900 and begins there the third Sunday in this month.

W. F. Hamann, pastor Fifth Christian Church. this city, was called to the death and burial of his mother on Sunday, Jan. 7th, near Monticello, Mo,

The Christian Visitor, a monthly magazine of twenty pages with cover, edited by J. W. Holsaple, Sherman, Tex., has entered upon its second year.

Southern Evangelist, edited by Marion F. Harmon, Atlanta, Ga., has entered upon its fourth volume. It is published weekly in the interest of the cause of Christ in Georgia and South Carolina.

Oscar Kelley will preach for the church at Clinton, Ind., during 1900. Last year he preached for this congregation one-half time, but will give it his entire attention this year.

Churches desiring private and personal commendations for a good evangelist to hold a meet, ing, upon very reasonable terms, can get such information by addressing E. A. Cole, Tipton, Ind. at once.

Daniel Trundell has been unanimously called to Florence, Colorado, by the Church of Christ in that city. He was at Springdale, Ark. He is in the new field and favorably impressed with the surroundings.

S. S. Lappin, evangelist for the fourth Illinois missionary district, now lives in Standford, the headquarters of J. Fred Jones, the state secretary of Illinois.

Barton Riggs reports balance of a debt of $800 of eight years' standing lifted by the church of 100 members in Dallas, Ore. It took heroic action to raise it, but the church is now happy.

R. H. Johnson, the author of "The Lost Emigrants," an interesting story now running in this paper, has removed from Springdale, Ark., to Corpus Christi, Tex.

Leon V. Shaw and Jas. G. Warren, superintendents of the Bible-school of the Church of Christ in Los Angeles, Cal., are making good use of the postal card to make new members and increase their attendance.

C. H. White, of Galesburg, Ill., has been retained by the church for another year at an increased salary and all this, too, is done three months before the expiration of his first year. The debt of $4,000 on the building has also been lifted.

D. Y. Donaldson, who went from Butler, Ky., to Hutchinson, Kan., was royally greeted at the latter place at the home of Dr. H. S. Justice. The services beginning his ministry in Hutchinson were well attended and crowned with four additions.

Wm. C. Thompson, of Plattsburg, Mo., has been retained at each of his three churches for the year 1900. At Grayson, second year, for one-half time. "Log Church," near Plattsburg, third year, one-fourth time, and New Market, Platte county, for third year, one fourth time.

F. C. Aldinger, who served Beulah congregation in this city as supply pastor during the summer and fall, has accepted the work at Cherokee, Ia. His many friends here wish him and his new charge great success. Bro. Aldinger is a young man of promise.

B. B. Tyler is preaching a series of sermons in the First Church, Kansas City, Mo. This is the second time that he has been called to hold a meeting for that church. His method of conducting a protracted meeting, however, is not the ordinary one. His is a school of the prophets rather than an ordinary revival.

A. A. Hibner, of Alma, Ill., reports the continuous arrival of new students at Christian College. The fourth annual commencement of this college, by President Clark Braden, sets forth its efficiency and prospects and the anxiety of the brethren in Southern Illinois for such an institution as they hope to make this one.

$18 to $35 WEEKLY and EXPENSES | AGENTS and SALESMEN WANTI
Men and Women—At Home or Travelin

Elexander Smith, of Ind., made $927.50 in first 6 months. Albert Hill, of N. $238 first month. John Hannibal, R. R. Conductor, $634. Mr. Muncy, of Tex made $12.50 first 2 hours. Rev. L. McDaniel, made $300, besides preaching. C rie Williams, clerk, made $144 in 6 weeks. Mrs. Hitchcox, of Calif., $222. M Sutton, $294. Lida Kennedy, of Pa., $84 while teaching.

LET US START YOU Be a money maker. We are spe ing $350,000.00 advertising our n 1902 style Square Quaker Folding Turkish Bath Cabinet in more th 1200 of the largest and best papers, creating an enormous dema right in your section, which we want you to supp take care of for us, also appoint sub and local ager

Our Agents Made Over $47,000 Last Mont

Just think of it! No experience needed—only a little ne and energy. Failure impossible. Every energetic ma woman makes $5.00 to $10.00 every day.

WE ARE AN OLD ESTABLISHED FIRM—been business for years. Capital $100,000.00. Do just as we agr No scheme, fraud or fake methods. Our Cabinet wonderful seller. Used and recommended by over 1,000 satisfied people. Demand is enormous—25 million be sold. Everybody buys. Send your address anyway

WRITE US TO-DAY—(stating age, experience, town or county wanted.) | The WORLD MANUFACTURING CO., 1152 World Building, Cincinnati, O
For Our Liberal Proposition, New Plan. Proofs, etc., FREE.

Robt. Sellers has been made financial secretary of Butler College, Irvington, Ind., and has removed from Ashtabula, Ohio, to 1536 Ash Street, Indianapolis, Indiana.

W. H. Harris will preach full time for the church in Grant City, Mo., instead of half time and with full time contract he begins his fourth year for that church. He reports the Sunday-school under Cora Early and the Endeavor Society under Aubrey Davidson, as well as the church in a prosperous condition.

W. T. Hacker called at this office on last Thursday enroute to Pawnee City, Neb., to which place he has been called to become the pastor of the church. We were glad to see the author of "Hot for the Pastor," face to face and of his personal acquaintance. We hope he will make it hot for that other fellow (the devil) up in Nebraska and elsewhere.

CHANGES.

C. E. Smootz, Manor to Llano, Tex.

L. M. Omer, Martinsville, Va., to 50 Calle del Roble, Montery, Mexico.

Harry G. Harward, Mackinaw, Ill., to Newton, Kan.

C. H. Berry, Ridge Farm to Kinmundy, Ill.

Chas. Reign Scoville, Akron, O., to Allegheny City, Pa.

Robert Sellers, Ashtabula, O., to Indianapolis, Ind.

B. F. Clay, Lexington, Ky., to Boise City, Idaho.

E. M. Flinn, Haverhill, Mass., to University of Chicago.

A. Sinclair, Poplar Hill, to Komoka, Ontario, Canada.

R. H. Johnson, Springdale, Ark., to Corpus Christi, Tex.

M. F. Rickoff, Peru to Portland, Ind.

C. Howard Brazelton, Flannagan, Ky., to New Richmond, O.

O. A. Richards, Beaver Falls, Pa., to Perry, O.

W. S. Crockett, New Whatcom to N. Yakima, Wash.

Thos. J. Shearer, Salinas to King City, Cal.

Open Letter to I. N. White.

APOSTLE I. N. WHITE.

You are hereby defied to answer, with an unequivocal "yes" or "no," as they can and should be answered, these questions. That will settle the question whether you have backed out.

Will you debate in the meeting house of "The Reorganized Church of Jesus Christ of Latter Day Saints," in Independence Missouri, strictly on the identical terms of your blustering braggadocio challenge, read before a large audience, Sunday afternoon, September 17, 1899, in Waller's Grove, near Orchardville, Wayne county, Illinois; and of which you have circulated, as widely as you can hundreds of copies?

If you will not, have you not backed square out of that challenge? Now, Apostle I. N. White, I defy you to answer these questions with an explicit and unequivocal "yes" or "no".

CLARK BRADEN.

Help Me Prepare a Tract.

I would be glad to receive the names of all m isters and other members belonging to the Di ples of Christ who have come to us from other ligious bodies, together with the name of church left, reasons for leaving, length of t with us, position occupied among us, your opin of the position and practice of the people you now with. This information is desired for preparation of a tract which I wish to use in vival meetings. What do you think of this, prea ers? Write me at once. O. D. MAPLE

Springfield, Ill.

To Reach Texas Comfortably

Take the Frisco Line from St. Louis. Thro sleepers and chair cars to Dallas, Austin and Antonio. Real, sure-enough observation cars w library apartment, daily papers, magazines, Bryan Snyder, G. P. A., St. Louis, Mo.

Descriptive Literature.

The Frisco Line has recently issued for distri tion a number of pamphlets containing caref selected photo-engravings of scenery toget with reliable and up-to-date information conce ing the resources and great possibilities of country traversed by the Frisco Line. Write a copy of any of the following publicatio "Feathers and Fins on the Frisco," "The To the Ozarks," "The Missouri and Arkansas Far and Fruitman," "Fruit Farming Along the Fris "Oklahomk," or the "Frisco Line Magazine." T can be obtained from any agent of the compa or upon application to Bryan Snyder, G. P. A., Louis.

FLORIDA.

A Superior Through Sleeping Car L Between St. Louis and Jacksonville

Commencing November 18th the Florida Air L consisting of the L., E & St. L. R'y, St. Louis Louisville, So. R'y in Kentucky, Louisville to L ington, Queen and Crescent Route, Lexington Chattanooga, Southern R'y, Chattanooga to Je and Plant System, Jesup to Jacksonville, Fla., inaugurate for the season the great Through Sle ing Car Route to Florida. Through sleeping will leave St. Louis 9:15 p.m. daily, passing Lo ville 7:00 a.m., Lexington 10:50 a.m., reaching C tanooga 5:50 p.m., Atlanta 10:30 p.m. and Jacks ville 8:30 a.m. (second morning). Stop-overs lowed. This route is through large cities interesting country, and is operated over most perior and well established lines of railway. schedules are fast and most convenient.

In addition to the above schedule leaving St.L at night, train leaving St. Louis 8:08 a.m., will rive Jacksonville the next night 10:00 p.m., mak only one night out from St. Louis to Jacksonvill

This line also affords passengers for Florida via Asheville, N. C., the greatest American year-around resort.

Correspondence solicited and information pron ly furnished. R. A. CAMPBELL, Gen'l Passen Agent, St. Louis, Mo.

This is also the best line to points in Kentu Tennessee, Georgia and North and South Carol

Free for All.

Count on me for a loyal supporter of the CHRISTIAN-EVANGELIST. I shall try to bring the list up to fifty in this congregation.—BEN F. HILL, Nevada, Mo.

I am much pleased with the liberal spirit of the CHRISTIAN-EVANGELIST. Will try to send you some new subscribers.—J, W. ROGERS, Walton, Ky.

I sincerely believe that the character and spirit of the CHRISTIAN-EVANGELIST is doing more toward unifying the religious bodies of this country than all other human agencies combined.—J. M. SPRINGER, Carthage, Ill.

I think sometimes our ministers fail to urge upon the members the necessity of reading one or more of our church papers. I united with the church in 1884. There was nothing said about our papers, as there should always be to new converts.—MATTIE D. DEVER, Hume, Ill.

The CHRISTIAN-EVANGELIST is, as it has always been, one of the most helpful and welcome visitors that comes to my study. I always feel better after I have read it and I wish to add my humble and sincere wishes that its career of usefulness may be greatly increased during the coming years. —ROBERT G. FRANK, Fulton, Mo.

Enclosed find $1.50 to renew my subscription to the CHRISTIAN-EVANGELIST for the coming year. We, our family, have been much pleased with the spirit of the paper during the past year. Twice glad that Brother Garrison is still its editor. Pleased that he does *not* "say naughty things back." God bless him richly. (Num. 6: 24-26.)—L. S. BROWN, Denver, Colo.

I rejoice in the ever-increasing influence of the greatest and best paper of the Disciples—the CHRISTIAN-EVANGELIST, notwithstanding the efforts of some to throttle its usefulness and sectarianize the great Plea of the Disciples of Christ. May it continue to live and weild its mighty influence for unfettered New Testament Christianity. —T. J. RICHARDSON, Havensville, Kansas.

Enclosed you will find order for $1.50 for a renewal of my subscription to the CHRISTIAN-EVANGELIST. I was brought up under the good influence of that paper, and when I launched into the world to do business for myself, I thought no better counselor and guide could be secured than it. It is to a young man what a rudder is to a ship; it holds him true to his course.—THOMAS E. HIGGINS, Principal of Schools, Rochester, Ill.

I am delighted that Brother Garrison is to go on with the editorial management of the CHRISTIAN-EVANGELIST. I may not agree with all his opinions, but I believe in him, and we believe in the same Lord and Master. His work is admirable, both in power and spirit. It would have been a calamity to have lost him from his present field. God bless him in his work and keep all our forces facing the common foe.—B. S. DEAN, Hiram, Ohio.

I have taken the CHRISTIAN-EVANGELIST from the first. It has grown better each year. Don't think strange that your brethren (some of them) misrepresent, yea, slander you. You remember the beloved and true Christian man, George W. Longan, suffered the same treatment. I am glad that you keep the same sweet Christian spirit that he did. Continue as you have and you will assuredly meet the beloved Longan where there is no misrepresenting.—GEORGE W. DAWSON, Plattsburg, Mo.

I am very much pleased with your paper, especially the position you take with reference to the Holy Spirit. What the churches need more than anything else, is a deeper spirituality. I believe in a heart-religion as well as of the head, the love and Spirit of God ruling and reigning within us, prompting every word and act. May your paper be a means in the hands of God of perfecting his will, is my prayer. Will try and secure you a few new subscribers. Wishing you a happy New Year, I am your brother.—E. C. MURPHY, Lyndon, Kansas.

Yes, indeed, you can have my hearty co-operation in increasing the circulation of the dear old CHRISTIAN-EVANGELIST, and thereby pushing forward the great work we have in hand for the coming new century. The special offer to the churches is certainly a practicable measure and one that every church should avail themselves of; but I find so many who have no church paper nor any religious reading in their homes at all, and it is hard work to get them to subscribe. I rejoice to know that Brother Garrison is to remain editor of the CHRISTIAN-EVANGELIST, and further let me say that after reading from his pen for more than thirty years, I can say with truth I have never read a line or word from his writings but what I could give them my hearty amen. May God bless him and keep him many years to guide the CHRISTIAN-EVANGELIST on to a yet higher plane, and make it what his ambition so much desires—a more useful servant of Jesus Christ and his Church than it has been in the past.—J. D. NANCE, New Albany, Ind.

While I think our other religious journals have their points of superiority, to my mind none of them can approach the CHRISTIAN-EVANGELIST in literary excellence, breadth of views and spiritual insight into the present day problems and life. It will not hurt any of us to have our shells loosened a little that there may be room to think and open spaces through which truth can enter. Indeed, many of us are like the drunken sailor who got his wooden leg into a hole in the sidewalk and walked round himself all night. We are walking around our intellectual holes so faithfully that the unadulterated truth has small chance of finding its way into our circles. If your "heresy" is never greater than that said to be in your Jubilee Address, it will but bless those of us who are wont to walk around holes. Go on, giving us food for thought, in the "Queen's English," on good paper, in attractive form, and you shall not want for support.—THEO. A. JOHNSON, Wadsworth, Ohio.

Enclosed find draft for $1.50 in payment for my subscription to the CHRISTIAN-EVANGELIST for next year. Let me say in what appears to have been a crisis in the history of the paper, that for one I am very much pleased that the policy of the paper is to remain unchanged. The methods of the higher criticism are so commonly understood and used by all thinkers that it seems strange that any one should object to applying them to the Scriptures. On the other hand, the problems raised by this method of studying the Word are many, and are frequently presented to Christian people everywhere for solution. The only open question is, What shall we do with them? for we cannot avoid them. It seems to me that the attitude of the CHRISTIAN-EVANGELIST towards such questions is quite satisfactory. For myself, I believe the more truth we learn, the more reverence we will have for the Christ. Only let us "prove all things." While writing on the subject, I would be glad to say that the breadth of the editorials, the helpfulness of the contributed articles, and especially the spiritual tone pervading the whole are all matters for commendation.—JOHN C. RICE, Caldwell, Idaho.

OVER-WORK WEAKENS YOUR KIDNEYS.

Unhealthy Kidneys Makes Impure Blood.

The Prompt Way to Cure Yourself when Symptoms Show That Your Kidneys are out of Order.

The way to be well is to pay attention to your kidneys.

They are the most important organs of the body —the blood filters.

All the blood in your body passes through your kidneys once every three minutes.

The kidneys strain or filter out the impurities in the blood—that is their work.

Purifying your blood is not a question of taking a laxative or physic.

Does your blood run through your bowels?

What the bowel-cleaner does is to throw out the poisons confined in your bowels ready for absorption into your blood, but the poisons which are *already* in your blood, causing your present sickness, *it leaves there.*

There is no other way of purifying your blood except by means of your kidneys.

That is why bowel-cleaners fail to do their work—they fail to help the kidneys.

When you are sick, then, no matter what you think the name of your disease is, the first thing you should do is to afford aid to your kidneys by using Dr. Kilmer's Swamp-Root, the great Kidney Remedy.

In taking Swamp-Root you afford natural help to nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

Dr. Kilmer, the eminent physician and specialist, has attained a far-famed reputation through the discovery and marvelous success of Swamp-Root in purifying the blood, and thereby curing chronic and dangerous diseases, caused by sick kidneys, of which some of the symptoms are given below.

Pain or dull ache in back or head, rheumatism, neuralgia, nervousness, dizziness, irregular heart, sleeplessness, sallow complexion, dropsy, irritability, loss of ambition, obliged to pass water often during the day, and to get up many times at night, and all forms of kidney, bladder and uric acid troubles.

Swamp-Root is for sale the world over at druggists in bottles of two sizes and two prices—fifty cents and one dollar. Remember the name, Swamp-Root, and the address, Binghampton, N. Y.

To prove what Swamp-Root will do for *you* every reader of the CHRISTIAN-EVANGELIST will be sent free by mail, prepaid, a sample bottle of Swamp-Root and a book about Health, Diet and Disease as Related to Your Kidneys. This book contains many of the thousands upon thousands of testimonial letters received from men and wowen cured.

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CORRESPONDENCE.

Kansas City Letter.

It is with hesitancy the writer accepts the editorial invitation to furnish the hitherto ever-welcome and newsy Kansas City Letter—a hesitancy accentuated by the recognized inability to fill the place worthily occupied by W. F. Richardson, whose facile pen has been so eagerly followed by the great CHRISTIAN-EVANGELIST family. Better, then, at the very outset, to frankly confess the loss, to state that this scribe has not the hardihood to attempt to occupy the large room filled by his predecessor, and will try only to fill his own place as best he can.

And, first, a greeting warm to all and the word of fellowship and brotherliness. May the "Happy New Year" voices be singing in our hearts through all these months that follow; may our new resolutions come to no untimely end; may our new-found aspirations know no broken wings, and may the work to which we set ourselves be done. This forever notable year should be notable to all our churches, to all our homes, to all our lives a better, sweeter, more fruitful year than all the traveled past. We ought to be further along the way to the city without a temple, in the beauty of white lives, before this year be done. It was good at the beginning day to take a fresh start in life; it is better to hold to these aims and high endeavors through the year whose threshold we are crossing and with the grip that knows no relaxing.

Our churches are all entering upon a vigorous work. B. B. Tyler is to preach the gospel at the First Church throughout all the month of January. The West Side Church, under the leadership of B. M. Easter, is reaching the young people in its folds as never before. The Springfield Ave. Church is contemplating a removal to a more eligible site and its pastor, T. P. Haley, is talking of the future with all the ardor of youth and forwarding the work by magnificent preaching. The South Side Church is happy in the memory of its great meeting, held by J. V. Coombs, and in the expected arrival of its new pastor, O. P. Shrout. The Forest Ave. Church is busy, as usual, and Pastor Kokendoffer, is as ever, an active and beloved pastor. The Westport Church is pastorless, but has its eye on "the right man," of course. The Sixth and Prospect Church has recently paid off all its debts and begins the new year without financial encumbrance.

If Brother Dungan will not call the writer a heretic he would venture to say that he has had an "inspiration." At least it looks like one. It is this: Set apart three or four of our most gifted men to a doctrinal propaganda in our larger towns and cities. The "inspiration," though, to be quite frank, is secondhand. It was suggested by the Christian Scientists. These vigorous champions of an unblest nostrum can teach us many things we ought to know, and in some ways we can imitate them to our profit. How wisdom is shown by them in their creation of a lecture bureau, which sends out the strongest representatives of this ism to towns and cities where, in the best and largest halls obtainable, with the enthusiastic co-operation of the local Eddyites, they expound their peculiar doctrines. This brings their plea to the front. The newspapers take it up. The advertising is on the largest scale. The very magnitude of the preparation makes it respectable and commanding. Suppose that men, a half dozen say, like D. R. Dungan, B. B. Tyler, F. D. Power—the list could be extended indefinitely—were set apart to this work, should visit our towns and cities to deliver a series of addresses on "Our Plea," and with largest preparation made by our local forces: would not the public be reached thereby as it is not reached by our present methods? At best our work now is local. Our churches have to do only with a restricted field. Our towns and cities as wholes are hardly aware of our presence, certainly do not know of us as they know of the fantastical creations of the Boston prophetess. Is it not a sad comment on our present methods that the world at large knows more about the distinctive teachings of Mrs. Eddy than of the Christian Church? Either we have a distinctive and God-given plea, which the world needs sorely in its present great unrest, or we have not. If the latter end of the sentence is taken, then let us have done forever with our "doctrinal" preaching and bid the "fathers" a long farewell; but if the former, let us bestir ourselves as never before to get this plea before the world. And might not this propaganda serve us in this the hour of crisis and of opportunity?

The writer had recently the pleasure of a day's outing down in Oklahoma, and found the Christian ministers of the territory assembled at Chandler, and over head in institute work. The discussions of living, present-day questions was pronounced most intelligent and helpful, and reflected great credit upon the participants. Probably the most animated discussoin was on Mr. Markham's famous poem, "The Man With the Hoe." The opinion prevailed that, although of high merit as a piece of literature, it is inexcusably pessimistic in tone and misrepresents the present situation. This seems to be an eminently sane conclusion. It is a little queer to see a man go into hysterics at the sight of a man at the end of a hoe handle. We respect Mr. Markham's evident earnestness and sympathy with the toilers, but we can but deplore his labor-phobia. It is good to toil. "Bless God for work," said the great Carlyle. Sings Mrs. Browning:

> "God be thanked that the dead have left, too,
> Something *undone* for the living to *do*."

The Christ wrought with his own hands. Work is salvational. Why this rain of bitter and passionate curses on toil? Mr. Markham's is a distempered vision. His work is morbid. His "Wail of the Wandering Dead" is even more saddening and unforgettable than his "The Man With the Hoe." The Californian has lilt to his song, and it goes far, but it neither invigorates nor cheers. These lines are wondrous delicate in their chiseled grace, but they forward no man on his way. It is funeral music the new bard gives us, and of the highest order, only, only—we want to live—and do.

G. H. COMBS.

Illinois Notes.

The church at Sidney, J. F. Hollingsworth, minister, is building a new chapel.

The Springfield Church sends another handsome gift through the treasurer, B. R. Hieronymus, and also a kind word of assurance for the future. In order to do a creditable work it is necessary that other churches follow this example. Just when we should go forward we are under necessity of retrenchment from lack of means. Our opportunity is in the winter months, but indifference will cut short our ability to take a proper advantage of it. Last year additions made by our board cost $2.17, while the additions made by the second largest body in the state were made at an expense of $52.66, and yet only one-fourth of our churches and one-third of the ministry give us any brotherly support. Which side are you on?

The Bureau County rally at Princeton was well attended and full of inspiration, and the brethren will organize a church at Tampico. Since the coming of J. G. Waggoner to Princeton the brethren feel sure of victory. Reports from country churches showed a gain of twenty per cent. in conversions.

Calling at Kankakee I found the pastor, W. D. Deweese, just out to service the first time since taking typhoid fever. Sickness and the loss of the little one has lain heavily upon him and his family, but they are having the victory of faith. The church is happy in its new house.

J. FRED JONES, Sec.

Stanford.

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How Every Reader Of This Paper Can Make Money.

For several months I have noticed advertisements in different religious papers describing an improved Dish Washer. As I had grown so tired of washing the dishes the old way, I sent for information to Iron City Dish Washer Co., 168 Station A., Pittsburg, Pa., regarding their Washer. They sent me one and I have found it to do just as they said it would. It washes and dries the dishes in less than one-half the time it usually takes, and I never have to put my hands in the greasy dish water. My little girl, aged 8 years, thinks it lots of fun to wash the dishes, and she can do it as well as myself. Several of my neighbors came in to see it work, and they all wanted one. I wrote the company and they allowed me a commission. They also wrote and told me how to become their agent. I am now making $10 a week and still attend to my housework. The Dish Washer sells everywhere. I show it and make the work easy. I understand they still want a few good agents, and any one desiring to make money easy should write them.

A CONSTANT READER.

Chicago Letter.

The National Building Trades Council and the ederation of Labor both stand for woman suf-:age. At its convention in Milwaukee, on Jan. th, the former passed a resolution, sent in by usan B. Anthony, calling upon Congress "to omit he word 'male' from the suffrage clause of the onstitutions to be framed for" the new depend-ncies. The argument that turned the tide in avor of the resolutions was made by Delegate pohn, of Washington, who declared that women re crowding the men in many trades, and that if hey organized, and could back their organization ith the ballott, they could get higher wages; hus the cause of labor would be helped in addi-ion to the benefit derived by the women them-elves. Is this a trace of selfishness in an act of allantry?

Last summer I clipped the following lines from Chicago paper: "Only 5,000 bushels of corn ere delivered in St. Louis yesterday on July con-racts, but the amount of 'wrung-out' or settled ontracts was 180,000 bushels." That is, one-hirty-sixth of the business of the eminently re-pectable board of trade was legitimate, and hirty-five thirty-sixths was gambling, pure and imple. The contracts call for actual delivery of he produce; but this is about the usual propor-ion of "wind" to grain. In this city the con-ervative element triumphed in the recent elec-ion of members of the Exchange. There is talk f reform; honest, legitimate traders should see hat the talk does not outweigh the reality, as 'wind" outweighs wheat.

The Butchers' and Retail Clerks' Association of he Stockyards neighborhood in Chicago started a novement in favor of Sunday closing the first of he year, which is becoming epidemic. On Jan. th not a business house in the eastern portion of hat district was open. The district, bounded by 9th, 47th, Halstead and State Streets, is admitted o be one of the hardest in the city to move on uch a question. The promoters of the good vork, in making their round of inspection last unday, found one recalcitrant. They stationed ickets on each street leading to his store and very passer-by was handed a printed copy of the esolutions for Sunday closing and requested not o purchase. The merchant soon closed up and otified the committee that he would not open gain on Sunday. These efforts are being sup-orted by labor organizations, ministers and hurch members. In addressing a mass meeting t the University Social Settlement, Alderman ussell said he had three stores, two being in the losed district, and testified that his customers ere notified during the week of the intended losing; as a consequence the sale on Saturday qualed the combined business of an average aturday and Sunday. He challenged any dealer o show that Sunday closing would diminish re-eipts. We ought to be good if it costs nothing!

A bureau has been formed in this enterprising ity to furnish every town in the valley Sunday ermons in theatre buildings and halls down town, f an "independent" character. The papers give he names of H. W. Thomas, of the People's hurch — McVicker's Theatre — Jenkin Lloyd ones, F. W. Gunsaulus and Emil G. Hirsch, the atter a Jewish rabbi, as promoters of the under-aking. It remains to be seen whether the cities f the surrounding country are hungering and hirsting for such colorlesss preaching. In the pinion of your scribe, they already have enough f their own, without importing any from Chicago.

On January 1st the preachers or our churches gave a farewell luncheon to Bruce Brown at the almer House. Bro. Brown leaves the West Side hurch, after more than two years of very efficient ervice, to stand under the shade of Pike's Peak. everal bright speeches were made, notably the one by Mrs. J. H. O. Smith on "Chicago Church-es." A resolution of high esteem and earnest good wishes was unanimously adopted. The Englewood Church gave a reception to its new pastor and his wife, Mr. and Mrs. C. G. Kindred, Jan. 4th. We believe Bro. Kindred has a mes-sage and a program, and that this fine church will co-operate with him in a vigorous forward movement.

The five weeks of noonday evangelistic meet-ings at the Y. M. C. A. Auditorium, 157 La Salle Street, conducted by the Methodists, Baptists, Presbyterians, Congregationalists and Christians, closed with a splendid service Jan. 5th. The denominations took charge week about. The total attendance for 20 days was 8,356; average per day, 418. Fifty-eight men expressed a desire to live the Christian life. The secretary reported that several of these were personally dealt with and professed conversion. None were reported as having joined a church.

The Week of Prayer was observed by noonday services at the same place, each of the denomina-tions named above taking one day. The First Church held meetings every night during this week. The foreclosure suit against the old Central is making progress slowly. W. B. Taylor is still with his wife at Asheville, N. C., his pulpit being supplied by different men in turn.

FRANK G. TYRRELL.

3211 *Prairie Ave.*

To the Brethren of Missouri.

Will my brethren of this great state hear me with patience while I speak to them from my sick room? I had planned an active personal canvass for the Bible College at Columbia, during which I hoped to complete the endowment fund, so that the success of the enterprise could be absolutely assured. But while man proposes, God disposes. Four weeks ago last Sunday evening, on my return from church, I fell over an obstruction on the sidewalk and broke my leg, while at the same time the ligaments of my ankle were ruptured. Since then I have been confined to my bed most of the time and to my room all the time, and if my physi-cian is to be trusted the prospect is not very flat-tering for my speedy appearance upon the streets again. It now looks as if I shall be compelled to stop at home for a considerable period.

Now this makes the Bible College problem very serious. But I have been thinking about the mat-ter, and I have reached certain conclusions, which ought to be correct, whether they are or not. I have said to myself, "Why is it necessary to visit members of the Church of Christ and plead with them to provide liberally for such a noble work as that of the Bible College? Will they not be glad to spontaneously, without anything more than a mere prompting, rally to its support?" Any way, I have decided to write this brief address to my brethren, asking them to lay this matter before the Lord and upon their own consciences, and then decide what they will do, and send me an intima-tion of their willingness to help, and I will then furnish them with all the necessary papers and in-formation with respect to the matter.

Now, brethren, do not treat this appeal as an idle thing. The result of it may decide the des-tiny of the Bible College. If there is not a liberal response it will be evident that you do not want a Bible College; that is, you do not want it enough to contribute to its support. As I cannot see you personally, I beg you to hear and heed this earnest appeal for the greatest educational enterprise which the Disciples of Missouri have yet under-taken. Faithfully, in the Master's service,

W. T. MOORE.

Columbia, Mo., Jan. 13, 1900.

25 CTS. PISO'S CURE FOR 25 CTS.
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
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HEADACHE

Pain back of your eyes? Heavy pressure in your head? And are you sometimes faint and dizzy? Is your tongue coated? Bad taste in your mouth? And does your food distress you? Are you nervous and irritable? Do you often have the blues? And are you troubled about sleeping?

Then your liver is all wrong.

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S. E. WALWORK,
July 13, 1899. Salem, Mass.

Write the Doctor.

If you have any complaint whatever and desire the best medical advice you can possibly receive, write the doctor freely. You will receive a prompt re-ply without cost. Address,

DR. J. C. AYER, Lowell, Mass.

A New Congregation Established.

The First Christian Church, of Dayton, Ky., organized to-day with about seventy-five members, and we confidently expect to double our present membership this year. We have rented the large auditorium in Odd Fellows' Hall, this city, in which to hold our services until our new church is com-pleted. We have purchased one of the most beau-tiful and desirable corner lots in this city, and al-ready have the foundation laid for a five-thousand-dollar brick church, which we hope to finish in the spring.

We shall organize our Sunday-school next Lord's day, and have decided to purchase our Sunday-school literature from you. You will consider this order for the year and we expect to double it next year. R. A. HARDING, Minister.

Dayton, Ky.

FITS Permanently Cured. No fits or nervousness after first day's use of Dr. Kline's Great Nerve Restorer. Send for FREE $2.00 trial bottle and treatise. DR. R. H. KLINE, Ltd., 931 Arch St., Philadelphia, Pa.

"The Case of Brigham H. Roberts."

Such is the caption under which Bro. Vernon J. Rose writes for the CHRISTIAN-EVANGELIST of Dec. 21, 1899. The editor's reply is good, and perhaps is all that ought to be said upon this subject, but there are a few things I would like to say for the benefit of those who read your excellent paper. A residence of over seven years in Salt Lake City, and a careful study of the whole Mormon question, enables me to speak with some certainty as to the effect the seating or unseating of Mr. Roberts may have upon Utah and other Western states.

Two years ago Judge King, who was at the time representing Congress, said in a speech made in New York City, that Mormonism challenged the orthodox churches of our day. I believe this is true, and I believe that the election of Mr. Roberts to Congsess is a part of this challenge. Judge King might just as well have represented Utah another term in Congress. He was able, a Mormon, a Democrat, but not a polygamist. But he did not make the race. He tried for the Senate, but failed of election, with George Q. Cannon, a polygamist and a Republican, as his strongest competitor. No one was elected to the Senate last winter. Cannon became a candidate for the Senate after Roberts' election to Congress had stirred up the people all over the United States. This was a part of the challenge referred to by Judge King.

Mrs. Dr. Mattie Hughes Cannon, State Senator and the fourth plural wife of Angus M. Cannon, said last winter, in an interview, that they would learn from the Roberts case what Utah was to expect from Congress in regard to polygamy. There is no room for doubting that the ground upon which he was selected for Congress was because he is the ablest advocate of polygamy in the entire Mormon Church. Yet, this man Roberts accepted the amnesty of President Harrison upon the promise of the Mormon Church authorities that any one pardoned at that time would abandon polygamy. He has by continuing to live in polygamy violated that pledge. I, for one, do not believe such a man worthy of a seat in Congress.

Mr. Roberts said the other day in Congress, that "polygamy is dead." It is just as dead (and no more so) as it was ten years ago. It is being practiced by every man who has for years been the husband of more than one wife. The Mormons assert that no new wives have been taken since 1890. But no Gentile knows that such is the truth, from the fact that the record of all plural marriages are kept in the Temples, where such marriages take place; and as Gentiles are not allowed in these buildings no one can tell whether these statements are true or false. It is the opinion of many of the best informed men of Utah that if Mr. Roberts is seated polygamy will be reinstated, and that the Mormons will openly advocate and practice it. So that it will make a great deal of difference as to whether he is seated. If your readers could see for themselves the blighting effect of polygamy upon the morals of the people who practice it, or come from the families of polygamists, I am sure they would say that for Utah's sake Congress ought to punish this practice as a crime. That may necessitate the enactment of a constitutional amendment; but it is worth while doing it for the sake of the Mormon people themselves. Not only would it affect Utah, but Idaho, Wyoming, Colorado, New Mexico, Arizona and Nevada are all interested in this issue. A very considerable portion of America is, therefore, directly interested in this case; for while these states and territories are not to-day thickly populated, it will only be a few years until we shall see them teeming with people as do now the states further east. It appears to me to be very American and patriotic for Congress to settle this question at this particular time.

When any state shall elect a man who has outraged the moral sense of the nation after their attention has been called to his criminal record I believe Congress will do with such an one just what it will do with the Roberts case. It may be that there are men in Congress to-day who are just as bad as Mr. Roberts, but they have not had specific crimes charged and proven against them; and until such is the case it is not proper for us to assume that Congress has taken its stand against Mr. Roberts upon the ground that he is a Mormon. It has not disturbed other Mormons who have been elected to Congress and the United States Senate, nor is it at all likely that it will ever do so. But this action on the part of Congress—if Roberts is rejected—will serve notice upon Utah that it will be useless for her to send her criminal sons to Congress, as the American people will not tolerate this crime against the home.

Truly yours,

B. F. CLAY.

Lexington, Ky.

Colorado Letter.

Three times the name Grank K. Seivers is found in the "Colorado Letter" of Jan. 4. It will be a surprise to the Highlands Church, in Denver, to learn that the name of their late pastor was Seivers. It will be a surprise to the congregation of Disciples in Pomona to receive information that the name of their new pastor is Seivers. When he left the Highlands congregation it then thought that his name was Lewis—Grant K. Lewis. The the same man went to Pasadena, California, as Lewis—Grant K. Lewis. The writer of the "Colorado Letter" believs now that this is his *true* name. The young man who served the Highlands congregation, in the pastoral office, and who is now in Pomona, as an undershepard of the Christian Church, is Grant K. Lewis.

How did this singular transformation in his name take place? I did it! I cannot tell a lie!! I did it! This confession is made without constraint. It is full, frank, free. I called Grant K. Lewis, Grant K. Seivers. I beg pardon. Forgive me this one time. I will not do so again!!!

How do I account for it? To account for it is not difficult. It is the *altitude* of Colorado! This fact—the *altitude*—accounts for all the strange things in the state. Altitude is the talismanic word.

Have you seen the Independent (New York) of Jan. 4? It is the annual issue devoted to the work and progress of the churches. It is an interesting number.

Dr. H. K. Carroll, writing of the Methodist Episcopal Church, says:

The Missionary Society got the largest income in its history—upward of $1,375,000; the Freedmen's Aid and Southern Education Society had a similar notable increase; also the Church Extension Society. The financial condition of the church is very satisfactory. The Twentieth Century Thaksgiving Fund, of "$20,000,000," will be raised long before the expiration of the three years' limit.

Here now is a curious fact. In the midst of this abounding financial prosperity the church is hardly holding its own in the way of numbers. Here is what Dr. Carroll says on this point:

In the midst of its financial and general prosperity the church is called to consider the indubitable and uncomfortable fact that there is not only no increase in the membership, but an actual loss, at least for the first half of the year. A year ago attention was directed to the small increase, too small to give occasion to any feeling but regret, if not dismay. There was but little comfort in the thought that other denominations had just a little cause for satisfaction. For some unexplained reason the year, 1899, was a poor one.

E. E. Hoss, D. D., LL. D., writing of the Methodist Episcopal Church South, says:

Stomach Troubles

arise from many causes and often without any apparent reason. The stomach is a delicate and wonderfully important machine in the human factory, and needs the greatest care. The one cure that never fails in all stomach ailments, and that should be employed at the first symptom of digestive derangement is

Dr. Peter's Blood Vitalizer

—The olden time remedy

discovered by an old Swiss-German physician and in use over 100 years, though not extensively advertised. It regulates and strengthens the digestive organs while it purifies the blood and invigorates the system. It seldom fails to cure all diseases caused by impoverished or impure blood or from disordered stomach.

No Drug-Store Medicine; is sold only by regular Vitalizer agents.

Persons living where there are no agents for Dr. Peter's Blood Vitalizer can, by sending $2.00, obtain twelve 35-cent trial bottles direct from the proprietor. This offer can be obtained only once by the same person.

Write to **DR. PETER FAHRNEY,**

112-114 South Hoyne Ave., Chicago.

The increase in the membership has been very small, the considerable advances in some of the conferences being offset by a retrograde in the other."

Dr. Dunning, editor of the Congregationalist, says of his denomination:

The latest statistics are for the year 1898. They show that the denomination is making little progress temporarily, and even in some respects is retrograding. The church numbers 628,234. The additions by confession, 25,189, were the smallest since 1885, though the number is larger than is recorded in any year previous to that one. The net gain, 2,370, was the largest since 1882. The membership of the Christian Endeavor Societies, 203,215, is less by 13,728 than in the previous year. The benevolent contributions, $1,892,919, fell off $552,405, and are the smallest since 1886. The net gain of churches was only six, less than in any year but one since statistics of the denomination have been gathered.

Dr. H. K. Carroll says:

The net gain of most of the churches, even the Roman Catholics, approached, in 1899, the vanishing point. They did little more than hold their own.

Statistics printed in this issue of the Independent show a loss 3,101 Roman Catholic Churches during the year. There must be an error at this point.

The sectarian will find comfort in the facts here stated, if his label happens *not* to be "Methodist," or "Congregationalist," or "Roman Catholic"—the Christian will be suprised, if not grieved, since with all their errors in doctrine and in practice these great denominations are tremendous forces in behalf of righteousness. Their comparative failure means a lowering, by so much, of the moral standard in our country.

Upon the whole the church population is gaining upon the aggregate population of the country.

The editor says:

Even should there prove to be as great a gain in population in this decade as in the last, it would not exceed twenty per cent., and still the churches would be fourteen per cent. ahead.

B. B. TYLER.

Rest and Health to Mother and Child.

MRS. WINSLOW'S SOOTHING SYRUP has been used for over FIFTY YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. It SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHŒA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup" and take no other kind. Twenty-five cents a bottle.

The Twentieth Century at Beanville.

Beanville, mo., jan. the 10, 1900.

The wunce happy and plezzent villidge ov Beanville iz rent with strife and dissenshun. Peese and quite haz giv way to diskord and termoil. Nabers wich haz lived together soshybel and harmonyus fer yeres and yeres iz not now on speekin terms with eech uther. Beanville iz divided into 2 fackshuns. The hole trubble iz over the queschun: When does the 20th senchury begin? The discushun ov this matter haz caused moar hard feelins and moar ginral trubbel than enny protracktid meetin ever held in the town.

The trubbel begun wun day in Desember. A number ov the leedin sittyzens ov Beanville wuz gatherd in the post offis, waitin fer the afternoon male to be distribbytid. Evvryboddy wuz talkin soshybel and frendly, when Kernel Bates chansed to remark to Jedge Jacksun that what with the Bore war in south Africky and the fite in the Fillypeens and the way Rushy and Jappan wuz spittin at eech uther, the nineteenth senchury wuz goin out rather tempeschus. Jedge Jacksun smiled at theze werds, and sez he, "Yoor a littel mite mixt on yore dates, Kernel," he sez. "The 19th senchury iz not goin out fer sumthing over twelve munths yet," he sez. "Nonsents," sez Kernel Bates, "we are now in the clozin daze ov the senchury," he sez, "wich will cloze presicely at mid-nite ov desember therty-ferst, ateen-ninety-nine," he sez. "Ime serprized at heerin you talk sich loonasy," sez the Jedge, hiz voise gettin louder and louder. "Dont you know thare iz 100 sents in a doller?" he sez. "That's got nuthin to do with it," sez the Kernel, viggerusly. "Enny fool awt to see that when you say 'nineteen-hundred,' you are beginnin a new hundred, or a new senchury," he sez.

By this time the crowd in the post offiis was gettin interested, and cum up close round the Jedge and the Kernel, to lissen to the argymint.

"I spoze," yelled the Jedge, "that if you owed me a doller and wuz payin me in coppers, you wood count out ninety-nine and want me to take 'em az a doller."

"Dont talk like a drivvlin idyit," howled the Kernel, waivin hiz arms in the air. "Coppers and dollers haz nuthin whatevver to do with it," he sez. "Cant you see that at the end ov the yere 1 they said 'wun' and then begun datin their letters 'jan 1, A D 1'?"

"How long sinse they let you luce from the Fultun assylum," sneered Jedge Jacksun. "Lissen a minnit," he sez. "The ferst yere of the Chrischun era wuz the yere 1, wuzzent it?"

"No, it wuzzent," he anserd. "The yere 1 begun when wun yere had past, wich maid the seckund yere the yere 1."

"Sich idyotick bosh I nevver herd," sez the Jedge. "If you wuz owin me 2 dollers, and by sum meerakel took a noshun to pay me, I spoze you wood hand me a doller and say it wuz 0; hand me anuther and say it wuz 1; hand me a therd doller and say that maid the 2 dollers."

"I hait to talk to sich a block-hed," sez the Kernel, "but it iz my dooty to enliten yore darkened intelleck," he sez. "When a man iz just over 19 yeres old, he iz in hiz twentieth yere, aint he?" he scz.

"What's that got to do with the queschun," sez Jedge Jacksun."

"A hole lot," sez Kernel Bates. "Then when nineteen hundred yeres hav past the twentieth senchury begins, dont it?"

"Ov course," sez the Jedge, "but," he sez, shakin hiz finger in the fase ov the Kurnel, "nineteen hundred yeres will not be past until mid-nite ov Desember therty-ferst, 1900."

"Idyot."

"Lunk-head."

"Fool."

"Igneramus."

Muchuel frends sepperated them befoar enny seeryus dammage wuz dun, and evryboddy spozed that wood be the end ov it. After the Jedge and the Kernel had left the post offis, thoze who were left remarked how fulish it wuz fer grone men to fuss and fite like children over a diffrunce ov opinyun. "They will both be ashaimed ov themselves," sez Josh Whitney, "when they git kooled oph."

"DON'T TALK LIKE A DRIVVLIN IDYIT," HOWLED THE KERNEL.

"I shood think they wood," anserd Si Andrews, "speshully Kernel Bates. I wu zserprized," he sez, "to here a man like him talkin sich nonsents," he sez.

"I gess you meen that Jedge Jacksun was talkin noncents," replied Josh. "This here idee that the new senchury dont begin till 1901 iz the foolishest thing I evver heard," he sez.

"Are you crazy?" hollered Si. "Ennyboddy but a non compus mentus knows that the new senchury will begin at mid-nite ov Desember 31, 1900."

Pritty sune their frends was sepperatin Josh and Si, who wuz nabers and had alwaze got on nisely together. Befoar the crowd dispersed thare had to be moar sepperatin dun. That nite at the debatin sosiety thare wuz moar trubbel. The ladys sewin sosiety ov the methydist cherch got to argyin the matter, and most ov the members went home in teers, breethin forth thretnin and slawter.

So it haz bin evver sinse. When the papers annownsed that Emprer William, ov Jermenny, had sellybrated the new senchury, wun fackshun sed that settled the matter in their faver, while the other fackshun sed they awlwaze had regarded the Emprer az week-minded. Wun man wood prodoos a copy ov the Checawgo Times Herald to pruve that the new senchury had begun, and a man on the uther side wood pull out a coppy ov the Saint Luey Globe Demmokrat to prove that it haddent.

I bleeve the peeple are gettin sick ov fussin, and am in hoaps that the subjeck will grajuelly be dropt. But I trembul to think ov the probabel trubbel that iz in stoar for us at the cloze ov the prezzent yere.

Persunelly, I hav taken no part in the diskushun. It seems to me sich a wun-sided queschun that thare iz nuthin to argu about. I look at it this way: In theery, at leest, we recken time from the berth ov Christ. Akkordin to this theery, the berth of Christ wuz january 1, A D 1. The ferst yere ov our era wuz not dun until 12 munths from that time, wich wuz Desember 31, A D 1. In the saim manner, the ferst deckade did not cloze till Desember 31, A D 10, and the ferst senchury wuz not compleetid until Desember 31, A D 100. It follers, ov corse, that the ninteenth senchury will not cloze till Desember 31, 1900. Thare iz lots ov things wich can be sed, wich will puzzel sum peepel and get them mixt up on this matter, but if a man will jest awlwaze bare in mind the undenyabel fact that the ferst yere wuz the yere A D 1, he iz awl rite. My boy Zeke, who haz bin to kolledge, sez that "A D" is short for "Anno domini," a Lattin fraze wich meens "in the yere ov our Lord." Tharefoar "A D 1900" meens "in the nineteen hundredth yere ov our Lord." It duzzent meen that nineteen hundred yeres have past sinse Christ wuz born.

I am pritty ferm sot in the noshun that I am rite on this matter, but I dont know that it will hert me enny if uther folks think differunt, and so I havvent bin makin trubbel by talkin mutch on the subjeck. It duz beet awl how sum folks cant talk about enny trifflin littel thing for 2 minnits without bein reddy to fite, and genrelly the moar trifflin the matter bein argued, the quicker they want to fite. Wat fules these mortels be, ennyhow.

HEZEKIAH HOBSON.

A Brawny Scot.

EGGS AND GRAPE-NUTS.

"I would like to give you my experience since using Grape-Nuts ten weeks. I began weighing 175 pounds with a big stomach owing to improper digestion.

I now weigh 199 pounds, and the flesh is on the right places, i. e., the entire muscular anatomy.

Before trying Grape-Nuts I looked upon the food as a Yankee dodge to fleece the public. (I am Scotch.) I am glad to admit my mistake. I stir two raw eggs in one-half cup Grape-Nuts, sugar to taste, beat all together two minutes, add boiling water one-half cup; let stand two minutes, and you have a dish that would satisfy the Prince of Wales for once in his life anyhow. I have a delicate sister in Edinburgh, Scotland, who wants Grape Nuts. Can she get them there?" John W. Hunter, Oakland, California.

New York Letter.

New York has just lost by death two of the best men in the Roman Catholic priesthood in the country in the persons of Father Malone, of Brooklyn, and Father McGlynn, of Newberg. The Rev. Sylvester Malone was an Irishman by birth, and was trained in his native country by a Protestant teacher, whose influence had much to do in the shaping of his career and maturing of his character. He always stood for goodness, and freedom, and merit in whomsoever found. Such was his salutary influence in his Brooklyn parish that on the fiftieth anniversary of his ordination, a jubilee demonstration was held in his honor in the Academy of Music in which strong men in all the walks of life gladly did him honor. He was a strong and independent thinker, and a fearless advocate of moral, political and educational reforms. Six years ago he was elected by the Legislature a Regent of the State University and has filled the position with distinguished ability.

The Rev.Dr.Edward McGlynn had not only a state but a national and international reputation as a strong and a good man. He was ordained to the priesthood in 1866. After serving as military chaplain in the Central Park Hospital during the Civil War, he became priest of St. Stephen's in 28th St., New York, where his eloquence, heartiness and quick sympathy with the people won their warmest affection. Dr. McGlynn's unwillingness to establish a parochial school in connection with his church, and his claim that the public schools were safe for the children of Roman Catholics, brought him into disfavor with the authorities of his church in New York. For advocating this policy he was accused both in New York and Rome of opposing Catholic education, but he lived to see his views virtually approved by the highest ecclesiastical authorities of his church.

When Henry George made the race for Mayor in 1886, on the United Labor ticket the platform of which party contained a clause favoring the abolition of taxes upon industry and its products, and other radical measures, Dr. McGlynn heartily endorsed the proposed reform. Having been advertised to speak upon these measures at the Chickering Hall, Archbishop Corrigan wrote instructing him not do so. Dr. McGlynn replied that as he had been publicly announced to speak, and as the questions appealed to his conscience and reason, he felt he must do so; he added, however, that if taking part in the movemnnt was distasteful to the Archbishop he would not speak in other similar meetings. He spoke at Chickering Hall and for it was suspended from his priestly office ten days. During his suspension the election took place and he drove about with Mr. George in a carriage visiting polling-places.

This angered the Archbishop so that he deposed him entirely and laid his case before the Propaganda at Rome, which tribunal decided that he must go to Rome to stand trial. He received a letter ordering him to recant the doctrines he had preached and proceed at once to Rome. To the astonishment of all good Catholics, this he refused to do, saying his conscience would not allow him to recant, and further he did not consider himself under any moral or ecclesiastical obligations to go to Rome or anywhere else at the beck and call of any one. As a proof of his faithfulness he showed that he had built up the largest Roman Catholic parish in the world, and that his people loved him with the tenderest affection. He was excommunicated, however, in July, 1887. Then he organized the Anti-Poverty Society, embracing Henry George's theories and for five years spoke every Sunday to great crowds of people. He also attacked the church authorities for their unholy alliance with Tammany Hall. Finally, in 1892, the Pope commissioned Cardinal Satolli to dispose of the case as seemed to him best. The w affair was laid before a committee of five theologians of the University of America who decided that there was nothing in his teachings contrary to the doctrines of the Church of Rome. Consequently he was absolved from excommunication and restored to his priestly office. For a time he said mass in Brooklyn churches, but demanding reinstatement in a New York parish, Archbishop Corrigan sent him to Newberg with the understanding that he should have the first desirable vacancy in this city. Throughout his whole fight with the ecclesiastics he showed himself a strong and fearless man.

***

Prof. Chas. A. Briggs preached a few days since in the Church of the Holy Communion, this city, on "The Pre-existence of Christ," as the first of a series of six discourses in what are called incarnation services. His text was, "But when the fullness of the time came, God sent forth his Son, born of woman, born under the law, that we might receive the adoption of sons." He said the incarnation of Christ is one of the original facts of the Christian religion. Those people are mistaken who think we are to find the last and highest revelations in the teachings of Jesus as recorded in the Gospels. Jesus himself tells us that we are rather to find it in the teaching of the disciples, as they were guided by the Divine Spirit to understand the great facts of the life of Jesus.

In his discourse he also said Paul tells us that the Son of God was in the plan and purposes of God in all the preparatory dispensations, but this does not necessarily imply that the Son of God was a real being, existing in heaven before he was born of woman on this earth. I wonder what the professor has to say about the statement of Christ himself, "Before Abraham was I am"? Is not this conclusive? or can apostles or other disciples reveal a clearer, higher truth concerning the question of the personal pre-existence of Christ?

***

The resignation of the Rev. John E. Bushnell, copastor with the Rev. H. A. Johnson, of the Madison Avenue Presbyterian Church of this city, is another evidence that a bi-headed pastorate does not work well to say the least. It has been tried so many times in this city and always attended with failure. Men in the ministry have like passions with other men, and beside there are so many delicate and sacred relationships between a true shepherd and his flock that it is exceedingly difficult to maintain the proper balance of the relationships with more than one minister when they are officially co-ordainate. The associatete, or assistant, or helper in the pastoral service is well and good; but the co-pastoral system is a failure. The best of men and the best of people in the church have not been able to make the plan practicable. About six months ago the Philips Church on Madison Ave. and 27th St., was merged with the Madison Ave Church, corner of 53rd St. Dr. Bushnell, the pastor, became co-ordinate with Dr. Johnson, who had recently come to the church at 53rd St., from Chicago. Financial inability is given as the reason for the dissolution. It is sad to note that this in reality is another step in the retreat of the church forces in many parts of Manhattan. The coming great churches of the city of New York will not be in that borough, but in the Borough of the Bronx, and this is the day of our opportunity. We ought to plant strong Sunday-schools in every section of this borough.

***

The church on 169th street started a Branch Sunday-school almost a mile east of the church four years ago, and now it is housed in a neat, nice little chapel, and has an enrollment of something like 275 with an attendance last Lord's day of 217. Only last Easter we dedicated our chapel and now it is too small. It looks as if we will be compelled to enlarge it this year. We hope to plant other such schools in the near future. But our great need now is money that we may properly care for the people that we could easily win in this work. We very much need assistance in order to build a new church house for the main work of this great and growing field. The building we should have to properly equip this work would cost something like $30,000. We wish to have free reading rooms, circulating libraries, guild rooms, kindergarten, industrial and other apartments, that a broad, humane and educational work might be carried on. Are there not some good, liberal hearted friends of this kind of work whom the Lord has richly blessed in material things who would like to help us in this gigantic work? We should be pleased to correspond with any one who may desire to help us in this enterprise.

***

Before this letter is read the Disciples of Newark and vicinity will have opened their work at the Corner of Parke Ave., and 14th St. in that city, looking toward the ultimate organization of a church of Christ. Bro. E. L. Kelland, 24 North 7th St., Newark, N. J., is chairman of the executive committee and will be glad to hear of the name and address of any Disciple in that community.

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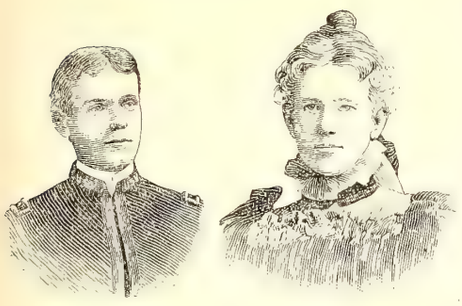

HERMON P. WILLIAMS AND WIFE.

[These are two of the new missionaries to Manila. Dewey's fleet opened a new door for the gospel. Mr. Williams was a chaplain in the United States Army at Manila. He is a son of our well-known preacher in Iowa, J. Mad. Williams.]

Preparation for the March Offering.

If no careful preparation is made for the March Offering for Foreign Missions, little will be accomplished.

1. From now until March 4th let there be much earaest prayer for the success of the work.

2. It will be well to make repeated announcements from the pulpit. The time of the Offering and its purpose should be clearly understood.

3. A copy of the Missionary Voice should be placed in each family represented in the church. Special attention should be called to its contents. It is loaded with the freshest missionary facts. It will help to generate missionary enthusiasm.

4. A *March Offering Envelope* may be placed in the hands of each member of the church, with the request to give a definite amount. We hope the church will undertake to average at least $1.00 per member.

5. The work should be explained from the pulpit. The people want to know what fields are being cultivated, and the kind of work being done. They want to know the number of workers and where they are at work. It will be of great interest to tell the churches of the new fields. Cuba, Hawaiian Islands and the Philippine Islands, the character of the fields, the difficulties and the open doors.

6. The new watchword: $200,000 *for Foreign Missions in this, the Silver Jubilee Year*, may be explained most effectively with a few words touching the history of the Society, its growth, etc.

Remember, we furnish *March Offering Envelopes* and the *March Offering Number* of the Missionary Voice free of charge. Please let us have your order at once. We count upon every missionary church among us, in this Silver Jubilee Year.

A. McLEAN,
F. M. RAINS.

Cincinnati, O.

A New Work for the Young People's Department of the C. W. B. M.

A new work is given to the young people in the organization under the fostering care of the Christian Woman's Board of Missions. Hitherto their offerings have been given almost exclusively for the erection of needed buildings at the mission stations, and for the care of the orphan children in the orphanages in India. In addition to these things the young people are now asked to provide, as far as possible, for the support of native helpers, and the salaries of missionaries in foreign fields. It requires from $30 to $100 a year to pay the salary of a native helper, the amount needed varying on different fields, and in accordance with the ability of the helper.

The sum of $1.65 will pay the salary of any missionary of the C. W. B. M. in the foreign field *for one day*. Every young person is urged to become a missionary by proxy for at least one day. If he cannot "go" he should certainly provide a substitute for that length of time at the least. Thirty young people in an organization, each paying for one day's missionary work of some favorite missionary, will almost provide the amount of $50, needed for the salary of one month. Young people's organizations are urged to pledge to pay the the salary of their favorite missionary for one month,

Francis E. Clark, president of the United Society of Christian Endeavor, proposes this new pledge for Endeavorers: "Trusting in the Lord Jesus Christ for strength, I will make money for him. I will at the earliest possible moment support, through my own denominational board, one or more workers for Christ in the home or foreign field."

Not only Endeavorers, but all young Christians should strive to do so good and holy a work. Paying for one day's work will be a good beginning. This good work need not be confined to the members of organizations belonging to the Young People's Department. These members will be doing their Master's will by inducing others to join them in this sacred service—other young people, many of whom are leading thoughtless lives tending to frivolity and worldliness, and older Christians who are not doing all they should do for the extending of the Redeemer's kingdom.

We want the names of all those paying for one day's missionary work, whether the money is sent with the regular remittances of the Society or Band. We desire to send to every one of them a certificate on one side of which is a portrait of the missionary he is helping to support.

MATTIE POUNDS,
National Superintendent.
152 *E. Merket St., Indianapolis, Ind.*

ADVANCEMENT OF SCIENCE.

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JACKSON SMITH, D. P. A., Cincinnati, O.
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J. H. MILLIKEN, D. P. A., Louisville, Ky.
GEO. B. HORNER, D. P. A., St. Louis, Mo.

ANNUAL REPORTS.

ALBANY, OREGON.

At our annual meeting we decided to erect the much-needed house of worship. While no definite plans are formed as yet, the new building will be a credit to the cause in this state. We are pleased to report everything in good condition and that sixteen have united with us since our last report.

J. B. HOLMES, Pastor.

THORNTOWN, IND.

The report for the Christian Church for the year 1899: At the beginning of the year there were 168 members. Increase in membership during the year, 57. This is more than 33 per cent. gain. Loss during the year, five by letter and three by death. The present memberphip is 217. For all purposes the church has raised $1,513.93. All the financial obligations have been met and there is money in the treasury of each department for the New Year. LEE TINSLEY, Pastor.

DECATUR, ILL.

January 4 was our Annual Day. Receipts for local expenses, $1,627.35. All paid and small balance on hand. Mortgage with interest, $4,560; subscribed for payment of same, $2,423; will pay mortgage debt this year; $1,370 subscribed in new church fund; net increase in membership, 53; present membership, 353; raised for missions, $146.25; C. W. B. M., $109.70; Social Helper, $843.58; expended, $422.25; cash on hand, $421.33. No deaths in congregation during the year.

MARION STEVENSON,
Pastor Edward St. Church of Christ.

GRAND RAPIDS, MICH.

Our annual meeting, held on January 3rd, was most encouraging. Every department had a full report of work done, without a single failure. The total amount of money raised from every society was a little over $3,000. While conditions have not been the most favorable, yet a constant growth has marked the year's work. Twenty.seven have been added since my pastorate commenced in May and a healthy condition now prevails in the church, so we have reason to expect larger things this coming year.

The cordial sympathy and earnest purpose of all the brethren here cannot fail to produce results. We expect to open a new work Jan. 7th.

F. P. ARTHUR.

DECATUR, ILL.

This morning we had our annual reports in lieu of regular sermon. The year 1899 has been a good one for the Tabernacle congregation. About 165 added, making present membership 801. Something over $5,000 raised from all sources and expended in furthering the work of the Lord. Of this amount our Ladies' Aid Society raised nearly $1,200. What similar organization can beat it? The Senior Endeavor raised nearly $200. Every department of the church is in good working order, peace reigns and prosperity is attending us. We praise God and take courage.

The undersigned was unanimously called to remain another year as pastor, making his seventh in Decatur. Bro. C. C. Redgrave will also be continued as associate pastor. He is doing excellent work. Bro. J. W. Robbins, late of Mexico, Mo., preaches for us to-night. He has located here, and we expect valuable assistance from him during the coming months.

I start for California and the Pacific Northwest to-night on a month's lecture tour. On the way home, February 3-5, I am to be chief speaker at a tri-county meeting of our people at Mankato, Minn. During my trip I will speak at Oakland, Cal., Portland, Oregon, Snohomish and Colfax, Wash., Sioux City, Iowa, Craig, Mo., and several other points, arriving home Feb. 14, in time to introduce Mayor S. M. Jones, of Toledo, who is to speak at the Tabernacle in our regular lyceum course. February 18 we begin a short meeting here. I am to do the preaching and Peter Bilhorn, of Chicago, the singing. Pray for us, brethren, that the Father in heaven may continue his rich blessings.

GEO. F. HALL.

EVANGELISTIC.

I wish the CHRISTIAN-EVANGELIST and all Christian evangelists a Happy New Year. We closed at Akron, O., Wednesday, Dec. 20, with 112 added; 23 the last Sunday and 17 the previous Sunday. This closed the year 1899, with 1,045 additions in all; 1,007 in six meetings. Worked for Hiram College two and one-half months, dedicated two fine churches and had one month's vacation.

Our largest day was at Evansville, Ind., with 57 added, and our largest meeting was in March, at Springfield, Ill., with 244 added. I see by last week's paper that Bro. Lynn has had 30 added in the last four Sundays. We bless the Lord for all this year and can only say, "Thine is the kingdom and the power and the glory forever." Will begin at Allegheny, Pa., Jan. 5, with Bro. W. J. Lhamon. Prof. C. L. Fillmore and wife will lead the music. Will go to Pittsburg, Central Church in February.

We beg for the "effectual fervent prayers" of all the righteous.

Truly yours in Jesus for his glory,
CHAS. REIGN SCOVILLE.

Chicago, Ill.

ATCHISON, KANSAS.

The church at Atchison, Kan., has closed one of the most successful year's work in its history. The pastor preached 131 sermons, 24 of which were at the Orphans' Home, of which he is chaplain. Baptized 33 persons, received 12 others into fellowship, married 21 couples, conducted 31 funeral services. The church paid another $500 on its mortgage debt, making $1,200 of debts paid in the year and nine months we have been here; reduced the interest on the mortgage from eight to six per cent.; greatly improved the church house, and best of all contributed liberally to all our missionary enterprises. We gave to Home and Foreign Missions, to Church Extension, to Ministerial Relief, to the Benevolent Association, to county, district and state work, to Bible Chair work at Lawrence and to several other objects beyond our local work. We have not allowed our own burdens to hinder liberal offerings for the work in regions beyond. The missionary offerings were the largest in the history of the church. The church has been characterized by unity, spirituality and liberality. The outlook for 1900 is most encouraging. WALTER SCOTT PRIEST.

DES MOINES, IOWA.

From reports given at the annual meeting of the University Place Church of Christ, held on New Year's day, it was shown that we have enjoyed a most prosperous year in many respects.

The pastor, Brother I. N. McCash, is loved by all, and his services are appreciated and due credit given. The best of harmony exists between pastor, the official board and the membership. We are engaged in a series of meetings, Bro. A. M. Haggard as preacher, assisting Bro. McCash. Two hundred and sixty-two were added to our membership the past year. The church and the different departments raised for all purposes the past year, $10,222. Of this amount $2,027.43 was for missions.

The church proper has a missionary committee whose duty it is to look after this part of the work, and we remember and contribute to every missionary fund and interest recommended by our national convention. As an example to the brotherhood of our state, we expect to add Drake University to our list and give it 10 per cent. of our offerings.

We paid to the different missionary funds during the year 1899 as follows: Ministerial Relief Fund, $46.65; Church Extension Fund, $93.30; A. C. M. S., $152.71; State Missions, $111.88; City Missions, $244; National Christian Orphan Home $13.08; and to Foreign Missions, $474.02.

Other departments of the church paid for missions as follows: Sunday-school, $100.14; Y. P. S. C. E., $50; Junior Y. P. S. C. E., $22.61; C. W. B. M., $300; Young Woman's C. W. B. M.; $148.08; Ladies' Aid, $10, and miscellaneous, $222.

It is the earnest intention of both the official board and the missionary committee to teach our membership the importance of remembering systematically all of the missionary boards and interests of the brotherhood. We are now led to believe that we have nearly the ideal plan.

J. M. LUCAS,
Sec. Missions for University Place Church of Christ.

ST. LOUIS.

Under the auspices of the Mission Board of St. Louis, Mo., there was raised and disbursed for mission purposes, during the year 1899, the sum of $1,726.92. Of this sum $599 was paid by the American Christian Missionary Society, which is co-operating with our City Mission Board in this work. The balance, $1,117.07, was raised by our churches in St. Louis. The total resources of our City Mission Board, at the first of the year 1900, was $5,221.79, consisting of unpaid pledges of $871.79 and real estate holdings. The net resources of our board, less liabilities, are $3,184.79. Comparative statements show that quite double the amount of money has been collected and disbursed for city missions for 1899 over that of the year 1898. The increase, of course, came most largely from the A. C. M. S., without whose aid what was done in 1899 would not now be.

As you know, we have a city evangelist, A. J. Marshall, who is at work under the City Board, and since his employment, last May, he has given his time to Carondelet chiefly. However, he has assisted in a protracted meeting in the West End, Fifth, Compton Heights and Fourth churches, with good results.

The work, therefore, is of an encouraging character, but greater results are hoped for this year. The City Mission Board held its annual election Jan. 6th, as follows: F. M. Call, president, O. A. Bartholomew, vice-president, W. D. Cree, treasurer, and the writer secretary.

W. W. HOPKINS.

She Quit Coffee

AND GOT WELL WITH THE HELP OF POSTUM FOOD COFFEE.

"I am a school girl and want to tell you what Postum Food Coffee has done for me and several of my relatives.

"The old-fashioned coffee always made me heavy and dull and gave me heartburn, with dyspepsia. When we tried Postum Food Coffee, it did not taste good, but I begged for another trial, when the directions were followed, and we found it delicious. Since that time, we have used it regularly, and I never have any trouble with the heavy feeling or dyspepsia.

"Dr. Lowrie prescribed Postum for my uncle, Mr. ————, property man of the Boston Theatre, and it worked a marvelous change in him. He quit the common coffee, and has been using Postum Food Coffee ever since. He looks better than he ever did before. His family also use it. Uncle is very strong in his praise of Postum for the good it has done him. Please do not use my signature, but you can use the statement." ————, Worcester, Mass. The name can be furnished by the Postum Cereal Co., at Battle Creek, Mich.

EVANGELISTIC.

MASSACHUSETTS.

Brockton, Jan. 8.—Two confessions and the return of another prodigal at yesterday's services. —G. A. REINL.

ARKANSAS.

Arkadelphia, Jan. 9—One addition by letter here last Friday. The little church here begins the new year with the best prospect of its brief history. —E. S. ALLHANDS.

OKLAHOMA TERRITORY.

Perry, Jan. 9.—Closed a short meeting at West Point, a few days ago. Two added to the church; one by primary obedience, one by statement.—WM. DUNKLEBERGER.

PENNSYLVANIA.

Sweet Valley, Jan. 7.—Two added to the church by baptism. Formerly were Methodists.—J. W. BOLTON.

Huntsville, Jan. 9.—Two confessions last night and one reclaimed who formerly was a Methodist. —J. W. BOLTON.

SOUTH DAKOTA.

Britton.—One accession here Dec. 3; by baptism. We take membership at Aberdeen. The cause of the Disciples is very weak in this section of Dakota. We are the first to advocate the old Jerusalem gospel in these parts. Pray for us.—J. B. JEFFRIES.

KANSAS.

Hutchinson, Jan. 3.—Our first services on Sunday, Jan. 7, were largely attended. One confession in the morning and three at the evening services. Our outlook is encouraging for a prosperous year's work.—D. Y. DONALDSON.

Chanute, Jan. 11.—There was one addition to the church here by letter at my last regular appointment. Mrs. Adams has reorganized the Junior Endeavor Society.—W. T. ADAMS.

One confession and baptism at Yates Center ast Sunday. The church there has extended me a call for full time, but I have not yet accepted. Success to the dear old Evangelist.—W. T. ADAMS.

Fall River.—One addition, good interest, only 10 days.—DANIEL TRUNDELL, Florence, Col.

ILLINOIS.

Du Quoin, Jan. 9.—The year starts most auspiciously with us. Large audiences Lord's day, and one added to the church. Also one at Elkville, seven miles south of us, where I preach on Lord's day afternoons, and one there the week before.—W. H. KERM.

Astoria, Jan. 8.—One addition yesterday. Work here starts off nicely; outlook bright.—A. R. ADAMS.

Yorktowm.—Our meeting of six weeks, conducted by J. A. Bennett, of Camp Point, closed Dec. 18 with 81 additions. Bro. Bennett is an able speaker and presented the gospel in all of its original fullness, simplicity and purity, and the Disciples at Yorktown rejoice to know that their prayers have been answered in that the church has been edified and its members multiplied.—W. D. ROSE BRAUGH.

IOWA.

Estherville, Jan. 8.—We had good services yesterday. Four confessions and one addition by letter.—H. MORTON GREGORY.

Jefferson, Jan. 8.—The writer has been in a meeting the past week at the Jenison schoolhouse, seven miles southwest of here, and organized a church with 21 members. The prospects are fine for an ingathering, and we will continue the meeting two or three weeks yet. There will be a church of Christ built there (D. V.) just as soon as the weather will admit it.—T. W. MCDONALD.

Batavia.—Just closed a meeting at Packwood with Bro. Perkins, the pastor. Seven additions to the congregation.—C. L. WALKER.

Woodward, Jan. 10.—I am to begin at Topeka, Kansas, with F. W. Emerson of the First Church the 14th. Our meeting here would not close. Bro. Caldwell, the pastor, will continue over Lord's day. Thirty-three to date; 27 by confession.—V. E. RIDENOUR, singer.

Sioux City, Jan. 8.—Our Red Cloud meeting closed January 5 with 50 additions. Audiences and interest throughout were immense. Bro. Atwood, of Kansas, did good, earnest preaching. The community was stirred; men and women listened every night. Sunday, January 7, we spent at Harvard, Neb., and assisted Bro. Gregg in the services.—F. HOWARD SWEETMAN.

THE VALUE OF CHARCOAL.

Few People Know How Useful it is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better, it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician, in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets.

Mt. Ayr, Jan. 8.—Two additions at regular services yesterday; six in all since Nov. 1st, 1889. We have lately improved our church with a new furnace. All departments of work growing and all are hopeful.—L. C. SWAN.

Bagley, Jan. 11.—Meeting three weeks old with 21 additions. Intense interest prevails. Meeting still continues. Five confessions last night.—J. S. COFFIN AND E. M. PARDEE.

Arlington, Jan. 8.—Forty-five to date; a great interest, house packed at almost every service. We expect a great ingathering. Wm. Hollett is pastor, song leader and baptist, and is first-class in every particular.—D. D. BOYLE, evangelist.

Villisca, Jan. 9.—We have just closed a five weeks' meeting at Corydon, county seat of Wayne county. The writer did the preaching and Bro. J. W. Laudrum led the music. This was unlike any meeting I have ever held, in several ways. There was no organization, but they (the believers and their friends) had just dedicated a fine new church building, costing $6,753. We followed the dedication with the meeting, and left an organized congregation of 87 substantial members, and a pastor on the ground to take up the work. The whole community is profoundly stirred and the cause we plead has been received into the hearts of the people.—W. P. SHAMHART.

Swan, Jan. 12.—The faithfulness of the evangelistic field in Iowa and the ability of the Bible students at Drake University to occupy it are illustrated by a four weeks' meeting just closed at Swan, a village of 400 people, on the C. B. & Q. R. R., nineteen miles east of DesMoines, conducted by J. W. Babcock. The meeting resulted in 121 accessions; 80 of them confessions, and all but five of them adults, mostly people of middle age, and four past sventy. They came as many as 17 at a time, and ten at the last service. Bro. Babcock had no assistant but his home forces, the singing being ably led by Bro. Dell Gates, of Swan. The Sunday-school at once went from 45 to 140, and an Endeavor Society of 75 was organized. Bro. Babcock has been in the University one year, and besides carrying his school work and preaching regularly has added over 200 to the church, in meetings at small places like Swan.—S. C. SLAYTON.

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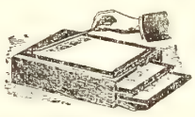
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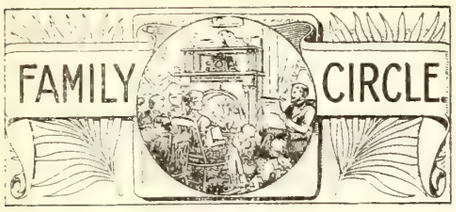

1900.

HORACE E. HAND.

All hail, New Year! May joy
And peace and happiness
Come as thy choicest gifts
Each day and week to bless.

Thy scroll is yet unrolled.
Tell! Do its contents speak
Of eyes with galdness filled,
Or teardrops on the cheek?

Nay! Let the scroll remain
Unseen from day to day;
If sadness is to come,
'Twill not abide alway.

St. Louis, Mo.

"There's no Place Like Home."

What a delightful place is the family circle! There is nothing this side of the throne of God more sacred. The family is a divine institution.

All things exist for the family; labor to support it, the state to protect it, education to enlighten it and religion to purify it.

The family is the mold of character, the corner stone of society, the pillar of government and the basis of all true progress. Destroy the family and all is anarchy.

The highest, purest and strongest ties of life—fatherhood, motherhood, sisterhood, childhood and companionhood—are to be found in the family. All other forms of society are but modifications of one or more of the family ties.

Governments, moral progress, regard for the rights of others, sympathy and all of the higher and nobler traits of character find their roots in the family. No man can compute the power of the family circle in the formation of character, no man can weigh its influence in the affairs of the world, and not even an angel from heaven can attune sweeter chords of love. No, "there is no place like home." It is the holiest of holies in the temple of earthly life, the one thing for which there is no substitute.

The family is a primary institution; all others are secondary and subservient. Any religion, government, industry or social order that does not contribute to the peace, purity, prosperity and perpetuity of the home is dangerous and to be avoided. And the man who places the family in secondary position to anything makes the mistake of his life.

God's smiles and benedictions rest upon the home. It is his own thought, his own work. For ages his messages were to heads of families, and the law given by Moses clustered about the family. Even the church is modeled after the family, which it was ordained to supplement, and it is under the Christian religion that the family has attained in its highest and purest form. The curse of the pagan world is that it has no homelife, no family circle.

It is well, then, that John Howard Payne gave us that immortal song, "Home, Sweet, Home." God bless our homes. Husbands, love your wives and be not bitter against them, for there can be no home without a mother. Parents, provoke not your children to wrath. Lonely indeed would be your fireside without their happy faces and their cheerful smiles. Remember that when you cast out your children you are destroying God's purpose in the home. Children, obey your parents in the Lord, and through their tender care learn of the love of God. Honor your father and mother and God will honor you.

Home, Sweet Home.

BY JOHN HOWARD PAYNE.*

[As originally sung by Miss M. Tree, in Payne's operatic play, "Clari the Maid of Milan." 1823.]

'Mid pleasures and palaces though we may roam,
Be it ever so humble, there's no place like home,
A charm from the sky seems to hallow us there,
Which, seek through the world, is ne'er met with elsewhere.
Home, home, sweet, sweet home!
There's no place like home!
There's no place like home!

An exile from home, splendor dazzles in vain.
O, give me my lowly thached cottage again!
The birds singing gayly, that came at my call—
Give me them—and the peace of mind, dearer than all!
Home, home, sweet, sweet home!
There's no place like home!
There's no place like home!

*Born in New York, N. Y., 1791; died in Tunis, Africa, 1852.

Bro. Garrison's Sleep Remedy.

C. MCPHERSON.

I read with a good deal of interest the remedy offered by the editor of the CHRISTIAN-EVANGELIST for sleeplessness. To recall the time of childhood and to bring to memory some of the happenings of those happy hours did indeed seem to be an effective and pleasant method of driving away the perplexing cares that banish sleep from the eyes. And then, too, there was a delightfully poetical tinge to the suggestion. What could be more inviting to blissful repose than the sweet innocence of childhood hours? The suggestion lingered with me as a pleasant dream and I determined to put it into practice. The opportunity was not long waiting. "In the still watchings of the night" sleep refused to come to my relief. I rolled and tossed and thought, and thought and tossed and rolled. Then a still voice seemed to say, "Why not try the editor's remedy?" At once my mind reverted to the little town of Keene, Ky., and suddenly I was on my way from the home place to the Mt. Pleasant schoolhouse. I pulled down the bars that admitted me to the pasture which lay between the village and the school. The same old path was traveled, the same horses and cows and sheep were grazing that were there over thirty years ago, the same sun was overhead, the same grass beneath my feet, and there was the same hollow log that I knew so well and the same old inclination to deposit within its most secret place the slate and books and say to them, "Goodbye forever." I reached the old playground and felt again the pang I knew so well, when the teacher stood in the doorway and called aloud, "Books!" With the boys and girls of those well-remembered days I sat on the same long bench and swung my feet for hours—hours long and weary. I broke the awful monotony by "May I get a drink?" "May I speak?" and "May I go out?" I went to the teacher twenty times with my finger on a word—just any word—and forgot it before I reached my seat. It was exercise that I was after—not learning. I stood up in the old spelling class, still at the foot, and helped my companions there to form the line of pupils into the letter J, when we tried to see what the children near the head were doing. The old familiar order, "Toe the mark!" rung in my ears and we shuffled our feet back until our bare toes exactly touched the crack in the floor. The same Charlie Hendricks pinched me until I cried with pain, and then I received a whipping because I made a noise.

At last the teacher said "Dinner!" and that was music, because it meant something to eat and two hours of solid fun during "play time." We gave the same old yell that only the schoolboys of those days could give and rushed for hats and lunches. Pell-mell, helter-skelter, over benches and desks and girls and smaller boys we rushed. After dinner the fox chase. This time I was the fox and the other boys were either hunters or dogs. My! horns blowing, dogs barking, hunters yelling, fox running! And thus the two hours passed. I jumped fences, fell over logs, got tangled in blackberry patches and reached the schoolhouse sore and bruised and breathless, just in time to hear the teacher shout, "Books!" Sleep? Well, the remedy didn't work. I'll never try the "childhood days" prescription again!

Ft. Worth, Texas.

SOUPS
OFTEN LACK RICHNESS AND A DELICACY OF FLAVOR. A FAULT EASILY REMEDIED BY USING
LEA & PERRINS' SAUCE
THE ORIGINAL AND GENUINE WORCESTERSHIRE.
It has more imitations than any other brand ever produced.
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"If the Cap Fits, wear it." If you have boils, pimples, scrofula, salt rheum, dyspepsia, rheumatism or catarrh, you are just the one that should take Hood's Sarsaparilla, for this medicine cures all these troubles.

Hood's Pills cure all liver ills. Non-irritating.

A Prayer.

R. E. ROSENSTEIN.

God of our fathers, who hast been
Our dwelling-place in years agone,
May thy pure spirit dwell within
And guide us as we journey on.

In days past by we oft have strayed
Far from the way of righteousness,
Yet vengeance thou hast ever stayed
And mercies sent our lives to bless.

Blot out from thy remembrance, Lord,
Our sins 'gainst fellowman and heaven.
As thou hast written in thy Word,
"Forgive, and thou shalt be forgiven."

Teach us within our hearts to hide
Thy Word of truth, and light, and cheer,
That whatsoe'er may us betide,
We'll trust thy goodness still, nor fear.

Help us in coming days to heed
The cries of those in heathen night,
And haste to meet their direful need
By speeding forth the gospel light.

Keep us, O Lord, in days to be,
Within the bounds of truth and right,
Nor let us stray aside from thee
Into sin's paths of cruel blight.

May we so live that all who know
Our hearts and lives may be content
To honor thee, while here below,
By following Him whom thou hast sent.

And when on earth our life is done,
In mercy, Lord, wilt thou receive
Us into thine eternal home,
That we in bliss may ever live. Amen!

Manhattan, Kan., Dec. 30, 1899.

The Lost Emigrants.

BY R. H. JOHNSON.

CHAPTER VIII.

Our summer season was now advanced. January was at hand. Our supply of food was diminishing. It was not yet too late to grow something if we set to work. Of seeds and agricultural implements we fortunately had a fair supply.

Accordingly, every man that could be spared was set to work clearing and—for want of animals—spading a thinly wooded tract upon the plateau above. And soon the women and children were aiding in the planting and other garden work.

By diligent toil we soon had a few acres in cultivation, and the warm, new soil, with a northern, sunward exposure, soon gave promise of an abundant harvest.

The planting over, there was now time for other necessary matters. To Captain Wolcott, under whose supervision we had so long been placed, there readily fell the duty of chief executive of our little republic. Four sailors were made a committee to look after the supply of sea food, such as fish, oysters, turtles, etc. Four from the passengers were made gamekeepers. They were to look after the supply of meats, to preserve the animals from wanton destruction, to correl and look after the goats that supplied us with milk. Others were to secure eggs of the seafowl that were abundantly found in the crags in the southern part of the island. Others were to look after the chickens and turkeys we had rescued from the ship and to provide them shelter. And a much larger number were to cultivate the soil and to clear away the timber for a much larger planting in the following spring.

During these busy days we were not forgetful of the recurring Sunday with its peaceful, quiet and uplifting worship. Nor did we fail on Saturday afternoon to meet and unite our prayers and efforts to secure a complete and effective unity of the faith. At one of these meetings the question arose as to what name should be applied to our island church.

Various names were offered, mostly suggestive of the idea so prevalent among us of unity. Mr. White thought we were proceeding so methodically that no better name could be selected than Methodist. This, however, as was to be expected, produced a dissent at once from Presbyterians, Baptists and Lutherans. Prof. Fergus then said: "We have before us a very practical proof, not only of the inefficacy of these suggested names to unite, but also of their efficiency in producing division. Without personally occupying your time, let us hear the views of Miss Winston." Thus invited, I said: "I know not why I am asked to discuss this subject, unless it is that my father was a minister. A most illogical reason; for it does not follow that because my father was well versed in theology I have inherited it. My father was a Lutheran. I revere the name of the great reformer, Martin Luther, but I can call myself a Lutheran no longer. I have been reading Paul, 1 Cor. 1-12, 13, and his solemn meaning has been impressed on me as never before. Listen: 'Now this I say, that every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ. Is Christ divided? Was Paul crucified for you? Or, were you baptized into the name of Paul?' Dare any Christian call himself for Paul, or Apollos, or Cephas after this rebuke? Is the sin lessened if instead of the name of these great inspired teachers we substitute the names of great uninspired teachers, and call ourselves Lutherans, or Wesleyans, or Campbellites? Again, is the sin lessened if, discarding the names of men, we exalt denominational distinctions and call ourselves Baptists, Methodists and Presbyterians? By no means. The inexorable logic that would rebuke our calling ourselves after Paul would condemn the use of the best name of person or idea on earth. Was Paul, or Luther, or Methodism, or Campbellism, or any ism on earth crucified for you, or were you baptized in the name of any of these? Can Paul, or Luther, or any ism on earth save you? No, a thousand times no!

"There is, however, one of whom it is said: 'God hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow of things in heaven and things in earth and things under the earth.' He was crucified for us. We were baptized in his name. To him belongs all the honor. Let us glory in his name."

Prof. Fergus followed, saying: "I was hardly prepared to hear Miss Winston, who has long honored the great German reformer in calling herself a Lutheran, take such high grounds on this subject. But, sincerely searching the Scriptures for the truth, she has come to the only logical conclusion. In the Bible Christians are called disciples, believers, brethren, saints, Christians. All these names give the honor where it belongs. They were disciples of Christ, believers in Christ, brethren in Christ, saints in Christ Jesus, Christians. Let us sit at his feet and be his disciples. Let us follow him and be Christians. On these names inspiration has set the seal of divine approval."

On the following Monday Mr. Smithson, an ingenious mechanic, came to the Captain and said: "We will need better houses before winter. These should be made of good material."

"Yes," said the Captain, "they ought to be of stone, or brick, or lumber, but where are these?"

"Stone of good quality I have found," replied Smithson, "near the top of the ledge above us."

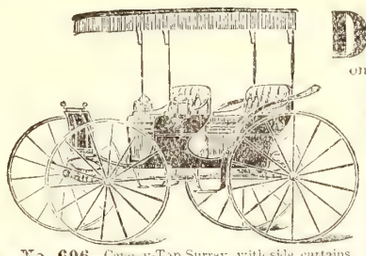
"But the lumber?"

"In the trees."

"Yes; about as impossible to use as the Captain's gig when it was in the bottom of the sea."

"There's nothing impossible to him that wills—according to Bonaparte."

"Then we'll do some willing,"



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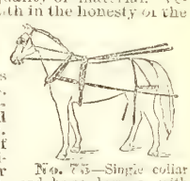

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FILLMORES'

SUNDAY-SCHOOL SONGS

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"Yes; and some working, too. I have found millsaws among our stores. Up yonder are the trees. The brook will furnish the power."

"But where are your oxen or horses to tow the logs to the mill?"

"The brook will carry them."

"Well, you've figured the thing all out. And now all that's needed is for the magician, Smithson, to say, 'Presto, change!' and the thing is done."

Accordingly, Smithson with several efficient aids set to work. At the top of the ledge on the level plateau, convenient to the stone, it was decided to build our village. Here, at the very edge of the precipice, a dam was built across the brook, producing slack water for about a half-mile above of depth sufficient to float the logs to the mill, which was to be built at the dam.

Here by vigorous work the men soon had a rude but effective sawmill in operation. The logs cut from the land to be used for cultivation were rolled by the men and dumped into the stream and floated to the mill.

Upon this beautiful site, with its magnificent sea view and convenient to the arable land, the colonists erected their cottages, either of stone with wooden roofs, or of lumber throughout, and also a building of some magnitude for a depository of the stores that had been saved from the ship. These were to be carefully looked after and sparingly drawn upon as emergency might require.

During the work of building there was one source of worry and dissatisfaction. The men were saying: "How are we going to get all our stores up the face of a well-nigh perpendicular bluff a hundred feet high?"

"If we jist had the blasted ilevation down here at the cove, we could do the worruk nicely at wanst," was the sage observation of Pat O'Callaghan.

Several were outspoken in condemning the folly of putting the village on the bluff.

But Smithson said: "We'll find a way out of this difficulty."

Accordingly, a large force under his direction was set to work with pick and spade along the channel cut by the brook down the bluff. And soon a road, at an inclination of about forty degrees, was cut smooth and straight from the cove to the mill. A rope was attached to the water power by windlass, so that it could be drawn up or let down at pleasure. This was fastened to a loaded wagon at the foot of the hill, the power turned on, and up went the wagon with its heavy freight, much to the delight of many and to the discomfiture of the growlers!

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are very different from those of the past. Very few users of sewing machines know the *technical differences;* patents *have* expired on generic features, but "the world moves," and radical improvements have been made in sewing machines, so that the one of to-day shows a tremendous improvement on its predecessor. Women who have used both kinds quickly realize the difference between a cheaply made imitation of some ancient type and the modern light-running machine which is easily adjusted, does all kinds of work, and is always ready to go. The Silent Singer of to-day is the latest result of constant improvement in mechanical excellence. For practical use it compares with the old-time sewing machines sold at department stores much as a modern railway train surpasses a stage-coach of the last century.

Singer machines are so simple that a child can understand them; they are so strong that a bungler can hardly get them out of order. Every part is made with such scrupulous care, from the best materials, fitted in its place with the utmost exactness, and tested and re-tested so many times before leaving the factory, that it never gets the "fits" which try a woman's patience, destroy the fruits of her labor, and consume her time in vexing attempts to coax the machine to a proper performance of duty. Singer machines are sold directly from maker to user; they are guaranteed by the maker, always ready to furnish parts and supplies in any part of the world, and not by a middleman totally unable to render this service. *Buy a sewing machine of the Present, and not one of the Past.*

Get a Singer. You can try one free. Old machines taken in exchange.

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"Judge Not."

T. H. BLENUS.

When Christ, in Matt. 7:1, prohibits judgments, he is without doubt condemning two crimes, both aggravated and extremely common. The first is that disposition of the human mind and heart which inclines so many to judge the actions of those around them, with precipitance, with malignity and with undue severity. Secondly, the habit of communicating to others the rash and severe judgments we have found, when no real necessity demands it. It is a common teaching of law that to be guilty of crime, the guilt of a person must be established. Exact investigations are entered into, a defense is heard in which all favorable circumstances are received, and witnesses for and against the accused are heard, and complete proofs are required in order to condemnation. We believe it would be well in the ordinary intercourse of life to be just as circumspect before condemning our neighbor. No man, and certainly no Christian, has any right to judge a fellow Christian on vague reports. Judgment should at least be suspended until there is before us the undoubted assurance of facts, and there is a good acquaintance with the principal circumstances. It should be remembered that appearances are often deceitful, and that many actions seem censurable which cannot be blamed when we know the circumstances and the motives impelling them. Much of this precipitant judging springs from the evil spirit of malignity. Envy, pride, hatred, jealousy and innumerable foul impulses daily lead persons to convert the appearances of evil into reality, and perhaps the dimmest and feeblest presumption into a full and absolute certainty. It is an evil temperament which animates any one to be greedy of every report, and then to round out the least form of rumor with all the circumstances that are wanting, and to fil up what is actually absent in action by suggested motives and intentions. Such characters show their true spirit in the fact that if an action is susceptible of two explanations they always select that which is most disadvantageous. In presenting their unfavorable judgment it is touching to see their manifestations of pain and grief. It is an awful compulsion which has forced them to publicly deal with things so repugnant to them, and so distasteful to their highly sensitive Christian (?) principles. We shall have something to say on another phase of this subject.

Adams St. Christian Church, Jacksonville, Florida.

Beware of Ointments for Catarrh that Contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptians from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, mauufaotured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

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Quatrains.

FOR GOD'S GLORY.

In the universe no atom
God hath fashioned just "to be;"
He creates but for some purpose,
For His glory He made thee?

FOR OTHERS' GOOD.

I ask, dear God, that unto me
Thou wilt such love of mankind give,
That self shall shadow not my path,
And I for others' good shall live.

UNRECOGNIZED WORTH.

We say of one far known as good:
"If I his counterpart could meet!"
E'en while, near to the place we dwell,
One just as good we coldly greet.
—*Maggie A. Richard, in Sunny South.*

A Tale of Alaska.

BY ALVA W. TAYLOR.

(A True Story.)

It was early in the Klondike excitement. Syndicates grew like mushrooms. The wonders of Aladdin's lamp were to be repeated. Thousands were caught in the contagion.

Now this gold fever is mesmeric. Its subjects dream most delightful things. It first afflicts the victim with hallucination. The hills become mountains of gold and the world is turned into paradise. Then it causes him to do things that puzzle his saner moments, once he is restored to health. Finally, when the poor victim is well in hand the plague fiend shows his real face and the terrors begin. There are chills and emaciation and despondency and loss of moral temper, etc. However, here is the story:

It was a Windy City syndicate. The names behind it were those of well-known pork-packers. It represented millions, yet that was but a bagatelle to the fabulous things in store for those enterprising enough to accept their offers.

Now our Chicago friend had a good business. He also had a fine family, to which he was passionately devoted. He was a thoroughgoing Christian man and well respected. His friends were going, and he concluded to go also. The syndicate promised sure things. There was transportation, and it was first-class. Of course, good provisions would be furnished, plenty of company, any amount of capital necessary to develop things, and a sure "stake" to work in the fields. Any honest man could accept the proposition.

The party went to Seattle, then crossed to Victoria, where the steamer was supposed to be in waiting. "It was not in yet, but would be in a day or two." This was a daily story for three weeks; meanwhile, each man paid his own hotel bill and paced the hall, which daily grew bluer with profanity. But one morning about daylight there came a long, hoarse growl from out at sea, and some one divined it. All rushed to the wharf to meet the belated steamer. In dismay they beheld a cattle freighter. But dismay did not express much when they were told that this was indeed the ship that would take them to the Bonanza land. Inside little change had been effected since the last unloading; the perfumes of Araby had not wafted that way. The cabins were stalls. The human cattle were to be "transported." The "fever" could be trusted to send them aboard.

Finally, all were aboard. There were young men of good repute and intelligence; young men of adventurous spirit. There were men who worked the world for what there was in it, who claimed no home—professional "fleecers." There were men of all professions and walks of life, but the larger number were from Western mining camps; men whose morals were as earthy as the ground in which they delved. They all came aboard, of course, but amidst the most awful Babel of imprecations this side of Inferno. Our Chicago friend felt smothered in such an atmosphere, but he was determined.

They weighed anchor and swung out to sea and toward the land of the Midnight Sun. The hold of the vessel steamed with living beasts, which would be turned into frozen meats and large profits on the Yukon. Deck and masts swung with dressed beeves and other provisions for the winter living. Between were the Klondikers. The syndicate managers were in an elegant office in Chicago, figuring margins and advertising for the next trip.

Day after day went by at sea, all too slowly for the crowd jammed in the ship, who half forgot surroundings in the anxiety to reach the end. One night a terrible storm swept down upon them. They were driven toward the coast. There were terrors within and without. All knew that if it came to the worst the tragedy of the Burgoyne would be re-enacted. Now curses turned to prayers and rough men became crying children. The storm over, a sadly damaged ship drew into shore and shelter. The following day some canoes came out. They were rowed by the Indian Esquimaux of that coast. Our Chicago friend hired one of them to take him ashore. A village of a few score of people greeted him. They lived in squalid huts of walrus hide.

In their midst he was surprised to see an English chapel. It was Sunday morning and about church time. He heard an Englishman preach in most kindly tones to a score of natives in their own tongue. He felt he was on holy ground in the presence of a man who would live in such a country and among such a people.

The missionary's story was a simple one. He had come from London eighteen years before. He had never been able to visit home. He received no pay, but lived with his people. In the summer white men occasionally stopped with them. In the long, cold winter there was plenty to do.

Our Chicago friend felt a benediction in such a man's presence. "Would he come out to the ship in the afternoon and talk a few minutes?" He would be glad if it would be acceptable. In the afternoon he came. The news was spread through the ship. A room was cleaned up and the men crowded in. They packed themselves together until no man could turn, then stood on tables and hung on ladders. Our Chicago friend introduced the missionary by telling what he saw in the village. The good man stepped forward and asked for a moment's prayer. Every hat went off. Then he preached for a few minutes in a simple, unpretentious way, but many a rough fellow's face streamed with tears. After it all our Chicago friend said: "Boys, there is one thing we can do," and picked up his hat with one hand while the other went into his pocket. Every face grew happy, and as that hat went round there were fewer jingling answers to the call than is usual, for big bills do not jingle.

It came back to our Chicago friend half full. He would not commit the sacrilege of counting it. The missionary received it with tears, and his parting benediction was: "None of it will be used for myself, all for the mission boys." They felt it was time to "clear out." They were really a little embarrassed in the presence of such a man. They began crowding out, but without even speaking, and there were many who cleared up their throats for the want of something to do.

The missionary returned to his flock and the vessel returned to Victoria, but of that motley crowd of gold seekers never will one forget that Sunday afternoon.—*The Christian Messenger.*

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Old Maxims Revised.

I.

We're reversing old maxims of late, or
We're getting exceedingly near it.
To heroes in action we cater,
And this is the way that you hear it:
"He that taketh a city is greater
Than he who just ruleth his spirit."

II.

"Oh, make the most of what you yet may spend,"
So Omar wrote, "before your life shall end."
"Oh, spend the most of what you yet may make,"
Seems more the version that our youth would take.
—*Beatrice Hanscom, in December Century.*

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Take LAXATIVE BROMO QUININE TABLETS. All druggists refund the money if it fails to cure. E. W. GROVE'S signature is on each box. 25c.

The Red Box Clew.—XV.

J. BRECKENRIDGE ELLIS.

When Frank retired that night her mind was troubled. Since she had been with the Clarmonts, she had often been worried by wondering if it were right to leave them in ignorance as to her parentage. She told herself it was neither necessary nor important to tell everybody with whom she came in contact that she had been left when an infant on a strange doorstep and that her parents were unknown. Yet Mrs. Clarmont had been impressed with the idea that both of Frank's parents were dead. Was it Frank's duty to undeceive the lady? "No," Frank often said to herself, "*I* have not deceived her, and perhaps they *are* dead, and besides, she has employed me to take care of Vega; it is not her affair. Yet I know Mrs. Clarmont—if she knew I was that kind of a lost child—well, she would send me away." So Frank had kept the secret; but although she told herself the secret was her own, it made her unhappy. And now here was a deeper secret, an enterprise which might even be wrong; she and Ronald would steal from the house at four in the morning and go to the Covered Bridge to meet a woman claiming to be her mother. It is easy enough to tell when some things are wrong. But when they are all mixed up with good and bad and you have no wise friend to help you, what can you do? There was one thing Frank could not do—sleep. She lay very still, wondering if the wild looking woman would try to do her an injury, and if so, how Ronald would protect her; and would Nance be furious when she learned that Frank had told her secret?

Frank heard the clock strike ten and eleven, and after that she heard the door of the atticroom open. Mrs. Dew, who slept in a bed on the other side of the apartment, called out sharply, "What is that?" and Frank lay very still, dreadfully frightened. A man's voice said, "Hush!" Mrs. Dew gave a startled exclamation, and Frank heard her feet upon the floor. Presently the lamp was lit—the trembling child could tell that, although she dared not open her eyes. "Is the girl asleep?" the man asked. Mrs. Dew answered shortly, "Yes; she always sleeps soundly. You need not be afraid of her." Then the man said, "Kate, I would give ten years of my life for the innocent sleep of that child." Mrs. Dew answered almost in a whisper, but with bitter emphasis: "Yes! it's easy to say that after you have made such sleep impossible. I wonder you condescend to come to me. Am I better to-night than I was yesterday? Suppose your wife misses you: what falsehood will you invent?"

Now all this was very unpleasant to Frank. She did not know much about the regulations of society, but it did not seem proper for this gentleman to be in this place at such an hour. The man was Mr. Clarmont. Frank wondered that the housekeeper dared speak to him as she did. She would have liked to have made some motion to warn them that she was not asleep, but the very thought of doing so made her blood thrill with fear. Then Mr. Clarmont said, "No, you are no better than you were yesterday, but *I* am better. That is why I am here. And you have the child to thank for it. If you had overheard her with Vega as I have—and they thought I did not hear a word! It was the girl's face, at first, that roused me to take an interest in her. There is something so different there, so unusual, what is it? Purity? Well, it stirred up recollections of my own childhood, and of our dear old mother, and of you, Kate, when you were a little girl. And while Frank and Vega were studying the Bible together I made it convenient to be in some corner; they supposed me engrossed in my book or my business. Frank doesn't know how she brought the truth back to my heart. But she has. In the short time she has been here she has made a better man of me. And Kate, I have come here to tell you so, and ask you to forgive."

There was a long pause, and then Mrs. Dew answered, "I have forgiven you, brother. And I owe that to Frank, for she taught me my duty, young as she is. I have forgiven you, although the wrong you did me can never be made right."

"I know it cannot, sister, but I will search for the girl; she must be about Frank's age now. In the wicked pride of my heart I kept from you her whereabouts. But every month I send money to the woman that supports her. I will go at once to this woman and learn the truth; perhaps bring the girl to you."

"Ah, yes, brother, but you cannot give back the years when she would have learned to love me. *Now*, I would be a stranger to her. And who can tell what her character is. Is the woman that supports her a good woman?"

"I know nothing about her," said Mr. Clarmont. "In my selfish pride I did not care. I will make right what I can. I will tell Mrs. Clarmont in the morning that you are my sister."

"No!" said Mrs. Dew. "Why tell her now? Why shame her with the knowledge that her housekeeper is her husband's sister? Why shame yourself?"

"Kate, if you have forgiven me, you will help me do what I ought to do. You will not advise me to hide my dishonor. It is no dishonor that you are my sister, but it is my dishonor that I have been ashamed of your position."

"Wait till the girl is found," said Mrs. Dew. "Then you can tell everything. Now I have but one sorrow: that my little one was taken from me, and that she may have grown up with an evil heart. Brother, if you find her, and if she is *bad*, don't bring her to me. Let me love her as she was, when last I held her to my heart."

There was another pause, and then Mr. Clarmont said, "I didn't suppose you would care much. I thought you'd get over it in a month or so." Now that sounded stranger to Frank than anything else that had been said! Yet it was all strange enough. But one thing seemed clear: *she* could not be the girl they were talking about. Evidently Mrs. Dew's child had been put in the care of a woman who was paid every month for her board; they lived together even now. Mr. Clarmont and Mrs. Dew talked together a good while longer, but they lowered their voices and Frank did not hear. At last Mr. Clarmont went away.

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The late Jubilee Convention at Cincinnati appointed a Special Committee to arrange a series of Topics for 1900, and every Christian Church should fall into line in the use of these subjects. We have prepared

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2. Topical Outlines is a neat booklet of 32 pages, containing a careful analysis of the Midweek Prayer-Meeting themes selected by the Committee, with copious Scripture References under each subdivision, which will materially assist the Leader and aid the members of the church in taking an intelligent part in the service. Price, 25 cents per dozen copies. Address,

CHRISTIAN PUBLISHING CO., 1522 LOCUST ST., ST. LOUIS, MO.

SUNDAY-SCHOOL.

W. F. RICHARDSON.

BAPTISM AND TEMPTATION OF JESUS.*

Multitudes were thronging to the Jordan valley to hear the new preacher of righteousness, whose message burned its way into the heart and conscience of an evil generation. The nation was aroused and all men were inquiring if this might not be the hour set for Israel's deliverance; if the Messiah might not himself be at hand, about to establish his glorious kingdom. Many, indeed, thought to find in the Baptist himself the promised Redeemer. But this he at once dismissed from their minds by the explicit assertion that one mightier than he was soon to appear; who should baptize in the Holy Spirit those who chose the way of righteousness, and in fire those who persisted in sin.

One day, as John was administering baptism to some of his converts, there approached him one whose countenance and bearing commanded his attention and overwhelmed him with sudden awe. It is doubtful whether John had ever seen Jesus before. Indeed, he twice asserts that he did not know him; but this may mean that he had not yet recognized him as the Messiah. They were cousins, through their mothers, and John may have heard from his mother, Elizabeth, the story of her cousin Mary's wonderful Son. It is possible they had met during some visit to Jerusalem, or at the home of John. But we are told that the Baptist made his home in the wilderness until the time for beginning his public ministry, and it was probably at an early age that he chose this this solitary retreat. But the soul of John was on the alert with expectation, and he daily looked for the Messiah to appear. When, therefore, amid the throng the majestic face of Jesus looked into his, he felt instinctively that the supreme moment of his ministry had come. His stern spirit, fearless before kings and rabbis, bowed humbly before the silent majesty of the young man from Nazareth. He had demanded from all others coming to his baptism a confession of their sins; to this One, whose pure countenance bespoke the holiness within, John felt impelled to confess his own unworthiness. "I have need to be baptized of thee, and comest thou to me?" The reply of Jesus was the second recorded utterance of our Lord, and breathes the same obedient sentiment as the first: "Suffer it to be so now, for thus it becometh us to fulfill all righteousness."

Why was Jesus baptized? Many have been the answers to this question, but we need not go beyond what is written to find ample reason for his submission to this ordinance. The Messiah came, not only to make atonement for our sins, but to be an example for our imitation. "If, when we we were sinners, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." At the very threshold of the new life to which the gospel of Christ should call men was to be placed this same ordinance of baptism. It would vastly enforce the command of the Master if his own submission to this rite could be pointed to by the preacher of the message. Then, too, it would prove a fit sign of the parting of the ways between the old life and the new, as with Jesus it signified his entrance upon his public ministry. Though he had no sins to be forgiven, and needed not the "baptism of repentance," yet he doubtless came to this ordinance with the glow of his divine life-purpose shining from his face. "His past life was closed; a new era had opened. Hitherto the humble villager, veiled from the world, he was henceforth the Messiah, openly working amongst men."

Luke tells us that Jesus was praying as he ascended from the baptismal waters, and we may believe that his petition was for that spirit promised by the evangelical prophet, which should fit him for his life-work of healing and salvation—"the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of fear of the Lord." The answer came swiftly, in visible token to at least himself and the Baptist. Like the gentle descent of a pure, white dove there came from the skies a strange form that seemed instinct with life, and resting on the brow of Jesus, did not depart, but probably grew gradually fainter till it disappeared. At the same time came a voice from the cloven heavens, saying, "This is my beloved Son, in whom I am well pleased!" The heaven-attested Messiah is now ready for his life-work.

God called Moses from the wilderness of Sinai to deliver Israel from Egypt. The Baptist had found the silence of the desolate region around the lower Jordan a necessity in preparing for his mission. The Apostle Paul dared not enter upon his great missionary enterprise until he had spent a season in quiet meditation in Arabia, if the common interpretation of his story be correct. Jesus plunged at once into the wilds where he could be alone with God. For forty days he saw no human face. Mark says that "he was with wild beasts." Did he here begin to exercise that mastery over nature which characterized his after life? For almost seven weeks Jesus seems to have taken no food, perhaps in his exalted state of mind not feeling the ordinary pangs of hunger. But at last the body craved its ordinary food, and this hour of supreme exhaustion was chosen by the Adversary for his most strenuous effort to defeat the declared purpose of the Messiah. Whether the appearance of Satan to Jesus was subjective or objective matters little. That the temptation came from his suggestion, and was recognized and repelled as such by the Savior, is certain. It was no mere spectacular performance, either, gone through with for effect. Jesus was the Son of man and his redeeming work demanded that he should be tempted in all points like as we are, or he could not deliver us from sin. That he shrank from sin as the ermine is said to shrink from all defilement, that he refused to cherish any thought of evil, made the near approach of sin the more painful to his soul. His human nature was approached from every side. He was tempted through every channel by which other men have been reached. Luke tells us, at the close of this scene, that "when the devil had completed every temptation he departed." Through the appetites of the body, the vanity of the heart, the ambition of the mind, the threefold temptation came. The answer of Jesus was ever the same: "It is written." God's will must be the rule of life. His newly given powers shall not be used for himself. He will trust God for bread. Nor will he let his trust become presumption, and wantonly undergo peril, only to gain glory for himself. Much less will he consent to do homage to "the Prince of this world," even though it may promise a shorter road to the world's rulership. The way of duty, though the way of the cross, is the only one for his feet. The last suggestion is so blasphemous as to bring from his lips the angry retort, "Get thee behind me, Satan!" The decisive struggle is ended. The adversary leaves him for a season. He returns again, often, to tempt the Master, but never again finds such opportunity for repeated approach. He who would not do homage to Satan finds the angels coming to serve him, and fed by angels' food he gathers new strength for victory.

*Lesson for Jan. 28 Matt. 3:13; 4:11. Parallel Passages: Luke 3:21, 22; 4:1-13; Mark 1:9-13.

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LITERATURE.

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These colonies were wealthier than those of New England, on account of the richness of the soil, and the production of such large crops of wheat and tobacco.

The gentry in addition to their plantations owned their own merchantmen, which carried the wheat and tobacco to England, and brought back the bright satins, sheeny silks and dainty laces that were worn by the wives and daughters. Their sons were educated at Eton and Oxford. The Episcopalian Church was supported by the same system of taxation that was used in England.

In reading "Richard Carvel" you feel that England is indeed the mother country, and that her blood is coursing through your veins. How long these strong men clung to her! What a struggle it was for them to take up arms against her! Mr. Churchill, with the most consummate skill, show how these ties, one by one, were broken.

The characters are selected with such care that no phase of life in Maryland is left untouched. The two types of Tories are represented in Richard's grandfather and uncle. Lionel Carvel had sat at the council board of the governor and had represented the Crown on several important occasions during the old French and Indian War. He loved his king next to his church. The king's birthday, June 15, was an annual holiday on his plantation. He thanked God that no Carvel had ever been known to be a Whig. Fortunately for this loyal soul, he died before the ties of the mother country were broken.

Graften Carvel, the uncle, was the kind of a Tory that every true American despises. He saw in the struggle only an opportunity to play the spy and to fill his own pocketbook. He deceived his dying father, had his nephew kidnapped and became a traitor to his country.

With an artistic skill Richard's political principles are contrasted with those of these two. Even amid this Tory enviornment, he developed, not into an English Whig, but into a Colonial Democrat, true to his convictions in every relation in life. His loyalty to what he believed to be right is the strongest element in the book. His sense of honor, his willingness to perform manual labor when his wealth had taken wings, his abhorrence to everything that is dishonest, are finely developed.

There are also two types of women—Dorothea Manners and Polly Swain. The Maryland women have ever been famous for their beauty. Dorothea, the heroine, has the combined charms of all of them. She was a born beauty. Her coquetry is positively bewitching in its keenness and subtlety. Polly Swain was full of simple beauty, a dainty housewife, full of domesticity. She was an artist in the preparation of those table delicacies for which the Southern women have such a reputation.

This particular period gives Mr. Churchill an opportunity to carry us into London, to show us the gaming, racing, gambling society and to contrast with it the republican simplicity of the colonial life of Maryland. It also gives him an opportunity to introduce many famous characters in history. In London we meet Lord Baltimore, Horace Walpole and Charles James Fox; in Annapolis, Jean Paul Jones and George Washington.

The love story of Richard and Dorothea is so cunningly interwoven that all of the events in the book, even the Revolutionary War, seem to be subordinate to it.

Let no one say that America has no material for a romantic literature since Washington Irving has immortalized the Hudson, James Lane Allen has forever hallowed Kentucky by the "Choir Invisible," and Winchell Churchill has recreated and etherealized the history of Maryland in his story of "Richard Carvel."

MARY E. WARE.

**Richard Carvel.* By Winston Churchill. (The Macmillan Co.)

THE MAKING OF HAWAII.†

Among the timely books which give to the American public the information which it ought to have about our new possessions, this by Prof. Blackman, of Yale, holds an honorable place. It is not a large book, but it tells with admirable discrimination those things which contribute most directly to an intelligent understanding of the people and institutions which are found at present in the Hawaiian Islands. As the sub-title indicates, the point of view is that of the student of society, and politics has but a small place in the treatment. The method is historical, but only so much of the external history is given as is necessary for understanding the social forces which have produced present conditions and institutions. The primitive conditions of the Hawaiian aborigines, their customs, character and manner of life, are treated, not with the garrulous inaccuracy of the chance traveler, but with the precision of the trained student of society.

The religious and moral development of the people has been controlled by five elements, says the author: (1) Native tradition and custom, (2) influence of early discoverers and travelers, (3) missionaries and other Christians, (4) Europeans hostile to the missionaries, (5) Chinese and Japanese ideas. Out of this intermingling of motives and forces, there has emerged a three-cornered struggle which is still going on between, first, the primitive Hawaiian religious cult and ethical ideas, second, the civilized irreligion and vice of the anti-missionary Europeans, and third, Christianity as represented by many worthy and influential missionaries.

While making due allowance for exaggeration in the reports of the wonderful results of early missionary activity, where whole populations were nominally converted to Christianity without any noticeable change in manner of life, the author gives much credit to the missionaries for the degree of civilization which has been attained in the islands in a comparatively brief period. Dealing with the history of Hawaii in recent years, since the fall of the monarchy in 1893, the account is sufficiently full and entirely dispassionate—a narrative and not a judgment. It is yet too early to form judgments about Hawaiian history, but in these present days, when the question of the fitness of the islands to receive the privilege of territorial government is being discussed, there is much pertinent information to be gathered from this book by Prof. Blackman.

†*The Making of Hawaii: A Study in Social Evolution.* By W. F. Blackman. (The Macmillan Co.)

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OBITUARIES.

ENGLE.

Sister Cynthia Engle was born in the state of hio, March 10th, 1812. Died at her home in storia, Ill., Jan. 10th, 1900. She had been an rnest and faithful member of the Christian urch for over 40 years, and died in the tri- nph of a living faith. Funeral services by the riter, from 1 Cor. 15:22. A. R. ADAMS.

MILNER.

At his residence near Cisne, Ill., Saturday morn- g, Jan. 6th, 1900, Bro. Amplius Milner, aged 58 ears and five months. At the time of his death, nd for many years before, he was one of the ders of the church; and by his pure life, perfect ndor and unflinching devotion to its interests rought it through some very dark and threaten- ig crises. In his death the church has sustained ie irreparable loss of one of its most untiring nd generous supporters, our several missionary nterprises one of their warmest friends and the ommunity at large a perfect citizen, a loyal eighbor and an example worthy of the closest nitation. He leaves a wife, three daughters, two rothers, two sisters and a host of friends under ie dark cloud of an awful sorrow which the esurrection light alone can dispel. Until then, ear, devoted one, until then, fareweil.

A FRIEND.

SPENCER.

Bro. L. B. Spencer, an old soldier, and one of ie oldest residents of DeWitt County, Ill., died at o'clock Monday evening, Jan. 1, at his home wo and a half miles south of Clinton, aged 66 ears. Lagrippe and kidney trouble hastened his eath. Bro. Spencer was born in Kentucky in 833, and when but a few weeks old his parents ioved to Illinois. In 1856 he was united in mar- iage to Mrs. Wilson Scott, a widow with nine hildren. Three children blessed this union, who ith the mother survive him. Bro. Spencer en- sted in the Civil War in 1862 and served three ears in the 107th regiment. He was a member f the G. A. R., which body had charge of the uneral. Early in life he became a Christian and as since endeavored to walk as one. Services ere held at the Christian Church in Clinton, of hich he was a member, Wednesday morning, an. 3rd, at 11 o'clock, conducted by the writer.

L. B. PICKERILL.

Deland, Ill.

TOOLE.

Nancy Birdsong Toole was born in Salem, Indi- na, September 20, 1852, and died in St. Louis, December 18, 1899. She had been a member of he Christian Church for several years, having nade the confession with her husband during a neeting held by Bro. Fannon in Kansas City. She as lived a faithful Christian life, true to her home luties as well as to her church, loving her family nd always careful as to their wants and needs. Her life was characterized by service and ministry o others. Her children loved her, and they sus- ain a grievous loss in her untimely death. Her husband was devoted to her and is now heart- broken in his grief. But this affliction should ead us to our Father who comforts and sustains. He will bring good from it, for "all things work ogether for good to them that love the Lord;" and e will bring from this affliction a "far more ex- eeding and eternal weight of glory"—a trust in im who knoweth and loveth all.

BAXTER WATERS.

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PUBLISHERS' COLUMN.

Christian Lesson Commentary for 1900.

This is the fourteenth in the line of regular succession of the office of the Christian Publishing Company. The work is a collection, arrangement and commentary by W. W. Dowling. There are 354 pages in the body of the work, and an addition of 35 pages of dictionary of Scripture names, making 389 pages in all. The mechanical work is well executed. That the lessons are well prepared goes without saying. Bro. Dowling has done more along the line of Sunday-school work than any other man among us. He has always done well in the preparation of the lessons. The work before me is an improvement on any preceding number in several particulars. I am especially pleased with the "*practical*" which concludes every lesson. We should learn more than history, chronology, biography, geography, and even exegesis, in its ordinary import. We should get the gist of the lesson for ourselves. What are we to do, and believe, and expect? are questions of vital import. As usual, the Year Book will have a large sale.

D. R. DUNGAN.

EUREKA SPRINGS, ARK., January 10, 1900.—DEAR BRO. DOWLING—I want to thank you very cordially for the splendid Lesson Commentary for 1900. The thanks are a little tardy, but I have delayed until I could finish a thorough examination of the work, in order to give you an opinion of its value. I have been a Bible class teacher for more than thirty years, and have used all the helps available, both from our own and other authors, and have never seen the equal of your work for depth of research, fairness in handling the texts, historical and geographical settings and plainness of putting things, to say nothing of the many side helps to proper study of the sacred oracles. And it seems to grow better every year. I congratulate you upon this splendid result of your hard labor.

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Announcement.

The annual state meeting of the Church of Christ will be held on the 13th-15th of February at Eustis. Delegates are requested to send their names to P. A. Ross, Eustis, Fla., stating if men or women, so that the committee can the better arrange for entertainment. About February 1 ask your railroad agent for rate. Faithfully yours,

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First Annual Rally.

There will be a grand rally of the Disciples of Southern Minnesota held at the Christian Church in Mankato, Feb. 2-5, 1900. This will no doubt be an important event in the history of our cause in this state. The brethren of Mankato will lodge and breakfast all visiting Disciples during the rally, and on Saturday and Sunday, Feb. 4 and 5, will furnish dinners and suppers in the basement of the church building for 15 cents each. A splendid program is being prepared, and every preaching brother in the state is expected to be present and take part.

The Mankato Church extends a glad welcome to all. Look for program later. Can you not come and enjoy this rich feast of good things with us? Please let us know if you can come.

A. M. MORRISON, Sec.

State Mission Notes.

The word that comes to us from all the state so far as heard is one of determination that this shall be the best month that state missions have ever had in the history of the work, at least in recent years. True, some are writing that on account of local conditions it will be impossible for them to take the offering this month. That is no doubt the case here and there, but the great majority of the churches can take it up this month. Those who have written to say that they cannot take up the matter this month have been very careful to say that this is only a postponement; that they are all full of interest in the work, and that later on in the season the church will come up with its full apportionment. In only one or two instances has there been a refusal to do anything at all. Now, brother, if you did not bring the matter before your people last Lord's day, it is not too late to do it now. We want to get out of the way of the other mission collections, and yet we can only do this by having a great contribution this month.

We again lay this matter on your hearts. We want to do the work you have instructed us to do, but we cannot unless the funds come in. Forgive our importunity, but the Savior taught men that they ought always to pray and not to faint, and if this be necessary with God it is infinitely more so with men. We pray you, therefore, brother minister, that you will not neglect this matter, but take it up at once. The success of the whole year's work depends on this month's effort.

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A Model Church.

I have found it in Southwestern Nebraska, almost in the heart of the "Great American Desert." It is not a large church, nor rich in this world's goods. It has 150 members, mostly poor people, and none of them rich; Sunday-school, 100; good C. W. B. M. Auxiliary, and Children's Missionary Band; Ladies' Aid Society, and Y. P. S. C. E. They have the best church building in Western Nebraska, all paid for but $300, and this will be met in three annual payments. The church supports a pastor all the time, has an annual protracted meeting and pays $100 a year to missions. Except the Sunday morning offering they take no collections in the church, and ask the world for nothing; and yet, quietly and without observation they pay their bills as they come due. The pastor has lived in the town for eighteen years, and is likely to live there eighteen more, unless called to heaven. He organized the church since moving to the town, and has been its only pastor, and no doubt will so remain as long as he lives. He is an educated and cultured gentleman and an able preacher, has an intelligent family and a pleasant home, and is satisfied to remain and to live for Christ in this little Western town. The town is Beaver City, Neb., and the preacher is Alexander Campbell Corbin.

A. MARTIN.

Muncie, Ind.

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A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

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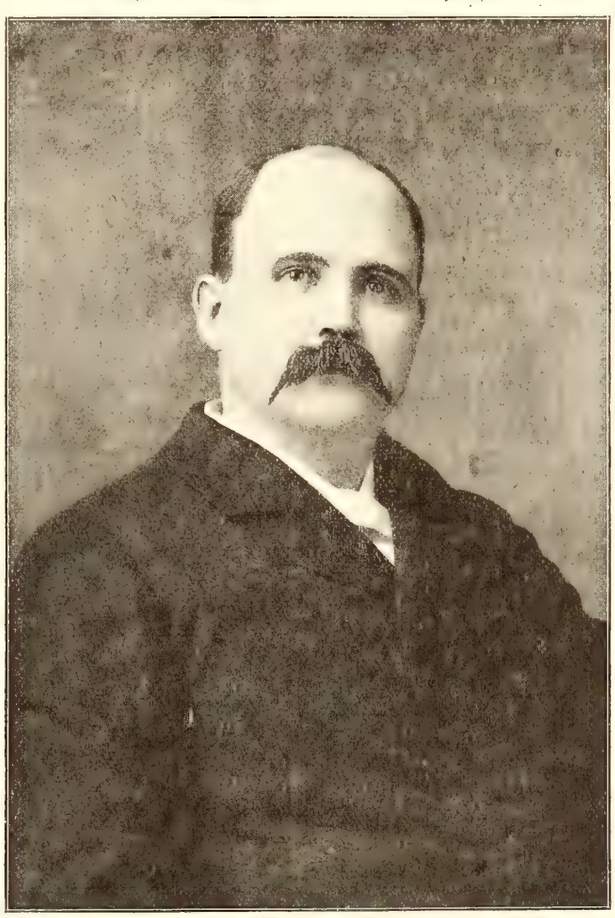

S. T. WILLIS. See page 111

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THE CHRISTIAN EVANGELIST

IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY.

Vol. xxxvii. St. Louis, Mo., Thursday, January 25, 1900. No. 4.

CURRENT EVENTS.

The situation in South Africa at the present moment is of the greatest possible interest. During the past week General Buller has been conducting a flanking movement by which his main force has been moved from a point on the south bank of the Tugela River and fifteen miles south of Ladysmith, to a position north of the river and about twenty miles west of Ladysmith. The main body of the Boers has at the same time moved westward and taken up a strong position on the hills immediately west of Ladysmith. The British lines are drawn out to a great length, since the flanking movement necessitates an extension far to the north, and at the same time it is impossible to relinquish entirely the former position near Colenso. The preliminary movements in this general formation were completed by Friday, and on Saturday the British advance began, narrowing the circle toward the besieged town, and at the same time pushing the flanking wing farther to the north. Fighting began at once, and for three days, Saturday, Sunday and Monday, the British advanced slowly, dislodging the Boers from ridge after ridge, but without reaching their main position. General Warren's column, which had not gone east from Colenso, as was supposed, won an important position at Acton Homes, and Generals Cleary and Dundonald have been doing good work farther to the north and nearer to Ladysmith. The situation is one of great strategic interest, and calls for a display of the highest order of military science. But a maneuver such as that which Buller is undertaking demands a superior force, and it is feared that he has not enough men to carry it out. A long delay for re-enforcements would be fatal, for it would give the Boers time to strengthen and extend their intrenchments, and it may yet be necessary to risk a frontal attack on the main positions.

Germany shows a strong disinclination to consider the question of British seizures as settled, and from the amount of feeling which is being generated it seems inevitable that the projected agreement between Great Britian and Germany for the division of the Portuguese colonies will be indefinitely postponed. The German vessel, "Bundesrath" has been released after a detention of three weeks, but Germany wants a clear definition of future policy. Demands have been formulated by Count von Buelow and sent to Lord Salisbury and a reply has been received. Germany demands that her steamers be not molested north of Aden; Great Britain agrees that they shall not be searched on mere suspicion. Germany claims indemnity for the detention of the "Bundesrath," and other vessels which, when searched, are found to contain nothing contraband, and suggests arbitration to determine the amount; Great Britain agrees to pay the indemnity, but prefers to settle by diplomatic negotiation. It is to be noted that England has not in the least relinquished her right of search and detention, but the German press in general admits that she has shown a conciliatory spirit. It must be remembered that an immense naval appropriation bill, the passage of which is urged by the Kaiser, is to come before the present session of the Reichstag and any slight trouble with England which would help the prospects of this bill, especially any trouble involving the navy or the merchant marine, would not be unwelcome to the Kaiser.

A few weeks ago Archbishop Chapelle, of New Orleans, went out to the Philippines as an unofficial emissary of the administration. He was to explain to his fellow-Catholics, the Filipinos, that the government did not mean to do them any harm and he was sure that his assurances would speedily put an end to the insurrection. He has failed. The archbishop's presence, instead of producing pacification, produced something very like a panic and it has been necessary for Gen. Otis to explain to the insurgents that the archbishop does not mean them any harm. The sight of a Catholic dignitary at once suggested that the friars were about to be restored, and the terror resulting from this belief can be readily understood by any one who has read the story of the Dominicans in the Philippines. The Catholics in the islands are begging that the friars be not again forced upon them and are asking for priests not connected with the brotherhoods. Whatever his original intention may have been, it has become necessary for the archbishop to declare that the church has no intention of restoring the friars, and Gen. Otis has officially assured the Filipinos that the United States Government has no such purpose. That they should for a moment believe that our government would restore and support the tyranny of the friars, shows how little the insurgents know about the institutions which they are resisting.

The investigation of the cases of Roberts in the House of Representatives and Clark in the Senate is becoming more discouraging for those gentlemen. The probability now is that the first will not get his seat and the second will not keep his. The special committee which has been receiving evidence about Roberts has reached its conclusion and formulated its report. The committee is unanimously agreed upon the fact that Roberts has three wives; that two of them he married after polygamy had been legally abolished in Utah; that children have been born to him by his plural wives within the past three years; and that his polygamy was generally known among his constituents when they elected him. These facts were all brought out by testimony in the presence of Mr. Roberts, and he himself cross-examined the witnesses, but refused to testify. Six members of the committee favor excluding Mr. Roberts from the House of Representatives. The other two on constitutional grounds favor admitting and then expelling him. In either case it is clear that he will not represent Utah in the House. The moral for Utah lies in the committee's finding that Roberts was known to be a polygamist when he was elected. What ought to be done to a community which chooses a criminal as its representative, knowing him to be a criminal? The inquiry into the bribery charges against Senator Clark, of Montana, is still in progress. Judging from the present state of the matter, the outlook for Clark is not hopeful. It is a matter of congratulation that party lines are being largely disregarded in all of these investigations. The Democrats are not rallying around Clark and the scheme of giving Democratic votes for Quay in exchange for Republican votes for Clark has met with no encouragement.

The opening of the Chicago Drainage Canal has been completed by the lowering of the dam at Lockport, and Chicago's sewerage is now en route for the Gulf, via St. Louis. This last step in the opening was taken as hurriedly as the first, and with an evident fear that something would be done to prevent it. But the Lockport dam is of such construction that the current can be cut off at any time in five minutes. Proceedings looking to an injunction against the operation of the canal have been begun by the Missouri state authorities before the United States Supreme Court, and a bill will be submitted to Congress this week to prevent the pollution of navigable rivers and to investigate the extent to which this is now being done. The bill was at first opposed in committee by Congressman Mann, of Illinois, but opposition has been withdrawn. Obviously, the friends of the canal would gain little by opposing an investigation of its effects. It is estimated that it will take eighteen days for the current to travel from Chicago to St. Louis, and it is claimed by many that the water will

purify itself in that time. An investigation is exactly what is wanted. The canal trustees have decided to memorialize Congress at once asking for an appropriation to turn the drainage canal into a ship canal. The estimated cost of the project is $25,000,000.

Frankfort, Ky., was last week the scene of an unfortunate and bloody affair, an impromptu duel with revolvers, resulting in the death of three men and the wounding of four others. It was the result of a quarrel of long standing between Col. Colson, ex-member of Congress, and Lieut. Scott. Colson and Scott were both officers in the Fourth Kentucky regiment in the war with Spain. Scott was charged by Colson with incompetency and insubordination, was tried by order of Gen. Wheeler and was discharged from the service. In some way, however, he got it "fixed" and remained with his regiment until it was mustered out. Since then the men have been looking for each other. In an encounter in a restaurant some time ago Colson was wounded, but the police authorities took no action. Meeting in the crowded office of a hotel in Frankfort, the two men opened fire on each other with the result stated. Scott was among the killed and Colson among the wounded. The latter has been placed under arrest and has been indicted by the grand jury for triple murder. Such affairs as this seem particularly apt to occur in certain states, but it would be unjust to allow such deeds to stain the name of Kentucky. We must wait and see what treatment she gives to the surviving criminal. Public opinion cannot infallibly prevent two men from drawing guns and firing on each other, but it can see to it that social position and political influence do not stand in the way of punishment.

For more than two months there have been active hostilities between Mexico and the Yaqui Indians. The territory in dispute is a large tract containing valuable deposits of gold in the northwestern corner of Mexico. The Mexican government dispossessed the Indians by trickery many years ago and leased the land to mining companies, many of which represent American capital. The Indians retired into the mountains and have ever since been a menace to the valleys of the Sonora and Yaqui Rivers, which are the most coveted part of the land. For several weeks the Indians have had the advantage and it is reported that the Twentieth Mexican Infantry has been almost annihilated in its repeated defeats, but the latest news is of an important engagement in which a band of Yaquis was surrounded and two hundred of them killed. Mining in the gold fields is suspended during the uprising. The Americans in the district generally favor the Indians, for they have been a peaceable tribe when undisturbed and have never interfered with the mining, whereas the Mexican government has in many cases found occasion to confiscate mining property on the ground of some technicality, as soon as it became conspicuously profitable.

Some of the Indians, whose tribal reservations have lately been converted into individual holdings, seem to have a reasonable grievance. Considerable parts of this communal land was held by whites under leases which expired Jan. 1, 1900. At the same time when the Choctaws, Chickasaws and Creeks agreed to the allotment of their land in severalty, the government promised to give them peaceable possession of their respective allotments, and also assured the whites that they would receive compensation for the permanent improvements which they had put upon the land thus surrendered. The time has come for surrender, but the claims of the whites for the said compensation have not yet been adjudicated and meanwhile, they are holding on to the land. The "peaceable possession" is not forthcoming.

The great Trans-Siberian railroad is nearing completion. It has lately been discovered that owing to official corruption in various quarters there has been much defective work which must be done over before the road can be opened. Light rails have been laid, bridges have been built of wood instead of stone and iron, tressels have been carelessly constructed, and millions must be spent in making good these defects. This will involve delay—how long it is impossible to say—and the delay in the completion of this great highway to the far East may make Russia for a time more cautious in those aggressions which may lead to war on the border of Afghanistan and in Korea. When this great road is completed the distance by rail from Paris to Port Arthur will be 7,060 miles and the journey will consume something less than two weeks. The road across Siberia will not be perfect enough to allow a very high rate of speed. The time at present, via the Suez Canal, is about thirty-five days and the fare in the neighborhood of $375. The railroad fare, first-class, from St. Petersburg to Port Arthur or Vladivostock will be $86 on the extra trains with library, dining, bathing and gymnasium cars. The gymnasium car is a novelty, which will be appreciated on a railroad journey lasting two weeks.

Mr. Pettigrew's resolution calling upon the President for various specific items of information about the Philippines was defeated by a vote of 41 to 20 and Mr. Hoar's substitute, calling for information in so far as the President thought compatible with public interests, was adopted in its stead. Mr. Pettigrew in supporting his resolution said that the "public interest," as interpreted by the chief executive of this nation, meant his own chance of re-election, and he therefore wished to leave him no discretion in the matter of furnishing information. Taken altogether, the resolution and the argument for it amounted to what in the House of Commons would be a vote of want of confidence in the ministry. Its failure was not surprising. The date for the vote on the Senate financial bill has been fixed at Feb. 15.

SOME REVIVAL TRUTHS.

In an editorial last week we emphasized the need of a general revival of New Testament Christianity among all the churches of the country. Nothing, we believe, would do so much to correct the thousand ills which afflict the body politic and ecclesiastic. It is our purpose now, in a few articles, to set forth some of those truths which are causally and vitally related to such revivals. Religious awakenings do not lie wholly within the sphere of human causation, but they are, nevertheless, dependent upon human agency. Neither do they lie outside the realm of cause and effect. No true revival of religion ever *happened*, nor did one ever come without the proclamation or reproclamation of certain neglected truths which are essentially related to vital Christianity. What are some of those truths, the emphasis of which is likely to bring about that spiritual revival which the church needs in order to accomplish its mission in the world?

I. *Man's personal accountability to God.* It is not without consideration of the question of logical order that we mention first the truth of human responsibility and accountability to God. A number of influences have contributed to undermine, overlay or neutralize the force of this fundamental fact in human nature. A great deal has been said about the influence of heredity and environment as determining man's character and destiny. That these are powerful factors in molding character is not denied, but when they are pushed to an extent that deadens the sense of responsibility and of man's free agency, they are pushed to an unwarranted extent. Man is not the helpless creature of circumstances that such a theory represents him as being. This view of man as the helpless child of fate, under the irresistible influence of heredity and environment, finds its main support in materialistic science. But theology likewise has contributed its share in deadening the sense of human responsibility. Its doctrine of total hereditary depravity, as interpreted by the old school of theologians, landed men in the same helpless condition. By reason of heredity and inherited guilt he was said to be wholly incapable of thinking a good thought, performing a good deed or putting forth any effort whatever by which he might help to extricate himself from his awful condition of moral ruin. He must simply wait for God's omnipotence to act upon him. It is true, this theory has been greatly modified in recent years, but the paralyzing influence of the former view has not ceased, even unto this day.

Unfortunately, this fatalistic view of man's condition and destiny falls in very naturally with the depraved tastes and habits of men. It is a doctrine rather full of comfort for them. "We cannot help what we are; we are the creatures of circumstances; therefore we are not responsible. There is no use in resisting the inevitable, and there is nothing to do, therefore, but to follow our impulses." Such is the easy logic of men who are always seeking a justification for continuing in their evil ways. It

would no doubt be surprising if we knew how many people there are to-day that solace themselves with the theory that there is but little guilt, if any, attaching to their conduct, wrong though it be, because of the circumstances which have surrounded them, and because of the temperaments which they have received by heredity. This view of life is far more prevalent than we may imagine. It sparkles and effervesces on the brightest pages of our magazine literature. It is woven into modern fiction. It comes, too, in the garb of philosophy and presents its opiates to the conscience in the name of the highest learning. The one fact in the universe which it seeks to belittle, cover up or deny, is the awful fact of sin. Let them once overthrow the fact of sin, and they feel that they have overthrown the whole system which has for its end the salvation of men from sin.

It is apparent, from these considerations, why we place the great truth of man's accountability to God for his conduct and character first in the category of truths to be emphasized in order to a revival or religious awakening. The antidote for all this false philosophy and theology is a true biblical anthropology, or Bible view of man. The scriptural truth that man was created in the image of God, and is therefore a free moral agent, possessing volition, or the power of choice, must be made to rise above these false speculations as the Matterhorn or Jungfrau rise above the low-lying fogs of the valley. Here is a true beginning corner —the Bible view of man. Fortunately, this view of human responsibility can be reinforced and proven by every man's consciousness. In spite of all the sophism that has been spun out to prove that man is a machine, acting only as he is acted upon, every man is conscious of the fact that he possesses the power to do or not to do certain things, the doing or not doing of which involves blameworthiness. The accusing conscience is the fact which every moral being is aware of, and he is no less aware of the fact that the conscience never accuses where there is no responsibility. It will be an easy matter, therefore, for the preacher of righteousness to arraign every man at the bar of his own conscience until he trembles in view of his responsibility and of his accountability to God. There is such perfect harmony between the teaching of the Scriptures and the testimony of our own consciences that there is absolutely no room for doubt as to the fact of human responsibility and therefore of human guilt.

It is not worth while for any preacher to spend much time in pointing out the way of salvation to men who have no consciousness of guilt, and who feel no great need of salvation. Many mistakes have been made at this point. Preachers have meant well, but they have often begun at the wrong place. The great truth of man's accountability to God must be made to stand out with such force as to carry conviction to the heart. When this is done, and not until then, is the ground clear to deal with the problem of sin and its remedy. The secret of power with such men as the late Mr. Moody is their ability to make men recognize the fact of their accountability, and to realize that they are sinners before God and need salvation. This was illustrated and enforced in so many ways by Mr. Moody, that the truth was driven home to the conscience with a force which no sophistry could evade. This quality has entered into every great evangelist from the apostle Paul to Dwight L. Moody.

We conclude, therefore, that if we are to have any such widespread revival as Mr. Moody was hoping for, and as we would all like to see sweep over the country, it must be preceded by the most earnest, incisive preaching, which shall find its way to the conscience through all sophistries and lay bare the fact of human guilt. Men of faith in God and in His Word must stand before the waiting multitudes and make them see that God has made them the arbiters of their own destinies, moral and accountable beings whose choices of good or evil determine their character and therefore their destiny. The human will must be recognized as the regnant power in human life, and men must be made to see that as they have chosen sin and have realized some of its fruits, so they must reverse their choice and choose righteousness that they may enjoy fruit unto life eternal. This is one of the great revival truths which must be burned into the hearts and consciences of men until they feel there is no escape for them who "neglect so great salvation."

In the Outlook for January 10 Dr. George Adam Smith has a tribute to Mr. Moody which is creditable alike to Mr. Smith and Mr. Moody. Referring to Mr. Moody's largeness of mind in working with men with whom he differed, Dr. Smith said:

> No one will ever know how much Mr. Moody had to bear, even from those who worked with him, of reproach and abuse for his loyalty to Christians who differed from certain of his views; yet, some of that injustice has already come before the public. He was bitterly blamed for the way he stuck to Drummond, and for the invitations he gave to Drummond in 1893 to speak at Northfield. Now, this loyalty came not merely from his loving heart. It was the large, fair mind which prevailed over what he might well have felt was due to at least the earnest and good-tempered among the opponents of Drummond's teaching. He had never allowed the accent and proportion of Drummond's message, although so different from his own, to blind him to its essential Christianity. "I have never," he said at the time when Drummond was most hotly attacked, "heard anything or read anything by Drummond with which I did not heartily agree—though I wish he would oftener speak on the atonement." It may not be known that, after the expostulations reached him against having Drummond at Northfield, he nevertheless invited his former lieutenant to join him in the evangelistic campaign which he conducted in Chicago during the time of the Exposition.

Dr. Smith himself was invited to speak at Northfield after Mr. Moody had heard him. He had the wisdom to see his ripe scholarship and his profound Christian spirit, although disagreeing *in toto* with his views of Old Testament criticism. It takes a large-minded man to do that. But Moody is not the only man that has been "bitterly blamed" for recognizing the worth of men whose views he could not fully endorse, nor will he be the last.

Ruskin is dead. The news carries with it a shock as one remembers that he was the last of the great men of his generation. Of that rare group of giants on both sides of the Atlantic who were born near the beginning and flourished near the middle of the century, Ruskin was the last to pass away in England, as Lowell was the last to pass from among us in America. Critic of art and life, a reformer in English painting, an artist in political economy and social problems, our century has not seen a richer nature or a heart of wider sympathies. But his work was fully done. Great as was his prime, his old age was sad and weak and unproductive. In his quiet home at Brantwood, among the English lakes, the years went by which carried him farther and farther from the generations which he had known and among which he had worked. The CHRISTIAN-EVANGELIST next week will contain a picture of Ruskin's country home during his last years and an account of a visit to it.

Hour of Prayer.

RELIGION IN COMMON CONVERSATION.

(Mal. 3:16-18; Luke 24:13-32.)

(Uniform Midweek Prayer-meeting Topic, Jan 31.)

CENTRAL TRUTH: *Religion being the supreme interest of life, should have a place in our conversation, because "out of the abundance of the heart the mouth speaketh."*

Our conception of religion has much to do in determining what place we give it in our life. If we think of it as related solely to one department of our nature and one class of interests, we will be likely to circumscribe it within certain holy days and holy places. If, on the other hand, we think of religion as the great regulative principle of human life and conduct, having to do, not with one day of the week alone, but with all the days of the week; not with one section of human interests, but with all that affects human welfare, it seems quite reasonable, then, that we should give it a place in our daily life and thought and conversation. The latter is no doubt the true conception of religion, and the more it prevails among us the more will religion become a matter of practical concern and the theme of our daily conversation.

As far back as the time of Malachi it is written that "they that feared the Lord spake one with another, and the Lord hearkened and heard, and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name." It is evident from the connection that they spake one with another concerning the law of the Lord and the interests of his cause. What more natural than that? When men representing any common calling or profession in life meet, what is more natural than they should talk together about those things in which they have a common interest? So did those pious men of the old dispensation, and the Lord hearkened. He not only heard what they said, but "a book of remembrance was written before him," and their names were recorded. "And they

shall be mine, saith the Lord of Hosts, in the day that I do make, even a peculiar treasure; and I will spare them as a man spareth his own son that serveth him."

It may be set down as certain that when we meet together now, as Christians, the Lord hears our conversation; He takes note of what we are saying. Is it of such a character that He can approve? Will He write it in a book of remembrance before Him? Will we be ashamed to face it in that day when the books are opened, and when we shall be judged by the things that are written in the books?

That is a beautiful picture drawn by Luke: It is the first Easter morning. At the early dawn Jesus had risen from the tomb and had been seen by Mary and some of the disciples. But two of the other disciples are taking a walk through the country to the village of Emmaus. They had heard the strange rumor that Jesus had risen from the dead, but had not given it sufficient credence to remain in the city. But as they walked together they communed with each other of all these things which had happened. What a glorious theme of meditation and conversation! What mighty thoughts it must have stirred within their hearts! It is not strange that in such a frame of mind, "while they communed and questioned together, that Jesus Himself drew near and went with them." O, blessed companionship! "But their eyes were holden that they should not know Him." But He knew them, and what is more, He knew the theme of their conversation and the very thoughts of their hearts. And yet, He asks the question: "What communications are these that ye have one with another, as ye walk?" This was a question that went home to their hearts. They stopped still in the road, looking sadly in each others' faces, and perhaps at the stranger. When they afterward learned who it was who walked with them and who came into their humble abiding-place and ate with them and explained to them the Scriptures, then they said one to another: "Was not our heart burning within us while He spake to us in the way, while He opened to us the Scriptures?"

Suppose, however, their theme of conversation that blessed Lord's day had been something quite different—something that was of the world and worldly. Think you Jesus would have joined them in the journey and opened to them the Scriptures? It is only to those who think of Him and who study His word that He manifests Himself. He would be an intruder to come to those who would not welcome Him. He knew where He was welcome when He was here on earth, and He knows the homes and the hearts that welcome His coming now.

It is only necessary to give Christianity its true place in our hearts for it to find its true place in our conversation, one with another. Religion, like love, which is its essence, "doth not behave itself unseemly"—does not thrust itself in where it is not wanted. It may be set down as an indication of a feeble faith and a weak type of Christian life that is ashamed to make Christ and His religion the theme of conversation in any proper place and under any proper surroundings. It is to be regretted that many Christians falter and hesitate to speak of religion even in the prayer-meeting. This timidity or cowardice we should strive to overcome.

PRAYER.

Almighty God our Father: We thank Thee for the revelation of Thyself through Jesus Christ our Lord, through whom we are made partakers of the divine nature. We thank Thee for the great themes presented to us in the gospel of Thy grace, themes so deep and so broad as to challenge our intellects, quicken our imaginations and enlarge our hearts. So fill our minds, we pray Thee, with these heavenly themes, that we may speak one to another concerning them, and so help each other to a better understanding of Thy Word and encourage one another in our mutual struggle to live the Christian life. Bless us with larger visions of Thy truth, and above all, with greater love for Christ and a closer communion with Him, until our hearts shall burn within us as we journey along our pilgrim way. We ask it in Christ's name. Amen!

Editor's Easy Chair.

These are some Lord's day meditations. The preacher was telling us to-day about character transformation through the renewal of the mind, based on the familiar passage in Romans 12. It was a needed emphasis of an old truth. "Man is not a stone or a piece of metal to be polished from the outside, but he is a heart to be purified, a mind to be renewed, a spirit to be inspired, a personality to be transformed." This transfiguration of character is not an act but a process. "The eternal method of God is from within outward." David hit upon the right idea, when after his great sin he prayed: "Create within me a clean heart, O God, and renew a right spirit within me." It would not have sufficed for the Lord to have extended forgiveness without this inward work of cleansing and renewal. Make the tree good, said Jesus, and the fruit will be good. What is there on this earth to be compared with this transforming process in the individual life and character? Only those in whom this process of becoming Godlike is going on are "being saved," in the highest and best meaning of that word. No matter what outward calamity may befall a man, if he is being tranformed by the renewal of his mind he has reason to be profoundly grateful; his life is a success, however the world may judge it.

The preacher reminded us, however, that this transformation was a means to an end, that end being service to humanity. Even the transfiguration scene in the life of Jesus was only an incident in his life work. Raphael rightly brings the healing scene and the transfiguration scene in the same picture. This inward glory which was in Christ, shining out through his body and his raiment, would serve to encourage and strengthen him for his great work as well as his disciples. Peter, in his enthusiasm, not understanding at that time the meaning of what he had witnessed, was for remaining upon this mountain-top of glory. He learned later, however, that this was but to fit him and the other disciples, as well as the Master himself, for the labors and trials that awaited them. It is a glorious thing, occasionally, to have a mountain-top view of things spiritual and eternal, to feel our souls enraptured with the vision of divine realities. But these are to be regarded, not as the end of our being, but as incidents in the life of toil, and intended to fit us better for the service which God desires us to render. Those who would always be enjoying the Vision Splendid mistake the true meaning of life, which is service and not ecstasy. Let us indeed be grateful for the glimpses through the rifted clouds of the infinite azure, but let us not fail to heal, instruct and save our fellowmen when such a vision is denied us.

This is one of those calm, bright and beautiful Lord's days which seem to bring heaven and earth nearer together. The churches are crowded with worshipers and the blue sky seems to shed a benediction over all the land. And yet, in the midst of all this calm and quiet, we have been thinking of those vast armies, desperate and determined, which are confronting each other in the throes of battle in South Africa. While we are worshiping here to-day, in peace and quiet, these armies are engaged in a life-and-death struggle, the end of which no man can foresee, but the effect of which we shall all ultimately feel. No doubt many of our readers have experienced, what we have, of sailing on ocean or lake on a calm, bright day, when a heavy sea was rolling, and learned, on inquiry, that a storm was raging on a distant part of the lake or ocean. Such is the solidarity of the race that whatever seriously disturbs one continent is soon felt more or less by every other continent. If the acoustic properties of the earth were sufficient, our ears would be greeted to-day with the roar of cannon, the shriek of bursting shells and the rattle of musketry, with an undertone of groans of the wounded and dying. It is well for us, however, that distance conceals these sights and sounds from us, and deadens somewhat the awful impression which they would otherwise make. We cannot, however, and ought not to feel indifferent about war in any part of the globe. Is not the sky the roof of but one family? Is not God the Father of us all? May the feeling of human brotherhood soon triumph over national selfishness and usher in the era of universal and perpetual peace!

Questions and Answers.

Is there any Scripture that states or goes to prove that Christ's material body arose from the tomb? E.

Yes, every account of the resurrection of Jesus states, or implies, that his body came forth from the tomb in which it was placed. Else how is it that John and Peter, when they ran to the tomb, found it empty and the stone rolled away? Why Mary's grief that they had taken away her Lord,

and she knew not were they had laid Him? Else why were the Roman soldiers bribed to say that while they slept the disciples came and stole the body? On any other hypothesis how could Jesus have shown his wounded hands and side to Thomas and asked him to examine them?

Please define, in CHRISTIAN-EVANGELIST, *"higher criticism." What is it?*

Perry, Mo. *B. J. Coyle.*

"Higher criticism" is the name given to the literary and historical investigation of ancient literature of any kind. It has been widely applied to the ancient books of the Ethnic Religions and to other ancient literatures, as well as to the Bible. As applied to the Bible it has for its object the investigation of the historical situations out of which the various books arose, together with such literary features and characteristics as would throw light upon the date or authorship of the books. This name has been given to this sort of criticism, to distinguish it from lower or textual criticism, which has for its object the comparison of various manuscripts of the Bible, in existence, with a view of securing the purest text. The word "higher" was perhaps unfortunate, and it has provoked a great deal of criticism that has been anything but high in its character. The thing for which the name stands is undoubtedly legitimate and inevitable. But like many another lawful things it has been abused by many who have brought to their work rationalistic presuppositions which have made their criticism of a destructive rather than a constructive type. Well-informed people, however, distinguish between the use and abuse of what is legitimate within itself.

George Park Fisher, D.D.,LL.D., says in his history of "the Christian Church," p. 565, *"The dissent of Campbell and his followers from some of the opinions of the Baptists led, in* 1827, *to his exclusion from their fellowship." Is this true? Where is a true account of Campbell's relationship with Baptists to be found?* *T. Nelson Kincaid.*

The statement is not historically correct. After Mr. Campbell had adopted immersion and had become identified, he and the Brush Run Church, with the Redstone Baptist Association, there was some opposition to him, chiefly because of a sermon which he preached before the association on the law, in which he developed his doctrine concerning the distinction between the law and the gospel, or the Jewish and Christian dispensations. In spite of this opposition, however, which came up at each annual meeting of the association, Mr. Campbell was able to hold his own. Feeling, however, that his work of reformation was being handicapped by this factious opposition, he left the association, uniting with another, viz., the Mahoning Association. Here the seeds of the Reformation found more congenial soil, and this association went with him in the work of reformation. Had he been excluded from the Redstone Association, he could hardly have been received into the Mahonnig. An account of this change may be found in the Memoirs of Alexander Campbell by Dr. Richardson.

Current Religious Thought.

In the Atlantic Monthly for January there is an article by William DeWitt Hyde, president of Bowdoin College, on Reform in Theological Education. The whole question of present-day ministerial requirements, says the writer, involves a contrast between two conceptions of theology, two types of minister, two plans of theological education. The first conception of theology is as a finished system of divine truth. God is conceived as a being beyond the clouds who has occasionally broken into the world to promulgate his laws, inflict his vengeance and rescue his favorites. Man's salvation depends upon his rightly apprehending the system and the exact letter of the law which God miraculously revealed. In the second conception of theology, God is not so much an arbitrary authority outside of the world, as the spirit of love and sacrifice within it. All righteous legislation and all moral insight, both Jewish and Christian, are the progressive unfolding of his will. Christ is the well-authenticated Son of God, because righteousness and mercy became his constant meat and drink and the spirit of love, which is the Spirit of God, was without measure upon him. Sin is selfishness. Salvation is restoration to the lost life of love, and it can come only by a personal sharing of the sinner's sorrow and shame, of which the cross of Christ is the perfect example. Heaven is not only a hoped for reward, but a present experience of the joys of love and the glory of service and sacrifice, and concern for sinners busies itself more with their present degradation than with an impending doom.

To each of these conceptions of theology corresponds a type of minister. The first preaches the formal theology with its supraterrestrial God, its rigid scheme of promises, conditions, rewards and punishments. He deals with sin in the lump, if not actually in the abstract. His natural common sense and moral earnestness put him on the right side of most public issues and give some content of reality to the otherwise empty theological outline, and his personal character often gains for him a place of great influence in the community. The second type of minister finds his starting-point not in the fall of man and the inherent wickedness of the race, but in appreciation of the beauty and joy and worth of human life, and he sees an embodiment of the love of God in all the pure and ennobling relations, the loves and friendships, the honest work, the independent self-respect, the loyal citizenship. He sees all phases of human life, not as unrelated fragments to be viewed with general sympathy, but as elements to be interpreted as parts of a vital whole. He will not countenance a religion too otherworldly to make its influence felt in trade and politics and home. He knows no division between things sacred and things secular, because things secular are made sacred. Religion is viewed, not as a department of life, but as a spirit and force which must control the whole of life. Hence the joys and sorrows, successes and failures of all his people are a matter of concern to him.

Two plans of theological education correspond to these two conceptions of theology and types of minister. The first plan is that generally in force in the seminaries. It consists usually of five parts: Hebrew and Greek to get at the text of divine laws of the old and new covenants, dogmatic theology which weaves these scriptural truths into a system, church history which deals with the work of former theologians and shows the institutions in which Christian truth has embodied itself in times past, and homiletics, the art of fitting a doctrine to a text and proclaiming it convincingly. The method employed is generally that of lectures, in which the student receives passively the material delivered to him without original thinking or investigation. Such a plan, operated by professors who have duly signed the creed, is fitted to produce ministers who will preach the creed, the whole creed and nothing but the creed. The second plan includes most of the above subjects, but approaches them by a different method. The historical spirit is prominent. Investigation and research take the place of the reception of ready-prepared material. The object is to teach the student to solve the problems which arise, and to this end problems are suggested to him and he is required to work at them by the laboratory method. The student's theology will thus be in a measure the product of his own thinking. It will, therefore, be something which he can handle and apply and reconstruct as the need arises.

To effect the transition from the first plan of theological education to the second plan which will produce the second type of minister with the second conception of theology, President Hyde recommends the following specific reforms: (1) Let no indiscriminate financial aid be given to ministerial students; it tempts idlers and degenerates into the ranks. (2) Maintain a high grade of scholarship and rigidly exclude the weaklings. The training of a man is an arduous process which cannot be rushed through by any short cut. The minister must be taught to endure intellectual hardship equal at least to that of professions like engineering and journalism, which have less to say about consecration and self-sacrifice. (3) Theological seminaries must not tie their professors to a creed. If they believe it, they will teach it without signing it. If they do not believe it, they will shuffle and explain it away. (4) Secular studies must be carried on by the side of the traditional theological studies through the course, especially philosophy, ethics, sociology, economics and literaure. (5) The method of instruction must be more individual. It must demand of the student, an attitude not of passive receptivity, but of active, independent and original investigation, as is demanded in any other sort of graduate study.

USES OF THE RELIGIOUS PAPER.—II.

The Spirit and the Press.

N. J. AYLSWORTH.

The church is the earthly abode of the Holy Spirit. By divine promise he dwells in the heart of every true Christian; but in some in much larger measures than in others. In view of this an important question arises: *Can we draw larger measures of this Spirit from its earthly fountain?* And if so, by what means? There is no greater question than this, in our time.

The conditions of receiving the Holy Spirit from God are given in the Scriptures, but the reason for them is not stated. From all that is said on the subject, and from what we are taught concerning God and know of our own nature, there is good reason to believe that these conditions are not arbitrary, but that they conform to the nature of God and the laws of the human mind, and cannot be essentially different so long as these remain the same. From all that we can discern of the nature of things, the spiritual element in baptism is the necessary condition of the divine inflow, just as the Scriptures make it. But if baptism is regarded—as it commonly is—as a mere outward act, it has no rightful place as a condition of the reception of the Holy Spirit.

Whatever may be thought regarding the conditions of the divine bestowment, there need be no doubt about this earthly source. The food that enters the circulation of the body through digestion is dead matter; but as soon as any particle, in its passage through the capillaries, takes its place as a part of the living body, it immediately becomes alive and possesses sensation and other vital functions, and this life is received from contact with adjacent tissues. Life by contact is, in like manner, one of the most universal facts of the spiritual world. Laughter provokes laughter, weeping causes weeping, the angry word brings another in return, kindness begets kindness, the spectacle of heroism fires the heart, and every element of the Christian spirit is contagious. When Christ was on earth he breathed upon his disciples and bade them receive the Holy Spirit.

The orator breathes on his audience and sets them on fire with his own passion. Charlemagne breathed upon men the spirit of war and the whole world grew martial. There is no sublimer spectacle than that of a great man giving his spirit to an entire generation. There is much also in numbers. How immense the spiritual uplift of our great conventions. They are verily great spiritual baptisms, vast channels of the inflow of the divine Spirit. But we cannot often listen to impassioned oratory, and these conventions do not often come. When they do, it is to but a small fraction of our people, and even these conventions could not well be without another agency—the religious press. The religious press is the great and almost the sole means of receiving the spirit from the larger brotherhood. It is a river flowing from this vast fountain.

But, as the moon reflects the light of the sun without its heat, is not the spirit of a writer lost in "cold type?" May not our papers, therefore, be valueless as means of conveying the Spirit? Type is not cold unless the man behind it be cold. True, the influence of bodily presence, gesture and intonation of voice may add much to the force of expression; but written words are not passionless. Behold yon maiden weeping over her novel! Is the page cold? Demosthenes' philippics are still hot. Shakespeare's plays are still hot or they would not live. In 1872 I heard Isaac Errett grow eloquent in one of his masterpieces. He bore his audience with him into the unseen and they forgot that they were in the body. It was a sublime spectacle and I was much moved, but not more than I have been by the reading of some books. The young writer is not long in discovering that the pen is wonderfully pliant to the state of the soul and that he may easily say more than he intends; that his moods as well as his thoughts go on paper with astonishing completeness, and that it requires a distinct effort to prevent their doing so. You can weep with your pen; and with it you can write great, hot words that will make other hearts burn with your own passion.

Yet, there is a difference between written and oral expressions. The man who writes is more reflective than the man who speaks, and he who reads is more reflective than he who listens to speaking. The result is that the influence of the living speaker is more intense and less permanent, while that of the writer is more gentle and more lasting. The speaker may rouse an emotional storm for an hour; the writer may raise a gradually swelling tide for a generation. The press, by its very nature, is fitted to be one of the mightiest if not the mightiest of all instruments of spiritual growth. In raising the gradually increasing interest of a presidential campaign, until it bursts in fever heat upon the polls, how insignificant is every other agency beside the press. How little popular oratory has to do with the vast enthusiasm. Its power would be as nothing were it not made thousand-tongued and far-voiced by the multiplications of the press. Its heat reaches the million alone through the press, and therein ceases to be oratory and becomes writing. As the moon sits far away in the heavens and silently draws the tides around the earth, so the press silently rules the great tides of human feeling that sweep over the world.

The press is the voice of the *Zeit-geist*, the spirit of the age; and you cannot well get away from this. Lecky has shown that the mightiest intellects do not escape it. The leaders of human thought speak through the press, and now more than ever through the periodical press, which has become the maker of public opinion. Merchant tailors make our garments, and we wear them; the press makes our thoughts, and we think them; it sends forth a spirit, and we unconsciously drink it in. The sound of a rushing, mighty wind and a storm of fiery tongues, and one tongue rests on each home! It is the baptism of the world-spirit. Where is our miracle to match it? We may well tremble while we ask, Where? The world has stolen our Pentecost. This is not mere theory. Mr Sheldon has startled the church by tearing off the mask and asking the frank question, "What would Jesus do?" But there is a more terrible question behind this: Do I possess the Spirit of Christ? Of a frightfully large number of professing Christians it must be answered, *No.* And yet, these awful words are tolling from the Great Book: "If any man hath not the Spirit of Christ he is none of his." Why let these multitudes go on in the belief that they are Christians till they hear the sentence from the Master's own lips, "I never knew you?" Why displace the Christian standard of acceptance?

We preach the conditions of the reception of the Holy Spirit and think because we have complied with them—in a way—that we possess it. Why not let common sense in on our theological dream? Whether we have the Holy Spirit or not is an easy matter to determine. If we have it we are ready to "walk in his steps;" for he did what he did because of the spirit that was in him. Do we feel as he did? Do we will as he did? If not, the matter is settled—we are not his.

The matter of the possession of the Holy Spirit is not what it was in the apostolic age. The Spirit can be *quenched*, and it is being quenched far and wide by the mightiest world-power extant, which was not even born in Christ's time. Shall we shut our eyes to this and be content to ape apostolic ways? If so, it shall be written on the wall not far hence, "Weighed . . . and found wanting." Where is our power to meet this maker of the spirit of the age which is molding the spirit of our churches? Nowhere, if not in the press.

The editor is not greater than other men, but he has a miraculous art—that of indefinitely multiplying himself. The smallest pigmy in Africa could conquer the world if he had the power of infinite self-multiplication. The writer has also another power—that of ubiquity. The great orator can be heard by but a few thousands; the writer may be heard by millions. In our own brotherhood there are six thousand preachers and half a dozen editors. The multitudes must be served in the pulpit, with rare exceptions, by ordinary men; they may be served through the press by the few very best. Giants may thunder over the world in the press and be heard in every cabin; and they can be met in our pulpits only by common men. What must be the issue? Outnumbered and outweighed! Have we lost all sense of dynamics? Shall we ever be trying to make an ounce weigh more than a pound? Shall we stand condemned in this awful time by our very arithmetic? The world has stolen the old miracle of the fiery tongues; shall we not snatch of its fire and be saved? The world-spirit is not homogeneous; it is particolored; it has its upper and its nether side. Shall we receive the baptism of its secular tongues alone and be lost? Let us not mistake; there is a new condition of the possession of the Holy Spirit by the church in our time. That condition is a *strong, spiritual, widely read religious press.* It is a supreme duty of every minister of the

gospel to select that Christian paper which breathes most fully the Spirit of Christ and place it in every family and see that it is read. It is not simply that it is a "good thing;" it is a question of preventing a tremendous spiritual leakage. It is a question of salvation from a complete secularization of the churches, from ignominious defeat on the battlefield of the world's great spiritual forces. "But it is not commanded in the Scriptures that I should take a religious paper." Shame on you! Is it not written across the heavens? Can you not "discern the signs of the times?" Shall we give perpetual evidence of a simian origin by aping old ways when a trumpet is in our ears telling of present danger? Shall we cling to the forms of the past without its spirit? The future is for *men*, for those who can *see*. Shall we trot forever in our little circle and be lost? The forces of this great age will not wait on our stupidity.

Let us lay our hand on this monster that is stealing the heart of the church and tame it with its own magic--and let us do it *quickly!*

HACKETT ON REMISSION OF SINS.

A. B. JONES.

H. B. Hackett is recognized as standing among the best of scholars and biblical critics. His commentary on the Book of Acts is a standard work, so considered generally I believe. As a critical commentator he is clear, bold, strong and broad. In his notes on Acts 10:43, "*To him give all the prophets witness, that through his name, whosoever believeth on him shall receive remission of sins,*" he is very clear, very explicit; so much so, that it is impossible to misunderstand him, though not impossible to misrepresent him. His comment on the first clause, "to him give all the prophets witness," is this: "*For this one testify all the prophets.*" On the phrase, "through his name" he comments thus: "*Through* HIM *as possessing the attributes and sustaining to men the relations of which his name is the index.*"

Concerning the clause, "whosoever believeth in him shall receive remission of sins," he says: "*This clause presents two ideas: first, that the condition of pardon is faith in Christ, and secondly, that this condition brings the attainment of pardon within the reach of all.*" Is that all he says? Is not that enough to be clear to an ordinary mind? "*The condition of pardon is faith in Christ.*" That clause itself would seem to be sufficient. Had he said "*one* condition" or "*a* condition of pardon is faith in Christ," we would have been ready to inquire, "What other conditions, Mr. Hackett, are necessary in order to pardon?" But when he says "*the* condition of pardon is faith in Christ" we are not inclined to ask that question. However, lest some disingenuous disputer might be led to do so, he adds, "and secondly, that *this condition* brings the *attainment of pardon* within the reach of all." Is it necessary to add anything more? Well, the human mind—some human minds are queer things. And lest some such might yet misconceive his meaning, Mr. Hackett adds still another explanatory clause to his exegesis of Acts 10:43, as follows: "*Every one who believes on him shall receive remission of sins.*" How is that? Do you really mean it—*every one?*" Yes. "Every one *who believes?*" Yes. "Every one who believes on him *shall receive?*" Yes. "Every one who believes on him shall receive *remission of sins?*"

Now, Mr. Hackett, will you please state, in one full utterance, your exegesis of Acts 10:43, "To him give all the prophets witness, that through his name, whosoever believeth on him shall receive remission of sins?" I will: "*For this one testify all the prophets. Through him, as possessing the attributes and sustaining to men the relations of which his name is the index. The condition of pardon is faith in Christ; and this condition brings the attainment of pardon within the reach of all; every one who believes on him shall receive remission of sins.*"

Indeed, that seems plain enough. Briefly, then, you mean to say that this passage teaches that the prophets testify that through the suffering, atoning Savior, God will forgive the sins of all who trust in him; and that, without any other condition—without *baptism*, for instance? That is what I mean.

But, Mr. Hackett, there are quibblers abroad in the land. Does the English language give you possible scope in which to be any more explicit and definite? O, yes; the possibilities of our language are almost unlimited for the clear presentation of thought. That there may be no chance to misconstrue, misinterpret or misapply my views on this subject I refer you to my exegesis of a similar passage of Scripture, in Acts 13:39, where I say: "*Faith in Christ is the* ONLY *condition annexed to forgiveness.*"

Now, it is intelligible to ordinary intelligence that H. B. Hackett teaches that faith in Christ is the only condition between the sinner and his forgiveness of God, in some sense.

In this same volume, in his commentary on Acts 2:38, "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins," Mr. Hackett gives the following exegesis of the phrase "*in order to the remission of sins:*" "We connect this naturally with both the preceding verbs. This clause states the motive or object which should induce them to repent and be baptized. It enforces the entire exhortation, not one part of it to the exclusion of the other."

Nothing can be clearer than that. According to Hackett, then, baptism stands between the sinner and his forgiveness, in some sense.

The exegesis of the foregoing passages of the Word of God is not peculiar to Dr. Hackett. The scholarship of Protestant Christendom is in complete harmony with Dr. Hackett in his interpretations of these Scriptures. This fact is so well known, so manifest on the face of the theological literature of the age, that it is unnecessary to quote from other authorities on this subject. Now it is a fact, and a fact to be deplored, that there are partisans, men of narrow views, on both sides of the question involved in these interpretations. On the one side there are men who see clearly the great, fundamental truth of New Testament Christianity, the essential point in Paul's masterful argument in his epistles to the Romans and to the Galatians, and the backbone principle of the Reformation of the sixteenth century—that faith in the Lord Jesus Christ is the only condition which interposes between the sinner and his Father's forgiveness. They repudiated the idea that baptism is, in any sense, in order to the remission of sins. On the other side there are men who deny, stoutly deny, that according to the Scriptures remission of sins, in any sense, can be received or enenjoyed until the party is baptized. And thus the contention goes on. All this, too, in spite of the fact that the uniform verdict of enlightened biblical criticism is positively against the partisan controversy, and in favor of a broader view of religious truth.

Liberty, Mo.

OUR EDUCATIONAL NEEDS.

J. L. DARSIE.

After sixty years of the most strenuous effort for the permanent endowment of our educational institutions, our people have accumulated only about $800,000—an average of less than $14,000 per year—a sum which would not exceed the ability of many of our individual congregations. The great American idea of show and material display has so far dominated our plans that we have expended most of our means on buildings, to the neglect of the more important item of permanent endowment. Brick and mortar do not make colleges; indeed, they are not even an essential part of educational work. Some of the greatest institutions in the world practically exist without buildings. It requires men to make educational establishments, and to get men we must have money.

While no greater misfortune could befall a church than to be liberally endowed, the lack of endowment will always defeat efficient educational work; indeed, the very existence of our colleges depends upon permanent and safely invested funds.

The facts will justify the statement that not one of our institutions of learning is half endowed, and in almost all of them the faculties are doing double duty on about half pay. A more self-sacrificing class of workers it would be difficult to find.

The average amount expended for buildings, equipment, etc., in proportion to the outlay the student has to make for actual expenses, in schools generally, is as five to one. In our own schools, where actual expenses are quite small as compared to the outlay for similar privileges in long-established institutions, that are amply endowed, it is as three to one, showing the careful and conservative use of the means at our command.

Never in the history of education has any people achieved such enviable results on so meager an outlay. That we have triumphed

in spite of such straitened circumstances is hardly a sufficient apology for its continuance.

That we have suffered from it and are bound still to suffer in a largely increasing measure, as the years go on, it is scarcely necessary to suggest.

What, then, is the remedy for this defect in our educational work?

(1) Co-operation. From the first our forces have been divided. Nothing can be gained by jealousy, rivalry and bigoted competition. Prosperity for one of our schools means success for them all. We need to get closer together. A plan that will provide a strong central advisory board, composed of representatives from all of our colleges, should not be very difficult to originate. Into the hands of this committee or board could safely be placed such of our educational interests as are common to all of our schools. They could dispense information, compile statistics, suggest ways and means for correcting existing abuses, lay plans for future work and act as a bureau of education in studying the peculiar needs of our people, etc.

We have displayed practical wisdom in our other benevolent enterprises; why not in this also? Until we come to some such an understanding we need not hope to succeed in this field of effort as we have in others. State lines should be obliterated or held in much lighter esteem. Students in selecting their schools pay but little attention to them, and wisely, too. Getting away from home may be a very large part of a person's education. It is often wise for the Western man to go East in quest of knowledge, and for the Northern man to go South, and vice versa. Coming up from all parts of our country, and even from foreign shores, to our representative colleges are young people who receive the unspeakeble blessings of education, and in turn carry them back to far distant fields of usefulness as inestimable blessings to be conferred upon others; why should they be hampered by arbitrary boundaries? Like the rays of the sun, the further they go forth the greater is the boon they can bestow. This being true, why should any one of our colleges be confined to arbitrary state lines in securing the support and patronage needed in carrying on its work? Why should Kentucky University confine herself alone to Kentucky while educating students from all states, and almost all lands? Or Hiram to to Ohio? Or Drake to Iowa? Or Butler to Indiana? Or Eureka to Illinois? Or Bethany College to the East and the South? A combination that would foster all of our institutions, having a special care first of all for the weakest until self-supporting as in our missionary work, would be both practical and wise. We could also provide a system of academies and preparatory schools, judiciously located, as feeders for our colleges. New England is full of such schools, and they have gone far towards making her colleges the success they have proved to be.

The time was when, perhaps, we had too many colleges; it is doubtful if we now have enough to meet the growing wants of our people. Our first and most supreme duty should be to adequately endow those we have. This need not be a very serious problem for the people that raises the amount of funds we do each year for other purposes. The expenditure of funds in any other direction could not accomplish anything like the amount of good it could here. The times are propitious for this work. Never was there so much money in so many hands as now. Our people are growing in wealth and influence. Are they to fall behind in culture?

(2) We need to make this work popular. It should have an equal chance with all our other interests, in our conventions, in our appeals to the churches, in our papers, and at the hands of our preachers and public teachers generally. If we wish to reach all of our people, to stir up an interest, create an educational sentiment and lay this matter upon their consciences, we must use the same means that have been so successfully employed in our missionary and other ventures. Already, education in part is included in our co-operative work. What right have we to exclude our colleges, that have made all of our work in this direction possible? That which is fundamental and indispensable to our success in these fields, if not to our very existence as a people, is the last to be served, and it has to content itself with such crumbs as it is able to pick up by way of individual contributions in unusual places. Until quite recently, popular appeals for small sums, and from many people from the pulpit for college endowment, were practically unknown among us. Even now, in the minds of most people, it is considered of doubtful propriety if not an infringement on the rights of the churches.

The college representative is a thorn in the side of our conventions, a stumbling-block to our churches and foolishness to people generally; while he should be regarded as the advance agent of civilization, the prince among pioneers, the friend of all good enterprises and the chiefest among the the ten thousands of our Israel. The genius of history will some day crown him with her choicest laurels!

(3) Lastly, we need to enlarge our educational work. Not more colleges, but such a comprehensive arrangement of them all as will bring about greater results. Academic work leading to the bachelor degree is a necessity , but what is to hinder such a division of labor in advanced work as that each school may have its own specialty without trying to infringe on the rights of others?

We need a great university that is worthy of the name, and worthy of us as a people: why could not such an establishment be realized by dividing among our colleges special fields of original works, and thus, by a kind of composite process, realize in them all that which could not at present be achieved in any one of them?

The time has come when we must meet these great needs; it cannot longer be delayed. We have been coasting near the shore long enough. It is time to put to sea for larger opportunity and for better work.

Hiram, Ohio.

THE LIBERAL CHURCH.

JOSEPH F. NEWTON.

Please permit me to say that I do not think Dr. Tyrrell's remarks concerning the position of the liberal church are exactly fair. Certainly he is incapable of being unkind, but I cannot help feeling that his statements are an injustice to that large and intelligent fraternity. I should regret to think that the liberal church is guilty of the folly of running in an unthinking, erratic and orbitless course; that it is drifting like a "rudderless, unpiloted" ship, "with neither cargo nor destination;" that it is in danger of plunging over some precipice into a bog, or that it rejects the old merely because it is old and accepts the new simply because it is new. The present writer sees no indications which justify these descriptions of the sad condition of the liberal church and the destruction towards which it is moving. It is to be hoped that the author of the article under review does not mean to affirm that the liberality as described by the great preacher from whom he quotes represents the spirit and genius of the modern liberal church, and yet the tone of the entire article implies this. If I am mistaken in my exposition of his words I shall be delighted. It would be sad, indeed, to think the liberal church advocates a liberalism that "loosens the terms of truth, permitting easily and with ceaseless magnanimity variations from it, consenting as it were in its own sovereignty to overlook or allow them, and subsiding thus, ere long, into a licentious indifference to all truth and a general defect of responsibility in regard to it"—a liberalism conducive to the insidious "mental and moral deterioration here indicated."

These good men fail to distinguish between liberty and license. True liberalism "holds fast the minutest atoms of truth as precious and divine, offended by even so much as a thought of laxity;" "takes the truth to be sacred and immovable," and does not allow "it to be marred and maimed at pleasure." The truly liberal man is not the man who has no foundations of faith and no fixed mental and moral convictions, who extends allowance to falsities themselves and who with imbecile apathy "lets the errors be as good as the truths"—that were to confound liberality with stupidity—but the man who thinks deeply, clearly, logically, who possesses firm convictions of truth and duty, who can recognize the truth of his neighbor's affirmations, who does not make his individual convictions and interpretations standards of truth and fellowship. No man is more contemptible than he who "takes it for a sign of intellectual eminence that one can be floated comfortably in the abysses of liberalism," if by liberalism we mean that feeble laxity which takes refuge in a superficial scepticism in order to conceal its indifference to the divinity of truth and the dignity of duty. But it is unjust to say that this spirit reigns in the liberal church. That liberalism is sometimes used as a cloak to cover iniquity does not prove that it is itself evil, for sin as often wears the robes of orthodox faith.

If I may be permitted to state the idea and ideal of the liberal church, it is this: The church encourages that liberty of thought without which religion is a shallow superstition or an empty credulity; fosters that purity of heart and righteousness of life without which liberty is license to sin; advocates that intellectual culture without which manhood is rudimentary, and inspires that spiritual character without which intelligence is the slave to greed and passion. It strives to treasure all that is true and sacred in the past, every sweet and tender thought, every vision seen from holy mountain-top, every truth gleaned in the vale of sorrow; it tries to face the problems of the present in the spirit of helpfulness and hopefulness; it endeavors to open its soul to receive every intellectual suggestion and every inspiration that may come flashing to us through the gates of the future. It emphasizes those simple and universal truths and duties and hopes which are endorsed by the intuitive spiritual judgment of mankind, as distinguished from those systems of theology born in the stress of ecclesiastical controversy—formulas hammered into cannon for sectarian battlefields. It pleads for unity, not upon the basis of conformity to creeds and forms, but upon the broad basis of spiritual brotherhood; it seeks to bring together all who love God and desire to do his will, that all may rejoice in the spirit of love and truth.

In conclusion allow me to express the hope that all churches, both orthodox and liberal, will cultivate those transcendent affinities that should bind us together as brothers and children of our Father; that they will understand and appreciate each other better, and that at last we shall unite—

"To build a universal church
As lofty as the love of God,
As ample as the wants of man."

Non-sectarian Church, St. Louis.

[The word "liberal" in the extract from Horace Bushnell, made by Mr. Tyrrell, doubtless had reference to the Unitarian movement which was creating so much excitement in Mr. Bushnell's time. The Unitarians doubtless applied this term to themselves then as they do now. It is only fair, therefore, to judge the words of this distinguished theologian, and the comment thereon by Mr. Tyrrell, in the light of subsequent developments. Does the history of the Unitarian movement and other allied liberal bodies, justify the characterization of them by Dr. Tyrrell as "drifting like rudderless, unpiloted ships with neither cargo nor destination?" Does it justify Dr. Bushnell's distinction between "liberal" as thus used and "charitable?" We regret to say, in spite of all the nice things Mr. Newton says about these liberals, that history seems to justify the language we have quoted above. Have not Unitarians thrown Christ overboard as possessing an unique or final authority in religion? Who, then, is pilot? Have they not, in like manner, rejected the Scriptures as containing any authority over any other ancient writings? Whence their rudder or chart? Have not the fundamental doctrines of the incarnation, the atonement and regeneration been discarded by at least many leading "liberals?" What cargo have they left to meet the hunger of the world? Not all liberals, of course, have gone so far, but plainly that seems to be the drift. Mr. Newton may accurately describe his own sentiments, but what he says cannot be properly applied to modern Unitarianism nor to any other liberal movement that rejects the truths above mentioned.—EDITOR.]

THE CHRISTIAN SCIENCE PROPAGANDA.

In the last issue of the CHRISTIAN-EVANGELIST the writer of the Kansas City Letter referred to the enthusiastic and earnest propaganda which is being conducted by Christian Scientists in the cities of the United States.

Last Tuesday evening St. Louis was treated to an excellent example of the methods of these "vigorous champions of an unblest nostrum," to quote from our correspondent. William G. Ewing, of Chicago, one of the most prominent lecturers on Christian Science, spoke to an audience of over three thousand people, which filled to overflowing the largest hall obtainable in St. Louis. The lecture had been extensively advertised; no admission fee was charged or collection taken.

Mr. Ewing spoke for an hour and fifty minutes. He is an elderly gentleman who uses excellent English and is gifted as a public speaker. The audience listened to him attentively, and at times applauded his utterances. They might well have been even more liberal in their approbation, for nineteen-twentieths of what he said was entirely orthodox, and could with propriety have been preached from the pulpit of any evangelical church.

And just there is shown the cunning of the propaganda. There were doubtless hundreds of people who left the hall after the address saying to themselves, or to each other: "Christian Science cannot be such an outrageous thing, after all." The Fatherhood of God, the brotherhood of man, God's tender love for his children, the authority of the Bible, the divinity of Jesus —these were the things that the speaker brought forward as articles in the creed of the followers of Mary Baker Eddy. The silly, preposterous metaphysics of "Mother" Eddy were kept in the background, or left unmentioned. Without doubt the average hearer went away from the lecture more favorably disposed toward Christian Science than he was before—not converted to its teachings nor ready to affiliate himself with the Eddyites, but with his mind in a condition to listen with favor to further teachings of the Christian Scientists.

The most extreme statement made by the speaker was in about these words, which we quote from memory: "All of you members of the old churches have said again and again, in your ritual or in your prayers, 'In God we live, move and have our being,' but Christian Scientists are the only Christians who really believe this. What do you think of the consistency of the man who says he believes that in God he lives, moves and has his being, and then goes into a drugstore to get something to help him move?" This statement brought laughter and applause; doubtless it was regarded by some present as a crushing argument. As questions had not been invited, no one arose to ask, in return, what the speaker thought of the consistency of the man who would say that in God he lived, moved and had his being, and then went into a restaurant to get something to help him live? Christian Scientists are generally careful, we believe, not to invite public questions, to be publicly answered.

The lecture was an excellent presentation of a bad cause. It was apologetic in tone, calculated to remove prejudice. But it was essentially dishonest because the lecturer did not declare those peculiar doctrines which are the essence of Christian Science.

San Juan—Reading Matter.

Of course, a reading room first is better, but it would be a good work to collect and send to Bro. J. A. Erwin papers, magazines and booka that have been enjoyed by the homeland folks and laid by, or as is often the case, destroyed, mutilated or never thought of again.

Bro. Garrison, I haye had a way of thinking about "gathering up the fragments" that may be emphasized in connection with this interesting mission, coming to us *o'er Macedonian waves*, as a seasonable thought. Do we not need these *times and seasons* for this very purpose—to think it all over again? There were started thoughts and half-formed resolutions of better living upon reading many articles in the CHRISTIAN-EVANGELIST during the year that may be labeled, fragmentary, when we reread or rethink the matter over, and thus we may yet "gather up the fragments, that nothing be lost."

Again, the very reading matter may be conveyed far o'er land and sea to perform a like service in the economy of heavenly missions among political changes, followed up by heart-expansion for souls unsaved, or in great danger of being lost.

Then will editors and contributors be more careful. Edit and write as for eternity! Reading matter going beyond—recirculating, and of such a kind that it *sticks everything to it*—tarbucket-like—and goes on in repetition for time and eternity.

"Good Literature," is called for, and we have abundance. Perhaps we often fail to appreciate our blessings from the press. Some may cry, *overproduction*. Well, be it so; then has God sent us expansion and a call to wider and deeper service in the uplift of the islands of the seas, and the gathering up of fragments of time, thought and action, both wholesome and heavenly.

"Instructive and Interesting." That is what we all like, and blessed is the pen "thrilled to its nib" with the enterprising and ennobling thought of giving instruction *a diamond point*. And last, the pupils in the mission schools and young people of San Juan may thus become familiar with the sight of our language and gather up some fragments of helpfulness in the plastic years of youth. A reading room and reading matter for San Juan!

J. D. CALLAHAN.

A down-east editor has drawn up some new game laws which he wants adopted. The following is a summary: "Book agents may be killed from September 1 to October 1; spring poets from March 1 to June 1; scandal mongers from April 1 to February 1; umbrella borrowers from August 1 to November 1, and February 1 to May 1, while every man who accepts a newspaper two years, and upon being presented with a bill says, 'I never ordered it!' may be killed on the spot, without reserve or relief."—*The Worker.*

OUR BUDGET.

—We have sown in tears; we are reaping with joy.

—"Weeping may endure for the night, but joy cometh in the morning."

—The CHRISTIAN-EVANGELIST is receiving its vindication in the most tangible way.

—Our friends seem to be saying to us, "Make us a first-class religious journal and we will do the rest."

—And they are doing it nobly. Clubs are coming in rapidly and our friends have only begun the canvass in earnest.

—Well, we are working hard to do our part, and we offer you a number of the paper this week which we think will interest you.

—We are glad to hear of and to report so many good meetings. Our evangelists are doing faithful work and are reaping a rich harvest.

—"Say not ye, there are yet four months and then cometh the harvest: behold, I say unto you, Lift up your eyes and look on the fields that they are white already unto harvest." So said Jesus, and he is Lord of the harvest.

—The Texas Letter did not reach us in time to appear in this paper as our forms were more than full at the time of its arrival. With our next paper the Texas Letter by M. M. Davis, will appear as in former years. Other communications of interest that came to us on Monday and Tuesday will also have to go into our next number.

—We are informed by Alanson Wilcox of the death of J. M. Atwater, Cleveland, O., on the 17th instant. This is surprising news to us as it is but a short time ago since we had a card from him in relation to an article which appeared in our issue of January 11th. It is an interesting account of his test of a "Spiritual Test Medium." We have not the particulars of his sickness and death as yet, but a memorial tribute is promised by Brother Wilcox for a later edition.

—The Twentieth Century New Testament, Part I, consisting of the five historical books of the New Testament, is now out, being published in this country by Fleming H. Revell Co. We can fill orders for same at 50 cents. This is the translation spoken of in an editorial in this paper, some time last year, and concerning which we have had numerous inquiries. Its aim is to put the New Testament in our every-day, modern English, so as to make it more easily understood by the masses.

—According to the Chicago Record, the Fifth Presbyterian Church at its annual meeting decided to sell their house of worship at 30th Street on Indiana Ave., and to purchase other property at Ellis Avenue and 47th Street. This will cause the removal of the First Christian Church which has had the property rented for some time. The article also states that the pastor, F. G. Tyrrell, has announced that a large hall at Grand Boulevard has been rented for one year, by which time they hope to have a new building of their own. The move, it is said, will be made about Feb. 1st.

—The Ecumenical Conference on Foreign Missions, representing the Protestant missionary societies and missions of the world, will be held in New York City, April 21 to May 1 of the present year. This is to be one of the most important meetings of the closing century. Great plans are being made for a great convention. It will be great because of its personnel, its theme, its reports, its grasp upon the future, its influence upon denominationalism and upon the world. It will require a vast amount of money to entertain this conference, and churches all over the land are asked to contribute to its expense account. Every contributing church will receive a copy of the report containing the addresses and summaries of the discussions of the great themes which are to come before the conference. The report will be published in two volumes at $2.50, and sent to each individual subscribing $2 prior to May 1, 1900. Address Ecumenical Conference Secretary, 156 Fifth Avenue, New York City.

—The Christian Standard doesn't seem to be in as peaceful and happy a frame of mind, of late, as we could wish. It seems to be grieving over the apostasy of the CHRISTIAN-EVANGELIST. The particular source of its solicitude at present is our failure to issue a circular guaranteeing that our Sunday-school supplies will not attempt to carry the children of the brotherhood into the camp of the higher critics! It points out to an unsuspecting brotherhood that the conservative element of the Christian Pub. Co.—the men who really held the company to the gospel landmarks, or sought to do so—have left the company, and what assurance have we now that such hair-brained radicals as the President of the Company, Vice President W. W. Dowling, Secretary W. D. Cree, and Business Manager and Treasurer, R. P. Crow, and such other higher critics in the directory as A. H. Duncan, W. Palmer Clarkson and G. A. Hoffmann will not plunge headlong into the dismal bog of rationalistic criticism! W. W. Dowling, who for 35 years has been preparing Sunday-school supplies, which have steadily grown in popularity because of their remarkable adaptation to the needs of the schools, and against the soundness of which no word has ever been uttered, should according to our contemporary, be placed under bonds to stick to the Bible! Really this is a lugubrious mess for our friends of the Standard to be dishing out to their readers. Surely, they cannot be feeling a bit well. Why, bless you, dear Standard, you do not seem to realize the situation. Never did a religious journal have a more signal vindication than the CHRISTIAN-EVANGELIST has had. It never had so many friends as it has today. Its circulation is growing even more rapidly than the Standard's, measured by your own reports. The Sunday-schools are standing right by us. They are not frightened in the least at this bugaboo. We are all happy, and the people are feeling well. Cheer up, neighbor, and put more "sweetness and light" into your columns and you will be happy too.

—Another cause of irritation to our esteemed contemporary is a discovery it claims to have made that the claim of the Christian Pub. Co. circular, that we maintain uniform prices for our supplies, is not true. "We know the statement to be false," says the Standard, and call upon the CHRISTIAN-EVANGELIST to correct it, as it has pledged itself to do." Now be calm, neighbor, and maintain a judicial frame of mind. Without calling in question your entire disinterestedness we can hardly allow you to act as plaintiff, prosecuting attorney, judge, jury, witness and "the whole thing." Submit your case and we will allow the accused to be heard in self-defense, and then we will make the correction—if found guilty. Do not get excited, and above all, keep sweet. And while the Standard is about it, let it state whether it is the cutting of rates that it objects to, that is, departing from published prices, or whether it is the violation of a promise to maintain uniform rates, that is the sole ground of its complaint. Let us know the precise nature of our sin. If the latter be the only cause of complaint, what about published rates? Are they not virtually a claim of uniform rates? Will the President of the Standard Pub. Co. join with the President of the Christian Pub. Co. in an earnest effort to maintain uniform rates for all publications? There is a good opportunity here to go on record in behalf of sound business methods. Will the Standard do it?

—The Educational Directory, prepared by the State Superintendent of Public Instruction, of Nebraska, for the year 1899-1900 is quite a valuable compendium of facts that are of value to many persons, especially within the state. There is a complete list of the names of all superintendents, professors and teachers in the state, by counties, and their salaries. According to the summary table in the ninety counties of Nebraska there are 6,703 school districts, nearly as many schoolhouses; 9,608 teachers employed at an average salary of $47.70 per month. Children of school age 366,069. Total enrollment, 273,919. Average daily attendance, 173,930. Total teachers' wages, $2,449,833.88. Total expenditures for the year, $3,712,016.98. Average cost of education per pupil by average attendance, $20.46. In the state there are 415 graded schools with 2,590 teachers and 158 private schools. This report is for the school year ending July 11th, 1898.

—As the utterances of Prof. Atwater, of Middletown, Conn., regarding the food value of alcohol have been used to counteract the influence of temperance reform movements and to mislead the innocent and the ignorant as to the real danger accompanying its use a pamphlet has been prepared with great care and ability by the joint action of the committees appointed by the leading temperance organizations of the country, fully setting forth the inadequacy of Prof. Atwater's experiments, and the consequent error of his opinions. The pamphlet is a strong condemnation of Prof. Atwater's conclusions and equally strong vindication of the principles advocated by the various temperance organizations. The pamphlet contains abundant evidence by authoritative scientists on this question and is well worthy of a careful perusal, and may be had by addressing "Appeal to Truth," 345 West 18th Street, New York City, at five cents each, or forty cents per dozen.

—We are just in receipt of a pamphlet entitled "Instructions to Workers in Gospel Meetings Conducted by Charles Reign Scoville." This little pamphlet of 31 pages contains rather minute instructions which the evangelist desires to be faithfully followed in his meetings. It is not for sale, but for use by any church which is planning a meeting to be conducted by Bro. Scoville. A glance through this pamphlet shows that the evangelist believes in thorough organization, and that a meeting should be conducted according to well-known principles of success, just as any business enterprise. The suggestions, as far as we have had time to examine them, seem to us wise and practicable, just such as have proven to be successful by actual test. It will be valuable to churches contemplating a meeting by this earnest and successful evangelist. Address him at 358 Dearborn St., Chicago.

—G. A. Hoffmann has been confined to his home in Columbia, Mo., for four weeks with nervous prostration. He is now convalescing and hopes to be about soon. He was to have begun work for this company as its general field agent and representative at the beginning of the year, but his sickness has delayed his entrance upon the work. Bro. Hoffmann has been an overworked man for several years and is greatly in need of rest. His service to our cause in Missouri has been beyond computation, and the whole brotherhood is debtor to him for his painstaking labor as statistical secretary. Thousands of our readers will join with us in the sincere wish that he may soon regain his health.

—The Foreign Christian Missionary Society is in receipt of another $1,000 for Foreign Missions. It will be remembered that we reported a $1,000 gift last week.

—Remember our Congress meets at Indianapolis, March 27-29, with the Central Church. Program next week.

—It is good to hear a Justice of the Supreme Court speak out occasionally on the subject of religion. Justice Brewer, of the United States Supreme Court, in an address at Washington, D. C., at the Mount Pleasant Congregational Church, on "Twentieth Century Religion," predicted that the coming century will be characterized by a larger measure of Christian unity:

The present century has been one of denominational rivalry and strife. The next will be one of Christian unity. It is not unworthy of notice that the ancient enemies, Catholicism and Protestantism, are drawing closer together. The prelates and members of the two churches do not hesitate to affiliate in a thousand forms of labor. The time is past when the Protestant should look back upon the horrors of the Inquisition, and denounce Roman Catholicism on account thereof, or the Catholic, on the other hand, to look back at the burning of the witches or the persecution of the Quakers, and denounce Protestantism therefor; but each should shake hands and join in a common effort to further the cause of a common Master.

—We are not to infer from the above that there is to be indifference to what is truth, in the coming century, for in the same address he says:

Looking backward on the progress of Christianity, we notice two marked features. One is the struggle about creeds. . . . Creeds have their place and value. The dearer, the stronger and the more profound one's convictions, the more earnest and zealous he is apt to be. But something more than creed is essential to religion. It is not a question of intellectual advancement so much as one of moral growth. So religion that spends itself in creeds, and does not ripen into character and the richness of a pure and lovely life, is like a barren fig tree—covered with leaves, but fruitless. So I look, in the coming ceutury, to see, not merely a clearer conception of the fundamental truths—a putting behind us as of little significance the minor differences of creed and doctrine—but also a keener and more just appreciation of the means by which alone humanity can become fit to enter the new Paradise which one day shall dawn upon the earth.

—The following card from Secretary Abbott looks as if the churches in Missouri were beginning to wake up on the question of state mission work. We hope that similar encouraging reports will come up from every county in the state. These are simply the first reports from the field following offering day, Jan. 14th:

Springfield Ave., Kansas City, T. P. Haley, pastor, raised their full apportionment in six minutes. Sixth and Prospect, and West Side, next Lord's day. The collection from Carthage was on the secretary's desk at 8 o'clock Monday morning. Converse had hers in in an hour afterwards. The Cameron Church in a few minutes raised $75, $35 more than her apportionment. Indications hopeful. Let us hear from you.

T. A. ABBOTT.

"Honor is Purchased by Deeds We Do."

Deeds, not words, count in battles of peace as well as in war. It is not what we say, but what Hood's Sarsaparilla does, that tells the story of its merit. It has won many remarkable victories over the arch enemy of mankind—impure blood. Remember

Hood's Sarsaparilla
Never Disappoints

Hood's Pills cure liver ills; the non-irritating and only cathartic to take with Hood's Sarsaparilla.

—We have received an obituary of Peter S. Wilkes, who departed this life at his home in Stockton, Cal., Jan. 2nd, 1900, which will appear in our next issue. Peter S. Wilkes, previous to his death, was the only surviving brother of L. B. Wilkes, whose name is so familiar to our brotherhood as one of the fathers of the Reformation.

—A few days ago we received from Prof. H. McDiarmid a communication in which it was alleged that our Beanville (Mo.) correspondent, Bro. Hezekiah Hobson, had misrepresented the "Department of Biblical Criticism." The specific offense charged was that Bro. Hobson had quoted "bruther Wilsun," of Beanville, as replying to an interrogation as to his reasons for believing "infidelity" and "hire criticism" to be synonymous terms by saying, "Because the departmint ov biblikel krittysizzum sez so." We forwarded Prof. McDiarmid's letter to Brother Hobson and have received from him the following reply:

BEANVILLE, MO., Jan. 20, 1900.

DEAR CHRISCHUN-EVANGLEST, Yores reseeved. I hav cairfully red perfesser Mackdermud's letter. Sertinly the departmint ov biblikel krittysizzum nevver sed awl hire kritticks wuz infiduls, or that awl hire krittysizzum wuz infidelitty. I nevver sed it did say so, eether. I sed bruther Wilsun sed it sed so. Praps I shood hav correctid hiz staitmint, but I thot it mite be jest as well to let it stand, az it shows what kind ov impreshun the departmint ov biblikel krittysizzum iz maikin on the minds ov menny ov its reeders—thoze who, like bruther Wilson, are good, honist men, but who are not well informed, and do not know how to cairfully annilize what they reed in the papers. Bruther Wilsun had bin reedin the depertmint ov biblikei krittysizzum fathefully for sum time, and he honistly bleeved it sed jest what he sed it sed.

Yores in the werk,
HEZEKIAH HOBSON.

—James Millard Philputt recently preached his tenth annual sermon for the Church on 125th St, New York. In it he recounts in a most interesting way the history of these ten years, full of sacrifice and earnest work. The present membership is about 250. The church raised, last year, $4,359.55. Referring to the attitude of the church to the brotherhood the pastor said:

From the first the church has been identified with the Disciples of Christ. The doctrines preached, the ordinances administered, the customs observed and the government adopted have been those in common use among our churches. The spirit of the church has been liberal and progressive. We took a step in advance of our sister churches in trying to solve the problem of Christian union—receividg into our *congregation* persons in good standing in any evangelical church. Such persons do not in this way change their denominational connection. They do not become Disciples of Christ without immersion. They are, however, members of this local congregation. They work and worship with us. This is for the time their church home and all the privileges and blessings of the church belong to them. We have never thought that we were surrendering any vital principle in taking this step. It has simply been a *method of work* with us. Within the church it has occasioned no friction whatever. We have had ten years of *practical Christian union*, with perfect peace and harmony, and the Lord has blessed our labors together.

However, for this feature of our work we have been criticised. I have been compelled again and again to defend the orthodoxy and good name of the church in our papers from the assaults of those who did not or would not understand our position. The problem is working itself out. To quiet the consciences of some weak brethren and to spike all guns leveled at us, it may seem best to the church to come to a position of regularity with our sister churches in this matter.

—"Who is preaching for you congregation now?" was asked of a brother traveling in Tennessee, by one of the brethren of that state. "Bro. ———," was the answer. "What! that infidel?" He had never heard or seen the preacher in question, but he had been reading one or two of our *religious* journals!

A PURE GRAPE CREAM OF TARTAR POWDER

DR. PRICE'S CREAM BAKING POWDER

Highest Honors, World's Fair
Gold Medal, Midwinter Fair

Avoid Baking Powders containing alum. They are injurious to health

—S. A. West, Rockport, Mo., requests the name of the correspondent from Oregon signing himself "An Honest Seeker," in a late number of the Christian Standard. If the correspondent so desires he may communicate with Bro. West.

—We wish to call the especial attention of Sunday-school superintendents and teachers to the Map of the Travels of Jesus, fully described on page 2 of this issue. During the coming eighteen months the International Lessons are on the life of Jesus, and this map is an indispensable help in the teaching of these lessons.

—W. S. Hoke, Weldon, Ia., referring to a recent notice advertising a certain ministerial fraud suggests, what is perhaps well enough to remember, the importance of giving such a description of the person advertised as will not involve some other person unfortunate enough to have the same or a similar name. As a rule, however, a worthy minister will always be able to identify himself as such, though he may suffer temporary inconvenience from confusion of names.

—The Advance (Congregationalist), of Chicago, commenting upon a paragraph in the Church Economist in which infant consecration is spoken of as a substititute for infant baptism, says:

"As an item of news that is interesting. But one cannot help wondering where is the gain, and whether it is not rather late in the nineteenth century to yield to the immersionists that stronghold of their contention, that baptism is only for believers."

If we might be permitted to add a word of comment we would say that the "gain" by this change, in the view of those who favor it, is that it would remove a serious obstacle to Christian unity, while conserving all that is held to be really valuable in what has been called infant baptism. The question is not, we should say, "whether it is not too late in the nineteenth century to yield to the immersionists that stronghold of their contention, that baptism is only for believers," but whether the New Testament authorizes or requires any other baptism than that of believers. If not, it is only yielding to the teaching of the New Testament to make the concession indicated, and that, too, in the interest both of unity and of closer conformity to apostolic teaching and practice.

Send two dollars to the Pacific Christian Pub. Co., Murphy Building, San Francisco, Cal., and get the *Pacific Christian* fifty-two times for one year, in which you will learn more about California, Oregon and Washington—churches, climate, products, etc., than from any other source.

PERSONAL MENTION.

T. B. Stanley, of Sterling, Ill., has retired from the ministry.

F. M. Green is in a protracted meeting in Randolph, O., with good prospects for success.

Wm. A. Gardner and wife sailed from Honolulu, H. I., Jan. 5, for San Francisco.

J. R. Golden, of Eureka, Ill., has taken charge of the work at Mowequa, Ill.

A. R. Adams, formerly of Blandinsville, Ill., but now of Astoria, Ill., is conducting a protracted meeting in his present parish.

J. W. Agey, of Paris, Tenn., called at this office while in the city on a business trip last week, and gave us some account of our work in that state.

The Macon Republican gives a very flattering account of the introductory sermons of F. R. Stutzman, who has recently accepted the Macon City work in this state.

The Gospel Plea says that John A. Stevens has quit work as state evangelist for Mississippi, and that Bro. Jacks, of Georgia, has become his successor.

W. L. Fisher, pastor of the Bellaire (O.) Church, gave us a call this week. He reports that I. J. Spencer, of Lexington, Ky., is to hold a meeting for him, beginning Feb. 11th.

E. S. Medbury, of Angola, Ind., reports 102 total additions during the year 1899; present membership,790. Money raised for all purposes, $4,198.34. Total offerings to missions, $1,209.94.

Mrs. Frank Moore, of Palmyra, Mo., is traveling through Northeast Missouri in the interest of Missouri C. W. B. M. Miss Eliza Yurpin, of Carrollton, will make a trip through Brookfield district to organize and build up auxiliaries.

J. H. Moore, 6443 Jefferson Avenue, Chicago, Ill., would like the present addresses of E. C. Sanderson, G. M. Weimer, J. A. Walters, J. Will Walters and W. M. Hollett. They are old friends of his and he will be glad to hear from them direct.

G. W. Webbe, of Independence, Mo., paid his respects to this office on last Monday while in the city. He reports Brother Procter in fair health and preaching for the church at present. Brother Webbe is giving his attention at present to mining interests in Northern Arkansas.

The Ohio Worker is the name of a new eight-page paper, just started, to appear monthly from Cincinnati, Ohio, and published by the Disciple Puolishing Co., but for the Ohio Christian Missionary, with S. N. Bartlett, Cor. Sec., for editor. The first number looks and reads well.

R. M. Messick, of Salem, Ore., writes that his work at Kelso, Wash., closed with 1899 and that he is now ready to accept work at any point in Oregon, Washington or Idaho. He can give substantial references as to his efficiency in the work. Aderess him 362 Summer St., at above place.

J. M. Morris, of Glenwood, Ia., would like to correspond with a good physician and surgeon, emphasis on *surgeon*, "an up-to-date man in the science of medicine and surgery, and a full-breasted and healthy Disciple of Christ,that would like a good field," to write him at once.

On entering upon his new field of work in Florence, Col., Daniel Trundle, formerly of Springdale, Ark., was given an enjoyable and pleasant public reception, not only by his members, but also by many of the pastors of other churches and their members. Such a fraternal spirit is commendable.

The Leaflet, Lexington, Ky., contains resolutions passed by the official board of the Central Christian Church of that city declaring with pleasure the peace and harmony of the church and the efficiency of its pastor, I. J. Spencer, whose ministry is therein fully endorsed. Such official action is a matter of encouragement to any pastor.

ESTEY PIANOS AND ORGANS

Excel in Superior Tone, Perfect Construction and Great Durability.

THE ESTEY CO., 916 OLIVE ST., ST. LOUIS, MO.

T. A. Abbott, state secretary, preached at Cameron, January 14th and raised $75 for state mission work. The Cameron pastor, Brother White, is spending January in Ohio. The church is prospering in every department.

After concluding his meeting in Gillespie, Ill., with Bro. Zachary, of Lexington, Ky., Bro. Luttenberger and his wife started for Jacksonville, Fla. This trip is taken in the interest of Sister Luttenberger's health.

We were pleased to see the familiar face of our former editorial contributor, J. J. Haley, of Cynthiana, Ky., on the first page of the Christian Century last week. By the way, we notice that Geo. A. Campbell has become editor of the Christian Century, with C. A. Young, J. J. Haley, J. H. Hardin, A. M. Haggard and F. D. Power for contributing editors.

After a little more than three years' labor with the church at Oswego, J. A. Longston tendered his resignation, to take effect March 1. He expects to spend about four months wheeling through Europe next summer. If any of our readers contemplate such a trip and has no partner as yet, he would like to hear from them. Address him at Oswego, Kansas.

Chancellor Craig, of Des Moines, Ia., recently dedicated the new house of worship built by the church in Fairfield, Ia. There were large audiences at the various services of the day and great rejoicing. It was the reconstruction of the old house into a new one at a cost of $4,971.62, all of which was paid in full prior to the dedication. The pastor of this flourishing congregation is Leander Lane.

E. W. Brickert, of Sullivan, Ill., with his wife, called at this office last week on their way to Midland, Tex., for a protracted meeting. He reports the new church building in Sullivan enclosed and paid for up to date. Expect to dedicate in April. He has been called to remain indefinitely. He reports having traveled last year 6,000 miles by rail, 1,100 by buggy and preached 230 sermons, besides delivering 10 addresses. They will be absent in Texas one month.

In a communication from J. D. Dillard, field agent for the Christian Orphans' Home, in relation to a visit recently paid to Palmyra, Mo., where they have adopted the individual cup communion system, he says that he was converted to the wisdom and beauty of this system then and there at first sight. He thinks it a vast improvement over the old way on the line of cleanliness, and safety from microbes. Each person, he thinks, prefers his or her microbes, since we are all of necessity more or less their happy abode. We know of no church, we believe, that ever gave up the new system after once having tried it. And many others like Brother Dillard are converted at first sight.

B. B. Burton, pastor of the First Church of Christ, San Jose, Cal., has been given a six months' leave of absence that he may visit Egypt and Palestine. He will start on this trip about February 1st. On the way to New York, at Ames, Ia., he will spend two or three weeks in a revival meeting and lectures. Before embarking he will visit Washington, Philadelphia, Boston, and probably other of our important cities. Bro. Burton's trip is one of study rather than pleasure. His family will remain in San Jose during his absence. Bro. Burton has twice resigned in his stay of four years at San Jose, but the church would not accept, and now has increased his salary and given him the time in addition for his trip. This is certainly an expression of high appreciation. Bro. Burton went to San Jose from Colorado Springs, Col., and for some months past has been taking a postgraduate course at the Stanford University. The objective points in his tour are stated as follows in the San Jose press: He purposes spending considerable time in the London Museum and in other noted museums and art galleries in Europe. He will go up the Nile beyond the usual tourist travel to inspect the old temples above the pyramids. He will visit Palestine and hopes to participate in a Masonic meeting on the site of the ancient temple of Solomon. He will also visit Oberammergan for the purpose of witnessing the Passion Play by the Bavarian peasants, which is presented only at invervals of ten years, and is with them one of the most sacred of ceremonials. Mr. Burton expects to wind up his sight-seeing at the Paris Exposition. Everywhere he will procure the best views obtainable of landscapes and objects of note, and he expects on his return to San Jose to be able to illustrate his travels to his friends.

Life insurance is good for your family. Health insurance is good for both YOU and your family.

You collect health insurance by living. You have to die before life insurance can be collected.

If you knew your health was threatened you'd insure it if you could. You can insure your health.

The stomach is the vital center of the body. The whole body is nourished from the stomach. The blood is made in the stomach. A disordered stomach means disordered blood, disordered body, disordered brain. You never heard of a sick person with a sound stomach.

Make your stomach sound and you insure your health.

How? As thousands of others have done by the use of Doctor Pierce's Golden Medical Discovery. It's the one sure medicine for the stomach. It heals. It strengthens.

"Words fail to express what I suffered for three years, with cold chills, palpitation of heart, shortness of breath, and low spirits," writes Mrs. A. C. Jones, of Walterboro, Colleton Co., S. C. "I could not sleep and really thought I would soon die. Had a peculiar roaring through my head all the time. Was so emaciated and weak I could not feed myself. My aunt induced me to try Dr. Pierce's Golden Medical Discovery, which I did, only to please her, and *six bottles cured me.* To-day am sound and well. During the three years I was sick I had five different physicians."

Consult Dr. Pierce by letter, free. All correspondence private. Address Dr. R. V. Pierce, Buffalo, N. Y.

A. H. Baker, of Hoisington, Kan., sends us the following: "Geo. F. Hall, of Decatur, Ill., reports a church membership of 801. The Ladies' Aid Society raised nearly $1,200. Hoisington, Kan., can beat that. We have a church membership of 45. Our Ladies' Aid Society for the year ending Jan. 1, 1899, raised $100.47. It is safe to say that they will exceed that 25 per cent this year. Who is ahead?"

The Milwaukee Times, Jan. 13, contains an outline of C. G. McNeill's work as Cor. Sec. Wisconsin State Mission Board. Brother McNeill has been in this position but little more than a year and has done a creditable work. During the year he laid two corner stones for church buildings, dedicated two new church houses, paid a debt on a church in Platteville of $3,100 and raised a building fund of $2,813 for the church house in Richland Center. This church has since been dedicated free from debt and no appeal on dedication day for money. F. N. Calvin, of Milwaukee, was present at the dedication, about a month ago. And by the way, the church for which he now preaches in Milwaukee is raising funds for a new building.

CHANGES.

H. J. Hostetter, Windsor to St. Joseph, Ill.
C. J. Green, Mogadore to Medina, Ohio.
J. M. Vawter, Liberty to Lawson, Mo.
R. H. Johnson, Springdale, Ark., to Corpus Christi, Tex.
W. A. Gardener, Honolulu to San Francisco, Cal.
F. M. Dowling, Pomona to Pasadena, Cal.
F. D. Fillmore, Dows to Des Moines, Iowa.
A. L. Drummond, Smith Center to Downs, Kan.
R. A. Martin, Bristow, Ia., to Novelty, Mo.
W. T. Maupin, Oregon to Forest City, Mo.
R. L. Clark, Cadiz, Ky., to Colliersville, Tenn.

BIBLE COLLEGE AT HOME.

Thorough Bible course by mail, leading to diploma and degree. Terms, only $1.00 per month. Circulars for stamp. Write Prof. C. J. Burton, Christian University, Canton, Mo.

S. T. Willis.

S. T. Willis, our New York correspondent, whose face we present to our readers on our first page this week, was born in Anderson County, Ky., July 16, 1864. He was brought up on his father's farm, working on the farm in the summer and attending school in the winter. He taught in the public schools in his home county two years. He made the good confession and was baptized August 8, 1881, and soon resolved to preach if the Lord so willed it. He entered the College of the Bible in Kentucky University, where he spent two years. He then served as pastor successively at Bowling Green, Ky., Chattanooga, Tenn., and Knoxville, Tenn. In 1888 he went to Milligan College to study and teach, preaching meanwhile for the church round about. January 1, 1889, he was married to Miss Mary C. Madden, of Knoxville. A little later he received a call to the 169th Street Church, New York City, and entered upon the work there October 1, 1889. At the close of his first year's service there he received an indefinite call. During the earlier years of his pastorate he carried on his studies, taking a year and a half's work by correspondence in the department of Hebrew under Prof. W. R. Harper, then of Yale, and finished up the second year's work under Prof. Batten in the Chatauqua Summer School. Meanwhile, he made the race for Congress in the Fourteenth New York District on the Prohibition ticket, but escaped election. In 1891 he entered the Middle Class in Union Theological Seminary, graduating in May, 1893. He also took five years' postgraduate work in the University of New York, doing two years' work in comparative religion and three in philosophy. He has also stood the final examination required for the degree of Doctor of Philosophy, but has not written the required thesis. His church, during all this time, has generously given him the time required for such studies. He is now in his eleventh years' work. He is a frequent contributor to the popular high-class magazines and journals of New York, besides acting as contributor for the CHRISTIAN-EVANGELIST and some of our other religious journals. Concerning his work in the 169th Street Church Bro. M. C. Tiers, a veteran member of the church, writes as follows:

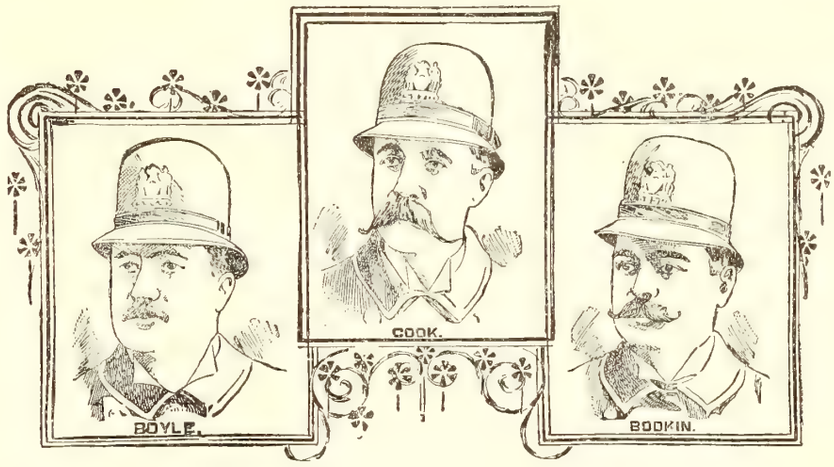
During the past six years, since the completion of his studies in Union Seminary, there has been a steady and substantial advance in all departments of the work. At first there were about 30 members in the fellowship; at present the number is about 125. This numerical increase has been largely by additions of young people from families of the vicinity connected with other communions; and among these are some of our most efficient members in the young people's societies. In addition to this, there are a number of devout people who have hitherto been in other Christian fellowships, who are constant worshipers with us, and are in general sympathy with our work, contributing both by their means and talents to its advancement.

These conditions are largely due to the prudent and discreet manner in which the pastor has mingled with the people in social intercourse, and to his plain, convincing exposition of New Testament teaching. And, while he is uncompromising in this latter respect, there is none of the offensive belligerent tone in his delivery that would tend rather to repel than attract those he might desire to convince. His sentences are delivered in a voice of moderate power, well modulated, and hence without monotony and somewhat musical in its tones, but with no attempt at oratorical display. In this respect his delivery is in agreeable contrast with the style of some popular speakers.

No proper estimate can be made of the extent of Bro. Willis' work in this community without notice of that which is in progress at the newly built chapel a mile east of the church. His wisdom in this movement has been apparent from the first. This accessory has been a constant feeder of the church both in substantial membership and financial support from the beginning. His talent for "Business in Christianity" in giving direction to the various financial affairs of the church has been apparent in the unanimity with which the church has sustained him in the work. More than $4,700, contributed almost entirely by the members of this little church, expended during the past year, without any remaining debt, is ample demonstration of all I have written on this point.

WONDERFUL CURES BY SWAMP-ROOT.

To Prove What This Famous New Discovery Will do for YOU, Every Reader of "The Christian-Evangelist" May Have a Sample Bottle Sent Absolutely Free by Mail.



65th Police Precinct, Greater New York.

Dr. Kilmer & Co., Birmingham, N. Y. Nov. 11th, 1899.

Gentlemen:

In justice to you, I feel as if it was my duty to send you an acknowledgment of the receipt of the sample bottle of Swamp-Root, the great kidney, liver and bladder remedy you so kindly sent me. I had been troubled for the past five years with kidney and bladder trouble. I had our best physicians prescribe for me. They would relieve me for the time being, but the old complaint would in a short time return again. I sent for a sample bottle of Swamp-Root and I found that it did me a world of good. Since then I have taken eight small bottles and I consider myself entirely cured. I do not have to get up during the night to urinate as I formerly did, three and four times a night, but now sleep the sleep of peace. My back is all right again, and in every way I am a new man. Two of my brother officers have, and are still using Swamp-Root. They, like myself, cannot say too much in praise of it. It is a boon to mankind. We recommend it to all of our friends, and we recommend it to all humanity who are suffering from kidney and bladder diseases.

My brother officers (whose signatures accompany this letter) as well as myself, thank you for the blessing you have brought to the human race in the compounding of Swamp-Root. We remain, Yours very truly,

JAMES COOK,
HUGH E. BOYLE
JOHN J. BODKIN

Officers of the 65th Police Precinct, New York.

What a Woman Says of Swamp-Root.

Mrs. H. M. Wheeler, of 268 Boston St., Lynn, Mass., writes on Dec. 11th, '99: "About 18 months ago I had a very severe attack of grip. I was extremely sick for three weeks, and when I finally was able to leave my bed I was left with excruciating pains in my back. My water at times looked very like coffee. I could pass but little at a time, and then only after suffering great pain. My physical condition was such that I had no strength and was all run down. The doctors said my kidneys were not affected, but I felt certain that they were the cause of my trouble. My sister, Mrs. C. E. Littlefield, of Lynn, advised me to give Dr. Kilmer's Swamp-Root a trial. I procured a bottle, and inside of three days commenced to get relief. I followed up that bottle with another, and at the completion of this one found I was completely cured. My strength returned and to-day I am as well as ever. My business is that of canvasser; I am on my feet a great deal of the time, and have to use much energy in getting around. My cure is therefore all the more remarkable, and is exceedingly gratifying to me."

MRS. H. N. WHEELER.

Among the many famous cures of Swamp-Root, the one which we publish this week for the benefit of the CHRISTIAN-EVANGELIST readers speaks in the highest terms of the wonderful curative powers of this great kidney remedy.

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

The kidneys filter and purify the blood—that is their work.

So when your kidneys are sick you can understand how quickly your entire body is affected and how every organ seems to fail to do its duty.

If you are sick or "feel badly," begin taking Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince you—and you may have a sample bottle free for the asking.

When your kidneys are not doing their work, some of the symptoms which prove it to you are pain or dull ache in the back, excess of uric acid, gravel, rheumatic pains, sediment in the urine, scanty supply, scalding irritation in passing it, obliged to go often during the day and to get up many times during the night to empty the bladder; sleeplessness, nervous irritability, dizziness, irregular heart, breathlessness, sallowness, unhealthy complexion, puffy or dark circles under the eyes, sometimes the feet, limbs or body bloat, loss of ambition, general weakness and debility.

Swamp-Root is used in the leading hospitals, recommended by skillful physicians in their private practice; and is taken by doctors themselves who have kidney ailments, because they recognize in it the greatest and most successful remedy that science has ever been able to compound.

To prove its wonderful curative properties, send your name and address to Dr. Kilmer & Co., Binghamton, N. Y., when you will receive, free of all charge, a sample bottle of Swamp-Root and a valuable book by mail prepaid. This book contains many of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact their very lives, to the wonderful curative properties of this world-famous kidney remedy. Swamp-Root is so remarkably successful that our readers are advised to write for a free sample bottle and to be sure and mention reading this generous offer in the St. Louis CHRISTIAN-EVANGELIST.

If you are already convinced that Swamp-Root is what you need you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere.

CORRESPONDENCE.

English Topics.

A GREAT THEOLOGICAL SYMPOSIUM.

The lamentable war is obscuring all the issues of peaceful life. It is very difficult for us in England at this juncture to set our minds to the contemplation of any of the problems of life in its normal relations. Some remarkable controversies are, however, in full blast, and it is singular that these are for the most part purely religious. The Ritualist row in the Anglican Church will not quiet down. For a few weeks it seemed to smolder only to break out again with redoubled force. But it is interesting to note that one department of thought which many people supposed to have become effete and unpopular shows wonderful signs of revival. During this generation religious people have almost universally manifested the utmost indifference to doctrinal studies. It has been often openly said that controversies on baptism, on atonement, on election and on communion had ceased to interest the Christian consciousness of the age. Not long since even so influential a paper as the Nonconformist flippantly remarked that the discussion of infant sprinkling and immersion had long since exploded. But there is a turn of the tide. A sure sign is the current symposium in the Christian World, by far the most widely circulated of English religious organs, on "The Atonement." Week by week elaborate essays are appearing from the pens of the very ablest men in England, Germany and America in that journal. Amongst the contributors have been Dr. Horton, Lyman Abbott and Prof. Harnack. This week appears an essay by the famous Scotch divine, Dr. Marcus Dods. These papers are entitled "The Atonement in Modern Religious Thought." Dr. Dods writes in a style altogether original, as does Harnack. If these chapters should afterwards be published in a volume, the whole work will certainly be invaluable. The ground taken by Dr. Dods is simple enough. The key of his argument is that "the death of Christ achieves the reconciliation of God and man, and in so doing becomes the supreme manifestation of the Father's love." Dr. Dods makes the significance of the atonement hinge on the Messiahship of Jesus. He died as the Christ, the Anointed, the Messiah. In his death it is not merely the love of the human heart of man to man he is expressing; it is the love of the unseen Father manifesting itself to his children. Take away the Messiahship; put aside the representative character of all Jesus said and did; think of him as a mere man and not as the Revealer of God, and you destroy the essential and radical significance of his death. In order that God's love might find free expression in the forgiveness of his children, two things at least were necessary—that they should be penitent and that they should be powerfully impelled towards righteousness. Bare forgiveness, the mere proclamation of free pardon to all, could accomplish neither of these ends. It could not secure adequate repentance and it could not secure righteousness. The death of Christ secures both. In some beautiful paragraphs Dr. Dods shows how the death of Christ not only makes forgiveness possible by producing the penitence which alone can crave and accept it, but also it secures that forgiveness shall not be abused.

BRITAIN'S GREATEST NOBLEMAN.

During the years when, as a youthful minister, I was the Baptist pastor in the beautiful old city of Chester, one of my kindest friends was the noble Duke of Westminster. He was a friend to every Christian minister and to every good cause, religious, philanthropic or social. He was the richest man on earth so far as the possession of real estate was concerned, for this landed property brought him an income of about a million pounds sterling annually. Of course this stupendous revenue was a burden to him. I remember some years ago being told by one of his many estate agents, that the Duke daily had to work hard for his living, for notwithstanding that he employed a large staff of stewards, bailiffs and secretaries, he was compelled to spend many hours every day in attending merely to such matters as absolutely required his personal supervision. He died at the age of 75. He was a fine, tall, upright, slender figure with a keen, benevolent, intellectual countenance. The last time I received any communication was when he sent me a donation for the benefit of an Armenian family who had been driven from home by the Turks and had found their way to London, where they were in danger of starving. We helped them to go to America, and the Duke helped us to help them. He never turned a deaf ear to the cry of woe or want. He did not want his money merely for his own personal use, for he was a man of the very simplest habits. He had one fault. He was a patron of the turf; but this was because he was brought up to think that every wealthy nobleman should keep a magnificent stud of horses. He also had the doctrine firmly embedded in his mind that horse racing, if not debased by gambling, was a noble and elevating sport, and he thought that it was his mission to seek to purify it. Of course, he was mistaken. But he was a devoutly religious man, who acted conscientiously up to his light. His shining merits far more than compensated for his errors, and perhaps this is all that can be said for the very best of men. He died on the same day as D. L. Moody.

THE DUKE'S LAST WISH.

The last incident in the good Duke's life was full of pathos. When no longer able to speak, he signaled for a sheet of paper and pencil. He then wrote that he wished a cheque for a thousand pounds to be sent to the fund for the widows and orphans of officers killed in the war in South Africa. This wish was carried out and the sum was sent to the fund. The Duke of Westminster's remains were cremated at Woking. He was a man of much individuality of character and was a firm believer in funeral reform.

A PARSON'S NOVEL EXPERIMENT.

The Rev. C. D. Crouch, of Worthing Tabernacle, not far from Brighton, on the Sussex Coast, is a remarkable man. Like myself, he was one of the students of the late Mr. Spurgeon, and I therefore feel all the more interest in him as a fellow alumnus. A few years ago he quitted the regular Baptist ministry in order to take up unsectarian ground. But he did not leave the town of Worthing. Setting up an undenominational church, he gathered a new congregation. His work is very much like our own, if he could only see the likeness; but he seems to be a man of the solitary *sui generis* quality. Many Christian men who quit their old lines through conscientious scruples, and therefore should be honored by others, yet seem strangely oblivious of the obligations of the principle of fellowship with all who are of kindred spirit. It to my mind is a problem in the mysteries of psychology, that both in England and America a considerable number of good people who are practically as well as theoretically identical with us should yet hold aloof. Being in sentiment identical they should identify themselves with us. That was how I acted myself. I could not look on and see those with whom I agreed fighting their great battle without feeling impelled to plunge in and risk all with them. Therefore I do not admire the attitude of a large number of earnest unattached Christians who decline to come to our help, though it is impossible to see how they essentially differ from us. Mr. Crouch belongs to the category of Fuller, Gooch, Pierson, Varley, Mountain, etc. These able men help anybody in general and nobody in particular. Therefore, wherever they appear they gather a pious mob, which immediately disperses as soon as they move off, and they never build anything up which seems to be of any avail as a rampart against devilry, or as a constructive center for the propagation of the truth. I am tired of Christians unattached. I am sure that Beelzebub fears them less than any other class of enemies, for they make great demonstrations against his kingdom, but never follow them up. Now, when Mr. Crouch of Worthing, set up on individual lines he was not content with the ordinary unattached method of gypsying round, but stayed in Worthing. Of course, this makes him a thorn in the side of his old Baptist cause in that town. He adopted a plan of his own, which to some people seems original and sensational, but which I am afraid is altogether fantastic, illusory and mischievous, however heroic it may appear to be to himself and to superficial minds. Each New Year he issues a manifesto to his people respecting the success of his novel experiment of devoting himself to business pursuits as well as to the pastorate, in order that he may be free to apply himself to the ministry without payment from his congregation. This New Year he has once more summed up results. His efforts, he says, have been so signally blessed that he was able to return his people's offerings at the rate of £50 in the first year and £100 in the second, while in the year on which they are just entering the return will be £150. Mr. Crouch adds: "Considerable criticism is aroused by the course which I have been led to take, but the conviction that I am in the way of the Lord's will determines me to go forward." With this sincere sentiment we must all symathize, but a fallacy underlies the whole idea. Mr. Crouch is simply taking a very familiar position. I know, honor and love many unpaid preachers who live by their secular labors and refuse to take any salary for their preaching. But they can never with any efficiency do pastoral work, or carry on the multitudinous duties of a regular minister to a stated congregation. "Commit thy self wholly to these things," was the apostle's direction. I see with astonishment that our daily secular organs allude, as they did last year, to Mr. Crouch's "novel experiment." There is no novelty in it at all. It is an old thing in a new aspect. The business to which he has taken is the delightful avocation of fruit-growing. I should like to grow fruit myself and to earn money enough by it to dispense with a salary. But I am certain that I could not put my whole heart both into growing fruit and also growing Christians.

W. DURBAN.

43 *Park Row, South Tottenham,*
London, Jan. 6, 1900.

Helps Electricity.

GRAPE-NUTS BUILD THE BRAIN THAT DOES THE PLANNING.

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Brain workers can get sure and understandable results by using Grape-Nuts.

Colorado Letter.

Of course I can "turn aside from telling about things in Colorado long enough" to say what I think about the name by which "we as a people" ought to be known.

The children of God, by a spiritual regeneration, are, in the New Testament, called Friends, Brethren, Saints, Discipies, Believers, Christians, Fellow-Citizens, Children of God, Sons of God. These names are appropriate at the present time.

But ought "we" not to agree on some one name and use that exclusively?

No, not if "we" are to be guided in this matter by the believers in the Apostolic Age. They used a number of names, and we are certainly at liberty to do the same.

"What authority have you in the New Testament for printing the word Disciple with a large D?"

No authority whatever! Divine authority is not needed in a case of this kind. Common sense is a good thing in religion as in everything else. Every man ought to keep a supply on hand for such emergencies as the present. Whether the initial letter of a word shall be capitalized is a matter of taste. If you ask me for New Testament authority for printing the first letter in this sentence as a capital I confess that I cannot give book, chapter and verse.

My taste may be at fault, but it causes me to write the names Friends, Brethren, Saints, Disciples, Believers, Christians, Fellow-Citizens, Children of God, Sons of God, as they are printed in this sentence, *i. e.*, each word beginning with a capital letter. This is with me a mere matter of taste. It is not at all a matter of principle. Your taste may not be the same as mine. In fact, your taste may be superior to mine. About a matter of this kind we will not fall out. There is no principle involved. We are brethren. Let us behave ourselves as such.

Do you not see a danger at this point?

There is danger that we will substitute names for things. That a degree of importance belongs to names is not denied, but it is far more important that we shall be the right kind of persons than it is that we shall have the proper name. One may have a good name with a bad character.

In the New Testament teaching character is everything. "Love, joy, peace, long suffering, kindness, goodness, faithfulness, meekness, temperance" are the essential features of a character with which God is well pleased. Against the man who possesses these traits "there is no law." God help us to cultivate these graces. Let every one of us be sure that we ARE Christians, Believers, Disciples of Christ, Children of God, Saints, Fellow-Citizens in the Kingdom of Christ, Sons of the Most High.

In reply to your inquiry concerning the frequent observance of the Lord's Supper I have this to say: There is no law requiring Believers in Christ to assemble on every first day in the week to partake of the Communion in memory of Christ Jesus our Lord. Note well the fact that I say "there is no LAW" to this effect. Examine the New Testament statements concerning the beginning of this feast. There is only a single note of time in all that is said on that subject, and that note is indefinite. Paul says, "As often as ye eat this bread and drink the cup, ye proclaim the Lord's death till he come."

Matthew says that Jesus "took bread, and blessed and brake it; and he gave it to the disciples and said, Take, eat; this is my body."

Mark says that Jesus "took bread, and when he had blessed, he brake it, and gave to them, and said, Take ye: this is my body."

Luke says that "he took bread, and when he had given thanks, he brake it, and gave to them, saying, This is my body which is given for you, this do in rembrance of me."

Matthew says that our Lord "took a cup and gave thanks, and gave to them saying, Drink ye all of it".

Mark says that "he took a cup, and when he had given thanks, he gave them, and they all drank of it."

Luke says that the Master "took the cup in like manner after supper, saying, This cup is the new covenant in my blood, *even* that which is poured out for you."

This is all. John does not give an account of the institution of the Lord's Supper. There is no intimation in the Gospel as to the frequency of the observance of this feast of love. So far as they are concerned the Communion may be once a day, once a week, once a month, once a quarter, once a year or once in a lifetime. "This do in remembrance of me" are the words of the Master. As to frequency he says nothing.

From 1 Cor. 16:1-2 we learn that the Christians living in Galatia and Achaia were in the habit of coming together on the first day of the week.

From Acts 20:7, we learn that the Disciples of our Lord came together on the first day of the week to break bread—presumably in memory of the death of the Lord Jesus.

There is no doubt that this custom, to say the least, met with the approval of the Apostles of Christ. This is what the Fathers, *our* Fathers, called "an approved precedent."

There is a grievous thing under the sun. It is this: There are large numbers of men and women whose residences are convenient to places of public worship, but who, notwithstanding the fact that they claim to be members of the Christian Church, neglect to unite with the congregation convenient to them.

It is said that J. V. Coombs, during his meeting, recently held with the South Prospect Street Church in Kansas City, Mo., found fifty such persons within five blocks of the church.

Such persons are likely to inform the minister that they are members of the Christian Church—that they can never be Baptists, Presbyterians, Congregationalists or Methodists. Probably it would be better for them if they were consistent Methodists, Congregationalists, Presbyterians or Baptists, than to be such grossly inconsistent members (?) of the Christian Chnrch.

At a recent meeting of the congregations of Disciples in Kansas City a resolution was passed to the effect that it was the sense of those present—and the meeting was well attended—that in each church there should be an Outlook Committee, whose duty it shall be to find unaffiliated members and urge them to take membership in the church most convenient to their place of residence, or in which they can render most efficient service.

This action is commended. It is worthy of imitation. It is an important step in the right direction. Let the pastors follow these members, who remove from their parishes, with letters urging them to unite with the church near their new home. This will be another step in the right direction.

B. B. TYLER.

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FLORIDA.

A Superior Through Sleeping Car Line Between St. Louis and Jacksonville.

Commencing November 18th the Florida Air Line, consisting of the L., E & St. L. R'y, St. Louis to Louisville, So. R'y in Kentucky, Louisville to Lexington, Queen and Crescent Route, Lexington to Chattanooga, Southern R'y, Chattanooga to Jesup and Plant System, Jesup to Jacksonville, Fla., will inaugurate for the season the great Through Sleeping Car Route to Florida. Through sleeping cars will leave St. Louis 9:15 p.m. daily, passing Louisville 7:00 a.m., Lexington 10:50 a.m., reaching Chattanooga 5:50 p.m., Atlanta 10:30 p.m. and Jacksonville 8:30 a.m. (second morning). Stop-overs allowed. This route is through large cities and interesting country, and is operated over most superior and well established lines of railway. The schedules are fast and most convenient.

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St. Louis Letter.

Probably the youngest pastor in the city is Baxter Waters, of the Central Church. That he is wise appears in the ease with which he followed F. G. Tyrrell. I have heard prominent men, who have heard him preach, say that he is a young man of great promise. His sermons are studiously prepared, thoughtful, and he is generally well liked.

The newest work in the city is in Carondelet, the southern extremety of the city. Several attempts have been made to establish a church there, but with only partial success, until the city mission board sent A. J. Marshall, our city evangelist, into that field. They now have a good organization, good property (cost $2,500) partly paid for, and are doing regular work.

Brother Marshall, who is now assisting the Fourth Church in a protracted meeting, is jointly employed by our city missionary board and the American Christian Missionary Society, and is being used at present in strengthening the weaker churches. His next work will probably be in the Ellendale suburb, where we have a few members and a small chapel, but where we ought to have a strong church. Brother Marshall is not flashy in his methods, but sober, industrious and persistent.

The only assistant male pastor we yet have in St. Louis is Brother Cook, of the First Church. Brother Cook is a young man and Brother Fannon finds plenty of work for him to do. Indeed, he could keep a dozen assistants at work in this city, if he had them. We are not informed as to the division of the work between this pastor and his assistant, but we hear of much work and large results in the church. Their crowds of people and the conversions are strong testimonials to their efficiency.

St. Louis is the home of one of the most widely known and successful evangelists in our brotherhood, S. M. Martin, who has recently concluded a great meeting in Huntington, Va. Brother Martin's praise is so well known throughout the churches that we need not repeat it here. He is an orator, an elocutionist and an enjoyable entertainer as well as a defiant but dignified preacher. His membership is in the First Church and his address is 3531 Bell Avenue.

Another preacher of note among us has taken up headquarters, recently, in this city, and that is Elder J. B. Briney, formerly of Moberly, Mo. Brother Briney is undertaking the publication of a magazine to be called "Briney's Monthly," and of course wants it to issue from St. Louis. The arrival of a copy of the first number of this magazine has been announced in a former issue of this paper, first from Paris, Mo., but we understand is to be published in this city as soon as arrangements can be made. Perhaps the founder of this magazine thinks St. Louis has so degenerated in sound doctrine that only something Briney can save it. All right; let us have the savor—Briney's Monthly—if savor it shall prove to be. In the meantime, we shall boast of the presence of so able an expounder of the gospel as a resident of our city.

C. J. Kimball, our proof-reader, belongs to the preachers' class. He lost his wife some months ago, is getting along in years, and does not now preach regularly, but still loves the association of preachers. He used to read proof for the editor of the CHRISTIAN-EVANGELIST many years ago.

The editor of the CHRISTIAN-EVANGELIST must not be forgotten as one of our St. Louis preachers. He is a kind of pastor of pastors, whose presence and voice all respect in our ministerial association. He does not preach regularly, but cannot resist all calls for sermons on special occasions and addresses before conventions, lectureships and institutes. But you have probably heard of J. H. Garrison before.

Then there are his two sons, A. O. and W. E. Garrison, both of whom have filled pulpits acceptably and both of whom are now residents of St. Louis. A. O. Garrison is married and thinks himself the father of the handsomest and smartest little girl in the city, and the grandparents smile consent. W. E. Garrison has just surrendered a professorship in Butler College, Irvington, Ind., for a place on the editorial staff of this paper and will henceforth contribute more largely to its columns.

W. W. Dowling may kick at seeing his name in this list, but he is a preacher, nevertheless. He objected to his picture on the front page of the CHRISTIAN-EVANGELIST, but it got there just the same. He preaches to the largest audience of children, young people and old people, of any man in our ranks. In fact, we know of no man that holds three such audiences, simultaneously, year after year, with increasing interest and numbers. And then, too, we have seen him in the pulpit and heard him preach, but he seldom leaves the city on such errands.

There is also the assistant editor of the CHRISTIAN-EVANGELIST, who still claims his place among the preachers of the city, and whom they now use chiefly as a convenience for supply work. But an editor, like other men, is a failure at serving two masters, and hence the office has been his chief work for the last five years.

But we are not done yet. There is a young man, W. R. Shanks, now a student of the law school of Washington University, of this city, who preaches for Illinois churches every Sunday. He is an energetic, promising young man.

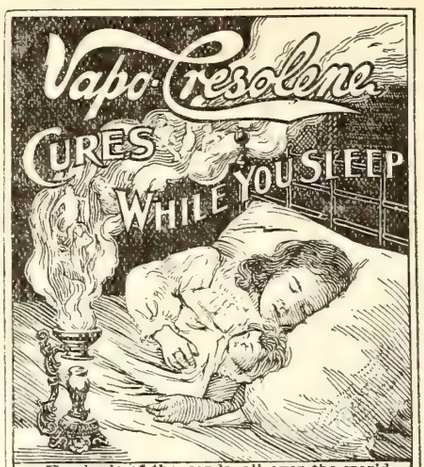
John Burns may not like this, but he preaches, nevertheless, and we shall call him one of our St. Louis preachers. His parish is the Christian Orphans' Home where he conducts services every Lord's day afternoon. Brother Burns has endured afflictions, but he is still of good cheer and joyous heart. He is one of the old standbys of the cause of Christ in St. Louis.

Another preacher, whose name awakens memories in many hearts, is that of John Owen. Brother Owen is not regularly employed in ministerial work, being in business, but preaches acceptably and has to respond to frequent calls. He is as true as steel to the gospel and as conscientious as a man can well be in his dealings.

Two other of our home boys have become preachers. These are Roy Handley, of the Beulah Church, and Elmer Shepard, of the Fourth Church. They are not now in the city, but this remains their headquarters. Roy Handley, at present, is traveling in the interest of the CHRISTIAN-EVANGELIST, preaching as opportunity affords and Elmer Shepard is now working in Southeast Missouri, under the auspices of the State Sunday-school Board; both are worthy young men, of fair ability and good conscience. Receive them as becometh saints in the Lord.

Another preacher, with headquarters in this city, 712 Commercial Building, is our widely known Bible-school secretary, H. F. Davis. We seldom see him, nor does any one else of this city, his wife probably not excepted, except when she accompanies him. Though not an angel, he is on the wing about all his time; and yet he is an angel of mercy to many barren districts of Missouri, as also to the Bible-schools.

But we are trespassing, and yet we have hardly hinted that we have women in St. Louis who are preachers—or preacheresses, as you like—but if they will pardon us for mentioning the men first we shall devote our next letter, in its entirety, to their side of the house. W. W. H.



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Cincinnati Letter.

THE WELSH EISTEDDFOD.

One of the notable recent gatherings here was the National Welsh Eisteddfod at New Year's time. It is an ancient institution of this splendid and vigorous people, who will not be "assimilated," although they have been under Anglican law and association these centuries. You know the Welsh claim descent from Gomer, Noah's grandson, and were the Cimmerii of antiquity and the Cimbii of Roman times.

The Druids were their ancient order of priests, and Cæsar tells in his Commentaries of one of the early Eisteddfods under their auspices. But the historic Eisteddfod dates to 540 A. D., since which records have been kept and the observance quite regular. Tradition goes back to the dim past of 1000 B. C., when Prydain ab Aedd Mawr, who then ruled Britain, presided at a great gathering, and it is supposed to have been an old institution even then. It is the Welshman's pride, and wherever he is found in numbers he clings to this ancient institution. It is his religious cradle, for from Druid days he has been reverential. It is the birthplace of his liberties, for in these great national gatherings were laws promulgated in a most democratic way, and he claims it was the birthplace of the Jeffersonian sublime government by the consent of the governed, etc. It has ever been the schooling-place for music, poetry, oratory; in fact, all learning and art.

The primitive Eisteddfod of history was tribal and each of the five "Bardic" provinces of Wales had its motto. They will give an idea of the character of the institution. "Truth Against the World" is the general motto. The tribal ones were, "God and All That is Good," "Heart to Heart," "Jesus Forbid Injustice," "He That Slays Shall be Slain," "Under the Protection of God and His Peace." These great democratic gatherings became the government, church and college of the Cymric tribes.

To-day the meetings are largely devoted to music. This Cincinnati gathering opened with an inspiring religious service, with preaching in English and Welsh, on Sunday. Then from early morning until late night Monday the various vocalists contested for prizes in solo, duet, quartette and chorus singing. All this was interspersed with original poems and elocutionary efforts. It was an enthusiastic gathering of a rare and noble people.

THE NEW MUNICIPAL CODE.

The eyes of municipal reformers everywhere are now on the Ohio Legislature to see what becomes of the report of the "Municipal Code" commission. The commission and the result of their labors are most gratifying if they are not now so "doctored" in passing as to destroy the real virtue in them. The code is modeled after the recommendation of the Civil Reform Committee, of some time ago, for which Albert Shaw and other notable men of character and wisdom were responsible.

The party caucus will be eliminated and the principle of the initiative used in nomination. A petition by a minimum number of voters will make a man a candidate, so it is hoped the "Bosses'" power will be minimized. The mayor will appoint the heads of four executive departments: those of law, safety, improvement and account, thus fixing a direct responsibility and giving executive power. Every other official in the department's forces will get his place by civil service, and the city purse thus closed to the "gang."

The legislative body will be composed of seven men, four of whom will represent districts, and the other three be elected at large, thus doing away with the cumbersome double house plan of the present. The mayor can veto, and the direct power of the executive departments will be much more as they are in the cities of Glasgow, Birmingham and other English municipalities where such great strides forward have been taken. Each city of over three thousand will be a law unto itself and not under the direction of a foreign legislature, which can saddle a fifty-year street car monopoly on it, as in the case of Cincinnati. No franchise can be given away or sold without a referendum vote. Give the people a good opportunity and a little stimulating education and they will settle the municipal ownership question rightly, and that right quickly, too.

THE YEAR IN THE CHURCHES.

The writer made a sort of census of the churches of the city last year, and has repeated it for '99. The figures are not correct to the digit, but are approximately correct, and show a very favorable comparison, all in all. There were 310 conversions as against 350 last year, but we have had no city evangelist since April; so the number thus gained at regular services is perhaps greater than last year. The total gain to the churches, minus all losses, seems to show an increase of 20 per cent. This year $41,000 was raised for all purposes as compared with $35,000 for last, and it is most gratifying to note the overwhelming increase in missionary giving. Last year $4,400 was given for missions; this year, $7,000—an increace of 60 per cent. The record ought to read in five figures this coming year. A new church was organized at Delta Avenue last Lord's day. The above figures are for Greater Cincinnati, of course. The Norwood Church celebrated the recent acquisition of a new church home last Sunday. The word is, "All's well" along the whole line.

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It is Truly a God-send to All Humanity, and the Greatest Blessing Ever Bestowed Upon Man, Woman or Child.

Many letters have reached us concerning this wonderful Cabinet, described in a former issue. A searching investigation has been made, and we can assure our readers it is just as represented and everything claimed for it.

All who want to have perfect health, a clear skin, beautiful complexion, prevent Colds, Fever, La-Grippe and Disease, and enjoy all the marvelous, cleansing, beautifying and curative elements of the famous Turkish, Russian, Sulphur Vapor Baths, perfumed or medicated if desired, at home in your

own room for 3 cents each, should have one of the remarkable 1902 Style Square Quaker Turkish Bath Cabinets.

Water baths simply wash the surface. The Cabinet Bath, perfectly safe both Summer and Winter, opens the 5,000,000 pores of the skin, sweats out all the poisons and effete matter which cause disease, cleanses you inwardly and outwardly, purifies your blood, makes your eyes bright, your skin clear, your nerves strong, sleep sound, appetite good. One week's use will make a new being of you.

This is a genuine Cabinet with a real door; handsomely made; best materials; rubber lined; heavy steel frame; top curtains, in fact, all the latest improvements; will last 20 years; not a cheap, flimsy affair, but strong, substantial, ready for use when received.

Over 27,000 Physicians and 1,000,000 happy users recommend this Cabinet for bathing purposes.

Dr. A. B. Stockham, Chicago, editor Tokology, recommends it highly, as also does Hon. B. F. Shipley, Moroa, Ill; Rev. H. Gardner, well-known Evangelist; M. C. Gropner, M.D., 375 Center St., Boston; Congressman John J. Lentz and thousands of others.

Mrs. S. H. Tripler, 36 Park Row, New York City, had Rheumatism and other troubles 20 years, was cured in one week, says this Cabinet is a God-send to every woman, worth $1,000.

G. M. Lafferty, Covington, Ky., was compelled to quit business, walked on crutches, drugs and doctors failed, was relieved by the first bath, entirely cured in 14 days.

J. W. VanTassel cured himself of Lumbago, and his friends of Blood and Skin Diseases, Kidney Affections, Nervousness, Piles etc., and made $1,500 selling this Cabinet in 5 months. No one afflicted can afford to be without this Cabinet for a single day.

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A Prophet in His Own Country.

I am again back in my native county. More than half a century ago I first saw the light of day in this (Audrain) county. It was here I spent my boyhood days, here I grew up to manhood. I have swung around the circle and at last am back home again. All my work is in this my own county. Two Sundays in the month I preach at Benton City, six miles east of Mexico. One-fourth my time at Macedonia, where I have preached a great deal in days gone by.

As a rule a prophet is without honor in his own country and in the midst of his relations, says Jesus; but my case seems to be an exception. My best friends are here, and all my work is in my native county. I live in one mile of the place where I was born. So much I am proud of. I realize that if I live long enough I will be old, but in spirit I am as young as ever, and in spirit I shall never be old. "As a man thinketh, so is he.' I want to spend the remnant of my natural life laboring in the "vineyard of the Lord." I think I can truly say with the poet:

> "I love thy kingdom, Lord,
> The house of thine abode,
> The church our blest Redeemer saved
> With his own precious blood.
>
> For her my tears shall fall,
> For her my prayers ascend,
> To her my cares and toils be given
> Till toils and cares shall end."

I believe God is with you, my brother, and as an old man once said to Mr. Lincoln, "the people, too, sir." I think you have been misunderstood by some of our good brethren and are to-day, but so was Jesus Christ, and so have been the best and truest men of earth. Be faithful to Jesus, my brother, and all will be well. W. H. HOOK.

Mexico, Mo., Jan. 8, 1900.

Who Wrote The Ten Commandments?

It is very important to get matters of fact exactly right, and this is my reason for asking the privilege of another word as to the writer of the Decalogue. In his reply to my former criticism Bro. Garrison wrongly assumes, in my opinion, that verses 1, 27 and 28, in Ex. 34, all refer to the Ten Commandments. Between verses 1 and 27 are a dozen or more statutes which God ordained for the government of Israel, and it seems to me to be clear that these are the things that Moses was to write, as per verse 27, and they surely do not necessarily include what God said He would write. The Lord commanded Moses to prepare the tables of stone and take them up into the mountain, and when the Lord appeared to him there He said, "Behold I make a covenant;" and then proceeded to give sundry commands for the people to observe, the last of which is, "Thou shalt not seethe a kid in its mother's milk." Immediately following these injunctions is the command, "Write thou these words," and "these words" are manifestly the words that God had just spoken, and not the words that he had written upon tables of stone several days before, and which He said He would rewrite. I am unable to see how this natural and grammatical interpretation brings the passages "in conflict" with each other. There are at least twenty commandments in the covenant that Moses was to write, but the covenant that "he" wrote only embraced the "ten commandments," and this suggests that "he" was not Moses.

But the strongest point in my argument—the one that seems to me to be a demonstration—Bro. Garrison utterly fails to notice. In Deut. 10:1-4 we have the following language: "At that time the Lord said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood. And I will write on the tables the words that were on the first tables which thou brakest, and thou shalt put them in the ark. So I made an ark of acacia wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand. And he wrote on the tables according to the first writing, the ten commandments, which the Lord spake unto you in the mount out of the midst of fire in the day of the assembly: and the Lord gave them unto me." It is difficult to see how language could be more explicit than this. It tells particularly what Moses did, and what the Lord did; and it is expressly declared that God wrote the ten commandments and gave them to Moses. This, as it seems to me, ought to settle the question with all who believe the Scriptures; and if it does not, then plain statements of the Bible amount to nothing.

I agree with Bro. Garrison that the Decalogue would be just as authoritative if Moses wrote it by divine command, as if God wrote it personally. But that is not the question. The matter relates to the credibility of the Scriptures as to a plain statement of fact, such as is made in the passage quoted above, to which it is desirable that Bro. Garrison give his careful attention.

J. B. BRINEY.

[In other words, Bro. Briney holds that the credibility of this record can only be maintained by denying that God used any human instrumentality in writing the Ten Commandments on the tables of stone. This seems to us wholly unnecessary, and it involves consequences from which Bro. Briney himself would shrink. Let an infidel take that premise and go through the Bible with it and he would play sad havoc with many passages. We do not admit the premise. We hold that whether God revealed to Moses what He would have him write, or whether He Himself, without human instrumentality, made the letters on the stone, in either case it is equally true that God wrote the Ten Commandments, and to take any other position is, in our judgment, dangerous and untenable. We leave it at that, without entering into the question of how much more the former method comports with God's way of making His revelations to men, as seen in both the Old and New Testaments.—EDITOR.]

Notes and News.

Reports show 1899 to have been the best year in the history of the church in Springfield, Ill. There were 291 additions, 106 being parents in families. The total mission offerings amounted to $1,483.65, which exceeded those of 1898 by $400. The church raised for all purposes last year, $8,028.13, or $2,200 more than in 1898, and this, too, in addition to the liquidation of the debt balance against the church. The Sunday-school and the Endeavor Society are said to be the best in the city. The pastor, Bro. Lynn, is a fine organizer and greatly essteemed by the church for his work's sake. He is secretary of the Springfield Associated Charities. His annual report to the church strongly recommends the establishment of another church in Springfield this year.

G. S. Battenfield reports good progress of the church in Eureka Springs, Ark. The church raised $875 in 1899, being 20 per cent. more than was raised in 1898. Since Bro. Battenfield began with the church last June, 26 have been added to the church, a Bible-school increased and a Bethany Reading Circle established with over 50 members. The pastor has been called to remain with the church indefinitely.

The annual reports of the various activities of the Compton Heights Church, this city, were very encouraging. The church is well organized and highly esteems its pastor, S. B. Moore. During 1899 there were 89 additions and 16 departures, leaving an enrollment of 340 members Jan. 1st, 1900. W. P. French, the clerk of the church, says: "While our prospects are so bright we do not forget to pause and reflect upon what depends our success. We realize that our efforts must be simply along the line given to us in the book of life. 'Paul may plant, Apollos water, but God gives the increase.'"

"A HEART AS STURDY as an oak." If the heart is to be sturdy and the nerves strong, the blood must be rich and pure. Hood's Sarsaparilla makes hearts sturdy because it makes good blood. It gives strength and courage.

IF YOU HAVE
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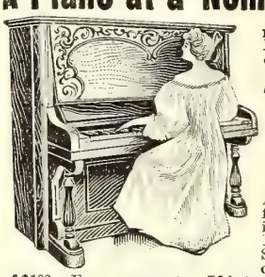
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MISSIONARY.

C. S. WEAVER AND WIFE.

[They will go to Manila as missionarys of the Foreign Christian Missionary Society. They are graduates of Eureka College, Eureka, Ill.]

The Preachers and the March Offering.

If the preachers have an intelligent interest and give enthusiastic co-operation, the success of the March Offering is assured. It will be little trouble to raise $200,000. They hold the key to success or failure. It will be a fruitless effort without their support. The interest of the preacher in missions measures the interest of the church. The preacher by his own enthusiasm may kindle a passion for missions which will stir up the careless and indifferent and make all feel that missionary zeal is at once the heart and the life-blood of the church. He can make the congregation realize that missions is the supreme test of its loyalty to Christ.

One preacher every Sunday morning before the sermon gives a five-minutes prelude on missions, adapted especially to the men of the church. In contrast to this, another preacher, when he was called to a new church, abolished the whole system of missionary offerings on the ground that these offerings cut into the money needed for current expenses.

Another contrast: One of our city churches had for its preacher a godly, wide-awake, growing man, who always took the *March Offering* and secured a handsome sum. Under his ministry the church was prosperous in all its work; and was happy. This useful preacher was succeeded by another who did not take to the annual offering for Foreign Missions. He complained, of course, that it was difficult to meet current expenses; and so the missionaries in foreign lands were forgotten. This preacher is not successsful, the church is not happy, and he is now seeking another field.

The preacher is personally responsible for the missionary interest in the church he serves. He is its shepherd. No man can preach God's Word who does not preach missions. Cut missions out of the New Testament and it will bleed to death. The missionary cause is vital. The man that ignores missions preaches only a mutilated gospel.

The *real* preacher is a leader. The churches are looking for leaders, and they will follow. Give us missionary preachers, and we will have missionary churches. The preacher who is not *leading* is *dying*. He must either *inspire* or *expire*. The preacher must *lead* if he will *live*. He must not only *talk* boldly, but *give* liberally. This is the eloquence that tells.

The March Offering will measure, not only the churches, but the preachers as well. The amount in the offering will be a measure of what is in the head and heart of the preacher.

We will cheerfully help the preachers and churches by sending *March Offering Envelopes*, *Missionary Voices* and *Pastoral Letters* free of charge.

A. McLEAN,
F. M. RAINS.

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IMPORTANT ANNOUNCEMENT!

EVERY Sunday-School, Endeavor Society, EVERY Reading Circle, Private Family, especially every one of these organizations and institutions in anywise connected with the Christian Church, ought to be abundantly supplied with

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A GREAT OPPORTUNITY Is hereby opened to any competent person to do a good work and reap a rich pecuniary reward. The Publishers of **Our Young Folks** desire canvassing agents to visit every Christian Church, Sunday-school and Endeavor Society on the Western Hemisphere, and take orders for the journal. From 10 to 100 copies can be placed in nearly every such organization where the paper is not already taken. Where this cannot be done for any reason, a canvass for individual subscribers is desired, which will pay nearly as well on account of the larger cash commissions that will be allowed. Samples, and full information as to terms and so forth, will be furnished on application. Address,

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March Offering Notes.

Last year the churches as churches gave a little over $56,000. May we not depend upon them for at least $75,000 in this good year of 1900?

The following from Frank W. Mutchler, Center, Wis., has a determined ring: "I will work hard for $200,000. *We must have it!* Will begin to urge now. I will speak of it every Sunday."

Many make a church debt an excuse for not observing the March Offering. Howard T. Cree, of Maysville, Ky., says: "Though burdened with a church debt, we thiuk the best way to *get out* is *give out* to missious." This is the universal testimony of all who have tried it.

R. L. McHatton, of Santa Rosa, Cal., long secretary in that state, hits the nail on the head in the following: "I believe all our mission work is dependent on the preacher in charge. If you get the preachers thoroughly aroused to their duty, I think we will have the problem largely solved. I also believe that nearly every preacher we have in California will assist you this year."

G. N. Shishmanian, our faithful missionary in Constantinople, Turkey, sending a pledge for $25 for Foreign Missions this year, adds: "If I am permitted to add a word; it is that I regret it is put down to $200,000 instead of $500,000." Our missionaries in the presence of the awful needs for the foreign field see no reason why we do not give more than twice as much as we are now giving, and no reason can be given why we should not.

It is a good sign to see a preacher take a pride in raising the full apportionment of the church. The following from Will G. Loucks, of Lawrenceburg, Ind., represents hundreds of preachers who have a deep and practical interest in preaching the gospel to every creature: "We have more than reached our apportionment for two years. I intend that we shall do the same this year. God help us to send the gospel into all the world, and do it as fast as we can."

There is a lively interest in the March Offering this year and the raising of $200,000. Let the churches order their March Offering supplies at once. Address a postal card to F. M. Rains, Box 884, Cincinnati, O., giving the number in your church, and the necessary supplies will be furnished at once. A. McLEAN, Cor. Sec.

"Speak Unto The People That They Go Forward."

In every Christian enterprise we need to learn the lesson that the work of God is never to cease, never to stand still, but ever to advance. To halt is to recede. Grow or die, is the rule for organic as well as individual life. It is well for us to remember this just now, in regard to our great missionary cause. At the Jubilee Convention, last October, we rejoiced over the magnificent reports from all our boards. Unless we do better this year than last, we shall have no cause for rejoicing next October. Last year we raised $150,000 for Foreign Missions. We must raise not less than $200,000 this year. Why?

1. Because this is the Silver Anniversary of our Foreign Society, and it is the least we can properly do, in celebration of this event, to make so modest an increase in the income of the society.

2. Because the society is sending out new workers into the field, who must be supported, while others stand ready to go, so soon as we will supply the means to send them. Two hundred and twenty-nine laborers are now in the foreign field, and ten more will soon go. Dare we delay their departure by our failure to supply the needed funds?

3. Because additional equipment is needed by nearly all our missionaries, some of whom are sadly handicapped by inadequate buildings and other conveniences essential to successful work.

4. Because God hath richly blessed us at home in material and spiritual things; while our workers abroad have gathered rich fruit from their planting and watering. Let us make a worthy thank-offering to him. W. F. RICHARDSON.

Kansas City, Mo., Jan. 10, 1900.

EVANGELISTIC.

OKLOHOMA TERRITORY.

Elder Hunter, of Iowa, is in a meeting at Breman, with five additions at two services.

ALABAMA.

Birmingham.—Seven additions to the First Church here since last report.—O. P. SPIEGEL.

CALIFORNIA.

In December I held a meeting at the East 8th St. Church, Los Angeles with 26 accessions. On Jan. 1 I became the pastor of that church, and yesterday there were five accessions.—H. ELLIOTT WARD.

OREGON.

Eugene, Jan. 8.—Fourteen additions at the regular services since the close of our great meeting, December 15. Every department of the church enters the new year with splendid promise.—MORTON L. ROSE, pastor.

WISCONSIN.

Milwaukee, Jan. 12.—We received six new members in the last two weeks. Five this week; four of them by baptism, with one more to be baptized soon. We have sold our old church property, and the new church is assured. Committees are at work on plans and making general arrangements. —F. N. CALIM.

WASHINGTON.

Garfield.—Our meeting of two weeks' duration at this place closed with 17 additions, eight confessions and nine by letter and statement.—STIVERS AND WEBB AND WIFE, evangelists.

Thornton.—We began here Sunday evening, Jan. 7, with good audience and fine interest.—STIVERS AND WEBB AND WIFE, evangelists.

OHIO.

Hedges, Jan. 16.—Am in a meeting here, with ten additions to date. Great interest manifested; house crowded nearly every night. Bro. J. H. Wingate, of Payne, is assisting me in the meeting. —E. P. GROW.

Steubenville, Jan. 15.—We have just closed a two weeks' meeting, with 17 added to the church. —J. G. SLAYTER.

PENNSYLVANIA.

Allegheny, Jan. 15.—We had great audiences here yesterday and 21 added. More than we could accommodate came last night for admission. Bro W. J. Thomas is one of the grandest of all the Lord's servants with whom it has been my pleasure to work. A great church this. Prof. A. L. Fillmore is a great success as musical conductor. Pray for us.—CHAS. REIGN SCOVILLE.

ARKANSAS.

Pine Bluff, Jan. 16.—Preached two weeks at Paris. Three young ladies were buried with Christ in baptism and one man restored. The weather is adverse. Bro. G. E. Jones, former preacher, has returned to Missouri, leaving a good record achieved. No paster now. Bro. Jessup, of Little Rock, and I exchange next month. I enter the new year in fine health and hopeful. Success to the CHRISTIAN-EVANGELIST.—S. W. CRUTCHER.

Fayetteville, Jan. 13.—Two additions to the First Church last Sunday—one by letter and one conversion.—N. M. RAGLAND.

KANSAS.

Topeka, Jan. 13.—Three received into the Central Avenue Church in December.—FRANK ABRAM POWELL.

Chanute, Jan. 18.—There were three additions to the church here last Sunday, Jan. 14. We are gaining slowly. Church, Endeavor, Sunday-school and Aid Society all out of debt and money ahead. Expect to begin a meeting here with home forces Jan. 28.—W. T. ADAMS.

Topeka, Jan. 15.—Our meeting with the pastor, L. W. Emerson, of the First Church, began yesterday with fine interest. One by letter at the morning service and one young man made the good confession at the evening service. Church enthusiastic.—V. E. RIDENOUR.

Kensington, Jan. 17.—Our meeting of two weeks, conducted by Clara Hazelrigg, has been a remarkable one in that from the start the interest has far exceeded that ever manifested at this place. A goodly number of our best citizens have yielded to the gospel call, so beautifully and lovingly presented, and many others are ready to do likewise. We praise God for leading this noble servant to us.—RUTH G. AHLBORN, cor. sec.

NEBRASKA.

Lawrence, Jan. 13.—Am just beginning a meeting here. No organization, but hope to effect one. Large crowds are hearing. McVey, my singer, is assisting Pastor Davis in a meeting at Fairfield for a few days. Meeting at Deweese closed Sunday evening, Jan. 7, after four weeks, with 25 added; 19 by baptism. This was a good meeting, both in material added and spiritual uplifting. Bro. E. W. Yocum is the faithful pastor, doing a splendid work, well beloved by his people and "outsiders." Our work together was pleasant and helpful.—O. V. WILKISON.

Fairfield, Jan. 11.—Our meeting at Deweese closed the 7th inst. with 25 additions; 19 by confession, six reinstated. Evangelist Otha Wilkison, of Enid, O. T., did the preaching, and in his earnest yet loving way won the hearts of the people. Bro. McVey, of Concordia, Kan., was with us the last week and added much to the interest with his sweet solos. He is now singing in a meeting at this place and the house is crowded each night.— E. W. YOCUM.

IOWA.

Arlington, Jan 15.—We continue with an ever-increasiug interest; 60 up to date.—D. D. BOYLE, evangelist.

Estherville, Jan. 15.—Three additions by immersion yesterday; this makes eight. Bro. Meekham commences a meeting to-morrow. We are going to reap a big harvest. — H. MORTON GREGORY.

Albia, Jan. 15.—We began a meeting with home forces a week ago; 13 accessions to date; five last night. We continue with bright prospects.—R. H. INGRAM.

Davenport, Jan. 15.—We began Jan. 2 with home forces, and Bro. W. M. Forrest, of Ann Arbor, came to my assistance a week later; 17 confessions to date, six of these yesterday (Sunday). Prospects good for a number more. Bro. Forrest is a strong, earnest, vigorous, manly preacher. He has done everlasting good and won many firm friends in Davenport.—C. C. DAVIS.

Des Moines. Jan. 17.—We closed our meeting of 24 days at Bagby last Lord's day. Total accessions, 56 by confession and baptism, three by letter, one by statement and three reclaimed. About 25 of those baptized were young men, 22 or 23 young ladies. Five came from the M. E. Church. We raised $336 to pay off a church debt of $328. The church is in fine condition for work. The writer did the preaching and Bro. E. M. Pardee led the singing and did good work.—J. S. COFFIN, pastor.

INDIANA.

Winslow, Jan. 15.—Meetings progressing finely. Two weeks yesterday with 22 additions. Full house.—M. L. ANTHONY AND A. O. HUNSAKER, evangelists.

Corunna.—Our meeting here with J. J. Riggs is progressing nicely. Fine interest and attendance. The field is a hard one, but we are hopeful. I can engage for February and March. Address me as above.—C. M. HUGHES, singing evangelist.

Clinton, Jan. 12.—On closing my last year's work at New Maysville, two members of the M. E. Church identified themselves with those who are striving to be Christians only, and at Cayuga at my last visit for '99 I received confessions from two prominent people.—OSCAR E. KELLEY.

Winslow, Jan. 13.—Meeting here continues to grow in interest; 18 accessions this week; nearly all by baptism. It is a good meeting for Winslow now, the largest in the history of the church.— ANTHONY AND HUNSAKER.

Poseyville, Jan. 15.—Our meeting at Old Union, in Gibson county, resulted in 40 accessions in 14 days. I have been preaching for this church for three years. Meeting still continues. We use the Gospel Call, have singers by the score, a trained home leader not often excelled, and have splendid music. The audiences are large and the interest wonderful.—W. R. COUCH.

Worthington, Jan. 15.—Our hearts rejoiced yesterday in seeing eight accessions to our work here; two by confession, two by letter, three by statement and one from the Catholic Church. Our attention is now turning to our spring offering for missions.—L. H. GRAHAM.

Winslow, Jan. 20.—Our meetings which continued about three weeks closed Thursday night, with 31 additions. A. O. Hunsaker had to go to Boon, Ia., and I had an appointment to begin at Velpen, the 20 (to-night). We closed with full house and one confession. The church is in fine condition now.—M. L. ANTHONY, exangelist.

The Fear of Humbug

Prevents Many People From Trying a Good Medicine.

Stomach troubles are so common and in most cases so obstinate to cure that people are apt to look with suspicion on any remedy claiming to be a radical, permanent cure for dyspepsia and indigestion. Many such pride themselves on their acuteness in never being humbugged, especially in medicines.

This fear of being humbugged can be carried too far, so far, in fact, that many people suffer for years with weak digestion rather than risk a little time and money in faithfully testing the claims made of a preparation so reliable and universally used as Stuart's Dyspepsia Tablets.

Now Stuart's Dyspepsia Tablets are vastly different in one important respect from ordinary proprietary medicines, for the reasons that they are not a secret patent medicine, no secret is made of their ingredients, but analysis shows them to contain the natural digestive ferments, pure aseptic pepsin, the digestive acids, Golden Seal, bismuth, hydrastis snd nux. They are not cathartic, neither do they act powerfully on any organ, but they cure indigestion on the common-sense plan of digesting the food eaten thoroughly before it has time to ferment, sour and cause the mischief. This is the only secret of their success.

Cathartic pills never have and never can cure indigestion and stomach troubles, because they act entirely on the bowels, whereas the whole trouble is really in the stomach.

Stuart's Dyspepsia Tablets taken after meals digest the food. That is all there is to it. Food not digested is poison, as it creates gas, acidity, headache, palpitation of the heart, loss of flesh and appetite and many other troubles which are often called by some other name.

They are sold bo druggists everywhere at 50 cents per package. Address F. A. Stuart Co., Marshall, Mich., for little book on stomach diseases, sent free.

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MEMOIRS OF D. L. MOODY
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COLORADO.

Florence, Jan. 15.—Two additions; one reclaimed and one confession here. This (14th) was my second Sunday.—DANIEL TRUNDLE.

MISSOURI.

Nevada, Jan. 15.—Fully eight hundred people attended service at Christian Church during the day, Sunday, 14th inst. Four additions; 22 new pupils in the Bible-school. We have averaged 20 new pupils each Sunday for nine weeks in succession. We started out last nignt to raise fifty subscriptions to the CHRISTIAN-EVANGELIST.—B. F. HILL.

New London, Jan. 14.—In a recent meeting here with home forces only we had ten additions. At Mount Zion we called to our aid the singing evangelist, Chas. L. Harbord, of Canton. As a song leader and teacher, as well as a personal worker, we found him valuable. Baptized 14 and two added otherwise. Baptized two since the meeting closed, and also one at New London. I am now in a meeting with E. J. Lampton at Louisiana.—CRAYTON S. BROOKS.

Savannah, Jan. 14.—Our meeting here with home forces is fifteen days old, with 31 additions. We continue.—A. R. HUNT.

Kirksville, Jan. 18.—Five additions last Sunday.—H. A. NORTHCUTT.

Wellsville, Jan. 16.—At our first regular service with the church at this place we had one addition, and a bright outlook for the future.—HERBERT J. CORWINE.

Nevada.—I am in a meeting at Clinton. Fourteen additions up to date.—J. J. LOCKHART.

Springfield, Jan. 15.—Three added to the Washington Avenue Church since our last report. Baptizing at close of service Sunday evening.—F. S. HALTONE.

Carthage, Jan. 15.—Assisted Bro. Vance, pastor at Iantha, in a short meeting, resulting in seven additions. Had three additions at Jasper appointment last night. Took voluntary offering at Jasper for missions yesterday, amounting to $18.90—$8.90 in cash and $10 in pledges, due Feb. 20. Fourteen dollars of this goes to state missions. Our apportionment was $4.—M. S. JOHNSON.

Albany, Jan. 15.—Large crowds and interesting services at Perrin yesterday. Two additions at night service.—J. E. DAVIS.

The following additions were reported in the St. Louis churches at this office on Monday, Jan. 15:

East St. Louis, W. A. Meloan, pastor	8
Fourth Church, E. T. Aldinger, pastor	10
First Church, F. O. Fannon, pastor	9
Tuxedo Church, D. N. Gillett, pastor	2
Beulah Church, W. A. Moore, pastor	3
Fifth Church, W. F. Hamann, pastor	3
Total	35

Warsaw.—Just closed a three weeks' meeting at this place. The meeting was a great success in every way save that the additions were not numerous. The church has been established 50 years or more, and has of late been much run down, owing to death and removals. The active membership was less than 40 and there had been no regular preaching for nearly two years. But the people made up their minds to re-establish the church on a better foundation. The meeting resulted in 21 additions, all told. They will employ a preacher and organize a Sunday-school. We ought to have a strong and active church in Warsaw, and I have no doubt that this result will be reached in a few years. I am beginning to get acquainted with my work and to like the prospect.—JOHN LOGAN, dist. evan., Sedalia district.

St. Louis.—At our preachers' meeting, Jan. 22, the following additions were reported for last Sunday: First, five; six baptisms, Central, two baptisms. Fourth, two confessions; 15 for the meeting just closed. Compton Heights, two additions. West End, one. Beulah, one. Mt. Cabanne, two.—W. W. H.

To Launder Lace Curtains.

Shake all the dust from the curtains, and soak them over night in plenty of cold water. In the morning rinse them out in several waters before putting them in suds; then use a tablespoonful of Gold Dust Washing Powder to a quart of boiling water, and wash the curtains by squeezing up and down. Rinse thoroughly, and if you wish them very white, slightly blue the last water. Dry them in the open air, then put them through the wringer. If you have curtain frames put them in, but if not, tack old sheets on the floor and pin them to it.

ILLINOIS.

Girard, Jan. 13.—Bro. E. C. Sharpe, who has been the successful pastor of this church for the past year, begins a meeting Sunday, assisted by the writer. Bro. Sharpe will do the preaching, and we are anticipating a good meeting, for the harvest is ripe. Two confessions and baptisms the last two weeks. I would like to engage with some pastor or evangelist for a meeting in March. Address me here.—GUY B. WILLIAMSON, gospel singer.

Galesburg, Jan. 8.—There were four additions here yesterday; seven since last report. Church work along all lines very encouraging.—C. H. WHITE.

Atlanta, Jan. 15.—We are having additions here almost every Sunday. One confession at the morning service yesterday.—W. R. JINNETT.

Pittsfield, Jan. 15.—Great meeting in progress here. Greatest audiences in the history of this city; 33 additions yesterday; 45 last six days. J. V. Coombs doing the preaching.—R. F. THRAPP.

Jacksonville, Jan. 15.—There were 14 additions to the Church of Christ in this city at services held during the "week of prayer," and four on last Lord's day.—WALLACE BROCKMAN.

Augusta, Jan. 16.—Our meeting began on the 6th and Bro. G. W. Buckner, of Clarksville, Mo., is in the pulpit. He is a fluent, forceful and logical speaker, and is speaking to full houses daily. The interest is widening and deepeniug, and we think the times are ripe for a good work. Three confessions to date.—A. L. FERGUSON.

Jacksonville, Jan. 11.—There were eight additions last Lord's day. We are observing the week of prayer. Jan. 12th there were three confessions, and two by letter last night at close of prayer-meeting. This may develope into a protracted meeting.—A. C. ROACH, associate pastor.

Virginia, Jan. 12.—Meeting closed at Blanchard, Iowa, with 55 additions; 38 of them heads of families; 29 of them men. Bro. D. A. Hunter has been employed for all his time. Commenced here last Sunday. Bro. J. H. Stark is the pastor.—R. A. OMER.

Gillespie, Jan.—The meetings conducted by Evangelists Jas. W. Zachary, of Lexington, Ky., and J. G. M. Luttenberger, of Dorchester, Ill., came to a close Dec. 28, 1899. Bro. Zachary closed his service Dec. 22, and Bro. Luttenberger continued the meetings until Dec. 28. The meeting resulted in six additions; four by confession and baptism and two by commendation. Although there were but few additions, yet the meeting was a success. Bros. Zachary and Luttenberger both deserve great praise for their work in the Lord's cause. At the close of the meeting a re-election of officers took place, and on the followining Sunday Bro. Luttenberger organized a Sunday-school. We hope to have the prayers of God's people for our success at this place.—LENORA LYNCH, church clerk.

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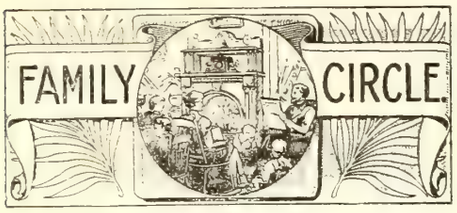

In Life's Great Book.

LAURENE HIGHFIELD.

In life's great book a page, all new,
We turn with each new year, they say,
Whereon to place each word and deed
In lasting record, day by day.
We see it spread before our eyes,
A page all clean and fair and white;
With glowing hearts and eager hands,
We hopefully begin to write.
We plan to pen an epic grand,
A lyric soft, or poem sweet;
To make our page a history
With noble thoughts and acts replete.
But one day a mistake appears,
Another brings an angry stain;
We try to rub it out; mayhap
'Tis followed with a holier strain:
Perhaps the ink from last year's tale
Keeps staining through and spoils the page;
Perhaps the good is crowded out
As baser themes our pens engage.
Our epic dwindles to a verse;
So swiftly speeds away the time,
Our lyric has no rhythm or tune,
Our poem sweet is merely rhyme.
The year is gone; the page is filled;
A grief, a blot, a sigh, a tear,
All interspersed with happier things,
Make the brief record of a year.
Yet, pressing on toward the ideal,
Which Christ has left us, we may rise
Till every line of record penned
Shall make us worthy of the prize
Which in His name alone is given;
And every failure, every fear,
Be merged in heartfelt thanks to Him
Who grants us yet another year.

Quincy, Ill.

The Lost Emigrants.

R. H. JOHNSON.

CHAPTER IX.

How does it happen that when a man does a mean thing it so often proves a committal of the entire life to an evil course? It is the dislodging of a pebble or a bunch of snow on the mountain side, and that detaches something else, and presently a mighty avalanche goes thundering down to the depths below.

The drunken revelers who had fired the ship and given way to a cowardly panic, though deservedly rebuked by Dr. Andral, had thereafter been threatened with the same impartiality that was meted out to the others, but they were indolent, surely, and insolent.

They objected to every enterprise undertaken for the general good; and while they gave reluctant aid in farming, they from the start refused to aid in building the village on the bluff, or to remove from the temporary shelters down at the bay.

There, according to the laws of moral attraction and repulsion, they become the necleus for the riffraff of the colony; while the well disposed went on the bluff.

At the latter place industry thrived and pleasant homes were built. Maria Clarkson went to live at the home of Prof. Fergus and wife, to whom I think she was distantly related.

I was much gratified to receive a cordial invitation to the home of Simon and Rebecca Gray: the more so because I knew it was a welcome to both home and hearts. Some years before, their lives had been saddened and sweetened by the loss of a beloved daughter, and they said to me, "God has given us another. Thee will be a daughter to us." And surely, no daughter ever had a better home.

During the activities of village building we had not forgotten our spiritual duties. Hitherto our place of worship had been canopied by the treetops, or by the overarching sky: pleasant enough, but winter was coming. And so we set to work to put up a house for church and school purposes, where in due time Maria Clarkson was installed as teacher.

While the work of building was going on, at a Sunday meeting Captain Wolcott said: "Brethren, I would have been a Christian long ago if there had been clear sailing. but the members of the different churches came to me and from the Captain to the cook said: 'Throw a line and I'll tow you into the harbor.' And as no two of them agreed in the bearings I said: 'I'll let go the halyards and cast another till the fog lifts.' And there I've stayed to this day. But, thank God, the fog is lifting and you begin to agree in your reckoning, and are ready to pull together, and I want to sail into port. Others want to come aboard—they've said as much to me—but we are all somewhat confused about it until you give us the exact bearings."

Mr. White said: "One thing at least is clear: we are to 'seek the Lord while he may be found, to call upon him while he is near.' Let us, therefore, pray with and for these who seek him, that they may trust in him and find salvation."

Accordingly, he led in a fervent prayer in their behalf.

In conclusion Mr. Fergus said: "As we have agreed to settle every question by the express teaching of the Bible let us earnestly and prayerfully go to the fountain of truth, the Word of God, and study the matter of conversion preparatory to our next conference."

Accordingly, the hour appointed for the next meeting found a goodly number present, at which time Mr. White said that his views on conversion were embodied in the words of the 50th psalm: "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me."

Mr. Gray approvingly added from Joel: "And it shall come to pass, that whoever shall call on the name of the Lord shall be delivered."

Miss Petyon, a devout woman, at that period in life with the gentler sex when Father Time kindly omits to make record of the lapsing years, said that she was trying to follow the way of duty and safety as marked out by Solomon in the words: "They that seek me early shall find me."

Mr. McGregor found the way of salvation clearly set forth in the words of Ezekiel: "Repent and turn yourselves from idols, and put away your faces from all your abominations."

Prof. Fergus, following, said: "The passages to which we have listened clearly enjoin a duty. We must seek the Lord; but how? We must call upon his name; but how? The idolatrous Jews were commanded to repent and turn from idols. Certainly, these general commands to the Jews, under the Old Testament, were never intended to point out the specific line of duty of the seeker of salvation under the Savior in the New Testament.

"I, with many others, have had a very confused notion about the Bible, but it was dishonoring to the Scriptures and most bewildering to me. And pondering on this matter I said: 'Is the confusion the Bible's, or is it mine? It cannot be in the Bible. It must be in me. I'll treat the Bible just as I do any other logical book; that is, apply to it the rules of common sense.' I did so, and the confusion vanished.

"I said: 'Here are two Testaments, the Old and the New. The predominating idea in the first is exclusion; the separation of the Jew from all mankind. Of the second, the great purpose is unification; to bind together all the human race. Again, the first offered salvation by works; the second by grace.

"Here were antagonistic ideas, making it impossible for both administrations to exist at once. 'That's what logic says,' said I. 'Now what does the Bible say?' I then turned to the beautiful treatment of the two covenants or testaments in Hebrews, and I found the author saying (Heb. 8:13): 'In that he saith a new covenant he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.' In these words the writer declares the old covenant is obsolete. Again, I read (Heb. 10:9): 'He taketh away the first that he might establish the second.' What does that mean?

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Your favorite commentator, Mr. White, Dr. Adam Clarke, says: 'He taketh away the first covenant that he might establish the second covenant. He takes away the law that he might establish the gospel.'

"We will, therefore, not quarrel with Paul when he says (Gal. 3:24,25): 'The law was our schoolmaster to bring us to Christ. But when faith is come we are no longer under the schoolmaster.' And no one who believes the Bible will dispute me when I say (Rom. 6:14): 'Ye are not under the law, but under grace.'

"Let us not, then, commit the amazing error of going for the way of salvation to the law, which did not save (Gal. 3:10), to the Levitical offerings which never took away sin (Heb. 10:4), but let us go the gospel of Jesus the Savior: to the cross, where the sacrifice typified in all the offerings of the ages was made—the only sacrifice that ever cleansed a solitary soul from sin.

"As it is an important thing that we be right, I would suggest that we take further time for careful study. If I am incorrect, a close study of the Bible will reveal my error to you and I will be thankful; if correct, your study will confirm my position."

CHAPTER X.

Many other matters besides our religious interests necessarily demanded our attention. With the advancing season it became evident, if we were to have provisions for winter, we must protect our vegetables from the depredations of the hogs and goats. We could do this by building a fence around the few acres in cultivation, but as we hoped to cultivate a much larger area another year, it was thought wiser to adopt another plan.

The arable part of the island was the northern; the pasturable, the southern. Then, there was the bay at which we landed on the east and another indentation on the west, which reduced the width of the island near a mile at this place. A fence from bay to bay would enable us to confine the animals in the southern part and devote the other part to agriculture.

This was the plan proposed by Dr. Andral. It was vigorously opposed by the "blackbirds," as we came to call the dwellers at the cove.

We began calling them "birds" from the name of their leader, Bird. But some of the men said: "That's not black enough, they're blackbirds," and whether fitting or not, the name has clung to them.

Their opposition to the fence was made on the ground of its involving too much labor, when with half the work a fence could be thrown around the field. Many surmised, however, that the real ground of opposition arose from their innate aversion to labor.

The Doctor's plan, however, prevailed, and he was asked to supervise the work. And as expedition was needed to save the crop, he was to use all the force available.

The fence followed the south bank of the brook for some distance, and as this was steep, it did not require much labor to make a secure barrier here. But leaving the brook, a strong and high fence was required thence to the bay on the west, to prevent incursions of the nimble-footed goats.

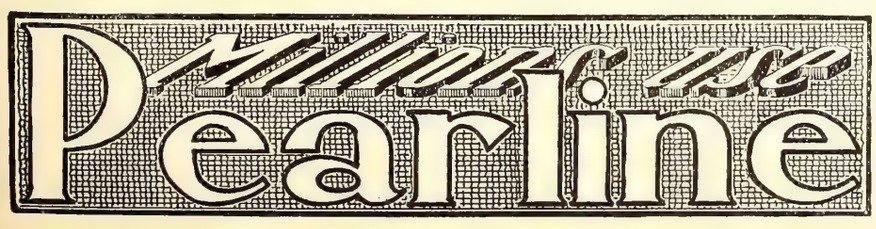
It was with difficulty that the blackbirds were induced to work at the fence at all. This they did in such a sullen, discontented and perfunctory manner, that the men on the bluff said it was more shirk than work. Reproved for lack of diligence, they threw down their tools and left the field. This led to a visit from the Captain. But his exhortations and expostulations were scornfully rejected. He then, following the line of other potentates when patience has ceased to be a virtue, gave an ultimatum, based upon the Pauline law that if they would not work they should not eat of the harvests saved by the toils of others. But the birds laughed him to scorn; for at the time of the threat, both sea and land were supplying superabundant food, and what did they care for the coming winter?

However, it soon became evident that the birds were not satified with nature's supply of food, but were stealthily robbing from the store saved from the ship which we were preserving for a time of need. Upon this discovery the storeroom was locked; but the lock was broken and the stores disturbed. A trustworthy sailor was put on guard; but a night or two thereafter he was bound and gagged by masked men, and the pillaging continued.

Two armed guards were thereupon appointed, and the stores were not troubled for a season; but after a little the canned goods began again to mysteriously disappear, though neither guards nor locked doors were disturbed. Jack Burton and Dr. Andral took a turn at watching, but without abatement of the theiving or of the mystery.

Accusations made against the blackbirds were met with a stout denial and challenge for the proof, and only served to exasperate them towards the better disposed colonists.

The fact that despite our vigilance, and despite the fact that this vigilance was doubled by guards without and trustworthy watchers within, the goods were still disappearing, without so much as the telltale imprint of a human foot to fix the species of marauder, was so mysterious that it excited in the minds of some a superstitious fear that was by no means quieting to nerves. However, sometime thereafter the veil of darkness enshrouding this matter was lifted, as we shall see.



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Not Prepared to be Rich.

Tne writer has a theory that when civilization has become morally prepared to withstand the snares of riches, poverty in large measure will be unknown, and wealth will be used for educating and encouraging our higher selves. But that time has not come. People are not yet sufficiently developed in character as to possess great riches and at the same time stand against the allurements of luxury. An individual may, but not the class. Consequently, the beneficent law of nature soon dissipates their riches and gives them to others. Just now it is being shouted from the housetops that the women of New York's four hundred are drinking too many cocktails of the stronger kind. Pandemonium reigns because of this announcement. Not until Christianity so prevails as to cause rich people to be altruistic in their thinking may we expect the attention of even the women of the four hundred to be diverted from strong drink and extravagant balls. There is no safeguard except in unselfish thinking and living.—*The Christian Century.*

Where to be Religious.

Many people think they are only religious when they are engaged in prayer, reading the Bible, listening to a sermon, taking the communion, putting money into a contribution box, singing hymns in the church or performing some distinctively religious act; everything else is called secular; these acts only are sacred. But the truth is, a man may be as religious in shoeing a horse, in measuring grain, in weighing coal, in purchasing or selling an article of merchandise as in paying his subscription to the church or attending the prayer-meeting.

The man who resists the temptation to make money by lying and swindling, and does it in the name of Christ and Christian honesty, is more religious, certainly more Christian, than the man who has offered prayers, but will cheat and swindle when he gets the chance.

The woman who can maintain her equanimity and control her temper while bending over a hot stove in warm weather, with children crying and clawing after her, has more religion—or shows more in that transaction—than a dozen Mrs. Jellibys who never miss a prayer-meeting or a convocation of the W. C. T. U.

This is not said in disparagement of the latter, but in emphasis of the right of the former to be included under the head of religion.—*Chronicler, in Christian Oracle.*

Dictionary Girls.

A disagreeable girl—Annie Mosity.
A sweet girl—Carrie Mel.
A pleasant girl—Jenny Rosity.
A smooth girl—Amelia Ration.
A needy girl—Cora Ander.
A clear case of girl—E. Lucy Date.
A geometrical girl—Polly Gon.
Not orthodox—Hettie Rodoxy.
One of the best girls—Ella Gant.
A flower girl—Rhoda Dendron.
A musical girl—Sarah Nade.
A profound girl—Mettie Physics.
A star girl—Meta Oric.
A clinging girl—Jessie Mine.
A nervous girl—Hester Ical.
A muscular girl—Callie Sthenic.
A lively girl—Anna Mation.
An uncertain girl—Eva Nescent.
A sad girl—Ella G.
A great big girl—Ellie Phant.
A warlike girl—Millie Tary.

—*Milligan Era.*

"The Family Altar."

J. H. CALAHAN.

Seasonably to a "reconsideration of the theme," allow me to indite a few observations:

1. Time and times. On the former I would observe that less time is required by reading a portion of Scripture at the table mornings when usualy all are present, when reason forbids rush, and the *weekly readings* may be substituted or followed and fastened by a few questions, after which or before the questions an appropriate prayer. This is our rule from way back in the '70s, coming from, I believe, a recommendation of D. R. Dungan. I had no family altar training and failed, except as above.

2. The times or age forbids the old way, in that the children grow up and go up and down the street quite early, impatient to get "into the swim" (head and heels), and the old folks generally say, "Blood tells," with a look of pride. *Only a few* can set up the family altar and, not only keep it up, but make it a great household happiness and household bond of earthly and heavenly blessing.

These few descend from the *naturally* pious and from childhood familiarized with kindly parental treatment along with participation in the sacredly joyous moments at the family altar. How few are thus started out in life and toward life!

The theme is important and timely, and deserves our best thought that the hit-and-miss or when-the-preacher-comes family altar may become a daily affair, and the multitude of Christian families now without the family altar may be guided to it or to a more excellent way that will bear precious fruit—even to the "healing of the nations."

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Bronchitis, Hoarseness, Sore Throat Effectively Relieved.
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A recent canvass of the United States found 216,000 family sewing-machines of all kinds that had been in use from 15 to 48 years; more than one-half of them were Singers, and 2,000 of these Singers had done good service during 40 years and more.

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It Pays.

It pays to wear a smiling face
And laugh our troubles down,
For all our little trials wait
Our laughter or our frown;
Beneath the magic of a smile
Our doubts will fade away,
As melts the frost in early spring
Beneath the sunny ray.

It pays to make a worthy cause,
By helping it, our own;
To give the current of our lives
A true and noble tone.
It pays to comfort heavy hearts,
Oppressed with dull despair,
And leave in sorrow-darkened lives
A gleam of brightness there.

It pays to give a helping hand
To eager, earnest youth,
To note, with all their waywardness,
Their courage and their truth;
To strive with sympathy and love
Their confidence to win;
It pays to open wide the heart
And "let the sunshine in."

—*The Christian Press.*

Riches in the Transvaal.

The yield of these Kimberley diamond mines is said to average about fifty-five hundred carats a day. They furnish ninety-five per cent. of the world's diamonds. Mr. Kunz, of Tiffany's, estimates that so far nine and a half tons, worth three hundred million dollars in the rough and double that when polished, have been taken out of the Kimberley "yellow and "blue." On a nominal capital of less than twenty millions, the DeBeers Company pays annual dividends of fifty per cent.

But the record of Kimberley should not obscure the fact that elsewhere in South Africa there are "infinite riches in a little room." For instance, the largest diamond known to exist was found at Jagersfontein, eighty miles away—a gem two and a half inches long, one and a quarter inches thick and two inches wide, weighing nine hundred and seventy-one carats, or nearly half a pound avoirdupois. And in many parts of South Africa gold is plentiful, notably in the Witwatersrand region of the Transvaal. When the present war began, the Transvaal was yielding annually about sixty million dollars' worth of gold, or more than one-fifth of the world's production, of which, by the way, the United States is credited with nearly sixty millions.

Conservative authorities have estimated that, carried down to a depth of four thousand feet, the Rand mines will yield in all more than three and a half billion dollars' worth of gold, of which almost a third will represent clear profit.

The old phrase of a "king's ransom" seems thin and meaningless when one realizes the enormous wealth destined to be controlled by the victor in the present struggle.—*The Youth's Companion.*

A Needed Reform.

Tom came in last week for the first time in months. "Nell's a brick of a girl," he began; "she's taken to doing a lot of things for me. Why, she has made my old room as pretty as her own. Then, almost every day when I get home from school I find she has put up a lunch for me. She's a dear girl!"

"I hope you've told her so."

Tom flushed.

"That's just it! I want to, but—I declare, Aunt Hope, why is a fellow ashamed of being sweet on his own sister? We're all as polite as possible to the other girls!"

"Suppore you start a reform," said I.

"I will. There's to be a social Wednesday evening; I'll invite Nell to go, and give her some flowers."

I felt pretty certain Nell would call after the social, and had not long to wait. Thursday she came wearing some pink carnations.

"O Auntie, I've so much to tell you! Who do you think gave me these flowers? But you'd never guess. My own dear brother Tom. He invited me to go to the social with him and treated me splendidly. We grew really confidential as we walked home, and I told him how I loved him."

In the evening Tom appeared with his version.

"Aunt Hope," he began, "you should have seen Nell. She was so sweet, and Jack Davis wanted to take her home. 'Another time, my boy,' I said, 'I'm her escort to-night.' A lot of the boys heard me, and one or two laughed, but Hal Rhodes told me to-day that he thought we boys were fools not to make more fuss over our own sisters; so you see, the reform is started."—*Epworth Herald.*

TO CURE A COLD IN ONE DAY
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The Red Box Clew.

J. BRECKENRIDGE ELLIS.

When it was about four o'clock, Frank dressed as quietly as she could and slipped down stairs undiscovered. Ronald was waiting at the front gate. It was light enough to see their was through the dusky streets. They hurried toward the Covered Bridge, Frank feeling a little guilty, and Ronald feeling that he was enjoying an adventure. According to arrangement, they seperated before coming to the bridge that Nance might not know that the boy was near; besides, she might have something to say that Ronald ought not to hear; but if Frank cried out, then Ronald was to come forward. The Covered Bridge looked very dark and unpleasant, as Frank slowly approached it; and it did not improve in appearance when Nance stepped forth from its gloom. "Here you are, my plum pudding," she said, holding out her skinny arms. "Now you know you air my own daughter, and I am yore long-lost mommy. Come to yore mommy's arms, you apple dumpling you, and kiss yore mommy!"

"I shall do nothing of the kind!" Frank declared, shrinking back. "I do not believe you are my—my mother. But I believe you can tell me who *is* my mother, and that's why I've come."

"Oh, ho! You don't believe I'm yore mommy after I've came clur from St. Louis, awalking my toes off, to get one kiss of my little gal? You come here, and you kiss yore pore ole mommy, that loves you like you was pies!"

"If you care so much," said Frank, still retreating from the extended arms, "why have you left me so long with strangers? Why did you desert me? No, you are *not* my mother, you are not!"

"I tell you I *am* yore mommy. And I'll tell you more; I'm starving to death of poverty, and you air agoin to hand me over the wages you gits as you gits 'em, week by week. And ef you don't do it, I'll take you away from here to my house where you belongs, anyhow. You're under age, miss, and I've got control of you, and you belong to me, bone and skin. Which would you druther—stay here and support me, or come home with me and support me? I say I'm yore mommy. You come here and kiss yore loving old doter. You come here and kiss me, I say, and do it quick, or I'll knock yore haid off yore shoulders!" She rushed forward, looking horrible and ferocious, and Frank screamed. At that Ronald sprang from his hiding-place like a good hero and shouted bravely. Nance turned upon him, and laughed shrilly as she spied her antagonist. "Now you run home, sonny," she said, "or I'll ketch you and give you a spanking!" She started toward him as if to carry her threat into execution; which would have been very humiliating for a hero. But Ronald with a grand air, clapped his hand to his pocket and started to draw forth his pistol. It was the first time he had ever appeared in public with a weapon and there was some hitch in this part of the adventure. For the pistol went off when it shouldn't, and Ronald felt a stinging pain. The enemy stood unhurt, but Ronald had shot himself.

XVI.

Ronald, like many another hero (not in a book) had carefully considered everything that might happen, except what *did* happen. Not for a moment had he thought of shooting the old woman; but he believed she would keep at a safe distance if he "covered her" with his weapon. However, if she "made for him," thus he had thought out the little drama, he would shoot in the air. If that didn't keep her back, the report would doubtles bring others to the scene.

When the pistol exploded before he had drawn it out of his pocket, the crash and red flash of light startled him as much as it could have scared any old woman. Then came a stinging pain in his leg, and he fell to the ground wondering if he was dead. Frank ran to his side with a scream, forgetting her terror of the old woman. The old woman herself was greatly surprised at this turn of affairs. "The land's sake!" she exclaimed. "The boy has shot hisself!" She hurried to the prostrate form. Frank cried, "Oh, he is dead! He has killed himself trying to protect me. Why did I come! Ronald, can you speak to me? Ronald, Ronald, are you alive?"

"Right now I am," the boy answered faintly, "but it won't last long, I guess. I'm done for?

"Where are you hurt?" demanded Nance, falling on her knees beside the still form.

"I guess I shot myself through the heart," whispered Ronald, "it feels so strange. But, oh, my leg."

"Now we're coming to it!" exclaimed the old woman. "Put your hand on the place. My! You're bloody all up and down. So that's the place? Then don't you be skeered. Nobody's heart didn't never grow in the calves of thur legs; not yet. Now you lay still, whilst I find the place and tie it up. And Frank Douglas, run as hard as you never run before, to the Clarmonts and tell 'em what's happened."

"Go away," said Ronald, as the old woman began prodding him with her bony fingers. What are you up to? Leave my leg alone. It ain't proper."

Nance laughed. "Legs ain't no more to me than teeth is to a dentist," she announced. "Wisht it was daylight! I guess this here's the place; found it, did I? Well you *kin* yell right smart for a boy that's shot hisself through the heart! Meant to shoot *me*, I 'spose, a defenseless, pore old woman. But I'll return good for evil. You're my enemy and I loves you. You're a Clarmont, you air. I loves the Clarmonts, I does. They's money in 'em."

In the meantime, Frank had sped, sick at heart, to the Clarmont residence. She was so agitated that her emotions were uncontrollable. As she tore open the front door, she began to call Mrs. Clarmont, although that lady's bedroom was in the second story. She continued to call as she ran up the stairs. The house was soon in a tumult. Mrs. Clarmont looked from her door, and Clara appeared at hers, just across the hall. Mrs. Dew awoke, and missing Frank from her bed, began to call her.

Mrs. Clarmont in her night-dress confronted Frank with a severe face. "What do you mean by going up and down my house like a maniac?" she cried.

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Cleaning Silver

Instead of scouring and rubbing each piece of silver separately, the whole service can be as effectively cleaned in a few minutes. After each meal the silver should be put into a pan (kept especially for the purpose) and cover with lukewarm water, to which a teaspoonfull of

Gold Dust Washing Powder

is added; set the pan on the range until the water gets to boiling point, then lift out each piece with a wire spoon and lay on a soft linen cloth, wiping quickly with chamois skin. The pieces so cleaned will be highly polished and look like new.

The above is taken from our free booklet "GOLDEN RULES FOR HOUSEWORK" Sent free on request to

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as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptians from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, mauufaotured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.
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CURES WHERE ALL ELSE FAILS.
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CONSUMPTION

SUNDAY-SCHOOL.

W. F. RICHARDSON.

THE FIRST DISCIPLES OF JESUS.*

During the forty days of Jesus' sojourn in the wilderness, John the Baptist continued his preaching of repentance and the kingdom. But a new spirit was now infused into his message, a new confidence made itself heard in his voice. He had seen the Messiah, whose herald he was, and the redemption of Israel was now a certainty. His own mission was drawing to a close, and only waited the reappearance of him upon whom he had seen the Holy Spirit descend and abide, to have its transcient glory merge into the greater glory of the Son of God. It was during this period of waiting that the deputation of priests and Levites came from Jerusalem, to inquire more carefully concerning the personality of the stern prophet. He bade them watch for the coming One, who was even now somewhere in their midst, and beside whom he was worthy to occupy only the place of the humblest slave.

On the morrow after this conversation, the Baptist saw Jesus coming toward him, and pointed him out as the Lamb of God, which taketh away the sin of the world. Telling the story of Jesus' baptism, he asserts that God's testimony was there given to the Sonship and Messiahship of the Savior. "I have seen and have borne witness that this is the Son of God." From the excited throng that perhaps gathered at this proclamation of the Baptist, Jesus seems to have quietly withdrawn himself, for it was not his plan to gather followers as the demagogue, in throngs. He would select them one by one.

The following day John was again standing by the riverside when the Master approached once more. But two of John's disciples were with him at the time, Andrew and John, the writer of the fourth Gospel, whose hand penned the narrative we are now studying. Again they hear the Baptist say, pointing to Jesus, "Behold the Lamb of God," and they forthwith turn their steps to go after the stranger. To these pious Jews the mention of the Lamb of God would at once suggest the picture of the Messiah in Isaiah, 43rd chapter, where he is said to be led as a lamb to the slaughter. They would likewise think at once of the daily sacrifice of the lamb in the temple for the sins of the people, at morning and evening, and perhaps above all, of the Passover lamb, whose blood brought home to their hearts the redemption wrought in behalf of their fathers, from Egypt. They understood better, afterwards, how true was this figure, and in his age the apostle John in Patmos saw the sacrificial ministry of Jesus set forth in the form of a little lamb. Twenty-eight times in the one Book of Revelation does John refer to Jesus as the Lamb of God. He is the Lamb of God to redeem, and the Son of God to rule.

What were the feelings of John when his disciples turned away from him to follow his Master, we may not know; but we may conjecture from the noble reply made by him afterwards, to the complaint that the crowd was ceasing to attend his ministry, and going after the Nazarene. "He must increase, and I must decrease," was the noblest utterance of the truest servant God ever had sent to Israel. Are we able to follow his example? Can we content ourselves with persuading men to follow Jesus so closely that they shall forget their human teachers? This is the supreme art of all preaching and teaching, to so display the truth as to make it absorb the attention of the pupil, and become a part of his intellectual and spiritual nature. Happy the herald of Christ today who can so far turn men's minds away from himself to Jesus as to wed them to him forever after.

As the two disciples timidly followed in the steps of Jesus, he turned about and gently asked, "What seek ye?" The great Teacher would not fail to encourage the first faint effort to learn of him. Yet he would know the motive of every one who presumes to become his disciple. What answer, shall we make to this question? "What seek ye?" What is your purpose in following Christ? Why have you made a profession of religion? Why are you in the Church of God? What is your supreme object in life just now? Are you seeking *first* the kingdom of God and his righteousness, or does some worldly ambition fill your heart? The same searching eye is upon us, and the same question penetrates our hearts. The two discipies made simple and truthful answer: "Rabbi, where dwellest thou?" We would abide in thy company for a time, that we may know more of thee. The gracious invitation followed at once, "Come and see." They went with him to the humble place of his temporary abode, and tarried through the remainder of the day, and perhaps the night. It was the tenth hour, John tells us. This may have been the tenth hour in the morning, acording to the Roman reckoning, or the fourth hour in the afternoon, as the Jews counted time. The latter was probably the case. What would we not give to know what Jesus said to these humble guests of his, during those sweet hours? Whatever his words, their effect was to send them away with the glad conviction that he was the long-expected Messiah. It needs only that any one shall company with Jesus for a little time to be convinced that he is indeed the Savior.

From this sacred interview the two disciples go forth, thrilled with the consciousness of their supreme discovery. They hasten to their nearest and dearest friends with the message, "We have found the Messiah; we have found him of whom Moses in the law and the prophets did write." Andrew hastened to find his own brother, Simon. It is implied that John sought out his own brothur, James, but his characteristic modesty causes him to omit all reference to himself, by name, in the the story. When, the next day, Jesus starts for Galilee, and calls Philip by the way, he in turn seeks his friend Nathanael, and brings him to Jesus. How often might we share in the joy of these first disciples would we but reach out the hand of loving entreaty to our own. How loth we often are to even speak of Jesus to those whom we love. It is a false and dangerous modesty that restrains us. Let us echo the glad cry: "We have found him Savior, the Son of God!" Archbishop Trench calls this the "eureka chapter," because of this refrain, "We have found." We need not to prove Jesus to our friends. We need only to testify and invite. "We have found; come and see!" The facts of Christian experience are as deserving of faith as any other facts, and we need not hesitate to declare them. He who will make but the slightest sincere inquiry about Christ will come to believe in him. He shall not look upon his face and hear his voice, as did Simon and Nathanael, but he shall see a whole world largely transformed by the influence of Jesus, whole races uplifted to nobler standards, millions of individuals redeemed from selfishness and lust and a new hope and joy put into humanity's heart.

Simon, the son of Jonah, the *dove*, receives the name Cephas, or Peter, the Rock Man, because Jesus reads in him the faith and love that shall yet make him bold and faithful, even unto death. The gentle Nathanael, full of prejudice against a teacher who comes from the despised Nazareth, finds his distrust quickly dispelled under the searching gaze of the Master, who read his sincere spirit and knew even of his secret hour of meditation and prayer beneath the fig tree. Within two days Jesus has found at least five, and probably six, of the twelve who will bear his gospel as chosen ambassadors through the world. They have all come by the way of personal experience and acquaintance.

*S. S. Lesson for Feb. 4—John 1:35-46. Connection—John 1:19-34; 47-51.

The Only Solution.....

There is no longer any question as to how Schrader, Schlatter, Dowie, the Christian Scientists, Magnetic Healers, and all other so-called divine and supernatural healers, produce their phenomena. They are all (though ignorantly) using a natural law, psychology, which is universal in its application when properly understood. We have mastered this science, and can demonstrate it. It is all in suggestion. It is applicable to saint and sinner alike. We cure all kinds of diseases. We teach others the science in class and by mail. Our new mail course is the most complete ever published. Write for our pamphlet, which is free to all. We are endorsed by the doctors and preachers. Hear what the great evangelist, J. V. Updyke, says of our mail course: "I have read the mail course of the Parsons School of Suggestion, and can heartily recommend it."—J. V. Updyke. Address

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Burpee's Farm Annual for 1900.

This popular catalogue is more attractive than ever, in a particularly dainty cover for 1900. Nasturtiums, New Sweet Peas and the famous "Rocky Ford," or Burpee's Netted Gem Melons are shown in colors, painted from nature, while the book is full of lifelike illustrations from photographs. Of particular interest is the new feature for 1900 of giving "a plain talk" as to the relative value for different purposes of all varieties of vegetable. Another interesting feature is the remarkable record of prizes won by the products of Burpee's seeds at leading State fairs in 1899. "New Creations" of intrinsic merit are offered in both vegetables and flowers. Altogether the catalogue shows most painstaking care in the effort to "tell the plain truth about seeds" as proved at Fordhook Farms, the largest trial grounds in America. It will be mailed free to any of our readers who mention this paper, when writing to the publishers, W. Atlee Burpee & Co., Philadelphia, Pa.

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NOW READY. No. 2. PRICE 10 CENTS.
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Willett's Bible Lectures.

On the evening of Dec. 31st, 1899, in this city, Dr. H. L. Willett closed a series of six lectures on the History of Prophecy. The lectures were attended by the most cultured and religious people of Kenton.

No course of lectures or sermons in the history of this place ever attracted such profound attention and interest.

Bro. Willett is a man of marvelous power; his learning is profound; his scholarship is broad and reverent. After listening to him the Bible is to us all a new book. Nothing that I have ever read or heard has so fixed me in the faith, that the Bible is the Word of God, as have these lectures.

With one or two exceptions the ministers of this city heard him and expressed themselves as being charmed and delighted. So great was the interest that the closing lecture was delivered by special invitation in the largest church in the city. The church was packed with a company of *devout* men and women.

Dr. Willett is a man of charming personality. To a cultured mind and ease and grace of manner is added the dignity and strength of a man of Ged. His coming is a benediction to all who reverence God and love the Bible. Our brother will not, perhaps, thank us for these words, but they are in my heart and I must say them.

His stay of a week in our midst was concluded with a reception, given in his honor, at the home of Bro. Price. Many of the best and most cultured people of the city came that they might honor the man that had helped them to a larger vision of God and a better kaowledge of his Word.

Kenton, O. T. W. PINKERTON.

More Coffee Facts.

STUDY THE QUESTION YOURSELF.

"When the doctor said 'no more coffee,' I was dismayed, for as an ardent lover of coffee and a crank in the matter of its preparation, I had grown to believe that life was not worth living without it, but the dull stupidity and the almost daily headaches so interfered with my profession (literature) that I was compelled to seek the doctor's advice.

"I saw an improvement from the start, but missed my morning beverage and felt a great lack. It was at the home of a friend and Postum apostle, Mrs. ————, of Lonsdale, that I tasted my first Postum. Her family had sworn by it a year or more and declared themselves, from the least to the greatest, benefited by its use.

"I was surprised to find it really palatable, and determined that I could improve on it myself I purchased a box, and as we all do, on the first trial, made a lamentable failure of it, through insufficient boiling, and the Postum was poked away on an upper shelf, until the oft-reiterated newspaper statements made me determine to try again, with long boiling.

"I took twenty-five minutes to prepare it, about ten minutes to bring it up to a boil, and then allowed it to boil steadily for fifteen minutes, and from the first sip, I was enthusiastic over the new beverage, and even wanted a second cup. It has never palled upon me, morning or night. Nothing could induce me to go back to the berry coffee.

"The change Postum has wrought in me seems little short of miraculous. For the ffrst time in many years, I am really well, my color has freshened, headache has not visited me for many weeks and my ability for work has returned with all its old zest. I shall never cease to be grateful for what I feel is a remarkable cure due to nothing more than Psstum Food Caffee, in place of the Oriental berry.

"Sincerely yours," Mrs. R. B. Tallman, Centredale, R. I.

BETHANY READING COURSES.

Missions in South Africa.

BY W. J. LHAMON, *Director.*

The eyes of the civilized world are upon South Africa. It is lamentable in the extreme that two great and civilized peoples should be at war in that land. We marvel that these prayiug peoples have not come more completely under the leadership of the Prince of Peace. Surely, the differences might have been settled by arbitration, and the sad and expensive hazard of war might have been avoided. But whatever our reflections may be the war is on, and the question uppermost with the student of missions must be, How will it affect the work of Christ among the missions that have been established?

The area of the Transvaal is about three times that of the state of Ohio. Its population is about 1,100,000, three quarters of whom are native blacks; the others are whites. In 1857 the Hermansburg mission began in this region, and now it numbers 20,000 black converts. In 1859 the Berlin mission began work, and now has 14,000 converts. Besides these four other societies are at work.

American missionaries entered the Zulu country in 1835. They have made great progress, having acquired 90,000 acres of land in twelve mission reserves. In addition to many churches, some of which are self-supporting, they have a theological training school which prepares Zulu men for the native ministry. In many communities the Lord's day is observed, and in multitudes of homes there is daily Christian prayer.

In the whole region comprising Natal, Zululand and the Transvaal, there are many other missionary societies at work, "and Mr. Baker, of Johannesburg, carries on at his own expense a mission operating at several points in the Natal and in the South African Republic." It will thus be seen that although multitudes of the native tribes have never heard the gospel, yet a fair and exceedingly promising beginning has been made for the evangelization of the whole region.

We rejoice to hear a writer in the Missionary Review of the World, to whom we are indebted for the substance of this article, say that we need to have no fears regarding the future of these missions because of the present war. He says: "We believe that the result will be favorable to religious and missionary enterprise. The past years of jealousy and discord between the ruling powers has been a serious hindrance to religious progress. The war may be expected to clear the religious atmosphere, settle great questions of government control and usher in an era of peace, with all its attendant blessings and opportunities. Africa has been brought vividly before the world, never again to lapse into its former dark condition."

It can only be at the price of vigilance, however, that good can result from the war, or from any phase of what we call civilization. The same writer says: "At a railway station we came across a distiller's advertisement; it was a large map of the world, and across it was printed the words, 'Our Field is the World!'"

Surely the interest and vigilance of soul-winners should be equal to that of the enterprising distiller. If his field of destruction is the world, how much more should we take the world for our field of salvation!

Rest and Health to Mother and Child.

MRS. WINSLOW'S SOOTHING SYRUP has been used for over FIFTY YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. It SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHŒA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup" and take no other kind. Twenty-five cents a bottle.

FOR 14 CENTS

We wish to gain this year 200,000 new customers, and hence offer

1 Pkg.	City Garden Beet,	10c
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Did you ever see 7 straight or circular rows of Pansies, side by side, each a different color? If so, you know that the effect is charming beyond conception. Did you ever see Childs' Giant Pansies, marvels in beauty and true to color? If not, you have not seen the beauty and perfection now attained.

As a trial offer, we will mail for 25 cents:

50 seeds Pansy Giant, Pure Snow White,
50 " " " Coal Black,
50 " " " Cardinal Red,
50 " " " Bright Yellow,
50 " " " Azure Blue,
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LITERATURE.

SOME IMPORTANT ARTICLES.

Religious Teaching in Japanese Schools.

J. T. Gracey, writing in the *Missionary Review of the World*, reviews the recent ruling of the Education Department of State in Japan, whereby religious teaching is excluded from the schools of that country. The question is not of Christian teaching in schools supported by the government, but in schools supported by private subscription or missionary societies. Hitherto these schools have been "recognized" by the government in the sense that their students enjoyed immunity from conscription for military service and certain other privileges in common with the students in the government schools. The order now is that schools in which religion is taught, either as part of the regular curriculum or outside of school hours, shall not be recognized. This amounts to imposing a penalty upon all those who attend these schools, and it is admitted outside of missionary circles that this ruling contravenes the clause of the national constitution which guarantees religious freedom. The order was probably intended, not primarily as a blow at Christianity, but as a means for the concentration of all students into the state schools. It was issued by the Minister of Education after the government had refused to pass a law suppressing all private schools. This ruling, if allowed to stand, will be nearly as effective, because almost all of the private schools have religious teaching.

Kipling, "the Hooligan."

A vigorous, not to say violent, onslaught on Kipling and the ideas which he is conceived to stand for is found in Robert Buchanan's article entitled "The Voice of the Hooligan," in the *Contemporary Review*. The fault lies not alone with Mr. Kipling, says the author, but with a public so lost to all sense of honor and decency that it could accept such a spokesman. Since the death of Gladstone there has been in England no statesman whom anybody could really respect. Fashionable society is so rotten, root and branch, that even the Queen's influence cannot impart to it the faintest suggestion of purity or even decency. Popular literature has long been past praying for and is seen at its worst in its exaltation of "a writer who adumbrates all that is most deplorable, retrograde and savage in the restless and uninstructed Hooliganism of the time." Kipling's writings are easy to read, says Mr. Buchanan, and they therefore win favor from a lazy public which is averse to sustained intellectual effort. Worse than that, they are brutal. They embody an ideal of personal and of national character which is savage and selfish. His school-boys, as depicted in "Stalky & Co.," are not boys at all, but hideous little men. His "Tommy Atkins," as set forth in "Loot," "Belts," "The Sergeant's Wedding" and the Barrack-Room Ballads generally, is a brutal, thieving, quarrelsome and disreputable scoundrel. The British soldier ought to be indignant, but instead he seems to consider himself honored and the general public applauds—disgusting spectacle! The "Hooligan," in Mr. Buchanan's usage, seems to be a character combining the odious qualities of hoodlum and jingo.

Stevenson's Letters.

Henry James writes in the *North American Review* of the Letters of Robert Louis Stevenson, as recently edited by Mr. Sydney Colvin. The writer calls attention to the fact that Stevenson had to a remarkable degree the faculty of attaching his readers to himself with a sort of personal affection. Without indulging in autobiography or confessions he in some way put his charming personality into all his writings in such a concrete fashion that any one could see it there. There is much discussion about the propriety of admitting the general public to a full view of a great man's private life and correspondence. The publication of the letters of Robert Browning and Elizabeth Barrett Browning last year was felt by many as an invasion of a field into which the public had no right to enter. But one can not feel so in regard to Stevenson's letters, for they give only "a further push to a door already half open." It cannot be an unmannerly intrusion to read the private letters of a man who was always, though perhaps unconsciously, giving us his personality in all his writings. And what incompatibles were joined in that curious personality—"an incurable rover complicated both with an incurable scribbler and an incurable invalid, a drenched yachtsman haunted with 'style,' a shameless Bohemian haunted with duty, a victim at once of the personal hunger and instinct for adventure and of the critical, constructive, sedentary view of it." It was that roving and adventurous disposition of this gentle, conscientious and invalid buccaneer which made him prefer to live out of doors in exile at Samoa rather than at the health resorts of England and the Continent shut up, as he himself says, "like a weevil in a biscuit."

The Future of the Chinese People.

The future of the Chinese government is one question, says D. Z. Sheffield in the *Atlantic Monthly*, and the future of the Chinese people is another question. The government is the sick man of the Far East. The Emperor is a prisoner in his own palace; the Western powers are extending their spheres of influence. China can not continue her existence as a nation without a thorough renovation of her national life. But populations are not blotted out by conquering armies and the Chinese people must continue to exist. The race is physically hardy, as shown by its continued existence and constant increase under unsanitary conditions. They are industrious and thrifty, and will, therefore, get their share in the profits arising from the material regeneration of the country. Their well-known willingness to work for small pay and live on next to nothing, while it discourages competition with them, fits them to prosper to an uncommon degree in the commercial and industrial awakening which awaits them. They are skilled workmen and have talent for invention. Weaving and printing were first practiced by them, and many of their artistic products, especially in porcelain and laquerware, are inimitable, but the cheapness of manual labor has prevented the introduction of labor-saving machinery. They have a natural genius for trade which is not inferior to that of the Jew. In intellectual power, handicapped as they are by centuries of one-sided education, they are not to be despised, and to condemn their literature and language as barbarous is merely an outgrowth of our ignorance of them. It is said that the Chinese are untruthful, selfish and sordid, but the ethical ideals expressed in their literature are pure and lofty, and what people lives up to its ideals? Their long adherence to their state religion and the present success of Protestant missions alike testify to their religious capacities. With all these varied capabilities, what China needs is protection and guidance, even a wise compulsion. Though the Chinese national life should disappear for a time the life of the people will continue.

THE VALUE OF CHARCOAL.

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Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

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MARRIAGES.

HOBBS— ALLEN. — Married in Birmingham, Ala., Jan. 11, 1900, Mr. Henry, H. Hobbs and Mrs. E. C. Allen; O. P. Spiegel officiating.

JONES—BOWERS.—Married in Birmingham, Ala., Dec. 28, 1899, Mr. Thos. J. Jones and Miss May Mignon Bowers; O. P. Spiegel officiating.

LYLE—SUMMERS.—Married at Birmingham, Ala., Dec. 19, 1899, Mr. Joseph D. Lyle and Mrs. Flay Summers; O. P. Spiegel officiating.

NICHOLS—LEOPARD.—At Fulton, Mo., Jan. 11, 1900, Mr. Oscar R. Nichols and Miss Hattie H. Leopard, both of Callaway County; Frank J. Nichols officiating.

WALLER—CURTRIGHT.—At the home of the bride's father, Jan. 11, 1900, C. H. Strawn officiating, Mr. Geo. W. Waller to Miss Nina H. Curtright, both of Monroe County, Mo.

OBITUARIES.

BALDWIN.

Died, in Birmingham, Ala., Jan. 8, 1900, Sister Mary Baldwin, in her 74th year. She had the armor on. O. P. SPIEGEL.

DAVIS.

Bro. Ira G. Davis passed from earth scenes on the morning of the 11th inst., at his residence, 3638a Illinois Ave., St. Louis, at the age of 21. The funeral services on Sunday, the 14th, were conducted by B o. Fannon at the First Church, of which Bro. Ira was a consistent member. The remains were laid to rest in Bellefontaine. As a member of Bro. McClain's Sunday-school class he had shown his heart full of love for the church and thereby had rendered acceptable service and endeared himself to a wide circle of people, young and old. He was the eldest son of Bro. and Sister J. R. Davis. In this their hour of bereavement the hearts of many friends beat in sympathy with them and with Dwight, their younger son, as well as with the young wife, upon whom a great sorrow has fallen. M.

PINKERTON.

Entered into rest at her home in Blackburn, Mo., Jan. 2nd, 1900, Mrs. Louisa Davis Pinkerton, wife of Elder Collin M. Pinkerton, one of the distinguished family of preachers so widely known throughout the brotherhood, and especially in Kentucky and Missouri. Sister Pinkerton was born in Woodford county, Ky., Feb. 7th, 1833 and was married to C. M. Pinkerton Sept. 24th, 1850. She confessed her faith in Christ in the spring of 1850, at Midway, Ky., and was baptized by Dr. L. L. Pinkerton in the presence of a large concourse of people in Lee's Branch, near the village. The distinguished evangelist, John T. Johnson, was present at the baptism. She was a woman of unfaltering faith, a faithful wife, a devoted mother and a helpful friend. She came with her husband to Missouri before the war, and resided for some years in Richmond. During the war her husband was in the Southern army, and she and her little children returned to Kentucky until he came home. They returned to Missouri and settled in Saline county, where they resided continually till the day of her death. Four children were born to them and all are living—three daughters, Mrs. Davis, Mrs. Steele, Miss Ida, and one son, D. M., cashier of the Blackburn Bank and elder of the church. Hers was the first death in the family, and while they do not "weep as they that have no hope," her death was a great grief to them, but they are all Christians and with their dear father are able to say, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." The writer, a friend for more than 40 years, preached the funeral sermon to a large company of neighbors and friends, who feel their loss keenly. "Let not your hearts be troubled. You believe in God, believe also in me."

T. P. HALEY.

Kansas City, Mo., Jan. 8, 1900.

TURNER.

On Saturday evening, the 6th, at Independence, Mo., the death-angel visited the home of Bro. and Sister R. J. Turner. Maudie the 11-year-old daughter, the elder of two that God had given to bless that home, had been sick for some weehs with the scarlet fever; her strength spent, she quietly fell asleep.

Only those who have felt the force of such a blow can know how crushed were the hearts of mother, father and little sister and grandmother and aunt and other relatives.

Not frequently is sympathy so generally felt and expressed over one so young. Her roommates at school had keenly felt her absence during the period of her illness and mourned when she was gone. The Band of Mercy, an interdenominational organization, passed resolutions of sympathy. In the Sunday-school, where she has been so prompt and regular in attendance, and had taken part in so many of its entertainments, for she was a sweet singer, there was weeping because she had been called from their midst. The superintendent feelingly referred to her life and death.

On Monday afternoon, the 8th, in the church from which, during nearly forty years, there has been buried each year at least one of the descendants of William and Martha Berryman Thomas, funeral services were held, conducted by Bro. Alex Procter, who during these years has officiated at the marriage altar and at the grave for this large family, but a remnant of which now resides in the "old home town." A number of friends assembled to weep with the family and to offer tokens of sympathy and by their presence and words to emphasize the truths from Scripture which Bro. Procter presented for their comfort and consolation, and then to lay to rest the little form in the city cemetery. B.

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Early in December I sent 144 self-addressed, blank, quarterly report postals to as many auxiliaries, each accompanied by a letter to the workers, calling them to higher, sweeter service for Christ. Many promises have resulted, and I trust many others of which I have heard nothing, but of the 144 cards the greater part of 100 have failed to return. Where are they?

Officers, hunt them up, fill out, and return immediately. We should be just as prompt and exact in the Lord's business as in our own, and I am certain we would not be so unbusiness-like in our own affairs. Sisters, question your officers as to whether they have attended to this duty or whether these unfilled cards are hiding away in some unused book.

A suggestion comes from national headquarters that each state shall adopt some special line toward which to direct its special love, prayers and gifts; and further, this year should find us with some finished work as a memorial of our devotion to the Master. Last year we offered him the Ann Arbor Bible Chair endowed—a beautiful, completed token of our love.

Shall we not bring, next September, the Virginia Bible Lectureship endowed complete, to lay at his feet with thanksgiving? Only $12,000 are needed to do this; all life memberships may be directed toward this fund. Then there is Mexico, poor and needy. Brother and Sister Omer, of Virginia, (the latter sister to Bessie Farrer) are only waiting for money to begin work there. Their request "to go," as well as Miss Bertha Mason's, of Texas, have been acceded to by the board.

Surely, our national officers may depend on us Missouri is loyal clear through. Let each auxiliary do its part to prove it, by accepting one of these lines, and pledge itself to give that work a definite amount, and prayerfully keep that amount before its members, until it is complete and on its way to Indianapolis. Then let an old fashioned praise meeting follow.

This is to be, of course, over and above monthly offerings to general fund and state. God expects much from his handmaids, for he has given much. Very few of us are really unable to give more than 15 cents a month. For auxiliaries who fear to pledge, there are mite boxes, which so often prove a blessing, that may be used to gather up this fund. Mrs. Moses will supply them gladly to any one sending for them. I hope every auxiliary in the state will take action on these thoughts and send me a letter, telling me of it, just as soon as possible.

While we are doing all this, let us never lose sight of our president's call, "6,000 women and $10,000 for Missouri, this year, 1900." Time is precious, dear ones; let us work and not waste time in idle talk. Wishing you all a bright and peaceful year, and that September may find each of us "one of the 6,000,"

MRS. L. G. BANTZ, Mo. Secy. C.W.B.M.
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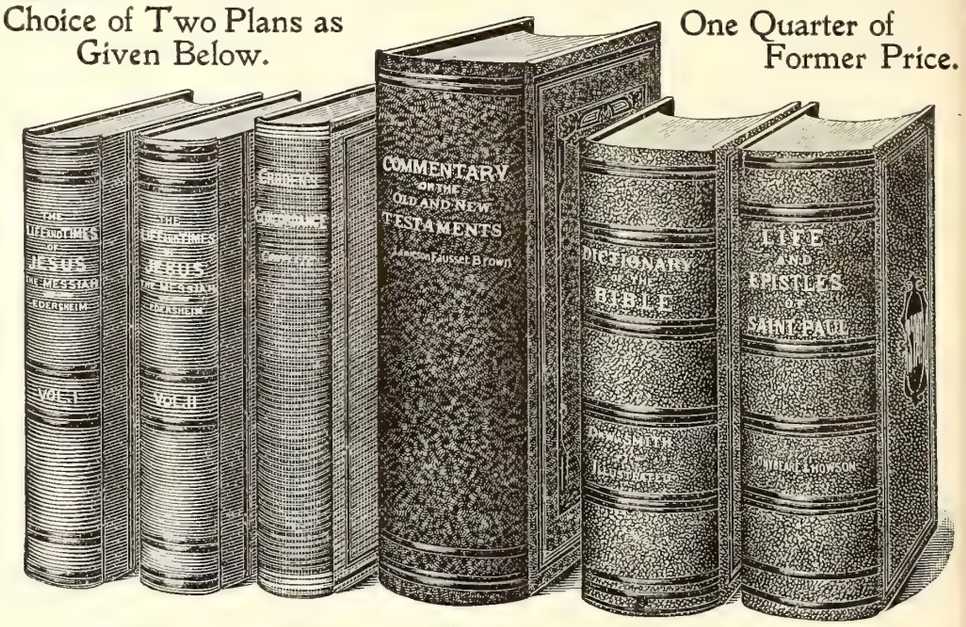

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THE CHRISTIAN-EVANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

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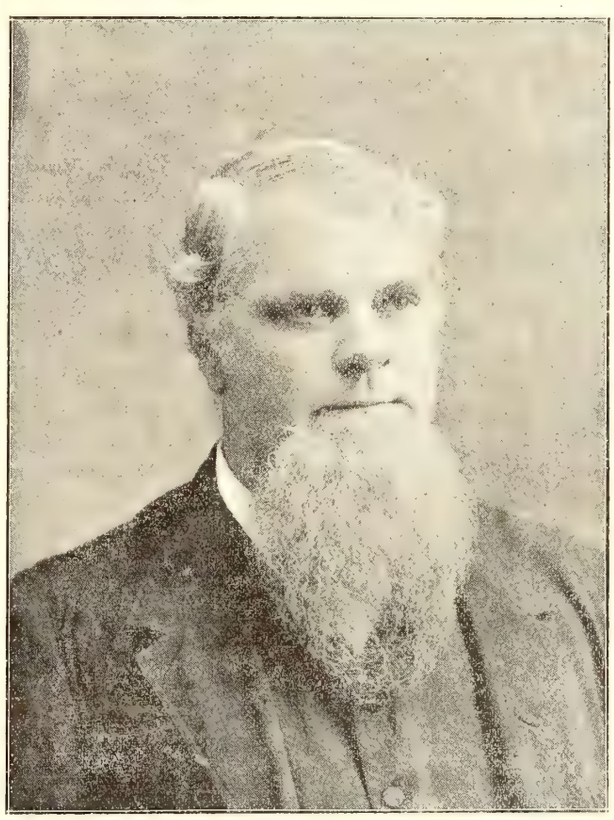

B. H. SMITH. (See page 140.)

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And still they come; singly and in brigades. Our list is growing with great rapidity. If your church has not a hand in this you are likely to be *lonesome* very soon.

It is difficult when all are doing so well to tell who is doing the best. As far as figures tell the story Des Moines, Ia., is leading in the race. We received a club of sixty-seven from the University Place Church and another of forty-three from the East Side Church. Central Church will doubtless feel like sending at least as many as both of those already reported. St. Louis will have to watch its laurels closely or the Iowa metropolis will capture them.

Eighty-five is not a bad list of readers in a city the size of Mexico, Mo., and they are not done yet. Fayetteville, Ark., sends us thirty-one as a starter and Delta, Ia., approves this move with thirty. Atlanta, Ill., endorses the CHRISTIAN-EVANGELIST with twenty-six subscribers; Carrollton, Mo., says it can beat that with twenty-nine. Palmyra, Mo., always loyal, reports thus far twenty-seven and Trenton, Mo., chimes in with thirty-five. Cedar Rapids, Ia., sends us thirty-five as a first installment and says that it is not more than half. But time fails us to tell of Carthage, Ill., San Diego, Cal., Side View, Ky., Grand Rapids, Mich., Chillicothe, Mo., Virginia, Ill., La Monte, Mo., Petersburg, Ill., New York City, Bethany, Mo., Brocton, Ill., and a host of other places which seem to have entered into a conspiracy to "snow under" the subscription department. The CHRISTIAN-EVANGELIST is most emphatically alive and *growing;* so is the Christian Church.

Our churches throughout the land do not seem to be a bit slow in grasping the fact that our club rate of one dollar does not mean a paper of the usual dollar kind; but a journal strictly up to date in all its departments and thoroughly first-class in every particular. That the Christian Church is ready for and *does* appreciate a representative organ of this kind is being testified to in the strongest manner by the list of subscribers received at this office daily. A continuation of this kind of approval is all that is needed.

If no club has yet been formed in your congregation, dear reader, will you not rouse the membership to take advantage of this opportunity. Don't say it is no use to try to raiss a club of twenty-five; a good elder said to an enthusiastic member who undertook the raising of a club of twenty-five in a certain church in Iowa, "You can't possibly do it, but I will promise to be the *twenty-fifth* member of your club." The club raiser got his subscription and *twenty others afterwards.* The trouble is we do not realize what we can do when we really try. "Awake, thou that sleepest," and put a Christian paper in every home!

THE CHRISTIAN-EVANGELIST, IN CLUBS OF TWENTY-FIVE OR MORE, ONE DOLLAR A YEAR

THE
CHRISTIAN EVANGELIST
"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. xxxvii. St. Louis, Mo., Thursday, February 1, 1900. No. 5.

CURRENT EVENTS.

The capture and immediate surrender of Spion Kop by the British have been the events of the week in the war in Natal. It was believed that this hill commanded the approach to Ladysmith from the west, and that its possession would enable the British to operate with advantage against the main position of the Boers. The advantage of occupying it was deemed so great that a risky night attack was made. The attack met little resistance and the hill was taken. But Spion Kop is a ridge, not a peak, and in the morning it was found that the Boers had merely retreated to still higher positions, whence they poured upon Warren's troops a destructive fire. As a result, it soon became necessary to evacuate the position which had been taken. The failure to hold this point of vantage means the failure of the flanking movement in which Buller has been engaged for the past two weeks. Recognizing this fact, the British commanders have withdrawn their forces south of the Tugela River. Only Dundonald's column remains on the north bank, and its exact location has not lately been reported. Ladysmith has already developed unexpected resources for holding out against the besiegers, but it now seems inevitable that White must either surrender or make a bold attempt to cut his way out. It is easy to be wise after the event. It seems now that it would have been best to have allowed Buller to carry out his original plan of striking at once for the capitals of the two republics, without stopping to relieve Ladysmith. Even now it appears to be a choice between attempting to save the beleaguered garrison and following the plan which alone gives any promise of success.

The Roberts case in the House of Representatives has been brought to a conclusion highly creditable alike to the House and to the public opinion which lay back of it. By a vote of 268 to 50 the majority report of the special committee was adopted, and Mr. Roberts was thereby excluded from the House. The degree to which party lines were ignored is especially worthy of notice and commendation. Two-thirds of the Democrats in the House voted with the majority. The debate was one of exceptional interest. Mr. Taylor, of Ohio, defended the majority report, which was ultimately adopted. Mr. Littlefield, of Maine, made a strong speech, representing the minority of the committee, in favor of admitting Mr. Roberts and then expelling him. Mr. Roberts was given an hour and a half in which to plead his own case. He disclaimed any intention of defending polygamy, but did so nevertheless, drawing his chief arguments from the Hebrew patriarchs and Luther's dealings with Philip of Hesse. He said that the Mormons could not at once give up polygamy in obedience to human law, even when supported by a decision of the Supreme Court, for the court was human and fallible. To obey it "would have been deserting the cause of God." He made no attempt to deny the facts which had been proved against him, except by a general statement that polygamy was dead. The brightest and most effective speech of the debate was made by Mr. Landis, of Indiana, in favor of exclusion. He brought evidence of the continuance of polygamy to-day by persons high in the Mormon Church, and charged Utah with breaking faith with the Federal Government. After the vote had been taken, Mr. Roberts gave out a statement in which he admitted that he continued to live with his plural wives, and justified his course on the ground that the obligation of conscience was stronger than that of statute law.

Apparently party lines are playing a more important part in the question of seating Quay in the Senate, than they did in the case of Roberts in the House. The committee on privileges and elections has reported against Quay by a vote of 5 to 4. In the majority there are four Democrats and one Republican. The minority is solidly Republican. In other words, it is a straight party vote, except that one Republican has gone over to the opposition and has thereby shifted the balance of power. The minority report, favoring the seating of Quay, is signed by Senators Hoar, Chandler, Pritchard and McComas. The argument against seating Quay on the governor's appointment is as follows: Under the constitution the governor has the right of filling by appointment only a vacancy which *occurs* (*i. e.*, comes into being) during a recess of the legislature. If the legislature had an opportunity to elect, but failed to do so, as in this case, it cannot be said that the vacancy occurred, or came into being, during the recess. The vacancy, to fill which Mr. Quay was appointed, was a continuation of the same vacancy which occurred during the session of the legislature. Therefore the constitution gives the governor no right to appoint. The constitution provides for every emergency except the failure of the legislature to perform its duty in filling existing vacancies by election. The failure to provide for this case was intentional and was meant to hold the legislature to its duty, so that the state might be represented, not by an appointee who might be merely the governor's political favorite, but by a man chosen by the people's representatives.

The argument of the minority report in favor of seating Quay is as follows: The primary aim of that clause of the constitution which refers to election and appointment of senators, is that every state should have two senators elected by the legislature if possible, otherwise appointed by the governor. Whether the legislature had no opportunity to elect or whether it tried and failed, is a matter of no consequence. A deadlock in a senatorial election, resulting in a failure to elect, is not a dereliction of duty on the part of the legislature. Like a tie vote, it is simply an occurrence which is nobody's fault, and it should not be punished by disfranchisement of the state in the Senate. Since the governor and the legislature owe their election to the same power, namely, the people, it is fair to suppose that a senator appointed by the governor will represent the popular choice as nearly as one elected by the legislature. Considered merely with reference to the constitutional question involved, it is a case with two sides, and the precedents are cited in favor of both positions. But the strongest argument against the seating of Quay, and the one which appeals most strongly to the popular mind, is Quay himself, his past reputation and present character.

Two lines of operations are being conducted in the Philippines. The expedition led by Gen. Schwan in the southern part of Luzon is achieving a series of small successes, the aggregate of which is large. Operating south of Laguna de Bay he has met and dispersed a body of insurgents which, according to the dispatches of Gen. Otis, is believed to be the last considerable band in the island. The capture of San Diego, a naturally strong and well fortified point, was the most brilliant exploit of this part of the war. Gen. Kobbe has been conducting a successful campaign for the opening of the hemp ports. Beginning in the province of Albay in southeastern Luzon he took several ports, Legaspi being the only one which offered resistance. It is estimated that there are 200,000 bales of hemp ready for shipment in this district and the opening of the ports has broken the corner in binding-twine. Gen. Kobbe is now operating in the islands of Samar and Leyte which produce large quantities of hemp and there is every prospect that his expedition will be a thorough success.

The contested election case in Kentucky grows more and more bitter as the time of the decision approaches. Last week a thousand mountaineers, all more or less armed, came into Frankfort, camped before the state-house and presented a petition to the legislature urging it not to thwart the will of the people by seating Goebel as governor in place of Taylor. Gov. Taylor denied having had anything to do with this demonstration. The tone of the petition was calm and judicial and gives reason to hope that there will not be an attempt to right any wrong which may be committed by a still greater wrong. The case of Van Meter (Dem.) *vs.* Berry (Rep.) both claiming to represent Fayette County in the legislature was decided on Saturday in favor of Van Meter, by a vote of 51 to 45, six Democrats voting with the Republican minority. This was considered a test vote, since it involves the same questions as Goebel's contest, and reveals the strength of the Democratic revolt against Goebelism. The final evidence in the case was presented on Monday. By agreement each side will have ten hours for argument, after which the vote will be taken. The Berry-Van Meter case is an evil omen for Taylor and largely increases the probability of his being unseated.———As we go to press there comes a report that Goebel has been assassinated. This, if true, is a most unfortunate occurrence, for it will be more than ever difficult to judge the election case on its merits.

It seems impossible longer to doubt the report that, through the machinations of the Dowager Empress, the Emperor of China has been deposed. It is added, though not without denial in some quarters, that Russia and France were implicated in this *coup*. The Empress has long and vigorously opposed Western influences and innovations, whether political, commercial or industrial. She has, in the face of events, attempted to maintain the traditional policy—China for the Chinese and no entangling alliance with anybody. She was therefore opposed both to the "open door" and to the "sphere of influence" arrangement. As advocates of the former, she hated England, Japan and the United States. As representatives of the latter, she had no love for Russia and France. If it shall turn out that Russia and France are really implicated in the removal of the Emperor, it will mean that the Empress has been driven to use her less dangerous enemies against those whom she considers more dangerous. The late Emperor was always friendly to England and the United States and the triumph of the opposition appears, on the surface, to jeopardize our interests in China. At this time, therefore, there is much to be comfort derived from the written assurances which were lately secured from Japan, England, Germany, Russia and France, that they would grant us free trade so far as their power extended in China, now or in the future. The Empress may want to keep everybody out, but Russia and France cannot help her to keep us out without violating their written promise.

Mr. Bryan's recent trip to New York has been variously reported as a chilly reception or a splendid ovation. The recognition of the importance of the event and of the importance of Mr. Bryan as a factor in the coming presidential campaign is not confined to those papers which support him. The New York Evening Post, which is not open to the charge of prejudice in favor of free silver or any of its advocates, makes this significant admission: "One might as well try to whistle down the wind as to oppose the Nebraskan's renomination for the presidency by the Democratic party. The Post, it is needless to say, expresses this opinion with regret, since it is diametrically opposed to most of the political program which is embodied in 'Bryanism.' "

The French courts have taken a radical measure in dissolving the Catholic order of Assumptionist Fathers. The decree disbanding the entire order is the corollary to the decision of a case in which twelve of the Assumptionists were tried for belonging to an illicit society of more than twenty persons, for "evading the payment of taxes, instilling pernicious precepts in the minds of the young and participating in political movements to the detriment of the republic's interests." It is claimed that the order has been an active participant in royalist plots looking to the overthrow of the republic. The chapel and convent of the order in Paris have been closed and sealed by the government, but the priests declare that they will neither disband nor leave France. The Pope has assured them of his approval and the case has been appealed to a higher court.

SOME REVIVAL TRUTHS.

II. NATURE AND CONSEQUENCES OF SIN.

On the background of God's character for holiness and man's accountability to Him must be painted the true nature of sin and its consequences. If God Himself is holy and righteous, it follows that in the creation of man in His image, He designed him to be holy and rigtheous also, to the end that there might be communion and fellowship between the Creator and His creature, man. The very fact that man has a moral nature, which approves the right and disapproves the wrong, is evidence that God intended him to be righteous. If this were God's purpose in man's creation and endowment, it follows that man can only attain the end for which he was created, and realize the happiness which God designed him to enjoy, by attaining to holiness of character. The history of the race, as well as our own observation and experience, teach us that man has violated the law of his being, and has been false to the divine ideal, written in his moral constitution and revealed in the Holy Scriptures. In other words, *man is a sinner*. This is the terrible fact that confronts every man who looks into the history of the race or into his own conscience.

What, then, is sin? It is choosing the lower instead of the higher. It is violating God's law as written in His Word and in our own consciences. It is missing the mark. It is rebellion against the authority of Heaven. How could sin enter into a world created by God? Man was created free; sin is the abuse of his moral freedom. Man fell, first, when he did what he knew God had forbidden him. When Adam and Eve decided to override God's prohibitive command and to follow their own will instead of the divine will, they fell from the condition of conscious innocency into a condition of conscious guilt. That experience has been repeated in the history of every descendant of our first parents except in the solitary case of Jesus of Nazareth, the sinless One, who came into the world to save men from their sins. We came into this world more or less depraved in nature, through the law of heredity, but no man comes into the world inheriting Adam's guilt or the guilt of any one else. He stands innocent in the sight of God until he himself chooses the wrong in preference to the right.

It is seen, then, that sin is nothing less than the violation of the law of man's being, the disruption of that union between man and God which is essential to man's well-being and happiness. The gravity of sin lies in this—that it alienates man from God, cuts him off from the source of spiritual life and leaves him a prey to his lower nature and to the evil influences that are about him. In its last analysis sin is selfishness. It disregards God's wish and the divine wisdom, the welfare of others and the soul's relation to God, and seeks present personal gratification. It repays God's love with ingratitude and disobedience. It is essentially short-sighted. It prefers a mess of pottage *now* to a future inheritance. It gratifies an ignoble passion, offering a fleeting pleasure, at the expense of purity of soul and loss of self-respect and the marring of moral manhood.

If the Bible nowhere stated the ruinous consequences of sin the fact would still be apparent because of what we have seen of its blighting effects in individual lives, in the home and in every department of human life. It deadens the conscience, weakens the will, warps the judgment, clouds the intellect, corrupts the heart, enfeebles the body, and when persisted in, produces a general atrophy of the moral faculties. It separates from God, and because of this it produces strife and discord among men. Mankind has its unity in God, and in conformity with His will. Sin is the disorganizing, disintegrating, strife-producing and division-breeding element in the home, in the state, in the church, in society, in the world. The nations will never be at peace among themselves until they are at peace with God.

In view of these manifest and inevitable consequences of sin, how inconsequential and out of place are the old-time arguments about whether God will punish sin and how long. As if punishment in the divine government were something arbitrary. Sin contains within itself the seeds of suffering, sorrow, anguish, death. The law of cause and effect holds good in the spiritual realm. "For whatsoever a man soweth that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he tha

soweth unto the Spirit shall of the Spirit reap eternal life." The question of what we are to reap, then, depends upon what we are sowing. Those who are living in the flesh and who are ministering to it rather than to the Spirit, and who yet hope by some stroke of good luck to escape the consequences of their fleshly sowing, will some day wake up to the fact that "God is not mocked," and that his justice does not sleep forever.

We know of no truth that needs more emphasis at this time than the reality, the heinous character and the awful consequences of sin. The closing part of the century has many advantages over the earlier part of it, but among its disadvantages, as it seems to us, is the weakened and diluted idea of sin and its consequences which now prevails. This comes about, no doubt, from the fact that the old idea of a literal lake of fire, and of men being plunged into it by an arbitrary decree of God, as taught in the old doctrine of election and reprobation, has been overthrown, and the true idea of punishment and its relation to sin has not yet fully taken its place. There must be a change of emphasis from the literal lake of fire and brimstone, located somewhere in the future world, to the hell that is now and here, kindled by sin in the hearts and lives of its votaries, the flames of which can only be quenched by the tears of penitence. From the hell which sin kindles here on earth, in disordered intellects, in inflamed passions, diseased bodies and tortured consciences, it is not difficult to infer the existence of a similar hell beyond the line of death. The figurative language of the Bible is not too strong to describe the awful wreck and ruin which sin works out in the human soul when it is allowed to run its course.

Let no one infer the unreality of sin's punishment from the figurative character of the language employed in the Bible to describe it. When men are made to see that sin contains in itself the fires of hell, and that within it are the seeds of man's utter destruction, separating him from God here and hereafter, and thwarting the purpose for which he was created, blotting out every star of hope in the firmament of life, leaving the soul to face a rayless future, then they will cease to toy with it as a harmless thing, and will understand that the only way to avoid sin's punishment is to get rid of sin itself.

MR. SHELDON'S EXPERIMENT.

The proposition of the Topeka Capital, of Topeka, Kas., to place its plant and the entire editorial and business control of the paper in the hands of the Rev. Chas. M. Sheldon, author of "In His Steps," for one week, beginning March 13, that he may exemplify his idea of what a Christian daily newspaper ought to be, is creating widespread interest throughout the country. In a speech at the Christian Endeavor Convention at Detroit, last summer, Mr. Sheldon urged the need of a daily religious paper, and asked why some one should not offer a million dollars to endow such a daily. He believed the time would come when it would be done. No one, it seems, has yet offered the million dollars, but the Topeka Capital has offered its entire plant for the experiment for one week. The editor of the Capital says, in a letter to the editor of this paper: "The experiment which this decision on our part makes possible may carry with it far reaching influences upon the press. We would not venture a prediction as to specific results. We are content to make possible the experiment in an absolutely unfettered way."

Of course, this is a great advertising scheme for the journal above mentioned, but we have no right to suppose that this is the only motive which has actuated them in making this decision. If the experiment should prove to be successful it is altogether probable that Mr. Sheldon will be asked to take permanent editorial control of the paper. It occurs to us that a week is rather too short a time to demonstrate fully even the ideal of what a daily paper should be, conducted strictly according to Christian principles, much less the practicability of the enterprise. This brief time, however, will suffice to give Mr. Sheldon an opportunity of illustrating, partially at least, his idea of what such a paper should be. It will serve also to attract public attention to the question as to the practicability of running a daily paper on a Christian basis, and this itself will do much to solve the problem. We are glad the experiment is to be made, and it will be watched with deep interest throughout the Christian world.

REV. CHAS. M. SHELDON.
Author of "In His Steps."

We see a great many prophecies of failure for this experiment. But why should it be thought a thing incredible that a daily paper should be run on religious principles? No one who has a true conception of what religion is will expect the paper to be largely theological or to be limited to such themes as are called religious. It will deal with politics, business, social life, amusements, the current events of the day, and whatever touches upon and affects human life, but these subjects will be treated, as far as the editor knows how, in the spirit of Jesus Christ. It will report the news, but will not do it in such a way as to pander to vice. It will advertise legitimate business, but it will knowingly advertise nothing that is harmful to the public. It will discuss government issues, but it will do so in the spirit of fairness and candor. It will deal with the problems of the church, but it will do so in an unsectarian way. Would it not be strange if there are not enough people in the United States who believe in such a journal as that to give it wide patronage and liberal support? Such a paper, we have reason to believe, would circulate beyond the ordinary limits of the average daily, because thousands of people living at remote distances from it would patronize it.

Let us not suppose, however, that Mr. Sheldon is going to make a paper that every religious crank in the country will approve. Perhaps very few of us will approve every thing in it. Mr. Sheldon's idea of what Christ would publish if He were running a daily paper will certainly differ, in many respects, from the ideas of a good many people, but no one doubts that Mr. Sheldon will make an honest and sincere effort to be true to his convictions of right and duty, and that he will make a clean, wholesome sheet which can safely be admitted into all our families. We wish the experiment success, and we congratulate the proprietors of the Topeka Capital on their enterprise in offering an opportunity for the experiment.

Hour of Prayer.

THE GOSPEL FOR ALL NATIONS.

(Jno. 3:16 10:16; Luke 24:46 47; Matt. 28:18-20.)

Monthly Concert of Prayer for Missions.
(Uniform Midweek Prayer meeting Topic, Feb. 7.)

CENTRAL TRUTH: *The gospel being designed to meet universal human needs is a gospel for all nations and for all time. It is, therefore, the duty of those who have it to send it to those who have it not.*

"God so loved the world!" This is the proper beginning-place. The heart of God is the fountain of missionary activity. God did not love a single race or tribe or nation, simply, but He loved the world, the whole race of man. It follows that his gospel, born of his love, is designed for all men. Any other than a universal gospel would be inconsistent with God's character and his relation to men as the universal Father.

Jesus loved the sheep of his Jewish fold, but as He looked out over the Gentile world He said: "Other sheep I have that are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one Shepherd." This process has been going on through all the Christian centuries. And still there are millions of Christ's sheep, that is, people, who would gladly become his followers, who have never heard his voice speaking to them in the pleading tones of the gospel. Christ is not responsible for this, but His church, to which He has committed the trust of extending the gospel to "all nations" and to "every creature."

It was necessary, said Jesus, "that the Christ should suffer and rise again from the dead the third day; and that repentance and remission of sins should be preached in His

name among all nations, beginning from Jerusalem." Here, then, is a divine program. First, Christ should "suffer and rise from the dead;" after that, "repentance and remission of sins should be preached among all nations," starting at Jerusalem. Has the church been faithful to this program? Have we, as individual Christians, been loyal to this divine order of things?

But not only was there a divine program to be carried out, but a divine mandate to the church to carry it out. It is the risen Christ who, upon a mountain top in Galilee, gave the command with such vast significance: "Go ye, therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I commanded you; and lo, I am with you alway, even unto the end of the world." Notice the universality of this great commission. "All authority," "all the nations," "all things," "alway."

This is the marching order of the church. This is the royal mandate of one who proposes universal dominion. His promise to be with His church alway is conditioned on compliance with His command to make disciples of all the nations. It is only as the church is seeking to carry out this command of Christ that it can claim His presence, authority and blessing.

But in addition to that command is the constraining power of love—love to Christ and to our fellowmen. If Christ so loved the world as to give Himself for it, ought we not to love the world well enough to send it the gospel of His grace, offering forgiveness of sin and life eternal? If we really love Christ, ought not this love for Him to make us partners with Him in His efforts to save a lost world? It was this view of things that led Paul to say: "The love of Christ constraineth me."

If we stop to think of the condition of the heathen world—without God and without hope—if we think of the degradation, the abominable idolatries, the wretchedness and despair which abound where Christ is not known, surely our hearts would be moved with pity for those who sit in the region of the shadow of death.

In this concert of prayer let us pray for those who are without the gospel, and for those who have it, that they may realize their responsibility in sending it to others, and for the missionaries, who are torch-bearers to those who sit in darkness.

PRAYER.

O Thou God of all grace, who didst so love the world as to give Thine only begotten Son that whosoever believeth on Him might not perish but have everlasting life: Fill us, we beseech Thee, with that same spirit of love that will constrain us to send this glorious gospel unto all nations and to every creature. Arouse Thy church from its slumber of inactivity and stir it up with renewed zeal to carry out the command of its Lord and Savior to make disciples of all nations. Bless the missionaries of the cross who have left home and friends to tell the good news of salvation through Christ to the perishing millions in distant lands. Protect them by Thy providence, enrich them by Thy grace and make them a blessing to the peoples among whom they live and labor. And hasten the time when the whole world shall have heard the gospel, and when the knowledge of the Lord shall cover the earth as the waters cover the face of the great deep. In Christ's name. Amen!

Editor's Easy Chair.

"Swift to its close ebbs out life's little day.
Earth's joys grow dim, its glories pass away.
Change and decay in all around I see:
O, Thou who changest not, abide with me!"

So we sing. And yet it takes a concrete fact to make us realize the sentiment of the lines. We have just stood beside the casket containing the remains of a dear friend, a brother editor, a strong, stalwart man who, a few days ago, had the promise of many years of usefulness. Dr. David M. Harris, editor of the Observer, of this city, an organ of the Cumberland Presbyterian Church, passed away on Saturday of last week after a brief illness. He had undergone a surgical operation for appendicitis, and after several hours of unconsciousness he came to himself, took in the situation fully, and spoke to his friends freely of life and death, of the great interests of the church, sent loving messages to his friends, and passed out through the gate which men call death, but which in his case was made luminous by his faith in God. Dr. Harris was a man of large mold. He was a scholar of wide learning, of varied resources, a clear, bold thinker, and withal a man of simple, childlike faith. He was a lovable man. When we met him he always inspired within us the feeling of brotherhood. We felt that he was our brother, whatever religious name he might choose to wear. He was a leader in his church. He was a great editor. He cannot but be missed greatly in the religious body to which he belonged. He visited the editor of this paper twice during the past few months while we were passing through a period of anxiety and uncertainty, once at our home and once at the office, to express his brotherly appreciation and sympathy. We always felt that we wished to know him better, but now that he has passed into the unseen, that more intimate acquaintanceship must be postponed until we meet in the city of God.

It was a remarkable funeral. There was a large company of sympathizing friends present. The editors of the religious papers of the city occupied the platform and took part in the brief and simple services. Instead of a sermon, the pastor of the church, Dr. Fullerton, read to the people the messages of wisdom and affectionate counsel which Dr. Harris had spoken in his last hours. These were remarkable utterances from a man in the immediate presence of death, looking into the future with unclouded intellect and with unwavering faith. They indicated a man of ripe scholarship, of philosophic insight into the meaning and mystery of life, of supreme interest in the kingdom of God, of deep and tender affection for his friends and brethren. We hope to print some of these in our issue of next week. A religious faith that will enable a man to die like that, with calm dignity, with cheerful resignation, laying down his great life-task with no diminished interest in the great problems of Christianity and with an unfearing heart, is certainly beyond price. It is its own vindication. In the largeness of his heart he sent messages of love to those who had stood by him and co-operated with him, to those who had differed from him, and even to those who had opposed him. "Enemies I may have," he said, "but I have no enmities." No wonder the church mourns the loss of such a man, and no wonder his pastor feels that his chief earthly support has been taken from him. Religious journalism has lost one of its brightest ornaments; the church to which he belonged one of its noblest representatives, and Christianity itself and the cause of human rights and religious progress a fearless champion and able advocate. We shall always think more of the people he represented because of our knowledge and appreciation of his pure character and of his eniment ability.

Our brother, whose departure we mourn as a personal loss, was perhaps not so widely known outside of his own religious denomination as he ought to have been. This is often the case. It is one of the most unfortunate things about our denominationalism that it prevents that largeness of Christian fellowship and acquaintanceship which a man of eminent character and ability would enjoy without this barrier. The whole religious world would have been benefited by knowing Dr. Harris better and by coming in contact with his thought and spirit. This is true of many another man who yet lives, whose influence is more or less "cribbed, cabined and confined" by denominational lines. It will not always be so. It cannot but be that the time will come when there shall be a freer interflow of religious thought and fellowship and a wider acquaintanceship among the true servants of God, in spite of doctrinal differences and divergent forms of ecclesiastical organization. The very fact that there are so many men to-day who, in their catholicity of spirit, breadth of sympathy and fellowship, transcend all denominational lines and enter into the larger fellowship of elect spirits who recognize the spirit of Christ and his image wherever they see it, is evidence itself of the coming time when our denominational barriers must give way before the rising tide of brotherly love, and when Christ's followers shall be one in a deeper and truer sense than has ever yet been realized. For every prophecy of such a coming consummation, we thank God and take courage.

Yes, "life's little day" ebbs swiftly to its close! There is no time for little jealousies, sectarian wrangles and unbrotherly dissensions. Eternity looms up before us with its tremendous issues. Life's battle with evil presses hard upon us. Many of the things which seem large to us, would vastly dimin-

ish in value if we would let in the light of eternity upon them. What regrets must come to us all, when we near the end, that we have not devoted our time and strength more exclusively to the things of eternal value! What we do must be done soon. With some of us the sun has passed his meridian and hastens downward to the golden west. But the sun of life often sets at noonday. And even when it runs its full course, it is only a "little day," a brief prelude to the life beyond the veil. Alas for us when this brief span is not made sublime by faith, radiant by hope and beautiful by love!

Questions and Answers.

1. *What gave rise to the expression, "shepherd kings?"*

2. *How many such kings were there?*

3. *What were their names?*

4. *What was the length of each individual reign?*

5. *Over what people or peoples did they reign?*

6. *At what time or period in the world's history did they flourish?* *C. J. K.*

St. Louis, Mo.

1. The name is given to a series of kings in Egypt, covering the XVI, and perhaps part of the XVII dynasties, though there is a great difference of opinion as to the period of their reign. Josephus makes the period 511 years. They were probably so called because they were invaders from the East and represented a shepherd people. They are also called the Hyksos kings.

2. This is not definitely known, but if Josephus is right as to the period of their reign there must have been not less than ten, probably more. Eusebius makes it much less.

3. All the names are not known. It is generally admitted that Set or Saites was the first of these kings and Apepi or Apophis the last. Dr. Brugsch has shown pretty conclusively that Joseph governed Egypt under the last of the shepherd kings.

4. Not known. Egyptian chronology, beyond the "New Empire" is very uncertain.

5. The people of Egypt.

6. Here again there is considerable variation among historians, some holding that the first of these began his reign as early 2,200 B. C., while others make it as late as 1,720 B. C.

How many orphan homes has our brotherhood under its care, where located and how many orphans do they support?

T. F. George.

Bozoto, Ill.

There are only two orphan homes which we know of that are specially supported by us, namely, the Christian Orphans' Home in St. Louis and the one in Louisville, Ky. The one in St. Louis has about 80 children in it at present, and the home in Louisville probably has half as many. It must be remembered, however, that these children are being sent out as fast as good homes can be found for them. The benevolent work among us has not been carried on in any organized, practical way until recently. The Christian women of our churches in St. Louis have formed a "Benevolent Association of the Christian Church," the object of which is to establish orphan homes wherever needed, co-operating with state benevolent organizations in such states as desire to establish such homes. They have also established an "Old Folks' Home" in this city, and a "Babies' Home." They are perfecting their organization and wish to enlist our people throughout the country in benevolent work. It is now no longer necessary to go into any of the benevolent orders in order to do benevolent work. Our churches have determined to restore that neglected feature of New Testament Christianity, and the fact that Christian women are leading in this great work gives assurance that it will be carried forward to success.

Current Religious Thought.

It may encourage us in dealing with the problem of Ministerial Relief, the care of invalid and superannuated preachers, to know that other religious bodies are discussing the same question. The following suggestions for provision for the superannuates in the Twentieth Century Thank Offering are made in the Central Christian Advocate (Methodist):

1. Let the next General Conference do a little wise legislation by way of making some few changes in the "Chartered Fund" administration, so as to divide the dividend as the Book Concern dividend is divided.

2. Then let each conference have some one to look after this part of the Thank Offering and add at least one million dollars to the "Chartered Fund," and let each conference build up a fund to be administered by the conference as now provided by the Discipline. I see the Michigan and Detroit Conferences are moving in this interest vigorously. Every conference in Methodism ought to move in this matter by making ample provision for the support of our superannuates and the widows and children of deceased ministers. It would help worthy young men into the work, and help faithful men when in the ministry; last but not least it would help men when their effective days are over out of the active work. Shall we not as a church seize this golden opportunity to make the long-needed and richly deserved provision for these claimants?

Sunday, February 11, has been set apart by the World's Student Christian Association as the day for prayer for students. This body represents 1,300 student societies and over 55,000 students and professors. The day of prayer is observed in thirty countries. The following suggestions for its observance, which we clip from the Standard (Chicago), emanate from the chairman of the committee at Stockholm, Sweden:

1. Arrange to have the day observed, not only by bands of Christian students, but also in the churches. To this end advertise it in the religious papers. Call on pastors of as many churches as possible, especially in student communities, and request them to preach sermons appropriate to the purpose of the day, and to call forth prayer on behalf of students all over the world.

2. The perils attending the observance of such a day should be avoided; the peril of formality, due as a rule to the lack of spiritual preparation; the peril of indefiniteness, due often to not having in mind actual reasons for prayer and intercession; the peril of selfishness, shown in limiting our prayers to ourselves and not pervading them with the world-wide spirit which characterized the prayers of Christ; the peril of missing the purpose of the day by devoting too much time in the meetings to addresses and not enough to prayer to God, and the deadly peril of entering upon the observance of the day in a wrong spirit—a critical, doubting, unthankful spirit, instead of a spirit abounding with sympathy, faith and gratitude.

It has long been a fashion among a certain class of Protestants to emphasize continually the defects of Protestantism and point to the excellences of Romanism. This is on the same principle which leads a fisherman to think that the best holes are on the other side of the stream, and which persuades even the patient cow that the best grazing is on the other side of the fence. We have no interest in denying to Romanism full credit for all its good points. But when all that has been granted, there remain some specific and incontrovertible charges which Romanists must answer, but cannot. The following dispassionate statement is from the St. Louis Christian Advocate:

I charge Rome with failure in three most important items.

1. She has failed to teach the people concerning Christ. Outside of a few dogmatic utterances of the church, her people are ignorant of the life and teachings of the Son of God. This is more than true of the Holy Spirit; and this condition of affairs exists, not alone where she has had full sway, but even where competition with Protestant churches has improved her 500 per cent.

2. Rome has failed to develop a well-flavored people, morally. One or two phases of morality may be exempted. No Roman Catholic country is known for its high moral standards, and Roman Catholic citizens in Protestant countries lag considerably behind the membership of other churches in all questions of public morals; witness, all who have taken special interest in temperance reforms.

3. Rome has failed to put her people abreast of the culture and progress of the times. She has largely failed in secular education. Her schools are not comparable with other institutions of learning, notwithstanding the vastness of resources. Her people are notable for their intellectual defectiveness.

Most pastors have, at one time or another, felt as a burden the requirement to preach and conduct an entire service twice in the same day, in the same place and before the same people, and have wondered whether the people did not get tired of them. The Evangelist, in an article on "The One-man Ministry," declares that present conditions demand a change and that the custom of having one minister to a church must be set aside.

The system of "the one-man ministry" should be changed for the sake of the ministers themselves. It imposes burdens on them that save in exceptional cases must soon wear them out in mind or body, if not in both. The number of clerical break-downs, with all the damage involved to the interests of congregations, and of suffering to the families of ministers, is continually increasing.

"The system should cease for the sake of the congregations. Restlessness is the most marked characteristic of the people of to-day. They can not be satisfied with one thing at a time. Few would be attracted to a concert where there was to be an hour and a half of one singer, even though of the first class. The very atmosphere of present-day life is against a system which "gives to a congregation, through all its services, nothing but the sound of one voice, and the product of one brain, and that brain too often weary and overtaxed."

In place of the system prevailing among us to-day, we would suggest a grouping of churches and a partnership of their ministers. In a town where there are four or five Presbyterian Churches, or in a section of a large city, like New York, where there are the same number, these churches might enter into a definite union of ministry, of finance, of everything. Thus, in that town, or in that section of the city, there would be simply one Presbyterian Church with various buildings in which to carry on its operations. The results of such a change could not but be highly beneficial to the cause of religion.

THE HOME OF RUSKIN.

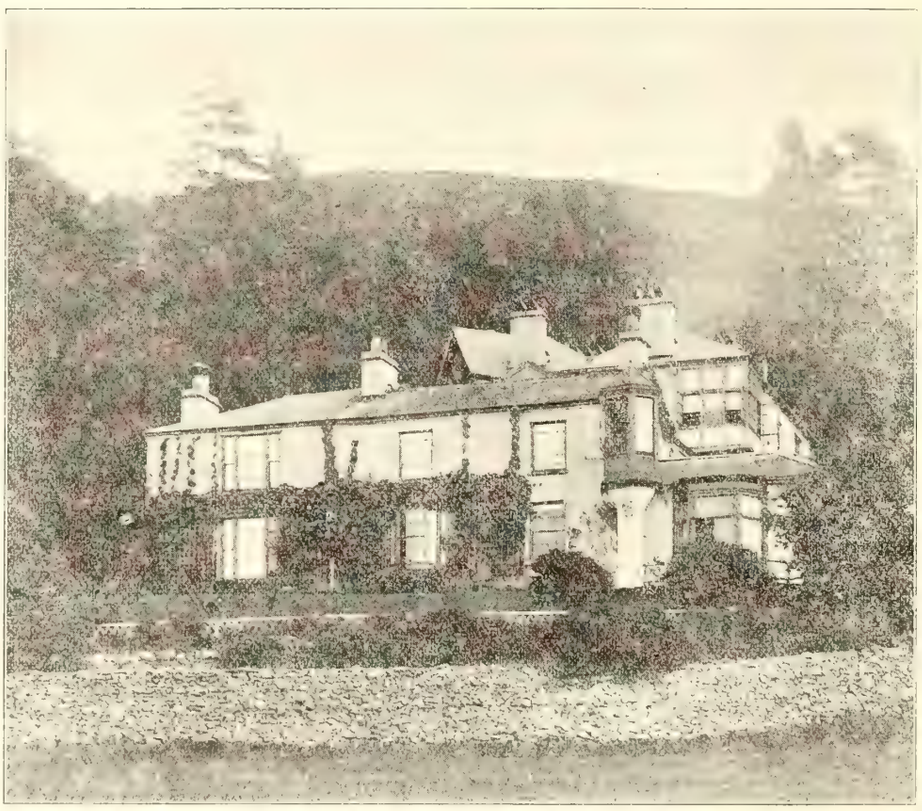
W. E. G.

One who has breathed the air of Concord and has felt himself in the presence of the group of American men of letters who called that village home—Hawthorne, Emerson, Thoreau, Alcott—will have no difficulty in understanding the state of mind of the literary pilgrim who finds himself in the midst of the English Lake District. If Concord claims the distinction of historical as well as literary associations, the English Lake Disrict can boast the added charm of a picturesqueness unknown to the Massachusetts town. It is a mere patch, a bit of territory at most twenty miles square. There are green hills of soft and rounded outline in the eastern half; in the west, mountains not large as mountains go, but rocky and rugged and with a scenic value out of all proportion to their size. In every hollow is a lake, in every valley a stream and on every hillside a thousand chattering rivulets. It was here that Wordsworth was born, lived and died, and nowhere else does one get so close to the heart of the great man who wrote about little things in an eternal way, as at his home at Rydal Mount, half-way up a hillside with a wide outlook over the valley, unless it is at the little rose-embowered Dove Cottage nestling at the foot of the hill, where the poet lived in his earlier years. Memories of Southey and Coleridge, too, haunt the region. The house of Harriet Martineau stands by the roadside near Wordsworth's, and John Wilson, the critic ("Christopher North") Tennyson's "crusty Christopher," lived not five miles from the spot where Tennyson himself afterward spent a few seasons.

This was the region, "Wordsworthshire" Lowell calls it, into which John Ruskin retired to spend his last years, and these men were his neighbors—dead long since, of course, but still more really and potently present than any other people in the district. Ruskin chose a spot on the shore of Lake Coniston, where the wild grandeur of the western country, Wast Water and Scafell Pike, softens down to meet the quieter beauty of Windemere, and there he made his home. "Brantwood," he called it.

Nine miles I had tramped one day in August, over the mountains where there was no road and scarcely a path, crossing on the way Scafell Pike, the highest mountain in England. Then a valley opened up and a road appeared in it. It winds aimlessly for a few miles, then passes through a glen and emerges at the head of Lake Coniston. The little town of Coniston lies a step to the right; to the left runs a shady road by the lakeside, yet not quite at the water's edge, for a long, sloping meadow lies between, dipping down to the lake.

Tennyson's house is passed almost immediately. Ruskin's is a mile farther on and the road still runs by the lake. Stopping at a cottage, I inquire which is Ruskin's house. It is the next one and just around a bend in the road. But my informant, interested in my interest, volunteers a word or two and is easily lured into telling all he knows about his distinguished neighbor. It was not much that he knew about Ruskin's theories of art, his influence on Preraphaelitism, his social philosophy, his political economy or the rich



BRANTWOOD, THE HOME OF JOHN RUSKIN.

eloquence of his prose style, for he was only a plain countryman who did not take much to books. But he knew that his neighbor, "The Professor," as he called him constantly, was esteemed a great man by the world and that, wearing lightly the honors with which the world had crowned him, he had moved among the humble people of the countryside with a strengthening sympathy, a sweet simplicity and a gentle dignity of character which made them love him.

It was not without a pardonable pride that he told me how "The Professor" used often to drop in at his cottage on summer evenings for a cup of tea and a talk.

But all that was even then a thing of the past. While yet he lived among them, he became but a shadow and a memory. The feebleness of old age came on. Still he walked out daily, but only with the assistance of his valet. And worse than the weakening of the body was the failure of the mind, until now he no longer recognized his friends, except the one or two who constantly attended him. He still lived, but already the black curtain had fallen which shut out the world. There was genuine pathos in the words as his humble friend spoke of what The Professor used to do and say "when he was all right."

Ruskin's home stands, as the picture shows it, facing the road but looking over it, down across the meadow to Lake Coniston. Beyond the lake and rising just behind the village on its shore, stands the mountain which is affectionately termed the "Old Man of Coniston." It might have been possible, by pushing into the garden through the open gate, to have gotten a glimpse, or even a a snap-shot, of Ruskin at his window, but after what I had heard I felt too sympathetic to be intrusive. I could no more do it than I could climb up to peep over the stone wall to get a look at Mrs. Gladstone walking in her private garden at Hawarden Castle, a few months after the death of the Grand Old Man. I saw some Englishmen do that thing and, I grieve to state, one American. But I had spent the morning talking to an old woman in the village. She had told me with tears in her eyes and a choke in her voice how good "The Old Gentleman" was, and how the whole village loved him like a father; and somehow I did not feel like clambering up a wall to stare at his widow. And I thank the countryman at Coniston for giving me such a view of the man Ruskin that I did not care to treat him with less respect than any other man would receive in his own home. So, after all, my visit to Ruskin was only a visit to his nearest neighbor.

A keen observer of men and things has recently called attention to the fact that the use of the telephone is frequently attended by a neglect of courtesy, not to say decency, which does no credit to the finer sentiments of the people who use telephones. Perhaps the observer referred to has had a series of unfortunate experiences which lead him to overestimate the prevalence of the evil, but it exists, nevertheless. Men who would blush to utter a discourteous word to your face will talk to you by telephone as if you were a ruffian—or as if they were one. Apparently it is considered businesslike to be gruff and snappy over the wire, and the telephone is a great encourager of businesslike procedure. The keen observer suggested that the need of the hour was for some means of "teaching politeness to the man at the other end of the telephone." Perhaps it would be even more pertinent to suggest that we begin by teaching politeness to the man at our own end of the line, and it may make the lesson easier if we remember that, while the rush of our modern commercial life demands a reasonable brevity of utterance, gruffness and discourtesy are no part of a businesslike method of conversation.

USES OF THE RELIGIOUS PAPER.—III.

N. J. AYLSWORTH.

It has been the purpose of these articles to notice some of the uses of the religious paper which have not usually been dwelt upon. I shall therefore pass without special consideration the vast service of the religious press to the temperance cause and other vital moral interests, concerning which a subsidized secular press is discreetly silent; its immense power in marshaling missionary forces and quickening the liberality of the church to the support of world-wide missions; its great value as an educator, and in securing a more intelligent Christian membership; its efficient help, both to the minister and to the people, in the services of the prayer-meeting, the Christian Endeavor meeting and other church work; its benign influence in the family, and numerous other services which are commonly recognized and which are not less valuable in the church and individual life of the membership. These I shall pass, not because they are less important, but because they are better known—and shall consider briefly one or two other uses of the religious paper which should not be overlooked.

The religious paper fosters *religious thinking*. It has already been noticed that he who reads is more reflective than he who listens to speaking. But, beyond this, the religious paper is specially adapted to stimulate thought on religious subjects. When Coleridge wrote his work on "Aids to Reflection" he did not discuss the conditions of reflection, but compiled a book of aphorisms, or short, pithy sayings provocative of thought, saying just enough to give the mind its pace and then leaving it to do its own thinking. The esteem in which the book has ever been held is evidence of the value of this method. It is in this direction that the religious paper excels. It is not a long dissertation on any single subject, but a *potpourri* of religious matter. Its short, pithy discussions of living issues; its queries and answers; its spicy letters from different sections; its bright thoughts of a million minds; its stories for those who care for such presentations of truth—and most people do; its chinking of bright aphorisms, gleaned from all literature; its studies in great subjects; and its news, general and personal, answering to our keenest mental appetite, that for fiction not excepted—all make up an assemblage of features which has no rival in quickening religious thought. It assails the mind on every side of interest, and that in the most effective way. Then, with those who read a religious paper, the thinking is not confined to the stated services of the church and then abandoned in the rush of week-day cares and pleasures; but readings are done from time to time throughout the week that throw into the mind subjects for reflection during the hours of daily toil. The incalculable value of such a service will be seen when we remember that reflection is mental digestion, and the indispensable condition of all growth and of all worship. Like food without assimilation, religious matter which is not appropriated by reflection is valueless for the purposes of spiritual nourishment. And herein lies one of the greatest perils of our time. Life is overfull and men have no time to think, and they have lost the inclination. The mental malady of our civilizatian is that thinking has become intolerable. The hour-long sermon could not live in this day; men cannot endure to think so long. In this marvelous intellectual dyspepsia only highly seasoned tidbits are relished. Short and sharp is now the law of all mental approach; and the religious paper, like other journalism, conforms to this law, and in view of changed conditions is, if properly conducted, one of the best if not the best agency of spiritual culture. To shut our eyes to this remarkable mental change, due to modern civilization, is to be lost. As modern appliances of war have rendered the walled city no longer safe; so the conditions of modern civilization have rendered the old-time methods of spiritual supply no longer sufficient. It is best that we see this before it is too late, for there are strange enemies at work in the unseen depths of human life.

He who takes a religious paper is brought into contact with the *unseen*. The apostle John uttered a profound saying when he said, "For he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen." The difficulty of the heart in passing the bound of the seen is all too real. The savage who saw the missionary pray to the Unseen was seized with uncontrollable laughter. When asked why he laughed, "why," said he, "there was no one there." It is the difficulty which idolatry has ever sought to bridge. If the idol could have remained an eye-glass to the heart and not become a fetich, idolatry would have done no harm. An elaborate ritual has sought the same end; but it, too, has always tended to fall from its high purpose. Yet, the difficulty remains to be mastered. Worship is adoration, and adoration is love. In order to worship, the heart must learn to love in the unseen. Do you love God? "I try to." Ah! but *do* you? The difficulties are not all of the will. Is your faith strong enough to live and love in the unseen? Where idolatry and ritualism have failed, literature may help. The hero of the novel is not seen; yet, we weep with his sorrow and laugh with his joy. The chasm has been bridged; the heart passes over and loves. What is this art that outdoes millenniums of idolatry and centuries of ritualism? The novelist weaves about his characters a web of incident, and lets them speak and move and feel as in actual life, and our heart is there with its laughter and tears. It is this which the religious paper does for a great brotherhood. We see not, but we hear of our distant kinsmen in the spirit—the incidents which befall them, their sorrows, their joys, their successes, and their very thoughts. They speak to us in words that come fresh from the heart, and their lives grow precious to us. It is a splendid service of the imagination. The religious paper is a *true* romance ever unfolding. Fresh news and fiction fascinate for the same reason. The religious paper carries our life and our love into the unseen.

And here we reach another thought. The advent of motherhood is a species of conversion. It opens the heart to all human love. It is a baptism from Heaven, and the face shines with a new splendor. The child is born, but the mother is new-born. By loving one she finds the way to loving all. It is Christ's way. He would convert all hearts to *him;* and in loving him passionately they find the way to all love, even that of enemies. But there is a difficulty even in this: we *see* him not. True, he stepped into our world of incident (beware how you touch the historic Christ! for without him the heart loses its hold on God) and acted and moved and spake among men; but nineteen centuries have gone since then, and it is not so easy to love across the centuries. It is this that gives the humor to Mark Twain's weeping at the grave of Adam. Christ now lives, it is true, but in the unseen; and we have no incidents or happenings in his present life to help the heart. The early Christians were near to his time, and had not this distance to span. While it is vastly easier to love God through Christ, who entered into human history to give the heart its purchase, it must be confessed that there are difficulties to a personal, passionate love of Christ that did not exist with the early Christians. How shall we surmount these? John would say that by loving our brethren, whom we have seen; we shall be helped to love Christ whom we have not seen. But there is now better help than this. The fellowship of the larger brotherhood, of which the religious paper is the medium, is a fellowship of the unseen. If I can love a thousand brothers whom I have not seen, but who are very near to me by living in my time and walking at my side and speaking to me with only a thin veil of miles between (never so thin before), I can easily love the Elder Brother who is also in the unseen. The reading of a religious paper is a perpetual exercise of faith in its grasp of the unseen, and a powerful educator of that love which can only exist by laying hold on the unseen.

The love of the enemy is only possible through the grasp of the unseen. What he is *doing* to you can never inspire anything but hatred. Even Christ did not say, "Father, forgive them, for they are very bad," but, "For they know not what they do." Piteous picture! Acting like demons in the dark! "Did they only know, they would give me tears and kindness. Theirs is the greater calamity." And so—he loved them, looking beneath the seen. He who has grown strong in his fellowship with the larger brotherhood has gone far in the great lesson of love. It is he who can best see the unseen and follow it with his sympathy. It is one of the greatest services of the religious paper that it spiritualizes love, and gives the heart power to love both God and the most degraded of our fellowmen. It is a shining ladder by which we climb up to worship and down to pity.

The world of literature is a world of the unseen, and the religious paper is the educator of a heart-life in the unseen.

REMINISCENCES OF JOHN HOWARD PAYNE.

MRS. DECIMA CAMPBELL BARCLAY.

The newspaper talk about bringing home the remains of John Paul Jones from France for interment in Arlington Cemetery recalls a very sad incident and fatal accident in connection with the bringing home the remains of John Howard Payne from Tunis, known only perhaps to a very few people in this country. John Howard Payne was born in Boston, Mass., in 1792, the very year that John Paul Jones died and was buried at Paris. He was twice U. S. Consul at Tunis, the first time from May, 1843, to September, 1845, and again from June, 1851, to April, 1852, when he died and was buried there, a monument being erected to his memory "by a grateful country," and on the slab of Italian marble was inscribed the following verse:

"Sure, when thy gentle spirit fled
To realms beyond the azure dome,
With arms outstretched, God's angel said,
Welcome to Heaven's home, 'Sweet Home.'"

It is forty-eight years since he died, "an exile from home," and the only woman, it is said, that he ever loved and really wished to marry, lives to-day, a gentle, sad-faced widow—twice wedded and twice widowed—at Tangier, Morocco. For thirty years his ashes reposed in African soil, until the munificent and benevolent Mr. Corcoran, who knew Mr. Payne personally, conceived the philanthropic idea of bringing them at his own expense to this country, and placing over them in Oak Hill Cemetery near Washington, a fitting monument, worthy the poet and scholar. Every one felt and appreciated the generous deed, and a responsive chord was touched in all hearts that echoed the melody of "Home, Sweet Home." In the spring of 1883, with flags at half mast, the coffin holding the dust of John Howard Payne, covered with the United States flag, was removed from the vessel at New York and borne through the streets of the city in a hearse drawn by four black horses on its way to Washington, while Gilmore's famous band played the pathetic strains of "Home, Sweet Home." This "old, sweet song" was first published in London in 1823, as an interlude in the opera of "Clari, the Maid of Milan," and was performed at Covent Garden Theatre on May 8th, 1823, by John Howard Payne. The copyright of this opera was sold to John Miller, U. S. dispatch agent at London, to whom Mr. Payne was introduced by Washington Irving, for the sum of fifty pounds sterling. Just when and where the verses were first written historians differ. It is said in his wanderings in Italy he heard the air sung by a peasant "flower girl," and wrote the words, adapting them to the tender pathos of the melody. One thing is sure: this song has melted the heart of the world, and is "the one touch of nature which has made the whole world kin." I heard a lady in Africa say, about three years ago, that her uncle in England had the original manuscript of the two little verses, which had been given to him by Mr. Payne himself, and I thought, *What* a treasure they would be for our "Historical Society," and what a round sum they would bring if sold at public auction, like "Gray's Elegy," which when the auctioneer produced the small sheets of paper torn and mutilated, calling it an "interesting article," one man bid ten pounds, another fifteen, twenty, twenty-five, and so on up to sixty-five pounds, when an amateur exclaimed, "It is mine!" but another cried out seventy! and on it went up and up, to one hundred pounds sterling! This I imagine would be the case with the manuscript of "Home, Sweet Home," should it ever be offered for sale, either in England or America. Almost fifty years ago, on the 17th of December, 1850, when Jenny Lind sang to one of the most distinguished audiences ever assembled in the city of Washington, her famous "Bird Song" and her "Greeting to America," Daniel Webster arose almost involuntarily from his seat, making a profound bow, as if in response for the country to her greeting, and President Fillmore, General Scott, Henry Clay and John Howard Payne, all sat before her entranced, but it was not until in response to an *encore* that she turned her face and eyes full upon Mr. Payne, and sang to him his "Home, Sweet Home," with all the tenderness, purity and sweetness of her magical voice, and before the first verse was finished, the whole audience went fairly mad with the most wild and enthusiastic, the most excited and appreciative applause that ever greeted a prima donna on an American stage. All eyes were turned upon Mr. Payne, who sat blushing and bewildered at the noteriety of his position, but the marvelous voice trilled on in a "ringing shower of limpid music—

"The birds singing gaily that came at my call,"

until it was as if all the birds of spring warbled together, or a choir of larks sang at heaven's gate!" In conversations with Lady Green, widow of Sir William Kirby Green, late ex-British Minister to the Court of Morocco, she gave me many interesting facts in the life of Mr. Payne while he lived at Tunis, where her father, Sir Thomas Reade, was British Consul-General for twenty-five years. She said he was a daily visitor at their house, a warm friend of her father and brother, and had devotedly loved and wanted to marry her younger sister, Maggie. When I learned that my friend, Mrs. Margaret Carleton, at "sweet sixteen," had been the veritable "sweetheart" and idol of the dead poet's heart, I hastened to her home and "begged her to tell me all about it." She laughed and said, "Mary [Lady Green] ought not to have told you of his love for me; we were very great friends, but he was an old bachelor and I a very young girl, and I never once thought of marrying him; he was kind enough to come to my wedding at Tunis when I married my first husband, Mr. Crow." She is an old lady now, and widowed the second time, but while her face bears traces of sorrow, deep and lasting, she has always a cheerful smile and kind word for those who visit her in her quiet home. She told me that Mr. Payne gave her all of his books, which were afterwards unfortunately sold by mistake with some books of her sister's, while they were both absent in England. But the sad incident remains yet to be told. When a "man o' war" of the United States was anchored in the port at Tunis for the purpose of bringing to America the remains of Mr. Payne, the U. S. Consulate at Tunis having been abolished and no American Consul there, Sir Thomas Reade, Jr., son of the former British Consul-General, who was then himself Consul-General, was requested by our government to take charge of the matter, have the body of his old friend exhumed, coffined and placed on board the vessel, etc., to all of which he most kindly and promptly attended, and when he was leaving the ship to go ashore, after all was finished, just as he stepped into the little boat which lay at the foot of the ship's ladder, a sudden wave gave the boat a lurch, throwing him forward, and he fell upon his side, receiving a severe blow, which so bruised and injured him that a virulent cancer was produced which terminated his life most sadly and unexpectedly in a few months, bringing untold sorrow and sadness upon his family, who yet deeply mourn his untimely death. It was indeed a rare treat to talk with those who had known intimately and well the poet who had written the immortal verses which close with the lines—

"Be it ever so humble,
There is no place like home."

Illinois Missions For 1900.

The Illinois State Board is making a special effort to do more during this closing year of the nineteenth century for the conversion of men and women in the state than has been done any previous year. It is greatly desired to secure ten thousand conversions in the state through the agents of the state board before the beginning of the new century. To succeed in this great undertaking it will be necessary to have the co-operation of a number of churches which have hitherto not given much support to this work; also those churches which have co-operated must rally their forces and do more, if possible, this year.

It is greatly desired to have every county in the state, where we have a number of churches sufficient for a county organization, to organize for this work. The county organization ought to remain a permanent organization for future work. All these county organizations ought to co-operate with the district organization, and in this way help with the state work. More money is needed to carry on this work. There is a large number of churches in the state which ought to wheel into line for this forward movement, which have hitherto done little or nothing for the state work.

The object of these lines is to call the attention of our Illinois churches to this work, and to urge them to immediate action. The sooner the help comes the more good will it do this year. We trust that the readers of the CHRISTIAN-EVANGELIST in Illinois and the churches which have not been helping in this work, will do so at an early dsy. Let the churches which have not taken a contribution for Illinois work during the past year do so at once. Individuals who can send a dollar, five dollars and up to a hundred, ought to send the amount without delay. Send all money to J. P. Darst, Peoria, Ill. J. H. SMART.

Centralia, Ill., Jan. 22, 1900.

Our Budget.

—Foreign Missions first Lord's day in March.

—The motto this year is $200,000 for Foreign Missions.

—This is not a large sum for so large a body of people.

—But it will require preparation, organization, consecration.

—Churches should lay their plans at once, if they have not already done so, and begin the canvass.

—This is the *silver* anniversary of the Foreign Christian Missionary Society. No coppers will be in order from those able to give silver.

—Next week we publish a trumpet-blast from the president of the Foreign Society, rallying the hosts to the March offering.

—Among other good things we offer our readers this week, is a very interesting article from Mrs. Decima Campbell-Barclay—daughter of Alexander Campdell—on "Reminiscences of John Howard Payne." Sister Barclay had opportunity of gathering her information at first hand, while her husband was U. S. Consul at Tangiers.

—We are grateful to our friends who are cooperating in raising clubs for the CHRISTIAN-EVANGELIST. Under our club offer churches should not wait for us to take the initiative, but should appoint a committee of one or more to make a thorough canvass of the church, in order to avail themselves of the club rate. This is the point of our offer, to secure the churches to act as our agent and to give them the benefit of our commission to agents.

—The ministers of the leading Protestant churches and the leading business men of the Hawaiian Islands have petitioned the Congress of the United States to enact and place in the constitution now being prepared for those islands the prohibition of the importation, manufacture and sale of intoxicating liquors, opium and the prohibition of gambling. These are advanced steps toward a higher civilization and it is to be hoped that the prayer of these petitioners will be heard. If so there would then be hope for an amendment to our own constitution to bring it up to the level of that of the Hawaiian Islands. But the fear of self-condemnation may defeat the petition from Hawaii. Had England not so disregarded these fundamental elements of a Christian civilization in the government of her colonies and not accompanied her missionaries to heathen lands with ships loaded with intoxicating liquors she might not now be suffering the humiliation that has overtaken her because of her war in South Africa. Let us heed the lesson as a nation while the opportunity is at hand.

—The Christian Century, late the Christian Oracle, of Chicago, having assumed its new name at the beginning of the new year, is maintaining the dignity of its name in a very commendable way. Just before the expiration of last year, Chas. A. Young, Geo. A. Campbell and Angus McKinnon purchased the interest in the Oracle Pub. Co. owned by J. H. Garrison, of this paper, giving them a controlling interest in the paper and company. Chas. A. Young, well known to our readers, has been elected president of the company and together with J. H. Hardin, A. M. Haggard and F. D. Power, has become an editorial contributor of the paper, Geo. A. Campbell being the editor. The last number of the paper contains the good Scotch face of Rev. J. M. Campbell, the colaborator with Prof. Willett in the authorship of the "Teaching of the Book." We congratulate the Christian Century on its excellent beginning under its new auspices and wish it the largest success.

—We had expected to receive the completed program of the Congress of Disciples which is to meet at Indianapolis, March 27-29, in time for publication in this week's paper. At the time of going to press, however, it has not reached us. We hope soon to be able to publish it. Meanwhile, those who are interested may depend upon it that our second Congress will not fall behind the first one in what it shall offer to the public. Let the time and place of the Congress be borne in mind, so that nothing may interfere with your attendance.

—In a letter to us from B. B. Tyler, who is conducting a protracted Bible study meeting in Kansas City, writes us as follows about the meeting: "The meeting in Kansas City, Mo., is to my liking. There is no excitement. The audiences are large and unusually intelligent. There is a good, wholesome interest.

—B. B. Tyler has issued a new and revised edition of his historical leaflet or tract on "The Disciples of Christ." In this new edition the statistics are brought up to the Jubilee Convention. This tract could be studied with great profit by the majority of our own people as well as strangers. Its liberal distribution among our religious neigbors and unconverted friends would also be valuable missionary work.

—In our evangelistic report last week the name of W. J. Lhamon, of Allegheny, Pa., appeared in error as W. J. Thomas and that of F. N. Calvin, Milwaukee, as F. N. Calim. Brother Scoville's meeting with Brother Lhamon in Allegheny at last accounts, had reached 116 additions. There are a number of meetings with a large number of additions reported in our columns this week. The evangelistic spirit is abundantly in evidence in our churches this winter.

—We are under obligations to the Y. M. C. A. of St. Louis for the courtesy of a ticket entitling us to all the privileges of the Association for 1900. The Y. M. C. A. of St. Louis is one of the strongholds of righteousness of the city and also one of its energetic and influential factors in opposing iniquity. By this association the people of St. Louis are permitted to hear some of the ablest preachers and lecturers which the city and country affords. We believe in the Y. M. C. A. and the good work that it is doing in this and other cities, and especially in the army and navy.

—Mrs. E. D. Davis, of Italy, Texas, has just made a $5,000 gift to Church Extension, on the annuity plan. So Bro. Muckley writes, and of course, he is feeling good about it. The points which seem to have influenced Sister Davis were (1) the pressing need for this fund to house unhoused churches, (2) the perpetual nature of the fund, and (3) its wise business management. She was attracted by the annuity plan because it enabled her to put it where it would be doing the Lord's work while earning the necessary income for herself. We commend the wisdom of Sister D. in administering on her own estate and trust that many more may do likewise. It is hinted that this is only a part of what she intends to do in this direction.

—Rev. C. D. Crouch, of England, has solved the problem of the ministerial salary in his own way. He has gone into business "so that he may be free to apply himself to the work of the ministry without payment from his flock." According to the London Chronicle, "he has just issued his annual circular to his congregation, in which he states that his efforts have been so signally blessed that he was able to return their offerings at the rate of £50 in the first year, £100 in the second, and in the year upon which they are just entering the return will be £150. 'Considerable criticism,' adds the reverned gentleman, 'is aroused by the course which I have felt led to take, but the conviction that I am in the way of the Lord's will for me determines me to go forward.' Mr. Crouch was an old pupil of the late Mr. Spurgeon, with whom he was on the most friendly terms. For some years Mr. Crouch was a Baptist pastor, but four years ago he cut himself adrift from denominationalism, and now carries on divine worship at the tabernacle at Worthing, with what success the preceding information will indicate. The particular business to which he applies himself during the week is fruit-growing, of which Worthing is the great center in the south." This is all right provided the church is not able to pay his salary, or provided it pays the money it would pay the preacher to the Lord's work in some other way. Not many preachers, however, could succeed so well as Mr. Crouch seems to have done.

—The whole brotherhood is debtor to Bro. N. J. Aylsworth for his able series of articles on "The Uses of a Religious Paper." Preachers would do well to read them, or use liberal excerpts from them to their congregations. There has hitherto been no adequate appreciation of the religious value of a Christian paper in every family. There are signs of an awakening on this subject, and these able articles of Bro. Aylsworth will do much in this direction. At the present cost of producing a religious paper there is bound to be one of three things: They must have a larger patronage, or increase their present prices, or lower their quality, both in material used and in the standard of literature.

—Those who wish to receive the Topeka Capital for the week in which Mr. Sheldon is to edit it, March 13-20, can have that privilege by remitting 25 cents to the paper.

—If Mr. Sheldon succeeds in running a daily secular journal as Christ would have him run it, we hope the experiment will be tried by the religious press generally. It would make a decided change in some of them.

—The provincialism of Eastern journalism is well illustrated in the offer of a New York religious journal to a religious weekly published in the Central West, in response to a proposition for exchange, to knock off *fifteen cents* from its regular price in consideration of receiving a journal which has probably a larger circulation and represents a wider constituency. What does a paper west of the Alleghenies amount to, any way?

—We regret to learn, in a note just received from W. T. Moore, that Mrs. St. Clair, of Christian College, has just lost her only child, Annilee, a little girl twelve years of age, who died on the 13th ult., with inflammatory rheumatism. Our sincere sympathies are extended to Mrs. St. Clair in this sad bereavement.

—The Rev. J. C. MacInnes, of the Oak Leaf Congregational Chapel at Oakland, Cal., has decided to give up the ministry, so the associated press dispatch tells us, because he "believes in dancing and a long list of other things that are tabooed by church goers when indulged in by ministers." No doubt Mr. MacInnes has come to a wise decision. Why should a nice young man be asked to make such sacrifices as the giving up of dancing, drinking and card playing, just for the privilege of saving a few people from everlasting ruin! If there could be a weeding out of all such selfish, worldly-minded, unconverted, pleasure-seeking, self-indulging men from the ministry it would be great gain to the church.

—The churches in Frankfort, Ky., have been holding a day of prayer and humiliation in the Episcopal Church. The house was crowded and speeches were made by Rev. Mr. Tallieferro, George Darsie and Rev. W. Crowe, pleading for moderation and the reign of reason and good feeling. Kentucky is being tried now as by fire.

—The Indianapolis Journal for January 22 contains an introduction to the brief of a sermon preached by Allan B. Philputt, pastor Central Church of Christ, Indianapolis, Ind., which it publishes, that is interesting for the uniqueness of the method or way of going at a thing of so much importance which it reveals, as well as a news item. Here is what the Journal says:

As the Rev. Allan B. Philputt, pastor of the Central Christian Church, rose to preach yesterday morning and noted the crowded condition of the church, he said: "When people come to see me I always like to give them a comfortable seat. We have not room enough here. Is there not some one who will give us $10,000 to enlarge and change this audience room? Some of you would hardly miss it, and it would mean a great deal to us." The request created something of a sensation in the audience, but at the close the pastor found that a number of members were disposed to take his request seriously, a few going so far as to say what they would give if the plan of enlargement were undertaken.

—Dr. Parkhurst, of New York, has been striking out from the shoulder again, at the iniquity of his own city. In his last Sunday's sermon he said:

Christians are Christians on Sunday, work like slaves six days out of the week making money and leave the city to be ruled by a race of thieves and vagabonds, and the consequence is that more children are being started in the direct road to hell every week than all the churches, missions and Sunday-schools combined are saving in a year.

This is just as true, only perhaps in a little less degree, of every large city in this country as it is of New York. Respectable citizens devote themselves to money-making and let the thieves and spoilsmen run the cities. And what a shame it is!

—The editors of the CHRISTIAN-EVANGELIST and the Christian Oracle (now the Century) have both expressed incredulity at a recent intimation on my part that I have mastered higher criticism. This is not very surprising. The little boys at school, while struggling with the multiplication table, are not easily convinced that some of the big boys have mastered arithmetic; but if they are good boys, and study hard for a few years, they find out that the thing can be done. So, these editors will yet find out, I trust, that no man can dig a hole so deep that some other may not climb to the bottom of it.—*J. W. McGarvey, in Christian Standard.*

We have been convinced for some time that Bro. McGarvey was in a hole, a very deep hole, near the bottom of it, but we did not know that he was conscious of it.

—Speaking on the death of John Ruskin, last Sunday, Rev. Frank W. Gunsaulus said:

John Ruskin was the Elijah of the nineteenth century. He lived his pure life, and, seeing the end, cried out, "Let me die," and his appeal has been heard. No greater life has been lived in the century; no man's ardor has been so matchless. He sweetened the world with poetry. He will be remembered for all time for the beauty of his religion, for in nature he knew God and by his life taught each of us higher and nobler deeds. After the wrecks left by Napoleon and the French revolution, when the world was chaotic, Ruskin came with his poetry and his peace. Ruskin left his inspiration, and it was felt everywhere. Browning said he had learned his love of pictures from Ruskin; Gladstone found his eloquence for the Armenians in him, and in the government of a great city the London council found its inspiration in him. Moody and Ruskin are to-day looking into the same face. One found his faith in the worship of the gospel, the other in the worship of the beautiful.

But Ruskin saw the beautiful in Christ as well as in nature, and knelt adoringly before the peerless One.

—I am sorry to report that our church building caught fire this afternoon from the furnace, and was considerably damaged. We are fully covered by insurance, however, and hope to have our house ready for use again in a few weeks.

Yours sincerely,
W. N. BRINEY.

Paris, Mo., Jan. 28.

—Our CHRISTIAN-EVANGELIST seems to have adopted our old Kansas state motto: "*Ad astra per aspera.*" Amen! J. SPRINGER.

Yes, we have had our share of the *aspera*, and we are trying to move *ad astra.*

—Apropos to the above, it is said that once when a learned and distinguished English jurist was visiting the capitol of Kansas, and was being banqueted by the state functionaries, he picked up a menu card containing the above motto, and smiling said, "Very appropriate indeed." A state official, more noted for "practical politics" than for his literary attainments, sitting beside the jurist, looked very knowing and remarked, "Them's Latin words!" Of course that was a long time ago!

—Let no one fail to read the poem in Our Family Circle this week on "How My Boy Went Down." It may not be new, but it cannot fail to touch the heart of any sincere person. And in answer to the closing lines, "Oh, can nothing destroy this great evil," etc., be it said that there is a remedy at hand—the vote of the Christian land—but to the shame of the Christian voter of the land be it said, they refuse to apply the remedy and stay this awful destruction of our young men. And not of our young men only, but of men and women, both old and young.

—Christmas evening, '99, was observed in the home of Bro. H. S. Earl, Irvington, Ind., with a special little joyful celebration, the marriage of his only daughter, Mabel, to Mr. Virgil B. Ging, of Irvington. The bride's only attendant was little Kenneth Harker, who acted as ring-bearer. There was no ostentatious display, no merry-making; only the genuine joy of a happy marriage. Only a few intimate friends witnessed the ceremony. The dear, loving mother was missed, but they knew her blessing was with them, and all else gladdened their golden hour. MRS. PEARREE.

Irvington, Ind.

We wish to add our congratulations and best wishes.

—The Rev. Dr. de Costa, who left the Episcopal fold because Prof. Briggs was admitted to that body, and who soothed his troubled soul by entering the Roman Catholic Church, has recently preached his first sermon as a Catholic. In that sermon, with the proverbial zeal of the new convert, he said:

The Protestant Church is fast crumbling to its foundations and cannot stand for a long period. The time has come when the Protestant Church will have to topple. It is fast being discovered that the Catholic Church is a diamond of the purest water.

Now this is too bad! And all, too, just because the Rev. Dr. de Costa had to leave it! And the Church of Rome is "a diamond of the purest water!" The simile is not altogether inappropriate, for the diamond is a very *hard* substance and neither lives nor grows. It is crystallized. The kingdom of heaven is like a *seed*—a thing which has in it the potentiality of life and growth.

—A Chicago paper contains the following:

Judge Smith yesterday decided that the trustees of the Central Church of Christ exceeded their powers in signing the note of $10,000 given to John Gunzenhauser. The church is at 37th Street and Indiana Avenue and efforts were being made to foreclose on the note. An execution was issued Jan. 11. When the decision is entered to-day the church property will be free from the levy against it.

The building referred to is one in which W. F. Black preaches. The congregation has been in a condition of disintegration for some time, owing to objections to the pastor. John Gunzenhauser was the leading financial man in the church, but he has ceased to attend there for some time, and recently brought suit to foreclose the mortgage, with what result the above shows. Whether there will be an appeal to a higher court we do not know.

B. H. Smith.

We are glad to furnish our readers this week with a good picture of one of the surviving veterans of a generation of preachers, only a few of whom remain.

B. H. Smith was born in Richmond, Va., March 1, 1829. He came to Glasgow, Mo., with his father in 1838, and lived in Glasgow until he was 18 years of age, when he became deputy clerk of the county and circuit clerk of Grundy County, Missouri. He was a practicing lawyer for six years. In 1854 he united with the Christian Church and commenced preaching. He entered Bethany College 1856 and graduated 1359. Immediately after, he became president of Bloomington (Ill.) Female College, serving as such for a year, and then was called to the charge of the church in Brunswick, Mo. After two years' service in Brunswick, he was called to the pastorate of the First Christian Church, St. Louis. Here he ministered for four years, after which he preached for the church in Chicago, resigning this position for the presidency of Christian University, Canton, Mo. He served in this position for ten years, then resigned to accept the presidency of Hesperian College, Woodland, California. After three years' service with Hesperian College, he preached one year for the church in Oakland, Cal., then returned to Canton, Mo., where he still resides.

Brother Smith has been in the ministry forty-six years, in the course of which he has preached in thirteen states of the Union, and in nearly every county in Missouri, and baptized over 5,000 converts. He is one of a very few of the pioneers left, and in his prime was ranked as one of our ablest preachers. And now, in much affliction, but in strong faith, he is waiting the call of the Master.

Baxter Waters, pastor of the Central Christian Church, this city, gives the following account of a recent visit to Bro. Smith:

"I spent a few days last week at Canton, Mo. It was a memorable privilege to visit Brother B. H. Smith, who has several years been confined to his room. He sits in his chair during the day, and while he has little comfort or ease, yet his hopefulness and his joy in the Lord are an uplift. He said to me, 'I am learning anew every day that "all things"—not simply part—"*all* things work together for good to those who love God." ' 'I can see it in my own case,' he said. He is learning the lesson of submission and is growing 'perfect through suffering.' While the outward man is decaying, the inner man is renewed from day to day. His life has been sweetened by his constant communion with his Savior, and he now clings to the tenderer and sunnier side of life. He said to me, 'It is the direct communion with God that fills me with joy and that satisfies me. I want nothing between me and my Lord.' It is this open, direct communion that is the essence of our religion. 'I dwell with him and walk with him day after day.' He believes that it is this *indwelling Christ* that compells us to the truest and highest service. He remarked, 'I never believed much in doing things simply because it was my *duty.*' Duty was transformed into privilege.

"Here, then, is this father of Israel; a prophet In his day; a stronghold in the time of many needs. Throughout this land he has many friends deeply anxious for his welfare; many others whom he has won to Christ, many students who have passed under the influence of his invigoring personality; all sympathize with him in his heavy affliction, but they rejoice in his staunch faith, now becoming so simple, so sincere, so childlike. Already he lives in the heavenly world; the earth is fast receding and the heavens are opening wider each day to receive his soul.

"No word of praise could be too strong for that lovely, saintly, Christian woman, Sister Smith, who ministers to him out of the rich abundance of her own life. Thank God for such noble lives, which have made the world richer and purer and better."

PERSONAL MENTION.

Isaac Selby's address is now 696 McAlister St., San Francisco, Cal.

J. E. Pickett has decided to remain in Boulder, Colorado. This will be his fifth year in that place.

The work of Clay T. Runyon, at Lawson and Los Animas, Colorado, is prospering. Many young men hear him.

Word comes to us that E. F. Harris has large audiences at Longmont, Colorado, and that there are additions almost every Lord's day.

Walter Kline began his ministry with the church in Clay City, Ill., Jan. 14th, and reports things there in a prosperous condition.

James Stone Helm would be glad to communicate with those needing the services of a singing evangelist. Address him, Elwood, Ind.

J. S. Copper has accepted a call to minister unto the East Side Church of Christ, Moberly, Mo. He was at De Soto, Mo.

F. L. Davis, of Charles City, Ia., would like to hold a meeting for some church where their pastor could supply his pulpit on Lord's day.

A. F. Holden, formerly of West Plains, Mo., has been called to the pastorate of the East Side Church, Denver, Col.

There are frequent additions to the Central Church, in Pueblo, Colorado, under the ministry of Charles S. Earley. He is a young man of the right stamp.

W. G. Walker has succeeded W. F. Donaldson at Newton, Ky. Bro. Walker has been preaching for several years in Virginia. He will make his home in Lexington and attend the university.

The press dispatch news this week reported C. M. Chilton, of St. Joseph, Mo., as dangerously sick of typhoid fever. We regret to hear of the sickness of Brother Chilton, but hope for his recovery.

Brother Oeschger of Fairfield, Neb., called at this office last Friday on his way to Vincennes, Indiana, where he is to preach a few sermons. We understand that the church is seeking the employment of Brother Oeschger.

The Highland and Wilsey Churches in Morris County, Kansas have extended a unanimous call to Bro. Imri C. Zumbwalt to remain with them another year at an increased salary. His work is said to be satisfactory in every respect.

The Mesa Church, at Pueblo, Colorado, is prospering under the ministry of Clyde Darsie. They have almost $350.00 in their building fund, and will create a sinking fund at once. They will endeavor to raise $50.00 a month.

G. B. Van Arsdall, of South Bend, Ind., has resigned and will be succeeded by Victor Dorris, of Georgetown, Ky. Brother Van Arsdall was called to remain in South Bend, but he feels that he must have a field where he can devote more time to study.

I. W. Cameron, Sioux City, Ia., is open for trips or settled work with any church in Iowa, Dakota, Nebraska or Kansas. He is a minister of experience and efficiency and would be glad to correspond with any church in need of a minister or an evangelist.

A. F. Holden, of West Plains, Mo., finding a different climate essential to his health, has resigned his ministry in that city, but remained long enough to introduce his successor, R. L. Lotz, to the brethren. He is now with the East Side Church in Denver, Colorado.

H. L. Willett gave a course of Bible lectures at Bloomington, Ill., last week. A brother from Normal writes: "About one hundred attend nightly from here. The audiences are immense; the interest wonderful! Many say they never saw so much of God before. There could be no better preparation for a revival in any community than the work he is doing."

Sam B. Ross, of Oelwein, Iowa, is just rounding out three years and a half of work in that new field, being its first and only minister. There have been added there during this time 150 persons. Bro. Ross says that he is now at liberty to engage with any congregation needing such help as he is able to render. Reference made to Margretts Wood Clark, of that congregation, B. S. Denny, state secretary for Iowa, or A. M. Haggard, Dean of Drake University, if needed,

After five years' delightful service as pastor of Independence (Ill.) Church, J. M. Bovee has resigned and would like a church about fifty miles from Quincy, or Jacksonville, or Carrollton, or within that radius. He can hold a meeting, sing his own solos nightly where agreeable and raise his own wages mostly. Address him at Mozier, Ill., his permanent home.

C. E. Bush has recently entered upon the ninth year of his ministry for the church in Windsor, Mo. This fact alone is a fine comment upon his standing and work as a Christian and a minister. During the last year there were 94 additions to the church. This church last year gave almost $250 to the various mission and benevolent departments of our work.

There was a quiet wedding at Saybrook, Ill., Jan. 24 in which several preaching brethren were interested. W. O. Lappin, late pastor at that place, was the groom and Miss Cora Dahl the bride. S. S. Lapin, state evangelist, officiated; J. C. Lappin, pastor at Saunemin, and R. E. Thomas, pastor at Petersburg, were in attendance. Mrs. Thomas is sister to the bride.

A. P. Cobb, who has recently built him a home and located at Decatur, Ill., intends to devote his time during the winter and spring to evangelistic work. Bro. Cobb has been very successful in his work as an evangelist, having held successful meetings with many of our leading churches. Churches desiring his services may address him as above. At last account he was in a meeting at Barry, Ill.

A. W. Gehres closed a two years' successful ministry at Spring Creek and Hopewell Churches, Indiana, in December. He is now living at Irvington, Ind. He began work with the church at Fairfield, Ind., making his first visit Jan. 7, which resulted in one confession at the regular Sunday evening service. He preaches at Fairfield twice a month, but has not as yet made satisfactory arrangements for the remainder of his time.

J. H. Jones, pastor of the church in Garden City, Mo., has added the editorial chair to his work in that city. He has begun the publication of a church organ called the Christian Visitor, the first number of which is just to hand. The Christian Visitor is a bright looking paper with its four pages of carefully selected matter. We hope that Brother Jones will find the Visitor a valuable help to his ministry in Garden City.

H. C. Patterson, a former pastor of the Winchester Church, Winchester, Ind., was the guest of Editor J. L. Smith over Sunday, Jan. 21, and preached two fine discourses to large and appreciative audiences. His old friends were rejoiced to again have the privilege of hearing him and were exceedingly well pleased with the sermons. Elder A. S. Morrison, of Bellfontaine, O., has been called to the church at this place.

The annual report of the Englewood Church, Indianapolis, shows a good year's work, with all departments in good working order. There were 106 additions, 50 baptisms, with a loss of 20. The present membership is 302. The pastor, A. L. Orcutt, assisted in two short meetings away from home, preaching in all 158 sermons with 145 additions, 80 baptisms. He began a meeting Jan. 21st at home with home forces.

G. F. Assister, of New Franklin, Mo., writes that he expects to sail for England in March to engage in special work there in the interest of our cause. In the meantime, he is on a lecture tour that will occupy two weeks, during which he will visit Chillicothe, St. Joseph, Des Moines and other cities. On his return he states that he can add one protracted meeting to his engagements. Letters addressed to him at New Franklin will be forward to him without delay.

Earle Wilfley writing us from Pittsburg, Pa., says that he is looking forward with the keenest pleasure to a lecture trip to begin on Tuesday of the present week. On this trip he will stop at his old field of labor, Wabash, Ind., and from there to Kansas City by February 4th, where he will visit his father and his old home church, the First. He will spend about two weeks in the state under the direction of the Redpath Lyceum Bureau, but return in time to begin his new work in New Castle, Pa., on Feb. 18th.

The Pasadena News, Pasadena, Cal., for Dec. 29th contains an excellent report of the ministry of H. Elliott Ward in that city for five years. Brother Ward is now pastor of the East 8th St. Church, Los Angeles, Cal. While in Pasadena during his two and a quarter years ministry for the First Church there were over 200 additions, the church debt reduced one-half, a new mission established on the East Side and a chapel built for its use, besides many improvements on the First Church property. He then became pastor of the East Side Church and saw it comfortably housed in a beautiful church on its own lot and all free from debt. He was also the evangelistic secretary for Southern California for four years and has held many protracted meetings in other places in that time. The prayers and good wishes of the brethren in Pasadena will follow Brother Ward and his family to Los Angeles, where he is now at work with his accustomed zeal.

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CHANGES.

G. M. Read, Springfield to Buffalo, Ill.
A. J. Armstrong, Eureka to Delavan, Ill.
A. F. Armstrong, Des Moines to Weldon, Ia.
L. R. Thomas, Pine Creek to Washington, D. C.
D. F. Seyster, Lynnville to Pine Creek, Ill.
H. C. Shipley, Jewell City to Plainville, Kan.
H. Elliott Ward, Pasadena to Los Angeles, Cal.
R. C. Watson, Kansas City to St. Joseph, Mo.
S. M. Thomas, Chandlerville to Kansas, Ill.
David Walk, Los Angeles, Cal., to Sherman, Tex.

Central Illinois News.

The Stanford church, recently destroyed by fire, will be rebuilt at once.

Bro. G. M. Goode, of Normal, is in a good meeting at Mackinaw.

The remodeled church at Farmer City was dedicated by Bro. J. H. Gilliland, of Bloomington, Jan. 7th; $400 of the total amount, $2,200, raised to cover the indebtedness, was given by Bro. T. G. Bondurant, of DeLand, the friend of every good cause.

The church at Cooksville was demolished by a wind storm in December. It is not likely that it will be rebuilt.

A new building at Colfax, where P. Baker ministers, is being talked of. The work there prospers.

Bro. W. O. Lappin has resigned at Saybrook.

David Lindsay has resigned at Shirley and accepted a call to Emden.

Dr. H. L. Willett is giving a week's lectures in Bloomington, on "The Beginnings of Christianity." The church gives the lectures to the public free. On the opening night, Sunday, the large edifice was crowded to the doors to hear the lecture on "The Preparation of the World for Christ." Everybody was filled with admiration for the man and instructed by his message. The address is said to be one of the best ever delivered in the city. Bro. Willett leaves the first of April for three months of lecture work at London, Liverpool, Oxford and other English cities, under the direction of a committee of English ministers and professors, of which Dr. Clifford, Hugh Price Hughes and Principal Fairbairn are members.

E. B. BARNES.

Normal, Ill.

Correspondence.

New York Letter.

The George Junior Republic at Freeville, N. Y., has established its claims as a wise reformatory agency for the vagrant boys brought under its influence. At a meeting held in its interests in New York a few days ago Mr. Osborne, of Auburn, N. Y., and Mr. George, of this city, made addresses setting forth the character of the minature republic, the work it has done and its great needs. Several years ago Mr. George, a philanthropic young man and a great lover of boys, conceived the idea of establishing a republic in which homeless or truant boys might be placed and taught all the lessons of industry and good citizenship. Through the generosity of a number of charitable people a farm was bought at Freeville and the experiment was tried. Many boys from the East Side, New York City, were placed in the republic for the summer. They were made to work, to earn their own way, and were taught to conduct business on business principles. A genuine republic was organized after the model of the United States Government, with its various departments and branches. Laws were enacted and enforced, and as a consequence marvelous changes came over the boys, even within a few weeks. The friends of the enterprise then determined to make the work permanent, and have done so. Boys are kept there now all the year and drilled and taught the principles of good citizenship. Seventy boys have gone out from this little community into the world, and but one has retrograded. Two of them are at Cornell, one enters Harvard next year and four are studying for the ministry, others are farmers, mill hands or in good positions in New York. Three distinct lessons are taught that balance and counteract their evils. They are: (1) The necessity and dignity of labor, and this strikes at the very root of pauperism; (2) the rights of ownership by being encouraged in every way to acquire property of their own. This arouses every instinct in them in defense of their own—and criminal propensities are lessened thereby, and (3) every function of government in the great republic is duplicated and the citizens born to respect law, see what it means to have power in government, realize the respectability of suffrage and so their whole political ideal is elevated. They learn that a vote is not to be sold, but a privilege to be defended. The George Junior Republic certainly is doing a splendid service. Why could not every large city have one or several similar institutions, in which they might place hopeless vagrant and vicious boys?

***

The Rev. Dr. G. W. F. Birch, who led the prosecution against Prof. Chas. A. Biggs and finally drove him out of the Presbyterian Church, at a recent meeting of the Presbytery of New York preferred charges against Prof. A. C. McGiffert, author of "A History of Christianity in the Apostolic Age." The charges and specifications fill a pamphlet of forty closely printed pages, which required three hours for the reading. Dr. Birch considers the action of the Presbytery on this matter on Dec. 18th to be inadequate, and prefers five formal charges for the judicial consideration of that body. In brief, they are as follows: (1) The denial of the inspiration of Holy Scriptures, with fourteen specifications; (2) Denial of the divine mediation of Christ; (3) denial of the Lord's Supper; (4) denial of the doctrine concerning the justification of the believer before God through Christ, and (5) a violation of his ordination vows. Several efforts were made to table the charges, but to no avail. It was thought, two weeks ago, that the McGiffert case would be left in the hands of the General Assembly, but now it will have to be acted upon in a judicial capacity by the New York Presbytery first, and will more than likely go to the Assembly also.

***

The New York Independent severely arraigns Dr. Birch, in a lengthy editorial, saying that the Presbyterian Church generally is tired and sick of theological controversy and wants to avoid it. It also shows that Dr. Birch's church, though in a growing section of New York, was six less in membership at the end of the year than at the beginning, and that though his Sunday-school has an enrollment of 571, only three persons were added to the church last year on confession of faith. The editor says: "We think it would have been well if Dr. Birch felt it necessary to bring a fellow-presbyter to trial for heresy, for him to have found some pastor to do it whose record of success in his church did not raise the question whether he was himself beyond criticism. The editor also figures that 2,470 people confirmed in the Episcopal Church last year came to the Presbyterian Church. The Independent intimates that doctrinal controversies in the Presbyterian Church is driving men out and keeping men outside away. Doubtless this is all true, but from the view of Presbyterianism and the Westminster Confession of Faith Dr. Birch is justified in his efforts to keep his church pure. Yet, there is no question, if that church is compelled to fight through another distressing heresy trial, that direful results will inevitably follow.

***

Many of the pastors of Bronx Borough have signed the following statement of Christian belief:

We believe in God the Father, Creator of all things.

We believe in Jesus Christ, the only begotten Son of God, who for our salvation came down from heaven, was incarnate by the Holy Ghost of the Virgin Mary, was crucified, rose from the dead and ascended to the Father. He shall come again to judge the living and the dead.

We believe in the Holy Ghost, or Holy Spirit, the inspirer of the Bible Scriptures, who is God present in the world, sanctifying his children and filling them with divine life.

This triune God we worship as Father, Son and Holy Spirit, only one God.

Our true life is to serve him, through faith in and after the example of our Lord and Savior Jesus Christ.

We believe that what are known as the Ordinances or Sacraments of Baptism and the Lord's Supper are of our Lord's ordering and are of permanent value in his church.

We believe that the Bible is inspired of God and contains all the truths necessary to salvation.

We believe in the Holy Catholic or Universal Church as described in the following statement: "It is that holy society of believers in Christ Jesus which he founded, of which he is the only Head and in which he dwells by his Spirit, so that, made up of many communions, organized in various modes and scattered throughout the world, it is yet one in him."

We believe in the resurrection of the dead and the life everlasting.

I have refused to sign the document, because a part of it I do not believe as stated, and also for the reason that creeds of man's making are divisive rather than unifying among Christian people. These good men give as their reason for putting forth this statement the hope that it will settle any uncertainty in the minds of people concerning their attitude toward the fundamentals of the Christian faith and their substantial oneness of faith; and also in the hope that it will secure the sympathy and co-operation of all who love Christ. Why not throw overboard all their creeds which now they hold and take the New Testament as their creed and guide of life? Such a position will call for sympathy and co-operation. And then if they will honestly interpret it to their people they will do the cause of Christian unity a real service. But the present course will put it back rather than advance it.

S. T. WILLIS.

1281 *Union Ave.*

Fainting Spells

Are peculiar to women. Men rarely faint. Many women are liable to what they term "fainting spells," and this liability is always most marked at the monthly period. This alone is sufficient to connect the "fainting spell" with a deranged or diseased condition of the womanly organs. The use of Doctor Pierce's Favorite Prescription cures irregularity, heals inflammation and ulceration, and stops the drains which weaken the body. It builds up the nervous system, increases the vital powers, and so removes the common causes of faintness in women. There is no alcohol in "Favorite Prescription;" neither does it contain opium, cocaine, nor any other narcotic.

"It gives me much pleasure," writes Miss Ella Sapp, of Jamestown, Guilford Co., N.C., "to thank Dr. Pierce for the great good received from the use of his 'Favorite Prescription' and 'Golden Medical Discovery.' I had suffered for three years or more at monthly periods. It seemed as though I would die with pain in my back and stomach. I could not stand on my feet without fainting; had given up all hope of ever being cured, when one of my friends insisted upon my trying Dr. Pierce's Favorite Prescription. With but little faith I tried it, and before I had taken half a bottle I felt better, had better appetite and slept better. Now I have taken two bottles of 'Favorite Prescription' and one of 'Golden Medical Discovery,' and am happy to say I am entirely cured, and all done in two months' time, when all other medicines had failed to do any good'"

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The Blood is the Life

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CONSUMPTION

Colorado Letter.

The Central Christian Church in Denver, the church to which Bruce Brown came as pastor the first Lord's day in 1900, after two years of remarkably successful work with the West Side Church in Chicago, has for a number of years been the leading congregation of Disciples of Christ in Colorado.

A brief account of the origin of this church and the struggles through which it passed in coming to the place which it holds, may be of interest to the readers of the CHRISTIAN-EVANGELIST; and may furnish encouragement to some struggling band of Disciples.

It was organized with 33 members, May 25, 1873. As a preliminary step the following notice was given:

Be it known that we the subscribers, citizens of Denver, in the county of Arapahoe and territory of Colorado, and members of a religious society known as "The Church of Christ" do hereby declare it as our desire and purpose, that the said society shall have and maintain an organization and enjoy the secular power of bodies corporate in said city of Denver to be known as "The Church at Denver" and the following named persons shall be trustees thereof, to wit, Daniel C. Stover, Thomas Pomeroy, Jerry N. Hill and John G. Evans.

This paper was signed, sealed, acknowledged and properly recorded May 19, 1873. The church began as an incorporated body. This was a precaution against religious tramps and cranks. A wise precaution.

The following notice appeared in the daily papers of Denver:

"The Church at Denver' (Christian) on Sunday, May 25, at 10:30 o'clock A. M.; will meet in the Farmers' Club Hall, over the City National Bank, corner of 15th and Holiday Streets, for social worship and enrollment of membership. All persons interested are invited to attend. By arrangement of the trustees, May 23, 1873.

The following record was made of this meeting:

Farmers' Club Hall, May 25, 1873.—This fourth Lord's day of May, pursuant to notice, the following persons met and enrolled themselves as members of the body of Christ, and recognizing themselves as members of "The Church of Christ" to be known as "The Church at Denver," such enrollment being made by the said trustees, D. C. Stover acting as manager.

The following preachers of the Christian Church were, at that time, in Denver, viz., Dr. A. Loar, Albert G. Miles and Geo. G. Mullins. During the winter of 1871-'2 Mr. Mullins preached in the operahouse and organized a church; but it lived only a short time. A peripatetic preacher also came to town who announced, by posters conspicuously placed, that he was present and would preach "the old Jerusalem gospel in opposition to creeds," etc. Nothing permanent in the way of spiritual good came from this effort. A few brethren met in a schoolhouse in West Denver under the leadership of Thomas Pomeroy, an honest man and faithful, who came to Colorado from Canada before the organization of "The Church at Denver," May 25, 1873.

The leading spirits in the organization of this church now known as "The Central Christian Church," was Daniel C. Stover and Jerry N. Hill. The latter still living in Denver, says that "Stover having had more experience, largely dominated in the beginning and for three or four successive years."

D. C. Stover had two sons who were preachers, J. H. and Berty C. The former came to Denver from a pastorate in Carlisle, Kentucky, the latter from the College of the Bible at Lexington. Berty C. Stover, soon after coming to Colorado, held a meeting at Golden, in which forty or fifty persons were enlisted in the service of the Christ. A good, brick house of worship was erected as a result of this meeting—the first building for church services belonging to the Disciples of Christ in Colorado. The career of this young man was brief but brilliant. He gave promise of great usefulness.

A house of worship was secured in Denver 1874. It was built of hewed logs. The dedication services wereconducted February 18. The log building was enlarged 15 feet by an addition of brick. It was furnished with carpets, chairs, pulpit, baptistery, etc. J. H. Stover preached both morning and evening to crowded audiences. There was one confession of Christ—the first since the organization of the church, nine months before.

There was a debt of $700. The money to secure this place of worship was advanced by D. C. Stover. Hard times came and the church was unable to liquidate this debt. Other sums of money had been advanced, meantime, by the same party. These sums were counted in, with the accrued interest, and a note was given covering the aggregate for $1017.71. The membership of the church Jan. 1, 1875, was 82.

J. H. McCullough served the church as pastor from July 15, 1875, to May 13, 1877. During his pastorate the congregation moved to Trinity Church. The membership Jan. 1, 1877, was 125. E. T. Williams, now in China, became pastor May 13, 1877. He only remained until Nov. 25 of the same year. E. Y. Pinkerton, one of the sweetest-spirited men who ever lived, began his pastorate Dec. 2, 1877. He was in ill health. In May 1878 he gave up the work.

It was during the pastorates of brethren Williams and Pinkerton that Joseph Brinker, a successful teacher and an earnest Christian gentleman, removed from Newcastle, Henry County Kentucky, to Denver, where he established and conducted up to the time of his death "The Brinker Institute." J. Q. A. King about this time removed from Paducah, Ky., to Denver. He had held the office of Lieutenant-Governor of Kentucky and was popularly known as Governor King. To this period also belongs the advent of Judge T. E. Barnum, who came from Michigan, who still lives in Denver and occupies a prominent place in the church. The coming of the men here named, with their families, gave new life and strength to the struggling congregation.

But the little debt mentioned above almost wrecked the church. Partly as a result of dissatisfaction, occasioned by the debt, a second church was organized, of which W. H. Williams, afterwards a missionary to the West Indies under the direction and in the employ of the Christian Woman's Board of Missions, became pastor.

What now to do was a serious problem. The matter was referred to the Acting Board of the American Christian Missionary Society at Cincinnati. A. I. Hobbs was a member of this board and was sent to Denver to save the church. Bro. Hobbs held a meeting of two or three weeks, preaching in Unity Church. Regular meetings were afterward held in "The Brinker Institute" building.

The visit of Brother Hobbs was in July 1880. M. D. Todd, of Chester, England, who had come to the United States on account of the ill health of his wife, became pastor in 1881. His wife died in a short time, after which he returned to England to resume his work in Chester.

With the coming of W. Bayard Craig "The Central Christian Church," as it was now called, took on new life and began to be a real power in Denver, and in the state of Colorado. During his pastorate, which continued seven or eight years, the present house of worship was erected, and the Highlands and Broadway Churches were organized. In all this work W. B. Craig was, humanly speaking, the inspiration and guidnig influence.

The following noble men succeeded Bro. Craig: B. J. Radford, W. F. Richardson, J. W. Ingram, B. O. Aylesworth and Bruce Brown.

As honorable and useful as has been the history of this church in the past, may its future be yet more honorable and useful, is the sincere prayer of the writer of this letter. B. B. TYLER.

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Texas Letter.

Texas is proud of Galveston, her seaport, because she now holds second place as a wheat port. In 1897 she was seventh in the list. In 1898 she moved up one place, and during '99 she took the second place. Greater New York alone stands above her. Why, then, should we not be a little proud?

Deep water at Galveston is no longer a joke, but a glorious reality. It has cost $8,700,000, but money was never better spent. The tides and winds are increasing the depth every day, God thus showing again that he helps those who try to help themselves. The past year the depth was increased six inches. No steamer was detained for want of water. The deepest draught vessel of the year was the Lock Tay, drawing 25 feet, nine inches, and her keel did not touch the bottom. The average depth of the channel is nearing 28 feet.

That the world is appreciating this deep water you will know when I tell you that Galveston now has fourteen lines of European steamers, three lines to Cuba and two services to Japan and the Far East.

The railroad terminal and wharf facilities are being greatly improved. The warves now have a lineal frontage of five miles and can accommodate seventy-five vessels, and 1,500 loaded cars can be handled daily in the wharf yards. And there are thirty-five miles of terminal track.

Now if Congress will give us the Nicaraugua Canal, which is the merest justice in the South and Southwest, the center of population will move as it never did before, and this neglected portion of ou republic will take its rightful place in the line of development and influence.

Retribution has just overtaken Gov. Bob Taylor. Some years ago he slandered our state in a lecture. He said we had the most changeable climate under the sun, and he illustrated it by saying that once on a time he was crossing one of our great prairies in an ox wagon. The weather about noon was so hot that one of the oxen died of heat. The owner, with an eye to business, proceeded to skin the dead ox. But before he finished, the other froze to death.

This has been several years ago, and it began to look as if the Governor was to go free. But he is spending the winter in Texas. The climate elsewhere didn't suit him. A few days since, while hunting, he stirred up a huge wild boar and wounded him slightly, and then had to take to a tree to save his life. Moral: Beware how you slander Texas.

The Dallas News is one of the leading papers of the land. It easily ranks with such papers as the Republic and Globe-Democrat of your city. D. C. Jenkins, one of the most versatile writers of this age, has been a large factor in the powers of this paper. In 1873, when in his 48th year, his connection with the paper began. Now, in his 76th year, on account of his age, and the health of his wife, he severs that connection. His announcement of this step is one of the most beautiful and pathetic things I ever read, showing that despite the weight of 76 years, the old man has rare vitality yet. He did not cross the "dead-line" at 50 or 60, because he worked hard and kept abreast of the times. Is there not a lesson here for preachers?

"Aunt Sallie," as we lovingly called her, the wife of Charles Carlton, of Bonham, at the ripe old age of 84, has gone home to God. For many years they had lived and labored together, and a great work has been accomplished, and one of the weary workers is now at rest. The other, full of age, honors and usefulness, and loved by all, tarries at his tasks a little longer. May heaven bless him and his children in their deep sorrow, is the prayer of thousands of the saints.

There have been many changes among our preachers of late, some of which I mention: Dr. Buckner, of Kentucky, succeeds C. M. Barnes at Ennis; A. E. Ewell, of Wichita Falls, succeeds E. H. Kellar at Waxahachie; G. S. Kimberley changes from Seguin to Luling; Philip F. King goes from Hillsboro to Corsicana; J. T. McKissick, of Marfa, succeeds C. E. Freeman at Weatherford; C. E. Freeman goes from Weatherford to Cleburne; D. A. Leak changes from Houston to Timpson; J. M. Biard goes from Whitenright to Temple.

M. M. DAVIS.

833 *Live Oak St., Dallas, Tex.*

Dodging Divine Demands.

In discussing the subject of conscience, in one of his Boston Monday Lectures, Joseph Cook said that one word should be printed in great capital letters, the word O-U-G-H-T. It is a potent word. It carried with it a sense of obligation, of responsibility, of duty. We readily admit its right use in reference to others, yet as often resent it when applied to ourselves. We dislike to confront that stern old disciplinarian, "I ought." It is more pleasant to journey with the little company of three—"He ought," "She ought," and "They ought." We easily reeognize the obligations of others and commend or censure somewhat freely, but to have others measure us in the same way is not so pleasant, especially when conscious of duties neglected.

One who enters the employ of another finds that obligations rest upon him, and that he cannot honorably fail to meet them. The clerk that does as little as possible, or the mechanic that "kills time," is the first to be laid off when a dull time comes. The employer may not say it, but he mentally marks as a shirk the man who dodges duty, and willingly lets him go. The alert, willing employe becomes a fixture.

And employers claim the right to impose upon their employes certain moral demands, such as abstinence and respectable associations. A railway management forbade its employes frequenting saloons or gambling places, either when off or on duty. This was resented as an unwarranted interference with personal rights. Saloonkeepers boycotted that road, refusing to ship over it. Detectives were roughly used when discovered, for it was unpleasant for men who "strictly obeyed the new ruling" to be confronted with their own photographs, taken in unexpected places. A new cashier, noting the noon hour, prepared to go out to his lunch. The president said, "You will find your lunch in an adjoining room. My rule is," he explained, "for my employes to take lunch here. I have lost too much in the past through the muddled or reckless condition of my cashiers who have gone out to lunch."

Now are these seemingly arbitrary requirements reasonable? Would employes be justified in dodging such demands? Surely, the banker had a right to thus insist if he felt it was to his pecuniary interest, and few men would resent such a demand—and dinner! And what sane man questions the right of a railway to guard its interests? A flagman's error may involve the loss of thousands of dollars, to say nothing of life itself. An engineer's blurred vision, unsteady hand or confused brain may misread a signal or fail to give quick response to some emergency call, and human life—nay, your life or my life—may be jeopardized or sacrificed. What is one man's mistaken ideas of "personal liberty" in comparison with such enormous odds as represented in any flying train bearing its burden of humanity? He who dodges duty's demands for personal gratification needs to see the OUGHT OF DUTY!

Our civil government teaches a similar lesson. Citizenship carries with it duties, and to dodge them is dishonest. Taxes are levied, laws are enacted, the flag is to be defended—all presumably in the line of the highest good, and when this is true neglect is criminal.

But men do dodge civil demands, and what wonder that they dodge divine demands where duty seems less imperative and penalty less imminent? Seeming success here may prove actual failure. One day a little negro came dancing out of the post office in a Southern city shouting, "I did it! I beat 'em! I got my lettah into de post office widout a stamp!" And in some such childish way men are trying to "beat" God.

The government requires a stamp on the letter, but the boy kept his money and "beat" the department—and the dead letter office "beat" the beater! I think of this little incident when I see men standing face to face with known duties, God-enjoined, yet "dodging divine demands." Ignored to-day, to-morrow, this year, in seeming safety, but what of the flnal reckoning? "God is not mocked."

Cain tried to "dodge divine demands" when he substituted the fruits of the field for the divinely required victim upon the altar. He tried and failed. He dodged the demand for love that made him his "brother's keeper," and went forth a wanderer, stained with fratricidal blood.

Naaman at first chose pride and leprosy to the humiliation of a divine demand, but at last yielded and was blessed. Jonah tried to escape the demand laid upon him, but at last, through bitter experience learned the folly of dodging duty.

Pilate, bathing his hands, thought to wash away the ought of official duty and remand it to others—a folly as childlike as that of the dancing darkey who "beat" the post office. Puerile? Nay, fatal!

These duties are not of the past alone. They are perpetual. They confront us to-day. God forbid that we should ignore them. Let us rather be able to say with Paul, when reciting the Christ-enjoined duites which led him from Judaism to Christianity, "Whereupon, O King, *I was not disobedient unto the heavenly vision!*"

J. H. WRIGHT.

Osceola, Ia.

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Washington (D. C.) Letter.

The year opens auspiciously for the churches of Christ in this city. The four congregations report an aggregate of eighty additions since Oct. 1. 1899. F. D. Power's health is much better than for several seasons and his twenty-fifth year at the Vermont Avenue Church is likely to prove one of the best of this long and blessed pastorate. He reports large audiences and ten added the past three Sundays.

The prosperity of the H Street is proving embarrassing. By the help of the Church Extension Board they purchased a building in the southwest section of the city and converted it into a chapel. They thought their problem of a house of worship was solved. Now they find the building inadequate to the needs of the rapidly growing congregation. An enlargement of their building at an early date is contemplated. W. J. Wright, the pastor, found time last month to go to Cameron, W. Va., to assist Bro. Canby in a meeting, which resulted in more than forty additions. Whitney Avenue now has a membership of sixty-four and an attendance of over two hundred at Sunday-school. Since the organization of the church, Ira W. Kimmel reports an average increase of two members a week.

The Ninth Street Church has accomplished a good work since their new house of worship was dedicated eighteen months ago. There have been 200 additions and the debt on the church property decreased $6,000. The attendance at Sunday-school on Lord's Day was 375. In the past nine years we have had on the roll of the school 1,471 names and raised $4,856, of which $993 was for missions. 392 members of the school have been received by baptism into the church.

At our last preachers' meeting we discussed the advisability of attempting some missionary work in Virginia and W. Virginia and other benighted sections in this city. Alexandria, Va., offers an inviting field and Bro. Power was appointed to inaugurate the work. In Martinsburg, W. Va., a lot has been secured and a dozen or more Disciples, who meet weekly to break bread, are appealing to us for help. We shall lend them assistance as soon as possible.

Upon a recent visit to Baltimore I learned that the churches there are in an unusually prosperous condition. The influence of B. A. Abbott grows stronger as his pastorate at the Harlem Avenue Church is prolonged. M. H. H. Lee reported seven accessions on a recent Lord's Day at the Fulton Avenue Mission. Peter Ainslie is building up the Calhoun Street Church, running a mission Sunday-school in a neglected district and founding a home for working girls. Was at the First Church, Hagerstown. P. A. Cave received into fellowship last month Bro. Edmund Walton, a preacher from the "Christian Workers." He comes highly commended and will be put to work under the auspices of our Maryland, Delaware and District of Columbia Board. W. H. Book is now assisting P. A. Cave in a meeting at Hagerstown.

E. B. BAGBY.

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The Beanville Banner.

Beanville, Mo., jan. 22, 1900.

Yesturday afternune I happened to pass the edditorel offis ov the Beanville Banner, and thot I wood drop in and see how things wuz gettin on. The ferst ishoo ov the Banner haz not yet appeered, but I had understood that werk on it wuz progressin, and that befoar long the feeverish impashunce ov a waitin publick wood be allaid and soothed by the publikashun ov Vol 1 No 1 ov the new relidjus weakly.

I found bruther Watkins in his sanktum, sed sanktum consistin ov a tabel in wun corner ov the printin offis. He welkumed me corjelly, and gave me hiz chare, settin hizzelf on a corner ov the tabel. He sed the prospecks for the new jernel wuz flattrin in the extreem, and that az neer az he cood calculait, it wood only be about a yere until awl the uther papers ov the brutherhood, wich wus, without ecsepshun, dissemynaters ov hettrydocksy, wood be forsed to suspend publickashun on account ov not havin enny subskribers left. He sed his skeme ov distribootin medels barin hiz pickchoor wuz a grate sucksess. Sum papers, he sed, wuz givin buttons to ther patruns, but he intendid to beet that skeme with hiz medel, wich would maik the button skeme look like therty cents. The ferst duzzen he had orderd wuz awl gone, ecsept wun wich he saved for hizzelf and wich he showed me. Hardly a weak passed, he sed, tha he did not reseeve a letter askin for wun ov the medels. He wuz thinkin ov ordrin a secund duzzen.

THE BEANVILLE BANNER MEDAL.

After we had chattid a while about things in in genrel, bruther Watkins offerd to reed me hiz salootatory, wich he had rote for the ferst number ov the new paper. I consentid, and he slid off the tabel, assoomed a strikin attitood, and red as follers:

SALOOTATORY.

Yeeldin to the frantick appeels and ergent solissytashun ov menny prominent brethrun, I hav finelly consentid to taik edditorel charge ov the Beanville Banner, a weekly relidjus jernel, publisht to fill a long-felt want.

It iz with no misgivins that I enter upon this werk. If I shood say that I dowt my emminent fitniss for the grate responsibilitty ov editin a paper, I shood be staitin a untruth. Fer menny yeres I hav bin givin my spair time to the considerashun of things in genrel, and am now confident that I hav theroly mastered awl subjecks likely to rekwire treetment in a relidjus paper. Rite heer and now, befoar goin enny ferther, let me warn uther edditers not to prezoom to queschun ennything I may say. If they cannot endorse awl I say, it only shows that thay awt to go to skule for sum yeres, until they hav masterd theze matters—speshully hire krittysizzum.

Under my abel managemint, the Banner will be a agressiv jernel. It will hue to the line, let the chipps fall whare thay may. I shal show mity littel mersy to hettrydocksy, and my understandin ov hettrydocksy iz that it incloods everything sed or rote by uther nusepapers and riters, wich duz not endorse the opinyuns and sentiments ov the Banner.

While I propoze to be zellus and untirin in smellin out hereticks ov awl kinds and degrees and exposin 'em to the contemp and skorn ov the publick, I shall giv pertickler attenshun to slatherin yung men, and most pertickelrly thoze yung men who have bin to Yail or the Yoonyversty ov Chicawgo. Let awl sich trembel! Our eegel eye iz on 'em!

I propoze to give speshul attenshun to hire krittysizzum, which iz wun ov the subjecks I hav fully masterd. The edditoreis ov the Banner will be largely devotid to the skinnin ov hire kritticks, in wich conjeniel occupashun I shal nevver tire.

The Beanville Banner will be a saif paper. Its reeders can depend on it to be the saim yesturday, today and forevver. The edditer points with pride to the fackt that he still holds fast to the opinyuns and theories wich he reseeved when a boy, and haz not wunce, in the corse ov 40 yeres, had occashun to chainge hiz mind about ennything.

The Banner propozes to be regardid as the offishel orgin ov the brutherhood, az the cheefest guide, preteckter and nerisher ov our mishunerry sosieties, and az the awther and finisher ov every grate movement amung us, and tharefoar it will have nuthin to say agenst instrumental musick in the cherch. True, the edditer wuz wunce conspickuous in hiz opposishun to the orgin, and haz not changed his mind on the matter, but nowadays prackticalty the hole brutherhood yooses the orgin, and it wood be impollytick to oppose it, az well az useliss.

With a finel warnin to awl hire kritticks, awl teechers ov hettrydocksy, awl yung preechers, and pertickelrly thoze yung preechers who hav bin to Yail, we assend the edditorel trypod and assoom the dooties and plezzures ov edditership.

"Wat do you think ov it," sez bruther Watkins, when he finisht.

"Well," I sez, "it's rite to the pint," I sez.

"It iz," he sez. "I bleeve" he sez, "in cummin rite out and sayin what you think," he sez. "Nun ov this sweet-spirited jernelizm for me," he sez.

"Why are you so sot agenst yung men?" I sez.

"Well," he sez, "it's like this: The Banner wants to maik a reputashun for ferm, feerliss, unswervin loyelty to the truth," he sez, and nuthin maiks sich a impreshun on the deer publick, wich iz genrelly unsofistykatid, az chargin herecy on sumboddy and proseedin to abuse 'em," he sez. "Tharefore," he sez, "the Banner must jump on *sumboddy*. The only queschun is az to who shal be the vicktim. Yung men natcherally havvent got so menny frends az old men, and it iz safer to abuze them."

"And then agen," he went on, "thare iz this reezun for slatherin yung men, speshully thoze az go to Yail. Thay go Eest to skule," he sez, "and lern things wich most ov us old chaps don't know nuthin about. They cum back home and proseed to tell wat thay know," he sez. "We must eether answer 'em or abuze 'em," he sez, 'and az we *cant* anser 'em, it follers, az the nite the day, that we *must* abuze 'em," he sez. "I may add," he sez, that it iz a mity lucky thing for sum ov us edditers," he sez, "that menny people dont know the diffrunce betwene abuse and argymint," he sez.

I left bruther Watkins' offis knowin more than when I went thare. I am beginnin to understand the *rayzong dater* (as my boy Zeke sez) ov a sertin stile ov jernelizm. I hav heertofore accountid for it on the skore of ignerunce, but I am findin out that it iz dew to sumthing rather werse.

HEZEKIAH HOBSON.

Elder W. H. Stewart.

The subject of this sketch was born near Utica, N. Y., Dec. 19, 1816, of Friends or Quaker parents of the straitest sect and always attended their meetings with his father.

He was, as a boy, very deeply religious and devoted so that he says he cannot remember the time when he did not pray regularly and most sincerely.

As he grew older he read the Scriptures more carefully and attended different religious meetings until at last his mind began to change with regard to the divine ordinance of baptism; for up to this time he, like all other Quakers, believed that the baptism of the Holy Spirit was all that was needful and that this baptism was promised to all believers.

After careful study of New Testament conversions he concluded he had not met the requirements of the gocpel and was accordingly baptized in May, 1835, by a minister by the name of Carter, in Cayuga Co., Ohio.

He attended Marietta College in Southern Ohio for a time, but owing to financial inability never finished the course. Leaving college, he taught school for a time in Kentucky, then moving to Arkansas he saw the great need of proper religious training and began preaching the importance of returning to the apostolic faith and practice.

In 1837 he went from Arkansas o Kentucky to attend to some secular business for a friend, but having liberty to preach wherever opportunity offered he held successful meetings in Bowling Green, Hopkinsville, Burkville and throughout Warren County. From Kentucky he traveled through Tennessee and Southwestern Virginia.

During 1839 and 1840 Bro. Stewart's labors were confined to Johnson, Carter, Sulllvan and Washington Counties in Tennessee. While in Tennessee he was ably assisted by Bros. Isaac N. Jones, W. D. Carnes and Robert Randolph.

In 1841, on the 4th day of March, Bro. Stewart was married to Martha J. Smith, a daughter of Elder Anthony Smith, of Post Oak Spring, Tenn., and continued to preach the "one hope" until in 1845 he returned to Arkansas, and then for a period of six years he divided his labor between teaching school and preaching throughout Northwest Arkansas and Southwest Missouri while his good wife took care of the babies and managed the farm, which made a fairly comfortable living for them, enabling him to use all his spare time evangelizing.

During Bro. Stewart's stay in Arkansas he extended his work as far north as Springfield, Mo., and held several good meetings in Cassville in Barry County, Mo., and also in the Cherokee Nation. His especial effort was to establish a hearty coperation among the churches for the evangelization of the counties of the entire state. He tried to impress upon the hearts of the brethren the great truth that churches were planted here on earth in order that they might work for the Master and contribute to the extent of their ability in time, labor and means to the spread of the glorious gospel of the Son of God.

He taught them that the cause of evangelization was a cause in which both congregations and individual disciples should be coworkers with the Lord. Bro. Stewart had seen something of the results of co-operative effort before he went to Arkansas; the first meeting of the kind he ever attended was in Washington County, Tenn., when he was selected as their evangelist, and it was under the co-operation of churches that his work in Tennessee, above spoken of, was carried on.

From 1851 to the close of the Civil War Bro. Stewart's labors were in Louisiana, serving the church at Cheneyville as its pastor for eight years.

This church was composed mainly of members who had come out from other churches, and he had to encounter much opposition and prejudice as one might naturally suppose. Through it all he labored with much patience and diligence, always ready to cheer the broken-hearted and encourage and strengthen the weak. Among those who did much to lighten the burden were Bros. Jabez Tanner, Andrew Jackson and Alexander Ellett; the latter named was living at Chillicothe, Mo., when I last heard of him.

In 1852 he went to Big Cane, La., where he held several interesting meetings, at which many were added to the church. On one occasion when several persons were to be baptized, and the people had gathered at the water, a dark cloud arose. People became uneasy and tried to hurry him, but he calmly remarked, "We will have no trouble," and took his own time to baptize them all decently and in order. Pres. Robt. Graham, who was present, remarked, "That is just like him; he never gets in a hurry."

In 1869 Bro. Stewart visited Kentucky again, going through the country on horseback that he might have opportunity to preach on the way. From Kentucky he went to Utica, Miss., and being pleased with the country and field for work there he purchased a small residence, in which his family lived until he moved to Texas, where he now resides, with his son Thomas.

Bro. Stewart is not a learned man, except in the Scripture, nor was he an eloquent speaker according to the rules of oratory, but he was truly an earnest and faithful gospel preacher, instant in season, out of season, and was always ready to reprove, rebuke, exhort and entreat with all diligence and long-suffering.

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He worked incessantly from house to house, and his fireside talks and wayside discourses did as much good, doubtless, as his pulpit sermons.

Bro. Stewart, together with Pres. Robt. Graham, established the cause of Christ in Northwest Arkansas, planting a church at Fayetteville, where our dear Bro. N. M. Ragland now ministers, and from where he is soon to go to Calcutta, India, to teach the unsearchable riches of Jesus Christ.

Last July it was my pleasant privilege to hold a short meeting at Irby, Parker County, Texas, Bro. Stewart's present home, and although he is now in his 84th year, yet he delights to tell the old, old story to any and all to whom opportunity offers. He has not been able to do pulpit work since in March, 1894, his last sermon being delivered in the church where I am now a minister. He says he is "only waiting for the boatman" to come and take him home, where he may rejoin his loved compainion, who preceded him to the better land Lord's day, Jan. 19, 1890.

May the Lord deal gently with this good and faithful servant as he draws nearer and nearer the end of his pilgrimage, until at last there shall burst upon his enraptured vision that New Jerusalem toward which he has these many years been traveling.

CHAS. E. FREEMAN.

110 *E. Josephine Ave., Weatherford, Tex.*

NOTE.—The substance of the above is taken from Reminiscences of Bro. Stewart, arranged and edited by B. F. Manire. C. E. F.

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The Benevolent Association of the Christian Church.

A few reasons why every member of the Christian Church should encourage and support it according to his ability:

1. Because the purpose of the association is to aid indigent, worthy members of of the church and their orphan children, regardless of state or tertorial lines. That this purpose is declared in sincerity is verified by the fact that it has already assisted children from *twenty-two states and territories*, and has placed them in *Christian homes in seventeen* states. Since, therefore, its doors are open to receive the worthy needy, regardless of geographical lines, it is but *reasonable*, as well as righteous, that all who are *possible* subjects of its beneficence should encourage and support it.

Should any one seek to excuse himself from its support because of the great distance from his home to the headquarters of the association in St. Louis, he is requested to draw upon his imagination until he believes himself, or child, or both, helpless and penniless, and say if his excuse for not aiding the association would in his judgment justify it in leaving him and his to suffer when it could help them.

Then he is also requested to remember that this excuse bears with equal force against preaching the gospel to all from whom he is geographically far removed, either in his own or foreign countries, and hence against our *Home* and *Foreign Mission work*, save that part of our Home Mission work that by chance is near our home.

This excuse lays the ax at the root of our mission as well as our benevolent work. Let no true Disciple of Christ be deceived by it.

There are a few persons who decline to aid the Benevolent Association of the Christian Church its effort to rescue helpless orphans from lives of pauperism, criminality and shame, because the same kind of work is being done by other churches in their own state and neighborhood.

This excuse is much more far-reaching than its makers seem to realize. If because other churches have Orphan and Old People's Homes in states where we have none we should abandon the field to them, and instead of supporting our own support theirs, for the same reason we should decline to plant churches in localities where others have established churches before us! But such a thing is never thought of in planting churches. Then in the name of all that is reasonable and just why should we abandon the orphan children of our own dead kindred in Christ, because the headquarters of the rescue work for said children happens to be in a different state than the one in which we reside? Away with such an idea.

2. All should aid the Benevolent Association of the Christian Church because of the wisdom and economy of concentration of effort. The universally admitted truth that "everybody's business is nobody's business," sufficiently accounts for the fact that where there is no concentration or systematized plan of doing things, very little, if anything is done. The mission and benevolent work of the Christian Church bofore and since the employment of systematic, co-sperative effort is certainly a very forcible illustration of the truth. *Then* we did comparatively nothing; *since*, we have done and are doing glorious things in both directions.

Then why not utilize the same systematic concentration and co-operative effort in providing for helpless orphans and old people? To do so is to accomplish much more work with much less outlay of time, energy and money. On this account, therefore, every member of the Christian Church, who can, should co-operate with the present systematized effort for the accomplishment of these divine ends.

3. Because "pure religion and undefiled before God and the Father is this, to visit the *fatherless* and the widows in their *affliction*, and to keep himself unspotted from the world" (Jas. 1: 27). Since pure religion and undefiled knows no location, as such, no more should the benefactions of God's people.

4. Because there is a *special* obligation to help the worthy needy of our own faith. "As we have therefore opportunity, let us do good to all men, *especsally unto them who are of the household of faith*" (Gal. 6:10). "But if any provide not for his own, and specially for those of his own house, he hath denied the faith and is worse than an infidel" (1 Tim. 5:8). In the light of these Scriptures I am unable to see how any member of the Christian Church, who is able to do so, can justify himself for not aiding the Benevolent Association of the Christian Church, whose work is especially to aid the worthy needy of the "household of faith."

5. Because Jesus will account what we do to help the worthy needy the same as if we had done it unto him. "I was hungry and ye gave me meat, I was a stranger and ye took me in, I was naked and ye clothed me." And when asked what he meant by such language he replied: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:31-40).

6. Because Jesus will account our neglect of the worthy needy as neglect of himself. "I was hungry and ye gave me no meat, I was thirsty and and ye gave me no drink, I was a stranger and ye took me not in, naked and ye clothed me not." When enquired of as to his meaning his explanation was: "Inasmuch as ye did it not to one of the least of these ye did it not to me" (Matt. 25.41-46).

7. Because it would be doing as we would have others do unto us or ours. "All things whatsoever ye would that men should do unto you, do ye even so to them, for this is the law and the prophets" (Matt. 7:12).

8. Because the sweet-spirited John says: "But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John 3:17.) This is John's own way of saying the love of God does not dwell in such a a person.

9. Because the little we can do will accomplish much more through this systematized method of benevolence than without it. And as all good people desire to do the largest amount of good possible, they should do this kind of work through the organized channels for such work in their own church.

Any one desiring to aid in the work of providing homes for homeless Christian old people or orphan children can send their offering to Mrs. J. K. Hansbrough, 5018 Cabanne Ave., St. Louis, Mo., or to the undersigned, to the same address. *But always make your drafts or money orders payable to the Benevolent Association of the Christian Church.*

Donations of money, clothing, or provisions are respectfully solicited.

J. M. TENNISON, Field Sec.

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to investigate the difference between our prices and those of agents and dealers for the same grade of work.

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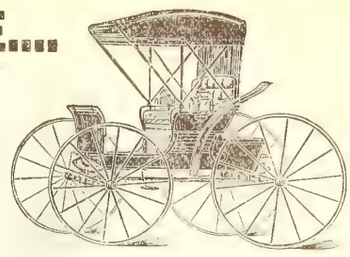
through agents or dealers, therefore we do not have them to protect, and in making our prices are enabled to figure them as low as the grade of work we manufacture can be sold. **We save you the profits that are added between the manufacturer and the consumer, by selling direct to you from our factory.** This has been our method of selling for the past twenty-seven years, and we are today the largest manufacturers of vehicles and harness in the world selling direct to the user exclusively. We make 178 styles of vehicles and 65 styles of harness and ship anywhere for examination, guaranteeing safe arrival. Send for **free** catalogue showing all of our different styles.



No. 191—Buggy, with leather quarter top. Price with shafts, $55.00. Guaranteed as good as others sell for for $25 more than our price.

ELKHART CARRIAGE & HARNESS MANUFACTURING CO., W. B. PRATT, Secretary, Elkhart, Indiana.

A Grateful Church.

At a called meeting of the First Christian Church, New Orleans, La., held Dec. 27, 1899, the following preamble and resolutions were adopted:

WHEREAS, The ill-fated trip of the schooner, "Robt. Rough," with its cargo of human freight, the stranding upon the Mexican Coast, the terrible experience of the crew and passengers—the latter our friends and members—have been reported to us; and

WHEREAS, It was only by an intervention of Providence that they survived the frightful experience of that wreck, we, the members of the First Christian Church in meeting assembled, December 27, 1899, do authorize the following resolutions, to wit:

Resolved, That we hereby express our grateful appreciation to the Americen Consul, and through him convey to those brave men, who were the means and actually participated in the rescue of our friends, viz., Capt. J. F. Van Horn and two sons, A. Garmard and son, Dr. Ezra A. Lines, D. C. Green, Harry L. Trott, and crew of five colored men, December 1, 1899, off Coatzacoalcos (Mexico). Therefore

Resolved, That we especially remember very gratefully the boys, Ernest Van Horn, Douglas C. Green and Harry Trott, who after extending affectionate good-bye to friends and relatives, braved the deep and notified the inhabitants of the possible fate awaiting the little company. Further

Resolved, That we tender grateful appreciation to Capt. Harry Hall and his voluntary crew, who rescued them from peril after those fearful nineteen hours.

Resolved, That we also express our appreciation to the Doctor, who very kindly gave his professional services, and rendered them every assistance. And

Resolved, That we extend our sincere gratitude for every favor and courtesy shown by the inhabitants after their landing, and up to the time of their leaving for home.

Resolved, That the deep gratitude of the relatives of the families connected with the survivors of the wreck, be conveyed to all participants who lent the kindly hand of aid to these their loved ones. God bless them, one and all, and may our Heavenly Father reward them abundantly for all their deeds of kindness, and for the future will they ever share in the well wishes of the First Christian Church, of New Orleans, La. Be it further

Resolved, That we hereby extend our deepest sympathy to the bereaved widow and children of Capt. Kreiger, Master of the ill-fated schooner, and that we commit them to the care of Almighty God. And further

Resolved, That a copy of these resolutions be sent to the American Consul at Coatzacoalcos, Mexico, and to the daily papers of New Orleans, and the Christian Church papers, the Christian Standard and CHRISTIAN-EVANGELIST, and that the clerk preserve a copy for his files.

J. F. ADAMS, Supt. of S. S.,
M. F. PRATT,
J. J. ZEIGLER,
E. B. KEMP, Pres. Y. P. S. C. E.,
E. FRANCES LINES, Sec. C. W. B. M. Aux.,
MALCOMSON PITTMAN, Pastor,
HERMON STENZEL, Clerk.

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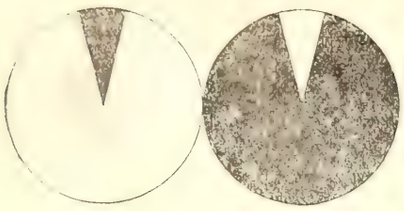

AMERICA. HEATHEN FIELDS.

[The first shows the number of heathens in America. The second shows the number of Christians in heathen lands.]

The World's Need of the Gospel.

How wide and deep is the world's ignorance and woe! Of the 1,620,000,000 of the earth's population only 500,000,000 are even nominal Christians, and only 200,000,000 are Protestant. The lowest forms of heathenism still exist. In Africa, for instance, there are said to be yet 30,000,000 cannibals. This land has a population of more than 160,000,000, and there are only about 2,000 missionaries. The great majority are utterly barbarous and savage. Their evil case has been greatly aggravated by centuries of the slave traffic and the rum traffic. It is estimated that not less than 30,000,000 blacks, from first to last, have been captured and sold, with payments largely made in alcohol, thus causing double demoralization.

Think of India. With a population of nearly 300,000,000 only about 600,000 are Protestant Christians. In the United States it is said that we have one Christian worker for every fifty of the population, while in India there is only one Christian worker for 60,000 of the population. Of the 25,000,000 of widows 77,000 are under ten years of age. And in all India there are only about 2,000 missionaries, although the population is nearly double that of Africa.

In India one province has a population of 400,000, another of 700,000, another of 380,000, and each of these provinces has but one missionary. Near Hoshangabad there are 3,000,000 of people untouched. In Western India, in one district, there are 1,191 towns and villages. In 1,169 of these there is no resident Christian, native or foreign. These are only illustrations of the great need. In the northwestern provinces, Ballia, with a population of about 1,000,000, there is no missionary at all.

In Northern China, with a population of 29,000,000, all idolatrous, there is only one missionary to every million. China alone gives $300,000,000 annually for idolatry. It is affirmed by those who have been long in China that at least 200,000 babies are brutally killed in various ways every year in that empire. This is only one instance to show the deep need of the people. The empire contains a population of 400,000,000, or one-fourth of the earth's population. This is the most prodigious mass of human beings ever found living together in a contigious territory under one government. These hosts are homogeneous, making use of the same written language, and all displaying the same types of civilization. Certainly Christendom has no more tremendous task on hand than that of turning these numerous hordes from Confucius to Christ. Think how small the missionary force in this vast population, numbering only about 2,400.

A missionary in China who labored there for many years said that he had never been out of sight of a living Chinaman or a dead Chinaman's grave. He walked 120 miles in one week, and was never out of sight of a Chinese village, and in the whole 120 miles there was not a Christian to be seen. In some provinces in China you will pass great walled cities without seeing a missionary of the cross. In China the native doctors are barbarous and ignorant, and there is only one Christian doctor for every 2,000,000. The Chinese take out teeth with a hammer and a nail.

Japan has a population of more than 42,000,000 and yet there are only 702 missionaries. It would take volumes to describe the needs of this Island Empire.

For the world's redemption Protestants are giving annually only about $15,000,000 to sustain a missionary force of over 12,000. It appears plainly, then, that the redemption of the race is yet very far from complete, has scarcely passed beyond the initiatory stage. While an excellent beginning has been made, there remaineth yet very much land to be possessed. The church of the twentieth century has every reason to be full of courage and hope and every expectation of final success. It must be remembered, however, that a limitless demand is to be made upon us for the utmost devotion of consecrated benevolence, and a most earnest and importunate prayer that the world may be saved.

Let these facts remain with us as we prepare for the March Offering.

A. McLEAN,
F. M. RAINS.

One Year's Subscription to THE CHRISTIAN-EVANGELIST
—AND—
The "Oxford" Self-Pronouncing Workers' Bible
$2.50

Containing References, Concordance, Self-Pronouncing Dictionary of Scripture Proper Names, Maps, Etc., Etc.

Nearly Three Hundred Pages of Handy Helps.

Good Alike to Renewals or New Subscriptions.

Women's Work for Women.

The efficient way to break down the petty jealousies and intolerances of one class of women for another is to set them all so energetically to work accomplishing something of so evident and immediate benefit to themselves and others that they will positively forget the foibles and vanities of ordinary life, withdraw their minds from little things and employ them with big things.

In all lines of women's work the need for better equipment is felt. "What we want is more competent help" is the cry of employers all over the land. If there are but few men to be found ready to "carry a messsage to Garcia," what shall we say of the women who are found wanting when the demands of the business world are to be met? For, however unprepared a woman may be, however vague and undefined her ideas of what may be required of her, she may be called upon to face the fact that she must go out into the world and toil if she would live. The old traditions regarding woman's incapacity and dependence still have their hold upon her, handicapping her at the very entrance upon those duties which for her brother tend to awaken pride, ambition, sense and energy. Who is to blame if she takes up her work in a listless, half-hearted way, and to teach her that honest toil is none the less dignified because performed by a woman? How is she to learn her true position in the business world and become able to creditably fill that position?

If she be a Christian girl, from a Christian home, where the atmosphere of that home is uplifting and is borne with her into her work, she has already learned that to be truly a "womanly woman" is as much her duty in business as elsewhere; that a woman's tact and intuition, all the finer instincts that belong to her, are needed and valued, and that her new sphere has but widened the circle of her influence. It is for those who have not thus been taught, or who, having ideals, have missed the practical training necessary to fit them for their duties, that women's work for women is most needed.

Why cannot this work be done by the down-town church of to-day as well as by clubs or associations? Why not a noon-rest hour in the parlors of our city churches? Why can we not bring together young women who have had the advantages of wealth and education and those who are living self-denying, hard-working lives? The benefits would be mutual. To the former it would give a heart-culture that would broaden her life, quicken her sympathies and open up an avenue for the development of faculties and powers that might otherwise fall into disuse and eventually be lost. She would find young women eager to grasp the best that might be offered that promised to better fit them to meet the demands made upon them in whatever line of work they might be engaged. She would find many who, feeling keenly their inefficiency, know not how to advance unaided.

To answer this hunger for knowledge, for the refinement that comes from the cultivation of women's highest and most delicate instincts, and withal the heart-hunger for genuine sympathy and love is the great work that you, Christian women, from out your homes may undertake. If you have had the benefit of the culture and refinement that wealth and leisure may have brought to your consecrated womanhood, large opportunities are before you and large responsibilities are yours. To fulfill this obligation will keep you, and it will keep them, from many frivolous things, and bind together a "glorious sisterhood," a sisterhood that will lift all who proudly join its ranks into an atmosphere of high accomplishment from whence they can look back upon their journey and review the many lives they have made happier and better.

What joy more exquisite! What reward more complete!

LAURA M. WALKER.

Kansas City, Mo.

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I wish every person in the U. S. suffering with EPILEPSY or FITS to send for one of my large-sized bottles (6 full ounces) FREE. I guarantee to permanently cure every case that will take my treatment. Where others fail I cure.

Dr. F. E. Grant, Dept. 42, Kansas City Mo

Notes and News.

West Plains, Mo., is under quarantine regulations, owing to the presence of smallpox.

The church at Fairfield, Ia., have just completed their new church building at a cost of $5,000 and dedicated it free from debt. B. L. GOSICK.
Fairfield, Ia.

The bay and contiguous coast counties, Cal., have had a "jubilee" convention in San Jose. They caught it at Cincinnati last fall and later from reading.

The new church house in Anita, Ia., was dedicated Jan. 21, by Chancellor Craig. F. F. Walters, the pastor, is credited with having made the church the most active one in that city. To his efforts within nine months a debt of $1,980 has been paid.

The annual report of the church in South Bend, Ind., shows $2,851.40 raised last year, of which $600.55 was for missions. All debts paid and money in the treasury, Jan. 1, 1900. There were 53 added during the year. A good protracted meeting was held in December with 13 additions. Bro. Rice, of Ft. Wayne, did the preaching. The pastor, G. B. Van Arsdall, has resigned and is succeeded by Victor W. Dorris, of Georgetown, Ky.

The annual report of the Central Church, Columbus, Ohio, of which R. W. Abberly is minister, showed $2,200 raised during the year; $350 for missions and benevolence; number of accessions, 68 at home and 42 to outside congregations. All departments of work thriving. A very successful lecture course is being managed this year and the Church Review published in the interest of the Disciples of the city. Bro. Abberley is just beginning his third year with this congregation.

The church house in Manville, Ind., has been repaired at a cost of $1,000 and rededicated. T. J. Legg, state evangelist, pronounces it the most beautiful village chapel in Indiana. The dedication was unique. No money was called for, and minister, of nearly all denominations participated. The sermon was delivered by Rev. J. H. Barnard. D.D., pastor of the Second Presbyterian Church, Madison, Ind. The dedicatory prayer was offered by Bro. W. T. McGowan, of North Vernon, and the dedication ceremony was pronounced by the writer. Congratulatory addresses were delivered by Rev. Geo. Cochran, D.D., pastor of Trinity M. E. Church, Madison, Rev. R. M. Stephenson, D. D., pastor of the First Presbyterian Church, Madison, and several others. One Methodist minister, speaking of the twentieth century, said: "In the twentieth century we will have no Methodists, Presbyterians or Baptists, but we will all be simply Christians." The writer, who was presiding, said: "That is all right, Bro. F., if you will just stick to it," and Bro. McGowan exclaimed, "Amen!" We had an all-day service, and the occasion passed off without a single discord. J. W. LANHAM.

The Baghdasarian Fund.

Since our last acknowledgments the following sums have been received:

Sarah Yontsey, Russell, Ia.	$ 3.00
N. P. Mickelson, Des Moines, Ia.	5.00
Previously acknowledged	37.11

This makes a total of $45.11 which we have received and which we purpose forwarding to Bro. Baghdasarian in a few days. As we desire to close up this matter, we would be glad if all who desire to make their remittances through this office will do so *immediately*. If others who have collected funds desire to remit through us they may do so by sending the same to us at once. Address the editor of the CHRISTIAN-EVANGELIST.

Christian Cleanliness

Why do you permit a custom at the communion table which you would not tolerate in your own home? Would you like to know where Individual Communion Cups are used? *Send for our free book—it tells all about it. A trial outfit sent free.*
SANITARY COMMUNION OUTFIT COMPANY, Dept. 35, Rochester, N. Y

Do You Know Any One In Mexico?

The C. W. B. M. is sending out five workers to Monterey this month. It is thought best that we should try to interest the Christians who have gone from the United States to Mexico in the evangelization of that country. They can help us in many ways, especially by distributing literature, advising us in various ways concerning the opening of new stations in their localities, contributing to and encouraging the work at Monterry.

Besides this it will be worth a great deal to them to know that the Christian Church is actively at work in Mexico.

Will any one who has friends or acquaintances in Mexico, Central or South America, please send the names and addresses of such to me?

BERTHA C. MASON.
50 *Calle del Roble, Monterey, Mex.*

Kinmundy, Ill.

Last June I held a meeting in the above-named place, being assisted by G. Halleck Rowe, of Salem, Ill. We have never had a church in the place, and our preachers in the county decided to open the work there and have the gospel preached to that people. Myself and Bro. Rowe were selected to hold the meeting. We secured the use of the M. E. Church, South, in which to hold the services. It was thought that we could not get a hearing there on account of the great prejudice, or should we get a hearing and preach the old-fashioned gospel that the people would not rally to the work, and that we could not hold the church; in other words we would be turned out. The meetings began with a small attendance, the churches of the town not paying any attention to us. We could see at once the program, which was to keep the people from our meetings.

We decided to preach the old Jerusalem gospel just as we thought the Lord would have us preach it; just as Peter, Paul, James and John preached it at the beginning. And in preaching such a gospel we decided to say nothing about any denomination in the world to-day; to preach just as if there was only one church in the world, the Church of Christ. There was, therefore, no abuse of other churches, no challenging for debate, but a plain presentation of the gospel of Christ. Gradually the house filled up, and those who came gave us the most profound attention. Many said they had never heard anything like that before, and soon sinners commenced confessing their faith in the Savior.

We did our baptizing in a reservior. Twice we baptized at night. The crowds were estimated to be as large as 800 people, and though at night the order was almost perfect. One night we had beautiful moonlight; the other a large bonfire and torch-lamps gave the light. The people of no church affiliation fell in with the work and helped much in making the meeting a success.

We organized with 46 members. A Sunday-school was organized, also the ladies organized an aid society and commenced work at once. The brethren found a good lot in a fine location and purchased it, and commenced raising money to build a house of worship.

Bro. C. H. Berry, one of our evangelists in the state work, was called to hold a meeting in the fall, and he, following in the same line of work in preaching the old gospel, added 17 more to the church. He has located with the church, being on the ground at this time, and will, no doubt, lead the young church on to greater success. He is a good preacher and a good man, and has a very large number of substantial friends in Kinmundy. J. H. SMART.
Centralia, Ill., Jan. 16, 1900.

Omaha Notes.

I would like to have a portion of your valuable space to tell the brotherhood something of our work in this city. Omaha is numbered among the large cities of the Union. Our population is about 150,000. By reason of its situation it is known as the "Gate City." It is the doorway to the great West stretching beyond us. Its importance as a center is seen in the fact that five of the great transcontinental railroad lines enter it. I cannot take the space to tell of its commercial and manufacturing interests. It is a strong competitor with Kansas City, and the Trans-Mississippi Exposition which has just closed, after being operated for two years, is a monument to its business men.

I wish to speak more especially of the work of the Disciples in this city. We are comparatively a feeble folk here. We have but two churches, and they are not large ones. Our entire membership within the city will, perhaps, not exceed 700. The writer will not attempt to account for our weakness. Some of the strongest men in the brotherhood have labored here. The First Church counts among its pastors, J. W. Ingram, B. B. Tyler, T. E. Cramblet, J. M. Vawter and others equally well known. The First Church is now without a pastor. This leaves the writer as the only preacher to represent the Disciples among the thousands of Omaha. Bro. Howard Cramblet is pastor at South Omaha, but this is a distinct city and has a population of 20,000.

At Grant Street we have a membership of about 235. This church is well located. We are within reach of 10,000 people and there is no reason why we should not build up here a strong congregation. Our building was erected by the help of the Board of Church Extension seven years ago. The brethren, I am sorry to say, have made but little effort to raise this indebtedness, and the principal stands against us. We shall begin at once to pay off this obligation.

On the 10th of this month there is to be a meeting in the First Church, the purpose of which is to inaugurate a movement for the employment of a city evangelist. This is one of the first needs of Omaha.

If the reader knows of brethren in the city who have not united with either of the churches, I will take it as a favor if you will notify me of their presence here.

If you have friends whom you would like to have me visit, write me about them. Are you going to move to Omaha? Write me and I will help you locate near the church. Hundreds of people have been lost to us because they moved into districts where we have no church. They neglect the church and if one of the pastors chanced to find them they give as an excuse for not uniting with the church that they are too far away. It matters not what kind of a house you want you can find it within easy reach of one or the other of our churches, and I will take pleasure in assisting you if you will let me. The outlook at Grant Street is encouraging. Thirteen have been added since I came. Many more expected soon.

W. T. HILTON.
2519 *Charles St.*

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Evangelistic.

TEXAS.

Galveston, Jan. 22—Sanders and Doufhit are with me in a meeting; 13 added at close of eighth day.—JESSE B. HASTON.

MASSACHUSETTS.

Brocton, Jan. 21—Two baptisms, two confessions and one addition since last report.—G. A. REINL.

KENTUCKY.

Dayton, Jan. 24.—We had 3 additions; one confession and two by statement a week ago Sunday. Our outlook is full of promise.—R. D. HARDING.

COLORADO.

Denver.—There have been 15 additions to the Central Church the last three Lord's days. The members are enthusiastic and hopeful.

Colorado City, Jan. 23.—I began a meeting at Burlington, Col., Dec. 31, and closed last Lord's day eve. In the meantime, I went to Colorado Springs on Sunday the 14th, as supply for Bro. B. B. Tyler. I found 15 or 20 scattered Disciples at Burlington and induced them to meet once and perhaps twice per month for worship under the leadership of Bro. C. A. Yersin. There were six others added; two reclaimed and four by confession and baptism. The attendance and interest was excellent, many coming from 10 to 20 miles to hear the gospel; some who had not been inside a church for years. We were pleasantly entertained and greatly enjoyed the privilege of feeding their hungry souls on the bread of life. More anon.—J. P. LUCAS.

OHIO.

Warren, Jan. 21.—We have just closed the second week of our meeting at this place. Thirty-one have been added to date; 29 by baptism. J. M. Van Horn is the pastor. O. L. Cook, former state secretary of state missions in Kansas, is doing the preaching. The writer has charge of the music. We continue with excellent interest and crowded house.—ERNEST W. KERR, evangelist.

Andover, Jan. 25.—E. W. Allen, of Chicago, held us a meeting of 40 days resulting in 26 confessions and 19 baptisms and the raising of $1,000 for a house of worship. Bro. Allen presented the truth in a manly way that won the affections of all and left an impression for lasting good. I held a meeting in Hartsgrove in September with nine baptisms.—F. A. WIGHT.

Kent, Jan. 23.—I have just closed a delightful meeting with the church at Randolph—the third one with the church—the first one 29 years ago. W. G. Crane is pastor and regular preacher. There were five baptisms.—F. M. GREEN.

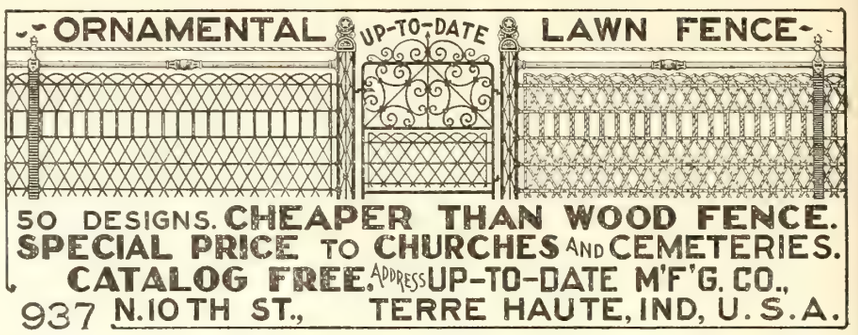
NEBRASKA.

Arapahoe, Jan. 24.—Our meeting here closed yesterday with 10 baptisms and a pastor located. The meeting paid all expenses and left $43 in the church treasury. My six weeks in Nebraska has resulted in 31 additions, the location of a pastor, all expenses paid and $106.30 left in the church treasuries. I find that if a man will go and do the work the churches will pay him for it. When this reaches you I will be in a meeting with Geo. C. Waggoner at Green's Fork, Ind. After this meeting I will be at liberty to help eslewhere. If you want my assistance I will come and hold the meeting and raise the money to pay expenses. Poor churches need not fear to write as my meetings always pay expenses. Address me at Muncie, Ind.—A. MARTIN.

Waterloo, Jan. 22.—We are in a very interesting meeting at Waterloo with home forces. Meeting is three weeks old and a grand interest and attendance. Accessions to date, nine; one by letter, two reclaimed and six baptized on last Saturday night, the 20th inst. Packed house last night. Meeting still continues with increasing interest. A full report later.—A. O. SWARTWOOD.

Summit Church in a grand meeting. One week old; three added. Evangelist L. A. Hussong doing the preaching, assisted by his wife as leader of song. The meeting in David City 15 days old; 15 added. Great crowds. House too small. Mrs. C. C. Atwood, assisted by fine chorus leader of song. Will report progress of meeting. Long live the CHRISTIAN-EVANGELIST. — ATWOOD AND WIFE, evangelists.

Fairfield.—Nine additions at Oxbow Jan. 21st; six by confession, three by statement. The church is in splendid condition. I am now in a meeting in a U. B. stronghold, seven miles north of Nelson. First night good audience, splendid interest.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50 DESIGNS. CHEAPER THAN WOOD FENCE.
SPECIAL PRICE TO CHURCHES AND CEMETERIES.
CATALOG FREE. ADDRESS UP-TO-DATE M'F'G. CO.,
937 N. 10TH ST., TERRE HAUTE, IND, U. S. A.

WEST VIRGINIA.

Huntington, Jan. 22.—Since the close of our meeting with S. M. Martin there have been 12 added to the saved. This report closes the fifth year's co-operation with this congregation as minister. A unanimous call has again been extended to continue, which has been accepted. The different departments of the work are much strengthened and the prayer-meeting notably in a healthy condition. This last year a total of 200 has been added to those being saved. Abundant blessings have been ours from our God and we praise him with all our heart.—A. E. ZEIGLER.

INDIANA.

Rochester, Jan. 23.—I closed a meeting of three weeks last Lord's day at Kewauna with 17 additions. Organized an Endeavor Society with 24 members. We look for others soon. All lines of work harmonious.—J. A. LYTLE.

Bedford.—R. W. Abberly, of Columbus, Ohio, is assisting us as evangelist here and we are having a ffne meeting. Twenty-one added to January 22. —JAMES SMALL, minister.

Carlisle, Jan. 26.—I am here in a good meeting. The attendance is large, the attention good and the interest growing. The meeting is one week old. We have had 10 baptisms. Bro. T. A. Cox is the hard working pastor.—L. L. CARPENTER.

Wabash, Jan. 29.—We have 23 additions as the result of a two weeks' service.—W. T. GROOM.

ILLINOIS.

Two baptized at Henry Jan. 2?.—C. B. DABNEY.

Galesburg, Jan. 22.—Five additions here yesterday. This makes 12 this month so far.—C. H. WHITE.

East St. Louis, Jan. 22.—Our meetings are increasing in interest; 17 added to date. Will go on.—W. A. MELOAN.

Astoria, Jan. 22.—I just closed a short but excellent meeting at Frederick. There were 10 additions; four by baptism, three by letter and three from the Baptists.—H. C. LITTLETON.

Pittsfield, Jan. 25.—Meeting closed last night with 101 added. Thousands heard the gospel. Weather fine throughout. Preaching ably done by J. V. Coombs. Membership satisfied.—R. F. THRAPP.

Centralia.—Have had 19 additions in my meeting, six yesterday. We have had the worst weather for a meeting I think I have ever seen. It has been mud and rain all the time with the exception of four days.—J. H. SMART.

Cerro Gordo, Jan. 23.—Just returned from Ashland, where I preached seven discourses. Five were baptized. There are good consecrated people in that congregation, but they need money to clear their building of debt. I am still open for work among the churches or as pastor.—H. B. EASTERLING.

Coatsburg, Jan. 20.—We recently closed a meeting at the church in Coatsburg. The weather was unfavorable for a meeting, but we had an excellent meeting. It did not result in many additions, but that great good was done is felt by all. Bro. Van Dervoort, of Clayton, did the preaching. He has held several fine meetings that have resulted in many accessions lately. That much will be reaped from the seed sown during the meeting is evident. —GEORGE F. CHANDLER, pastor.

Mulkeytown.—I closed a three weeks' meeting with the church in Herrin, Jan. 21, with 31 added. They have a bright future before them, if they will be prudent and locate a good man with them for all time. I am ready for meetings or to engage as a pastor. Can give reference.—HATTRESS H. SHICK.

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KANSAS.

Olathe, Jan. 22.—Five additions here yesterday four by confession and one by letter. The ladies of the church will entertain the preachers of the town next Friday night in honor of my birthday. —C. H. HILTON.

Winfield, Jan. 22.—We have enjoyed the singing of Prof. C. E. Millard, of Maysville Mo., for three weeks. He has a fine voice, a winning address and fine execution. His illustrated solos crowded the houses till many were turned away. He is specially adapted for work in large cities. We had 12 added, six by confession. We continue the meeting under disadvantages.—GEO. T. SMITH.

Wilsey.—There were two additions, one by statement and one by baptism, at ragular services last Lord's day.—F. S. RIEGEL, clerk.

Parsons, Jan. 26.—We are in the midst of a great meeting. Bro. Updike was with us 22 days with 85 added and was called away before the harvest was finished. The pastor, Bro. Burks and the writer are continuing. Twenty-seven in the last four evenings, making a total of 112. We continue.—W. E. HARLOW.

Neodesha, Jan. 24.—Have just closed a meeting at Fredonia which lasted 20 days, 17 were added; 11 by baptism. Among those bapitized were twin sisters. I will give half time to the Fredonia congregation this year and the other half to my home church.—J. A. SMITH.

Atchison, Jan. 29.—During the month of January we had 15 additions to the church, five of whom were baptized. Every Sunday evening, excepting the 28, when the mercury registered zero, the church was packed in all parts. There is a deep, spiritual interest in all departments, and our debts are being rapidly liquidated.—W. S. PRIEST, pastor.

THE

TOPICAL HAND-BOOK

CONTAINING THE

PRAYER-MEETING
SUNDAY-SCHOOL
AND ENDEAVOR TOPICS

1900

By WILLIAM WORTH DOWLING.

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MISSOURI.

Troy, Jan. 23.—Meeting here one week old; home forces helping; eight additions to date. House and gallery full Monday night. Sunday-school reached its highest number in many months last Lord's day.—J. H. CRUTCHER.

La Plata, Jan. 25.—I came to this town 10 days ago to try to unite a divided church. I am glad to say we bave at last accomplished it. We had seven additions last night. A great interest is manifested. We are all very happy.—H. A. NORTHCUTT.

I have just closed a meeting at Brumley with six accessions by baptism, three by relation and one restored. There is not a more noble brotherhood in the state than the Church of Christ at Brumley. Eld. J. C. Thompson, their efficient pastor, has ministered for them eight years. He is a splendid singer, an excellent preacher and a devoted Christian. His labors have been crowned with success. He is the brother whose "praise is in the gospel throughout all the churches." Hon. J. M. Hawkins, J. L. Comer and H. C. Jackson deserve to be mentioned as pillars in the church, whose liberality and devotion knows no bounds. Their lives are a blessing to the community, an inspiration te the brotherhood and a light to the world.—S. O. BURKS.

Troy.—Seven additions to date.—J. H. CRUTCHER.

St. Louis.—Two added to the Fourth Church the 24th at prayer-meting.—R. H.

Albany, Jan. 27.—T. W. Cottingham has just closed a very successful meeting here with 48 additions to the Albany Church. Bro. Cottingham is an untiring worker. We are delighted with the results of the meeting.—ZUINGLIUS MOORE.

Maryville, Jan. 23.—We are having a protracted meeting at this place. Bro. Winder from Columbia is doing the preaching. Have been at it three weeks with 52 additions to date and still going on.—GEO. L. FISHER.

Farmington, Jan. 22.—One addition yesterday. We continue here and Mine La Motte with growing prospects. Expect to soon be able to make the best report ever sent from the Farmington Church. Our Doe Run mission has started a good Sunday-school and the regular observance of the Lord's Supper. The people of the town give us a large hearing. Lord help us to do substantial work in Southeast Missouri.—A. M. HARRELL.

St. Louis, Jan. 29.—We have just closed a meeting at the Fourth Church, with 33 added. A. J. Marshall, city evangelist, assisted the last two weeks. Prof. G. A. Butler, of Mound City, Mo., was leader of song. I cannot commend him too highly.—E. T. MCFARLAND, minister.

Savannah, Jan. 29.—Our meeting here with home forces continued 29 days with 55 additions. —A. R. HUNT.

Centralia, Jan. 29.—Six additions in the closing service to-night, making 62 in all during the meeting.—E. M. SMITH.

Nevada, Jan. 29.—Two confessions at Richards yesterday, which make four since last report.—S. MAGEE.

IOWA.

Charles City.—Please report one confession at regular services Lord's day, Jan. 21. The general condition of the church is much stronger and more healthy than a year ago.—F. L. DAVIS.

Arlington, Jan. 26.—We began a meeting here Nov. 26, with D. D. Boyle, evangelist. Closed Jan. 25; 74 confessed Christ, 62 demanded baptism, 12 came by letter, statement or were restored. Many of the members were strengthened; all were edified. Without stealing the hearts of the people he has endeared himself to all. The pastor is strengthened, not embarrassed by the influence of the evangelist. The large audiences which attended throughout the meetings were pleased, instructed, convinced, convicted, enthused and many of them saved. He has no new story. He preaches strong both in condemnation of sin and in the presentation of the gospel. Story telling and sensationalism are not his fort. He is not even especially strong in exhortation. His rapid delivery and his plain presentation of the truth bring large numbers of people to the foot of the cross. He will return in October for another series of meetings.—W. M. HOLLETT, pastor.

Pioneer, Jan. 22.—Have been in a meeting here for two weeks in a store building, seated with planks with backs on them and comfortable. But two Disciples were known to be here when we began, but have found a few others, I think four. We have now 15 members in all and yesterday effected the organization of a church of Christ, properly officered, and still continue the meeting. We go from here to Marion, Kan., for a meeting with Bro. I T. LeBaron, pastor.—MILO G. CUMMINGS AND PEARL WILEY, evangelists.

Wapello, Jan. 22.—Our union meetings closed last Saturday evening. Three persons were persuaded to live a better life. Yesterday two of them came forward and made confession. They will be baptized Wednesday evening. Last night one who had been sprinkled years ago came and demanded baptism. Our meetings were the first ever held in union by the pastors here. Much good has been accomplished. The Presbyterian preached eight times, M. E. seven and I six. Yours for union.—J. H. FULLER.

Whitten, Jan. 25.—Our meeting at Tama, closed with 46 additions. We began here Sunday, Jan. 21. The house was full and there was one confession at the first service.—LAWRENCE WRIGHT, evangelist.

Arlington, Jan. 22.—Seventy to date. Great interest; will close next Thursday evening. Correspondents will address me at this place for awhile, or 1048 Spruce street, Topeka Kan.—D. D. BOYLE, evangelist, W. M. HOLLETT, pastor.

Davenport, Jan. 22.—Our meeting with Bro. W. M. Forrest, of Ann Arbor, as preacher, is growing in power; 22 have been added; 19 by baptism. Prospects are good now for a number more. We continue over next Sunday. The Sunday audiences were splendid, especially at the evening service.—C. C. DAVIS.

Moulton, Jan. 22.—Yesterday was a great day with us. A debt of $375 was raised, 15 were received into the church; 31 additions to date. —SIMPSON ELY, evangelist, PERCY LEACH, pastor.

Bagley, Jan. 16.—A meeting has just closed here with 63 additions, conducted by J. S. Coffin. Bro. Gray is in a meeting at Eldora this week. —S. C. SLAYTON.

KANSAS.

Topeka, Jan. 26.—We will continue over Sunday. Ten additions to date. I will sing for S. F. Rogers at Illiopolis, Ill., in February.—V. E. RIDENOUR.

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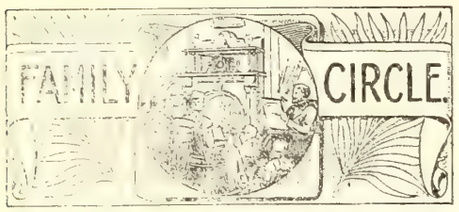

How My Boy Went Down.

It was not on the field of battle,
  It was not with a ship at sea,
But a fate far worse than either
  That stole him away from me.
'Twas the death in the tempting dram
  That the reason and senses drown;
He drank the alluring poison,
  And thus my boy went down.

Down from the heights of manhood
  To the depths of disgrace and sin;
Down to a worthless being,
  From the hope of what might have been.
For the brand of a beast besotted
  He bartered his manhood's crown;
Through the gate of a sinful pleasure
  My poor, weak boy went down.

'Tis only the same old story
  That mothers so often tell,
With accents of infinite sadness,
  Like the tones of a funeral bell;
But I never thought, once, when I heard it
  I should learn its meaning myself;
I thought he'd be true to his mother,
  I thought he'd be true to himself.

But, alas! for my hopes, all delusion!
  Alas! for his youthful pride!
Alas! who are safe when danger
  Is open on every side?
Oh, can nothing destroy this great evil?
  No bar in its pathway be thrown,
To save from the terrible maelstrom
  The thousands of boys going down?

—*National Temperance Almanac.*

The Lost Emigrants.

BY R. H. JOHNSON.

CHAPTER XI.

The usual devotional service was held the Sunday morning following the last recorded incidents. In the afternoon a special meeting was held and the subject of the last conference was resumed. The views advanced by Professor Fergus was freely discussed, and were generally regarded as supported by the Scriptures, and as simplifying the way of salvation. After this preliminary discussion I was called on to introduce the subject of conversion.

I began by saying: "My views are crude and ill-digested, but as I hope for help from others, I am willing to help others, however feebly.

"I understand conversion to be, not the work of man, but of God.

"The soul must put itself in a state of receptivity, and the Holy Spirit will accomplish the work. For proof of this, see Acts 3:19: 'Repent ye, therefore, and be converted, that your sins may be blotted out.'

"Now it is universally admitted that only God forgives sins. Man is passive; hence the passive voice; 'may be blotted out.' But 'be converted' is also passive. Man, therefore, cannot be the agent, but must be the recipient of the divine power. He is to be converted, and is as powerless in the matter as he is to create a world. I therefore conclude we are to await God's time, and if he so wills, we shall be converted and made to believe."* So saying, I sat down; whereupon Mr. Mudge arose. He was a loud and vociferous speaker, about fifty years of age, and as I learned, had been when in the states a preacher, or "exhauster;" a sort of "free lance" or clerical tramp, without a local habitation and going on a self-appointed evangelical mission wherever the good living of the brethren allured; asking for the use of the meeting house, and if by liberal and boastful advertising of himself as the "cyclone orator" he was able to secure a hearing, continuing the meeting from day to day, and gathering a plentiful harvest from the collections and the good living of the brethren, until, patience and poultry exhausted, he departed for pastures new.

Far be it from me to cast a reflection on the itinerant ministry. A more devout, self-sacrificing class does not exist. But it is time the churches should take action to relieve themselves from self-appointed clerical tramps, responsible to nobody, some of them the veriest impostors, others no doubt worthy, but without authority, without credentials, going out in such a way as to cast suspicion upon themselves and their work.

To this class we must relegate the Rev. Mudge. We knew little of him, as he made his habitation with the birds according to the rule, no doubt, of "birds of feather," etc.

Hitherto he had, if present at our meetings, been but a silent spectator. But now arising, he with loud voice and much gesticulation gave utterance to the following: "Brethren an' friends: "I've been a listn'in' a good 'eal, but I hain't said nothin'. But Solyman says, 'There's a time to speak', an' I think it's now. The last person that's spoke is sound, but I've seen the way you're a drift-in,' an' I've waited for you to fetch up, but you won't fetch up. You're a gittin' away from the old landmarks, and like the swine in the Scripter you'll head up in the sea. Dr. Fergus is a leadin,' an' the Devil's a drivin' the proceshun. He hain't no use for the Old Testament, nor for the New, only jist as it suits him. But I tell you, you've got to be powerfully converted, or there aint no chance for you. I give you fair warnin,' an' you'd better fetch up, or you'll git where you won't have to buy no winter firewood."

So saying, he glared upon the audience and sat down. "Sint Pathric!" said Pat. "If he'd a sat down before he got up he'd a done well."

Prof. Fergus arising said: "Bro. Mudge is right in insisting upon our keeping close to the Bible, and to relieve him of needless alarm I will say that if he had been present at one of our former meetings he would have known that is just what we solemnly agreed to do. As our young friend Burton has been giving much attention to the study of the Scriptures, I am sure he will be able to help us. Let us hear from him."

Whereupon Mr. Burton said: "The views of Miss Winston and partially those of Mr. Mudge were formerly mine.

"I read Peter's command: 'Repent and be converted,' and concluded that we were passive in the matter, as the phrase 'be converted' implies.

"Yet it always bothered me. Why should the apostle tell his hearers to do what they did not have to do and could not do, was the difficulty, for no man ought to do or can do that in which he is entirely passive.

"They were commanded to repent. That was all right. They could do it. They were commanded to be converted. But that must be done to them.

"I went for light to Dr. Barnes, the able Presbyterian commentator. He says: 'This expression 'be converted' conveys an idea not at all to be found in the original. It conveys the idea of passivity—*be converted*, as if they were to yield to some foreign influence which they were now resisting. The word properly means *to turn*.'

"Surprised and delighted at the clearness and simplicity of his views, I went to the Greek New Testament for confirmation.

"I found that nowhere in the Scriptures was a man told to 'be converted,' but that the command was everywhere in the active voice. The blunder was made by the translators of our English Bible. This error is corrected in the Revised Version.

"What was the something we were to do instead of 'be converted?' I found the word in Greek to be *epistrepho*, and that it occurs

*"The exercise of faith ought to be the easiest thing in the world. As a matter of fact, it is the hardest thing in the world to do. It is so hard as to be quite impossible for any one not possessed of a new nature."—*Rev. C. C. Gordon, D. D., Earnest Worker, Feb.*, 1899.

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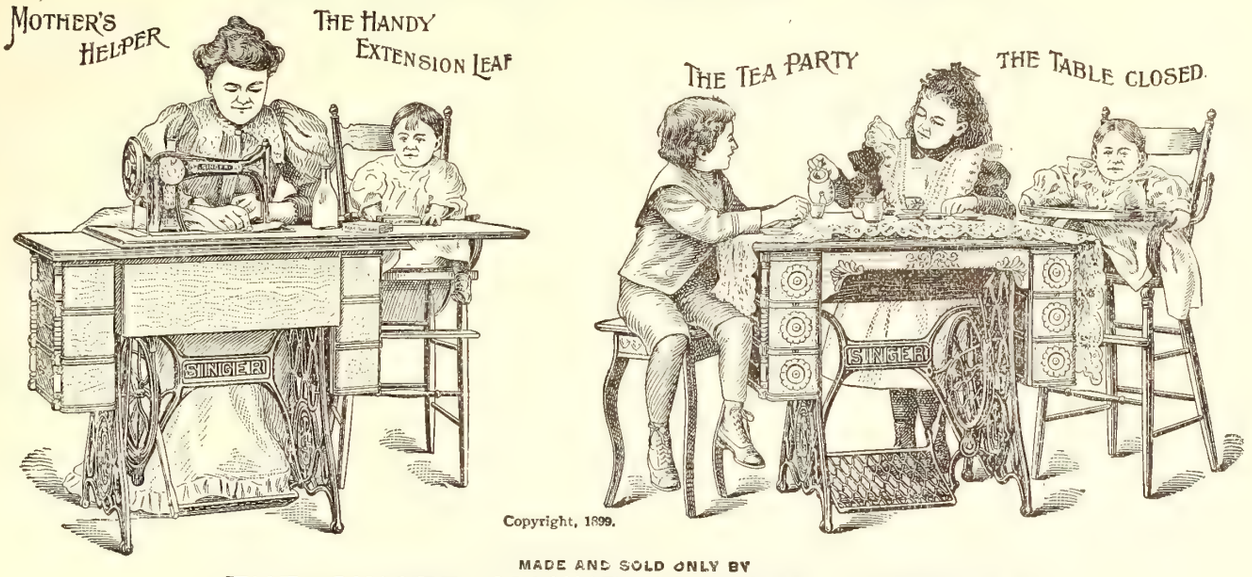

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thirty-nine times in the New Testament, and that it never once is found in the passive voice in the New Testament. Even in Rev. 1:12, 'and being turned' should read, 'and having turned.' How would it do, in the same verse, to make the words, 'I turned to see the voice' read, 'I was converted to see the voice?' But that would be no greater blunder than when 'repent and turn' is made to read 'repent and be converted.'

"The trouble with many regarding this subject is that they have confounded conversion or turning with regeneration.

In the latter man is passive. It is the work of God. It is a mystery. 'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth: so is every one that is born of the Spirit.' In nature inorganic matter is 'born from above' by organic life reaching down and raising it to the higher vegetable kingdom. So divine life reaches down to our lower plane and we are born again to a higher kingdom, but we can't explain it. Why speculate about it? God will do his work in his own way and do it rightly, whether we understand it or not.

"We must do our work; that is, we must repent and turn to the Lord, and then we may with supreme confidence leave the results with him."

At the conclusion of Mr. Burton's remarks, many expressed pleasure at the simplicity and clearness of the way of salvation as set forth, saying that the subject had always been a difficult and mysterious one to them; but now they saw their way clearly.

The Rev. Mudge, however, was not one of these. He said: "My Bible tells me we must 'be converted,' and you may stick a pin thar. What's the use of goin' to the Greek? The apostles hadn't no schoolin.' Peter was a fisherman; and Paul was a country lad brought up at the foot of Gamel Hill, without edication, and I'll take their say-so a thousand times quicker than that of these college snipper-snappers with all their book larnin." So saying, he loftily strode out of the room.

Prof. Fergus, ignoring the last remarks, said: "We will do well to give much thought and study to the subject considered. We may consider it as settled that we must repent; we must turn. But how shall we specifically do what is enjoined by the general command 'turn?'"

The desire being generally expressed to hear Professor Fergus on the subject at the next meeting, it was so arranged.

CHAPTER XII.

One beautiful morning Mrs. Gray and I were strolling through the pasture, she intent on gathering some grapes and nuts, which grew in abundance in the woods, and I culling flowers from grassy banks at some distance behind her. Hearing approaching footsteps, I looked up and beheld Col. Bird before me. Returning his salutation, I started towards Mrs. Gray, but he interposing said: "Out surveying the improvements being made on this God-forsaken, sea-washed rock, are you?"

"I really have been giving them not the slightest attention." said I.

"Well," he answered, "I have. Have you ever thought what all this work means?"

"No," said I, "its no serious concern of mine." "Well, it ought to be," he replied. "It means that you're a prisoner."

I looked around in sudden alarm. Mrs. Gray had seen him and was waiting and watching. My courage returned.

"To me, if I pause to consider," said I, "it means preservation from the sea, and also comfort."

He replied, as he viciously stabbed the grass with his cane, "Now look here. Can't you see that the Captain and the Doctor, with this everlasting burden of work, are fixing for a permanent stay in this blasted island? They've got us caged like a confounded penal colony, and they intend to keep us here. Had the slavish work, worse than wasted here, been devoted to building a ship we would have got out of this purgatory long ago."

I stood there idly plucking to pieces a flower and looking out on the illimitable sea, but I saw it not. I saw far beyond a quaint old village and a quiet home, and dear familiar forms and loved and loving faces; and kindly ministering hands were there, and that deep home-longing, often dormant but never dead, surged in my soul and tears came to my eyes.

And the tempter before me said: "Miss Winston, don't you want to see your home and friends? You can do so; and if you will, by heaven you shall! Will you trust in me? Select Miss Clarkson, or any friend you choose for companion. Keep silent, and I will put my life between you and danger, and will set your feet on your native soil again."

I was now disenchanted. Through the hypocritical mask I saw the villain. "I will put my life between you and danger." That meant abandonment of my real friends, a stolen departure in unsafe boat with a villain. Suppressing more bitter words that struggled for utterance, I said: "Excuse me sir. You are wasting words. Better a hundredfold the pent-up life with the dwellers in what you term this penal colony, than my native land and freedom with you!"

"And that's the way the wind blows, is it?" he said angrily, as he smote the weeds with his cane. "If you'd rather go to perdition with that white-livered doctor than to associate with gentlemen, I have not a word to say.

"I brand your doctor as a coward. I insulted him at Rio. And would he vindicate his honor as a gentleman? Not he, but his cowardly legs got him away as fast as they could carry him."

"Yes," said I, hotly, "on the burning ship, when you and your other brave gentlemen made such a gallant rush to secure the boat which he had lowered for the women and children, I witnessed the craven spirit with which he hurled you and your pack from between these helpless beings and safety!"

So saying, I turned and hastened toward Mrs. Gray, but not too soon to overhear him say with an oath: "You'll rue this, my fine lady; as for your confounded doctor, I'll get even with him."

Returning to Mrs. Gray, we took the op-

portunity to examine the works to which Col. Bird had so insolently called my attention. A sufficient fence had been built on the bank of the stream to where it had made a considerable detour to the north; thence across the bend a strong fence was made; then a lighter one followed the creek until the latter abruptly turned to the south; thence the fence of heavy timbers crossed the ridge and followed down a ravine to the bay on the west.

Add to this the many works in which the colonists had engaged, and truly they had not been idle.

The fence completed, on a certain day nearly the entire colony turned out and, beginning at the north of the island, drove the animals southward and forced them through gaps in the fence. These they securely closed, and thereby confined the animals to the woody and mountainous part of the island, leaving the level and productive part free for cultivation.

A poultry house had been constructed for the rescued chickens and turkeys and for their rapidly multiplying progeny.

The sound of the woodman's axe was also abroad in the land, and the work of forest clearing went on, both to secure lumber for building and to reclaim the soil for the spring's sowing. One day, Dr. Andral having gone to the west shore to examine the condition of the fence which had evidently been molested, was returning from the sea through a gorge whose walls were high and very steep. Hearing a snapping of twigs above, he glanced upward and sharply sprang aside just in time to escape destruction from an immense boulder, that came crashing and thundering down to the exact spot which he had vacated not a moment too soon.

Was the stone dislodged by natural causes, just at that moment?

Was it the work of an insidious and desperate foe? The Doctor held to the former theory but others who knew of the threats that had been made against him, and had repeatedly warned him, would not believe so, not even when he laughed at their fears.

For one, I was full of forebodings of evil to him, and in consequence suffered much unhappiness. Yet, what right had I to feel or show a deeper interest in him than in any other person?

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"My mother, Mrs. Burlingame, Kenilworth, O., was a great sufferer from stomach trouble and indigestion for many years. She had to live on a very restricted diet, until during the past winter she gave up coffee and began using Postum Food Coffee every day. It is now three months since she made the change, and she is so much improved she can eat nearly any kind of food. It is evidence to us that the coffee caused the trouble and that the Postum Food Coffee helped to build her back into health and strength." Mrs. J. M. Gould, W. Farmington, O.

Christian Citizenship.

S. T. SHORTESS.

(The Bible teaching on the duties of subjects and rulers.)

Our voters are both subjects and rulers, and so all the Bible teaching in regard to political duties applies to them. The divine law ought to govern us in political as in private life. We read (Prov. 14:34), "Righteousness exalteth a nation, but sin is a reproach to any people." The divine law is the standard of righteousness, and so here, obedience to the divine law in letter and spirit is righteousness. What does the divine law require of us as subjects?

Submission and obedience (Rom. 13:1; Tit. 3:1; 1 Peter 2:14), except where the government requires us to do wrong, then we ought to obey God rather than men (Acts 5: 29). What does God require of us as rulers? He that ruleth over men must be just, ruling in the fear of God (2 Sam. 23:3, 4). He must be a terror to evil doers, but not to those who do well, and he must execute wrath on him that doeth evil (Rom. 13:3, 4.) He must be for the punishment of evil doers and for the praise of them that do well (1 Pet. 2:14). Rulers must not make a divorce law that is contrary to the divine law, for marriage is a divine institution to be governed by the divine law (Matt. 19:6-9). Rulers must not be mighty to drink wine and men of strength to mingle strong drink which justify the wicked for a reward (license fee) and take away the righteousness of the righteous from him (Isa. 5: 22, 23). The ruler may not build a town with blood, nor establish a city by iniquity, nor give his neighbor drink, nor put his bottle to him and make him drunken (Hab. 2:12, 15). If rulers cannot give one man drink and make him drunk once, certainly they cannot keep on giving him drink until they make a drunkard of him, and if they cannot do this they surely cannot make millions of drunkards, as our nation is doing through its partnership with distillers and brewers and saloonkeepers and by its army canteens.

Christian rulers and priests and prophets (preachers) may not err through strong drink nor make a covenant with death, an agreement with hell nor make lies their refuge and hide themselves under falsehood (Isa. 28:7, 15). They may not decree unrighteous decrees (Isa. 10:1, 2), so that widows may be the prey and that they may rob the fatherless. They may not steal and murder by law for the sake of revenue. They may not steal a man's brains, his sense and reason and will power and his money, and then kill him by the poision they sell him and by the power of the habit they have fastened upon him (Mark 10:19). They may never put a stumblingblock or an occasion to fall in any one's way (Rom. 14: 13). Like all churches they must act by the authority of Christ, must do all things in his name (Col. 3:17). They must not choose between evils, but they must depart from evil and do good (Psa. 37:27). Even though the majority are wrong, Christian rulers must not go with the multitude to do evil (Ex. 23:2). They must select judges and officers who will not do this, men who will be altogether just, able men, who fear God and hate covetousness, men who will not take a bribe or respect persons, nor wrest judgment, nor refuse to enforce the law (Ex. 18:21; Duet. 16:18, 19.) Praying to God as the Christian ruler must, "Thy kingdom come, thy will be done on earth as it is in heaven," he can consent to no law that is contrary to the divine law, nor can he vote for any party that retains such laws. He must favor everything in harmony with his prayer and oppose everything that stands in the way of the answer to his prayer. He ought to lead in all moral reforms and stand in the front in conflict against unrighteousness.

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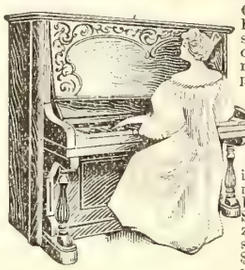

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The Frisco Line has recently issued for distribution a number of pamphlets containing carefully selected photo-engravings of scenery together with reliable and up-to-date information concerning the resources and great possibilities of the country traversed by the Frisco Line. Write for a copy of any of the following publications: "Feathers and Fins on the Frisco," "The Top of the Ozarks," "The Missouri and Arkansas Farmer and Fruitman," "Fruit Farming Along the Frisco," "Oklahomk," or the "Frisco Line Magazine." They can be obtained from any agent of the company, or upon application to Bryan Snyder, G. P. A., St. Louis.

The Red Box Clew.

J. BRECKENRIDGE ELLIS.

"Oh, Mrs. Clarmont, Ronald is shot!" said Frank.

"Shot! What do you mean? Who shot him? Mr. Clarmont, dress as quick as you can and come here. The girl is wild!"

"Indeed, it is the truth. He is lying on the ground at the Covered Bridge."

"You wicked girl!" cried Mrs. Clarmont. "I suppose you are tired of working here. Never fear! You go back in the morning."

"Ma, I'll run to his room and see if he's gone," said Clara.

"But he will bleed to death, if something isn't done quick!" wailed Frank.

The voice of Mrs. Dew was heard as she hurried down from the attic: "Frank! What has happened to Frank? She's gone."

"No, she's here," returned Mrs. Clarmont; "she is still running at liberty. She's like all the rest of 'em, only she's fooled us by telling us the truth this long, so she can gouge us all the more by one stroke. She's held in till she had to break loose at last!"

"Mrs. Clarmont," said her husband's voice, you are talking nonsense. Telephone to the doctor to hurry to the Covered Bridge, while I finish dressing, and leave order with the man to bring the carriage."

"You dare to tell me I am talking nonsense?" cried the lady in a passion. "Who are you, sir, to pass sentence upon my talking? Did you have a penny in the world, sir, when I married you? If you choose to believe this fable about a shooting and a covered bridge, very well. Do your own telephoning. But I insist that this girl shall be confined to her room before she does more mischief."

"Mrs. Dew," cried Frank, "*you* believe me, I know."

"But what is it all about?" asked the other, looking dazed.

"Ma," said Clara, "I don't see what object Fanny could have to fool us. There's nothing to gain by it; and Ronald is not in his room."

"Not in his room!" exclaimed Mrs. Dew. "But Ronald never *did* go away at such an hour as this."

"Fanny has explained everything to us," said Mrs. Clarmont, with bitter irony. "You were not present, Mrs. Dew, when she told everything. She says our Ronald went to the Covered Bridge and committed suicide."

"Oh, no, Mrs. Clarmont!" Frank expostulated.

The voice of Mr. Clarmont was now heard at the telephone; "You get off my wire. I called for Dr. Debber. Who are you, anyway? Doctor—is that you, Doctor? Hello! Oh! no, Mrs. Riddyslate, I didn't call for you. Central! What's the matter, central? This is a matter of life and death. I want Doctor Debber!"

"I'll rouse the man, and have him hitch up," said Clara.

"You'll do nothing of the sort!" interposed her mother. "Do you believe this suicide story? You will remain where you are."

"I'll do nothing of the sort," returned her daughter. "I'll do as I please!" And she did.

"Frank," said Mrs. Dew, "tell me what it is."

"He didn't try to shoot himself, said Frank, who was too terrified, both by the remembrance of Ronald's plight and the commotion about her, to find relief in tears. "He was just trying to scare the old woman. She was going to grab me and I screamed out and he tried to draw his pistol, but—it didn't draw."

"So!" said Mrs. Clarmont scornfully. "You would have us think Ronald was bent on *murder*, instead of suicide? You are changing your story, I see! You are trying to bolster it up by bringing in an old woman. But do you think you can make me believe a word of it? Shame upon you!"

The voice of Mr. Clarmont: "Hello! Oh, is that you, Doctor? Thank heaven! Doctor, Ronald has been shot. Go as quick as you can to the Covered Bridge. What? No, not the cupboard—of course not; Covered Bridge. What? Colored Bridge? Why, no! The bridge; b-r-i-d-g-e, bridge. What goes over the creek. Hurry there, quick. Understand? But I say it is *not* cupboard. It is the Covered—"

At this moment Clara returned. "I'll dress and go in the carriage," she said hurriedly. "Poor Ronald! Fanny, where is he shot?"

"He said it was through his heart," gasped the child; "but the old woman didn't think so."

"Frank," said Mrs. Dew, "why did you and Ronald go to the Covered Bridge at such an hour?"

"Or at any other hour?" interposed Mrs. Clarmont. "The story is ridiculous!"

"Oh, Mrs. Dew," said Frank earnestly, "I see now that it was wrong. But I wanted to learn something about my parents. I never knew anything about them. I was left on a doorstep when a little child, and a good man took care of me. But I don't know who left me. This old woman knows. She said if I'd come, she'd tell me things. So I went, and Ronald went to take care of me."

"Don't know your parents!" exclaimed Mrs. Clarment. "Don't know your father or mother! Don't know what kind of blood is in your veins! And Mr. Clarmont and *his brother Wilton* thought you a fit person to be a companion to my darling Vega, *you*, a girl without a home, without a name; Frank Douglas, indeed! You leave this house today—but I had already determined on *that*. We haven't had a minute's peace since you came. Something has *warned* me all along. I've felt an *instinct*. I tell you, Mrs. Dew, I've felt an *instinct!*"

Mr. Clarmont at the telephone: "C-o-v-e-r-e-d B-r-i-d-g-e; Covered Bridge. As quick as you can."

The carriage was announced, and Clara and her father hurried to get in it, taking Frank to show them the scene of the catastrophe. Mrs. Dew made preparations to receive the wounded boy. Mrs. Clarmont, who had firmly refused to believe Frank's story to the very last, locked the door of the room where Vega, deaf to all sounds, slept. The mistress of the house had resolved that Frank and Vega should never see each other again.

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Charcoal is a remedy that the more you take of it the better, it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

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All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician, in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets.

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Sunday - School.

W. F. RICHARDSON.

JESUS AND NICODEMUS.*

No sooner had Jesus been proclaimed by the Baptist as the Lamb of God than he turned his steps toward Galilee, followed by the five or six disciples who had recognized in him the promised Messiah. The first place visited by him was Cana, a small village five or six miles north of Nazareth, and the home of Nathanael, the "guileless Israelite." There was to be a wedding here, and Jesus was invited to the festivities, with his mother and his disciples. Here he wrought his first miracle, turning the water into wine, and thus manifested his glory as the Son of God. The faith of his disciples was strenghthened and God's seal set anew upon his divine mission. Jesus seems to have decided no longer to live in Nazareth, for we find him henceforth making his home at Capernaum, on the western shore of the Sea of Galilee.

The Jewish Passover being near at hand, Jesus visited again the city of Jerusalem, where he had doubtless gone every year since his one recorded journey at twelve years of age. But he now came, not as a humble pilgrim from Nazareth, but as the Lord of the temple whose right it was to cleanse it from foulness as with fuller's soap; to refine the silver of his people's worship as the refiner purges away the dross in the furnace fires. Wrought to indignation by the sight of the sanctuary's profanation, he drove the motley throng from the temple precints as a son who would not suffer his father's house to be thus insulted. If his enemies would know by what authority he wrought this act, they would be enlightened when, in after time, they should put him to death, desecrating God's living temple as they had that on Mount Moriah. From the grave wherein his dead body should be laid would he come forth again to the dismay of his enemies and the everlasting joy of his chosen ones.

During this brief visit to Jerusalem Jesus worked some miracles: what and how many we are not told. The attention of the people was drawn to him and many believed in his divine mission. But their faith did not reach that strength of conviction nor produce that transformation of character which placed them in the ranks of his declared disciples, and Jesus did not trust them with the full revelation of his gracious purpose and plan for the salvation of the human race.

Among the prominent Pharisees who were moved by the teachings and miracles of Jesus was one Nicodemus, a member of the Jewish Sanhedrin, or highest council of the nation. Among the the hypocrites so numerous in that sect he appears as an honest but very timid man. He could not resist the conviction that Jesus taught the truth, while the humble, unselfish life of the Master appealed to his deepest sense of the divine will. He never shared in the blind, cruel condemnation of the Savior. Yet he could not muster courage to openly declare his faith. When the council raged at the officers for not arresting Jesus, scorning their excuse, that his words displayed divine wisdom, Nicodemus ventured to suggest that no man ought to be condemned without at least a hearing. But at their angry retort, "Art thou also of Galilee?" Nicodemus subsided, and dared no further defense. We may believe that he refused to take part in the trial and condemnation of Jesus, and in his heart believed in him; for we find him going to the grave with Joseph of Arimathea, taking a large quantity of material for embalming the body. He may have been, like Joseph, "a disciple of Jesus, but secretly, for fear of the Jews." He is not the only one who has stood aloof from the cause of truth while its champion lived, and brought tributes to his grave. Not to such would the Master commit his cause, but to the "sons of thunder," and the "men of rock." No one who waited for the shades of night to hide his coming would be likely to endure hardness as a good soldier of Jesus Christ.

"Rabbi, we know that thou art a teacher come from God," is the confession with which this great man comes to the Nazarene. It was a great confession to make, as a representative of the learned councilors. Any ordinary rabbi would have felt flattered. The answer of Jesus startled him by its abruptness and strangeness: "Verily, verily, I say unto thee, except a man be born anew, he cannot see the kingdom of God." Like all the leaders among the Pharisees, Nicodemus looked upon the descendant of Abraham as entitled to the peculiar favor of God. The kingdom must be for the chosen people. To be a Jew was to possess a title to its privileges. This carnal conception of the divine government Jesus destroyed at a single blow. He made it plain that his kingdom was to be spiritual, not racial or political. But the thought was so foreign to the mind of the learned Jew that he could not grasp it. "How can an old man hope for a rebirth? It is impossible." Jesus does not fully explain his meaning, but throws out a suggestion which will help Nicodemus to find the true nature of the salvation he has to bring. He repeats, in somewhat fuller form, his first declaration: "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God." To "see" the kingdom and to "enter" it are the same. To see, in this instance, signifies to experience or enjoy; as when Jesus says that the man who keeps his sayings shall not "see" death. He tells Nicodemus that he is talking, not of a fleshly birth, but a spiritual, and the fact that he cannot at once fully understand it is no cause for doubting it any more than his ignorance of other mysteries causes him to refuse useful knowledge.

But what does Jesus mean by being born of water and the Spirit? We need not linger with Nicodemus about these vague words, when we have later, fuller, clearer declarations of Jesus to enlighten us. By being born of water and the Spirit, Jesus meant believing on him and being baptized. In his last commission, as given by Mark, Jesus said to his disciples, "Go ye into all the world and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." The Apostle John says in his first epistle that "whosoever believeth that Jesus is the Christ is begotten of God." The Apostle Paul says, in his epistle to Titus, that "according to his mercy he saved us, through the laver of regeneration, and renewing of the Holy Spirit." It is no longer a mystery to us, save in so far as all spiritual processes are beyond our ken, to fully comprehend. He who in his heart believes in Jesus Christ as the Son of God, and obeys him in Christian baptism, is born again, and is in the kingdom of heaven.

But the religious prejudices of a lifetime cannot be expelled in an hour, and the question again rises to the lips of the learned Pharisee, "How can these things be?" Jesus rebukes Nicodemus for his fruitless study of the Scriptures, of which he has been posing as a teacher, and invites him to sit at the feet of the heavenly teacher, whose mission it is to reveal the supreme truths for which the human soul ever longs. Poor Nicodemus, half believing, half doubting, turns away from the Master, and goes back to his barren pursuits of the empty forms of traditionalism, rejecting the crystal waters of life for the muddy pool of legalism. But not until Jesus has first spoken into his ears some of sublimest sentences that ever fell even from his lips. For we prefer to consider the conversation as extending to the twenty-first verse. Nicodemus was familiar with the story of the uplifted serpent of brass, in the wilderness, as told in Numbers, 21st chapter, and he could not be ignorant that Israel's cure was due to the grace of God, and not the virtue of the brass. Much more must deliverance from sin, and its fruit, death, depend upon the grace of God, rather than the power of forms and carnal sacrifices. The Son of Man and Son of God alone is sufficient as an atonement, and this way of life is offered to all the world through simple faith in him. Here is the charter of Christianity. Originating in the love of God, embodied in the cross of Christ, appropriated by the faith of the believer, it is ample to procure the pardon of all past sins and to deliver from the fear of condemnation. We may well be grateful to Nicodemus for this visit to the Savior by night, since without it we might have lacked the exquisite gem of gracious truth which now sparkles from the golden text of our lesson: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

*Lesson for Feb. 11—John 3:1-18. Connection—John 2:1 25.

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Bethany Reading Courses.

THE LIFE OF CHRIST.

HERBERT L. WILLETT, *Director.*

It is a notable fact that the attention of so large a group of people is to be fixed upon the life of our Lord for some months to come. The International Lessons for the next eighteen months deal with this theme, and similar is the case with the Blakesley method, and with several other study courses which are offered to the public. It is, therefore, a matter of satisfaction that one of the Bethany Reading Courses* deals with the same theme, and probably for this reason many will choose that course.

Among the phases of the life of Christ, to which attention must be directed, in securing an adequate view of his work, is the preparation of the world for his advent. Paul says (Gal. 4:4) that he came in the "fullness of time," which indicates that there had been a providential preparation of history, both in the life of the people of Israel and in the heathen world outside with its attempts to find God through its various forms of worship and philosophy. This double course of preparation expresses itself more generally in three forms.

There is, first, the influence of Rome upon the world's life in the days in which Jesus lived. The Roman character was stern, heroic, persistent, and possessed of a passion for organization. Beginning in a small way among the Alban Hills, it had gradually extended itself along the highways of the world, until after a career of five centuries it began to be one of the great world-powers. The Roman Empire in the Augustan age, the time at which Jesus appeared, was the first real consolidation of human interests. There had been universal empires before—those of old Babylonia, Assyria, New Babylonia, Persia and Greece; but none of these had been unities in government. The results of this Roman supremacy as they relate themselves to Christianity and constitute one of the elements in the timeliness of Christ's advent were (1) the universal peace which had been impossible in former times; (2) the sense of unity, hitherto unknown, by which the consciousness of a world-state was obtained; (3) the opportunities for travel and traffic along the great Roman highways, which extended from Syria to the Scottish Highlands and the ruins of which remain one of the wonders of the world. These roads made it possible for Christian preachers to go everywhere proclaiming the truth; (4) the uniform law, and the protection of Roman citizens, which gave such of the apostles who enjoyed these privileges the guarantee of freedom in the preaching of the faith as long as they complied with the laws of the empire.

The second of these influences was that of the Greek culture, which was at that time widely diffused through the empire. The Greek language is the most marvelous instrument of human thought ever devised. It was the language of the orator, the poet, the philosopher, and most properly became the language of the Gospels. It was carried into the Eastern world by the armies of Alexander, and though his empire soon fell into fragmants, the influence of this tongue was left wherever he had gone, so that the Greek became, in the second and first centuries before Christ, a well-nigh universal language and everywhere educated men were able to understand and speak Greek, so that the apostles could reach large masses of people without the necessity of studying or of knowing the dialects of the ancient world, which there seems to be no evidence that they ever acquired. The miracle of Pentecost stands as a solitary instance. The Greek was a gift of tongues to the early preachers of the cross, and added vastly to their equipment.

The third element of this timeliness of Jesus' appearance was the distribution of the Jewish people, his own countrymen, in every part of the known world. That distribution began with the fall of Samaria in 722, was continued with the exile of the Jews into Babylonia in 586 and the flight of many about the same period into Egypt, and reached its culmination in the wide diffusion of this people throughout the empire for commercial privileges offered by the Roman Government, so that they constituted no small element in every great city. This gave the apostles, who were themselves Jews, a point of departure in every province. They always went first to the Jewish synagogues, and tried to convert their countrymen to the new faith; failing in which purpose, they moved out into Gentile circles. But they at least felt that the Jewish quarters were, in a sense, their own because of the bonds of race.

These three elements, therefore, met together to constitute the nick of time for the beginnings of Christianity. It is not a mere coincidence that the inscription upon the cross of our Lord was in Greek, Latin and Hebrew, for the three civilizations met together at the foot of the cross, to acknowledge indeed, though perhaps unconsciously, that Jesus was King.

*"The Life and Teachings of Jesus," by Prof. Willett, is an admirable summary. It is very cordially commended by leading Disciples. The uniform testimony of those who have used it in the Bethany Reading Circle is that, while it has given them a more vivid and complete view of the life and character of Christ, it has, at the same time, greatly strengthened their faith in his divine nature and mission. This handbook furnishes most excellent supplementary reading in the study of the International Sunday-school Lessons To-day's mail (Jan. 20) brings a single order for 100 copies. Orders sent me, at 798 Republic St., Cleveland, Ohio, will be promptly filled. The price is 35 cents, single copy; three copies, $1.00. J. Z. TYLER.

Common Sense Cure

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It allays the itching and inflammation immediately, heals the irritated surfaces, and after regular use for a short time removes the swelling and puts the rectal membrane into sound, healthy condition.

The Pyramid Pile Cure cures all forms of piles thoroughly and permanently.

A great many pile remedies contain cocaine, morphine and similar dangerous drugs to quiet the pain and make the patient believe he is getting well, but their action is temporary and it requires no argument to show the danger of using such remedies.

The Pyramid Pile Cure contains no cocaine, narcotic, nor any poisonous drug whatever, and it is so far ahead of any other pile remedy for safety and efficiency as not to be mentioned in the same class.

Any sufferer from piles who will write the Pyramid Drug Co., of Marshall, Mich., may receive a valuable little book on the nature and cure of piles, sent free by mail.

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Literature.

BOOKS.

Neglected Factors in the Study of the Early Progress of Christianity. By James Orr, D. D. A. G. Armstrong & Son, New York.

This book stands out clearly as the most important book of the past year in the department of church history. The neglected facts to which the author calls attention are embraced under three propositions: First, that the universal extension of Christianity in the Roman Empire during the first and second centuries was much more rapid than has been supposed; second, that, that Christianity during that period permeated all strata of society and was not confined to the lower classes exclusively or even prevailingly; third, that corresponding to the influence of pagan thought upon Christianity, the influence of which in the formation of dogma has lately found ample recognition, there was a reflex influence of Christianity upon the secular and pagan thought of the Græco-Roman world. The argument is both interesting and convincing, and the position which Dr. Orr has taken must be reckoned with by any future historian of early Christianity.

Bible Questions. By James M. Campbell. Funk & Wagnalls, New York. $1.

A series of fifty-two short chapters, one for each week, on the great evangelical truths of Scripture, is here arranged to form a sort of Protestant "Christian year." The general excellence of the exegesis, the keenness of spiritual insight, the personal directness of the appeal and the epigrammatic pungency of statement, combine to make this, like all of Mr. Campbell's other works, helpful and inspiring. It is not a book of sermons, but it contains many suggestions, single paragraphs or even sentences from which sermons will grow in the mind of any preacher in whom the homiletical instinct is even fairly developed. The book can to advantage be put into the hands of young converts.

Christian Science: An Exposition. By William A. Purrington. E. B. Treat & Co., New York. $1.

This latest exposure of the absurdities of the so-called Christian Science is, so far as we have seen, the best. There are at least two ways in which the subject can be treated. One is the way of humor, and we unhesitatingly affirm that no one who is devoid of a sense of humor can adequately appreciate or fully expose the monstrosities of that system. Mark Twain's recent and widely read article on the subject (Cosmopolitan for October) is the *ne plus ultra* of this sort of criticism. The other method deals logically and dispassionately with the pretentions of Mrs. Eddy and her followers and exhibits their self-contradictions and falsity. Mr. Purringtons' method is essentially the latter. His statement of the teaching of Christian Science is calm and unexaggerated. In fact, it consists largely of quotations from Mrs. Eddy's works. A considerable part of the material has been already published in the Morth American Review and its accuracy has never been denied. And, withal, Mr. Purrington adds to the judicial temperament a keen sense of humor which enlivens his discourse. Without that, how could one handle this subtle suggestion of the avaricious "Mother" of Christian Science: "Christian Science demonstrates that the patient who pays whatever he is able to pay for being healed is more apt to recover than he who withholds a slight equivalent for health."

At the Feet of Jesus. By R. P. Meeks. Standard Pub. Co., Cincinnati, O. $1.25.

The twenty-five sermons which fill this volume deal with various periods, events and phases of the life of Christ. The author's style suggests that he is more at home in addressing sermons to the ear than to the eye. The present discourses, at any rate, would probably be more impressive to a hearer than they are to a reader. Yet they are strong, clear, doctrinal sermons. It is something of a surprise to note that the author explains the "us" in Gen. 1:26 ("let us make man in our image") as "doubtless bearing reference to the Trinity."

Pulpit Diagrams. Z. T. Sweeney, Editor. Standard Pub. Co., Cincinnati, O. $1.

There are 48 sermon diagrams in this volume, each accompanied by a brief description and outline. It is proposed to issue such volumes quarterly if there is sufficient demand. Preachers who use blackboards or charts may find here some useful suggestions.

Matthew, the Genesis of the New Testament. By Henry G. Weston, D. D., President Crozer Theological Seminary. Fleming H. Revell Co., Chicago. $ .75.

It is not the author's purpose to give a verse-by-verse commentary on Matthew, but a running exposition, in form somewhat like that of the Expositor's Bible series. He speaks constantly of Matthew as chronologically the first of the Gospels and rather leads the reader to believe that it was the first book in the New Testament, but attempts no proof of either proposition. In fact, all critical discussion falls outside of the scope of the book.

The Divine Origin of the Bible. By R. A. Torry, Superintendent of Moody Bible Institute, Chicago. Fleming H. Revell Co. $ .50.

The author's position is sufficiently indicated by the following quotation (p. 10): "In John 10:35 Jesus says, 'The Scripture *cannot* be broken.' He has just built an argument on a single word used in the Psalms and he thus sets his seal to the absolute verbal inerrancy of the Old Testatament Scriptures." It is a strong defense of the "divine origin" of the Bible, interpreted as verbal inspiration.

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The Prophets of Israel. By Herbert L. Willett, Ph. D. Fleming H. Revell Co., Chicago. $ .35.

The third series of handbooks for the Bethany C. E. Reading Courses includes the Prophets of Israel, by H. L. Willett; Bible Doctrine for Young Disciples, by F. D. Power, and Heroes of Modern Missions, by W. J. Lhamon. It is saying much, but not too much, to say that the present volume is in no way inferior to Dr. Willett's work of last year on the Life and Teachings of Jesus. We will venture the assertion that never before has so much information about the Hebrew prophets been condensed into 160 small pages. At the same time the text is readable. It is not in the form of a syllabus, though it can easily be used as an outline for more extended study, by reason of its analyses of the books, its chronological tables and its well-selected bibliography.

Love Songs. By Mary Jolly Van Hook. Curts & Jennings, Cincinnati.

These score of poems, "love songs of childhood," the author would doubtless have called them if that title had not already been monopolized by another, are obviously the product of a "minor poet," but sometimes the work of minor poets, though not exactly thrilling, is very agreeable to the minor reader. The photographic illustrations suggest, as the verses also do, that the inspiration came from a certain group of children, but the author has scarcely yet achieved success in transmuting the incidents of a particular neighborhood into matter of universal interest.

Through Prairie Meadows: A Few Little Rhymes. By Carol Elmore. Hollomon Printery, Atlanta.

This "little book of Rimes of the Southwest" is a decidedly creditable production. The dozen poems which it contains give evidence of a well-developed sense of the melody of words and lines. We have noticed no flaw in rhythm or rhyme. In a few instances, but happily not many, the choice of words appears to be influenced somewhat too largely by considerations of sound. In general, though the verses are by no means weak, we are of the opinion that they are interesting by reason of their promise rather than their strength.

The Asostolic Age: Its Life, Doctrine and Polity. By James Vernon Bartlet, M. A., Lecturer in Church History in Mansfield College, Oxford. Charles Scribner's Sons, New York.

This important volume, in the Ten Epochs of Church History series, we reserve for fuller review. All who are acquainted with Mr. Bartlet's scholarly little "Early Church History" will expect to find in this history of the Apostolic Age something more than ordinarily stimulating.

Bible Truth in Hymns. Compiled by Charles Cuthbert Hall. International Committee of Y. M. C. A., New York. $ .35.

The purpose of the compiler of this book was to encourage the devotional study of hymns. The best religious poetry which we possess is in the form of hymns. They are good to read as well as to sing. Dr. Hall has arranged about 150 classic hymns (without tunes) topically in twenty-four lessons for devotional study. The habit of reading hymns is one which might be cultivated to advantage, not only as a means of spiritual growth, but as a training in the power of discriminating between religious poetry and the religious doggerel with which our current hymnology is flooded.

Re-Incarnation in the New Testament. By James M. Pryse. Elliott B. Page & Co., New York.

The author tries to prove the doctrine of re-incarnation by what seems to us, and will seem to most sane people, a tortured exegesis of several passages of Scripture. For example, the statement of Jesus, "Elijah is come already," is interpreted as an "emphatic, unqualified statement. . . that the soul or inner self of Elijah was incarnated in John." Later the author says, "The soul of man, the real self of him, is identical in essence with Diety, or the one universal self." From this it would appear that everybody must be the incarnation of everybody else. Where strained literalistic exegesis fails to prove the point, as above, fantastic allegory is introduced. The latter method runs riot especially in the interpretation of the parables.

The Great Physician and His Power to Heal. By E. E. Byrum. Gospel Trumpet Pub. Co. $ .50.

This is an exposition of the doctrine of Divine Healing. There are copious quotations from the Old and New Testaments showing that it was prophesied that Jesus would heal the sick, that he did it, that the twelve did it, that the seventy did it, that some others did it in the apostolic age and that the elders were told to pray over the sick. It is assumed that this power of the elders is perpetual. The author fails to present any evidence that the people are healed nowadays by the laying on of hands. He merely tries to show by argument and exegesis that it must be so.

The Seer of Patmos; Or, John's Place in the Christian Economy. By Jasper Seaton Hughes. E. B. Scofield, Indianapolis.

We reserve this book, by the well-known author of "The Mystery of the Golden Cloth," for further notice.

Arnold's Practical Sabbath-school Commentary on the International Lessons for 1900. Fleming H. Revell Co. $ .50.

The Expose of Weltmerism. By Preston W. Pope, M. D. Nevada, Mo.

Plain Papers on the Doctrine of the Holy Spirit. By C. I. Scofield, D. D. Fleming H. Revell Co. $ .35.

Gospel Seed for Busy Sowers. Compiled by J. Ellis. Fleming H. Revell Co. $ 50.

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Myths and Bible: Some hints to the value of Scandinavian Mythology upon Biblical Research. By Olof A. Toffteen. Minneapolis, Minn.

The Love of God. By Joseph H. Bradley, D. D. Fleming H. Revell Co.

The Prodigal's Prayer. By C. Herbert Scholey. Fleming H. Revell Co.

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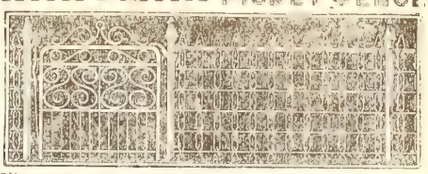

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Marriages.

BARNES—BERRY.—At the home of the bride's parents, Jan. 24, 1900, Mr. Marion W. Barnes, of Paris, Mo., to Miss Florence Berry, of Audrain Co., Mo.; C. H. Strawn, officiating.

ELLIOT—JORDON.—At the home of the bride's mother, Mrs. Alice Lane, at Charles City, Ia., occurred the marriage of G. Herbert Elliott and Miss E. Maude Jordon, Jan. 17, 1900; F. L. Davis, pastor of Christian Church, officiating.

HOLLOWAY—SMITH.—In Holliday, Mo., at the residence of the bride's mother, by C. H. Strawn, Mr. Marcus E. Holloway to Miss Minnie F. Smith.

McCONNELL—ASBURY.—At the home of the bride's parents in the city of Salem, Ill., Jan. 10, 1900, William McConnell, of Iuka, and Miss Edith Asbury, of Salem; the writer officiating.—G. HALLECK ROWE.

STREIFF—BRYAN.—At Plattsburg, Mo., Jan. 24, 1900 by J. W. Perkins, Mr. Fred H. Streiff and Miss Clara A. Bryan, both of Plattsburg, Mo.

Obituaries.

BRIGGS.

Died at his home, Clay Center, Neb., Jan. 4, 1900, Wm. Briggs, aged 71 years, 7 mo. 5 da. Loyal to the church. A large and sympathetic audience attended the funeral.

W. B. HARTER.

Clay Center, Neb.

HENDERSON.

On Saturday morning, December 30th, 1899, a sad bereavement came to the family of Brother and Sister C. W. Henderson, of Woodville, Miss. Their little daughter, Lillie, aged 11 years, five months and five days, passed over to her eternal home. Sweet little Lillie had been an invalid and a severe sufferer for many months prior to her death, and during those months of suffering she was so gentle and patient at all times that the hearts of all who saw her went out to her in tenderest love and sympathy. May God bless and sustain her sorrow-stricken parents.

LEE JACKSON.

KEENE.

The Kentucky C. W. B. M. is in the shadow of a great sorrow. On the tenth of this month our beloved Sister Sarah Keene fell asleep in Jesus. For three years she served as our state president. Last August she presided over our convention with grace and dignity; at that meeting she was elected state secretary and organizer. We had hoped and planned for enlarged work, but how soon were our hopes crushed and our plans brought to naught. In September, Sister Keene passed through a severe and critical operation. For a short time she seemingly rallied and improved and we took courage believing that she would be restored to the work. About a week before her death, we heard that she was failing and several of the members of the board visited her in her home at Winch-ster. As soon as we looked into the face, so changed by suffering, we felt that the end was near. Though too weak and sick to talk much, yet from the little said we found the burden of her heart was still the Master's work. We bade her good bye, with no hope of clasping that hand again until in the resurrection morn, we shall behold her in the likeness of Him, whom she so faithfully served, for "we shall be satisfied when we awake in his likeness." The funeral services were conducted by Bro. Walker of Winchester, Bro. Collis, of Lexington, preaching an appropriate discourse, Bro. Tibbs, of Mt. Sterling, and Dr. Savage of the Methodist Church, leading in prayer. The large concourse of sorrowing friends that crowded the church attested to the love they bore the sleeping one, while flowers from far and near, spoke in their own language of the fragrance of her life. Late in the chill and gloom of the wintry eventide, the precious form was laid to rest in the beautiful cemetery at Lexington, by the side of her husband, who not quite two years ago was called to his reward. The daughter, an only child, is left indeed desolate, but she has been so strong and brave to endure with Christian fortitude the dark shadows that have come into her young life, that we believe the mantle of her sainted mother will fall upon her. May she, with the aged mother, the sorrowing sister and brothers be able to appropriate His blessed promises: "Fear not, for I have redeemed thee, I have called thee by thy name, thou art mine." "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; for I am the Lord thy God."

SALLIE K. YANCEY.

Lexington, Ky.

LYONS.

Died at his home, Clay Center, Neb., Jan. 22, 1900, John Matthew Lyons, aged 55 years, 7 mo., 22 da. An old and much loved Disciple. A largely attended funeral.

W. B. HARTER.

Clay Center, Neb.

WILKES.

Col. Peter Singleton Wilkes, the only surviving brother of the venerable L. B. Wilkes of Reformation fame, departed this life at his home in Stockton, Cal., Jan. 2, 1900, at the age of 73. Brother Wilkes was born in Tennessee, but was reared in Missouri. He was naturally of a studious disposition, and attended consecutively the Springfield (Missouri) Academy, Bethany College, Virginia, and the University of Missouri, from which latter place he was graduated in 1852. His prominence as a student is indicated by the fact of his election to the State Legislature within one week from the time of his graduation. At the close of the Civil War he left Richmond, Va., where he was a member of the Confederate Congress, and went into Mexico. Finally, in 1866, he came to Stockton, where he has since lived, practicing his profession as an attorney. A large delegation of the Stockton bar was present at the funeral services, attesting the esteem in which he was held by the members of this association. In 1868 Brother Wilkes was married to Miss S. M. Bradford, daughter of Austin Bradford, of Boone County, Missouri. His faithful and devoted wife survives him. He became a member of the body of Christ immediately before his entrance into Bethany College in 1848. Although a lawyer, the Reformation had few if any more staunch friends than he. Many times during his illness he expressed a desire to depart and be at rest, giving every assurance that with him "in the evening time it was light."

T. A. BOYER.

Stockton, Cal. Jan. 15, 1900.

WILSON.

Janette Golden was born in Kentucky April 23, 1821. Departed this life Sept. 23, 1899. She was married to James Wilson in November, 1838. To them were born nine children, five of whom, with their father, have passed on before. Those that survive her are Mrs. Gus Brownlee, Mrs. Wm. Pilkington, Mrs. Jos. Golden and Mrs. Thos. Durant. She also leaves 18 grandchildren. Grandma Wilson, as she was known, was loved by all who knew her. She united with the church 25 years ago. The funeral was conducted by Elder W. W. Rumsey.

A FRIEND.

WOODSIDE.

Died at his home in Yates Center, Kan., Jan. 21st, W. B. Woodside, Sr., in his 78th year. He was born in Henry County, Ky., in 1822, moved to Kansas in 1871. Bro. Woodside united with the Christian Church at the age of 21 and for 57 years lived a faithful, consistent Christian life. He was one of the elders of the church at Yates Center. He leaves a wife, four sons and two daughters. Two of his sons, W. B., Jr., and R. W., are ministers of the Christian Church. He had many friends who honored him for his work's sake.

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A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

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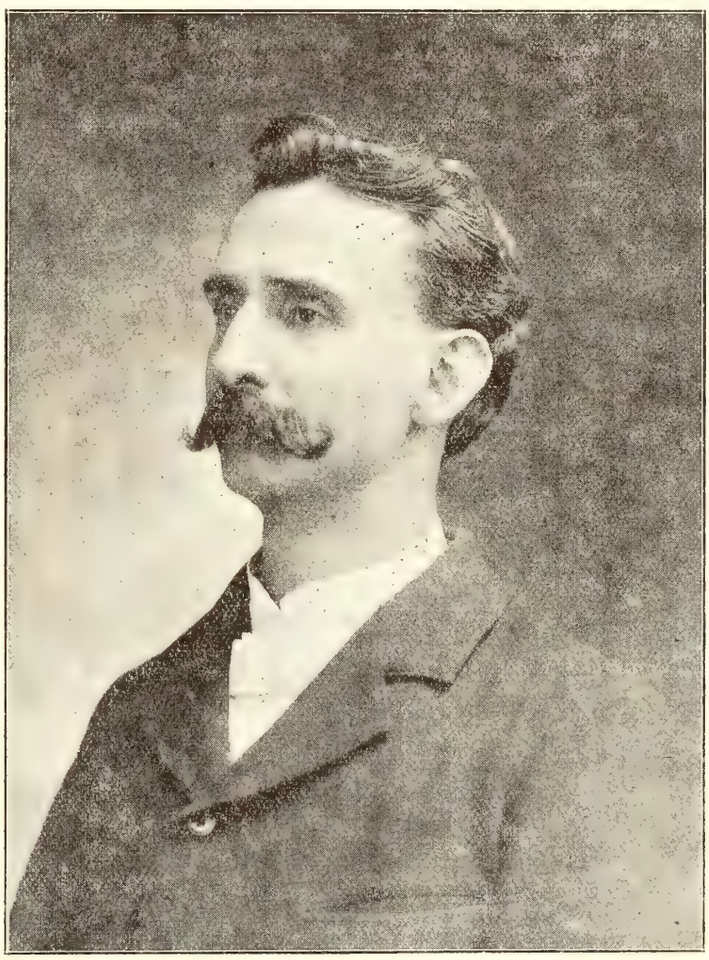

H. O. BREEDEN. (See Page 175.)

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Busy? Yes, too busy to write.

If any one has conceived the idea that the popularity of the CHRISTIAN-EVANGELIST has been impaired, a visit to the subscription department would convince them of their error.

The opportunity of obtaining such a paper as the CHRISTIAN-EVANGLELIST a whole year for one dollar does not present itself every day. Our advice is to form a club of twenty-five, and *do it now.*

Camp Point, Ill., sends us a club of twenty-nine, and while we are thinking they have done well we read in Bro. J. H. Garrett's letter that they think they can add to it.

Des Moines just *will not* "let up." They are determined to gain the lead. Our list numbers almost three hundred in that city now, and the indications are good for one hundred more.

The Mormons had better watch their citadel closely. Prof. Eddingfield has just sent us a club of twenty-five subscribers from Salt Lake City. This is a good example for some of our stronger churches.

Bro. D. N. Solomon sends us a club of twenty-five from Palmyra, Ill. The church is not large, and Bro. Solomon is seventy-nine years of age. You younger men in larger churches, what are you doing for the cause of good literature?

It may interest our readers to know that we are mailing four hundred copies of the CHRISTIAN-EVANGELIST to Sedalia proper and about half that many to the "regions round about" that thriving city. The Sedalia Church gives promise of doing even greater things than its past records; and that is not a small prediction.

The Springfield (Mo.) list now numbers fifty and Warrensburg, Mo., is only about ten behind that. Fairbury, Neb., raised their club and sent it in charge of their pastor, Wm. Oeschger, who called on us en route to Vincennes, Ind.

But why attempt to enumerate the good reports. We can not hope to tell you of all that is being done by the brethren to show their approval of the CHRISTIAN-EVANGELIST in its determination to furnish the brotherhood with a thoroughly first-class, up-to-date, representative journal. We heartily appreciate the kind efforts of all who are so effectively co-operating with us. We feel more encouraged than ever to persevere in our undertaking to make the CHRISTIAN-EVANGELIST the leading Christian paper in all this land. This is a large contract, but with a continuation of the support we are now receiving it can be done.

One word concerning our one-dollar club rate: We would be glad indeed to make it permanent, but are not entirely persuaded that it can be done and our present high standard of quality maintained.

As we have often stated before, the quality will be preserved and if possible improved steadily; it will, therefore, be necessary that the present rate of increase in our subscription list be undiminished for the next two months to come.

As to whether this can be done, the churches themselves will decide by their actions. *At present we can only promise to extend this wonderfully low club rate during February and March.* After that time it will be withdrawn unless intervening events seem to justify its continuance.

If your church desires good literature cheap, a club should be formed without further delay. Subscribers will please remember that our individual rates remain always one dollar and fifty cents.

HOW TO DO IT!

Take a small piece of blank paper--not necessarily linen bond, or tinted note paper; any kind will do--and write upon it your name and address and the name of one of the hereinafter mentioned books. Next secure, by some honorable and honest means, a one-dollar bill. Wrap this in the piece of paper aforementioned, and insert both in an ordinary envelope, carefully sealing the same. Upon the North-east corner of the face of the envelope place an uncancelled two-cent postage stamp, previously moistening the back thereof to cause it to adhere firmly to the envelope. Below and to the left of the stamp write carefully: "The Christian Publishing Company, St. Louis, Mo." When this is done, give the envelope with its contents into the charge of the nearest representative of the United States Post Office Department, and keep as patient as possible until you hear from us. The name of the book to be written on the blank piece of paper may be selected from the following list:

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Form of Baptism. Briney.
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Reformation in Missouri. Haley.
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THE CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

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CURRENT EVENTS.

After a week of intense excitement in Kentucky, a temporary compromise has been effected which removes the prospect of an appeal to force and arms. On Tuesday of last week William Goebel, Democratic contestant for the office of governor, was shot upon the street in Frankfort. The contest committee of the Legislature met immediately. All the evidence on both sides had been heard, but by agreement each side was to be allowed ten hours for argument. Disregarding this agreement, the committee decided the case immediately without argument, by a strictly party vote of 10 to 1. To prevent action by the Legislature in ratification of the report of the committee, Gov. Taylor at once issued a proclamation declaring the state of Kentucky, and especially the city of Frankfort, to be in a state of insurrection and dissolving the Legislature to meet at London, Ky., on Tuesday, Feb. 6. The Democratic members of the Legislature, considering the Governor's action illegal, attempted to assemble in the State House, in the opera house and in the Capitol Hotel, but were in each case dispersed by the militia acting under Gov. Taylor's orders. Being unable to assemble, a paper was drawn up in the form of a resolution adopting the report of the committee, was passed from hand to hand, and signed by more than fifty Democratic members of the Legislature. Goebel was thereby declared elected and the oath of office was administered to the dying man. The next day, after a hard struggle for life, he died. His claim to the office, therefore, devolved upon Mr. Beckham who had been contesting for the office of lieutenant-governor. Beckham ordered the militia to disperse, but the militia looked to Taylor for its orders. The court granted an injunction restraining Taylor from exercising the functions of governor. The notary who attempted to serve the notice was arrested on the charge of inciting to insurrection. Taylor appealed for federal aid to restore order and enforce his authority in the state. It was refused, and at the same time he was unofficially informed that the authorities in Washington considered his action in holding his office by force unjustifiable, without regard to the merits of the Goebel contest case.

It is the general consensus of opinion outside of Kentucky that Taylor was fairly elected Governor of Kentucky, that the contest was carried on without reference to the will of the people, and that the Goebel election law, which made the contest possible, is a piece of unjust legislation. There is no question but that the meeting and decision of the committee were hasty and somewhat irregular. Whether or not Gov. Taylor's adjournment of the legislature was constitutional is a question upon which we are not prepared to pronounce an opinion, but undoubtedly his action in calling in the militia to prevent its reassembling was a weak and unfortunate act. If the legislature was legally adjourned, it was of no consequence whether its members assembled or not; they could not legally act as a legislature. In transferring the government from the civil to the military authority, Taylor weakened his position and lost sympathy. Clear-headed men on both sides saw that the first thing to be done to prevent civil war in the state, was to secure the recognition of some civil authority. A meeting of prominent men of both parties was held in Louisville and terms of agreement were drawn up, which await only the ratification of the Republicans. The legislature is to be recalled from London; the troops are to be withdrawn from Frankfort, except a small guard; the gubernatorial contest shall be decided by the courts; pending the decision, Beckham is to be recognized as governor. If agreed to, this will virtually mean that the Republicans will go out of office, at least until the election in November. Even on the hypothesis that Taylor was fairly elected, this will be far better than to throw the state into a condition of rebellion. If Kentucky means to be considered a community fit for self-government, it must find some way for settling its quarrels and choosing its officers without an appeal to fire-arms. If the legislature and the courts do not do justice at once, it must learn to be patient until justice can triumph by peaceful methods.

No week of the Boer war has been so unproductive of news as that which has just passed. Upon collecting his forces south of the Tugela River, after the retreat from Spion Kop and the failure of the flanking movement, Gen. Buller made the extraordinary boast that he would be in Ladysmith within a week. That was ten days ago. Since then no official reports or other reliable statements have been published to indicate whether or not Buller has recrossed the Tugela and is making another attempt to flank the Boers still farther to the west. The boast was so audacious and unusual that it aroused some hope that he might have secret reasons for his assurance. So far it is known only that the time is up and that Buller is not in Ladysmith. There is reason to believe that the center of interest is shifting from Natal to Cape Colony. Movements by Gen. French in the vicinity of Norval's Pont, which is the only open road by which the Boers could escape from Colesberg, indicate that reinforcements have been received by him and that a systematic and aggressive campaign under the direction of Gen. Roberts is about to begin.

The Clayton-Bulwer treaty between the United States and Great Britain, which has been the chief instrument of those who oppose the construction of the Nicaragua Canal, has been definitely abrogated by the formal signing of a new agreement between Secretary Hay and Ambassador Pauncefote. By this act, Great Britain relinquishes any right which she may have had to participate in the construction and control of the canal, subject only to the condition that the canal shall be neutral and open to all nations in peace and war. The validity of the Clayton-Bulwer agreement has long been a matter of serious dispute. Great Britain has not lived up to its provisions in her relations with Honduras and the treaty has been referred to as a mere "diplomatic reminiscence." The new treaty formally removes any diplomatic obstacle to the construction of the canal, and the present Congress seems to have a disposition to take favorable action on the measure.

The opening of the British Parliament on Tuesday of last week was looked forward to as the possible beginning of a crisis for the Salisbury and Chamberlain Cabinet. The speech from the throne conveyed no information of special significance regarding either the present situation or the future policy in the Transvaal affair. The allusion in general terms to the peace existing between Great Britain and all other nations except the South African Republic is considered too vague to guarantee the existence of cordial relations with Germany and Russia. Scarcely had the Queen's speech been disposed of when the expected storm of criticism burst upon the government. Lord Rosebery said that he would stand by the Cabinet and that the country would do the same, if it would only do something vigorous and effective. Lord Kimberley criticized the administration severely for not discovering the Transvaal's war preparations long ago and preventing or meeting them. Lord Salisbury replied that the secret service fund was too small. It costs money to discover the secrets of governments; the more important the secret, the more costly it is. Other powers spend vast sums and the South African Republic has been known to spend $4,000,000 in one year on its secret service. He is a rash prophet who would undertake

to foretell the fortune of the present ministry. Success or failure in the field will have much to do with it, and the discontent at home may become formidable if it can find a leader and can develop a positive policy. But at present one is struck by the fact—and the first week of Parliament confirms the conviction—that there are more people in England who are prepared to criticize the past and present management of things in South Africa than there are who have thought out a positive program to substitute for that of Salisbury and Chamberlain. The opponents of the war now have neither a Gladstone to lead them nor a definite and well-ordered plan to advocate. Until they secure both, the present Cabinet can not stand in any great danger.

Secretary Long suggested, a few weeks ago, that some more satisfactory method ought to be devised for rewarding specially meritorious service in the navy. As the matter stands now, the only reward is promotion. But in a service in which promotion ordinarily proceeds rigidly according to official seniority, a special promotion of one man means a setback for all of those over whom he is promoted. Every naval officer estimates his position according to the number of places between him and the top of the ladder. If one man for conspicuous service is jumped over the heads of twenty others, each of the twenty is set back one place. The twenty may have done their whole duty, but without having an opportunity for conspicuous service. Rewards can, of course, never be bestowed according to absolute merit, but only as opportunities arise in which exceptional merit is exhibited. But it is generally agreed that faithful performance of duty without occasion for brilliant exploits, at least does not deserve punishment, and that is what it means when all rewards are at the expense of those who are not rewarded. The Secretary of the Navy, suggests that distinguished service be rewarded by increased pay or by medals, rather than by promotion.

In the short time during which the Chicago drainage canal has been in operation it has not been determined whether or not it will pollute the water of the Mississippi. The tests are still being made. But it has been shown pretty conclusively that it is going to result in an unexpected lowering of the Chicago River. Few rivers of the world bear more commerce than that foul and turbid stream, and for years there has been agitation for deepening it for the accommodation of the larger lake craft. The chief obstacle was the street railway tunnels, which run under the river and connect the north and south sides of the city. The full flow of water has not yet been turned on. It is estimated that when it is turned on, the level of the river will fall from two to six feet, and the full flow must be turned on to give a sufficient dilution of the sewage, which may not be enough even then. It seems to us to be a good time to deal boldly with the case—lower the tunnels, deepen and widen the channel and make of the river not merely a sewer and a section of Chicago's harbor, but a thoroughfare for ships. It would not be the first river which has been almost made by the hand of man. The Clyde, which makes Glasgow a seaport, owes two-thirds of its width and five-sixths of its depth to artificial processes.

By the decision of the Senate committee, which has been preparing the bill providing for the establishment of a civil government in Porto Rico, it will be recommended that on commerce between the United States and Porto Rico a tariff be levied equal to 25 per cent. of the rate according to the Dingley law. As originally presented to the committee, the bill provided for free trade with the United States. The change was made partly to provide additional revenue for the administration of the civil government of the island, and partly to bring before the courts the important constitutional question involved. The constitution provides that import and export duties shall be uniform in the United States and that no duty shall be levied on interstate commerce. The majority of the committee holds that it is not necessary to extend the provisions of the constitution to our insular possessions. Congress has power, therefore, to establish either free trade or a tariff between Porto Rico and the United States. This is the opinion of the committee, but the courts must decide. It is estimated that the tariff, according to the 25 per cent. arrangement, will yield about $2,500,000 annually. The objects which this bill proposes to accomplish are as follows: To substitute a civil for a military government; to give the natives as large a part in it as is for the best interests of all concerned; to avoid radical changes in laws and courts, while doing away with the most obnoxious features of the Spanish regime; to establish a legislative body to manage local affairs; to enact tariff laws and make other provisions for raising the necessary revenue; to substitute United States currency for the Porto Rican coin now in circulation; to regulate the granting of franchises.

The European political situation just now presents rather more complications than usual. The most striking feature of the past week was the vigorous protest in the Austrian Reichsrath against the increased appropriation for the army. The Emperor wishes to make military preparations that he may be able to help either of the other members of the Dreibund who may chance to need help soon. That, of course, means Germany, for Italy has no prospect of trouble. The protest indicates that, while the Emperor remains true to the Triple Alliance, the Austrian legislators, German as well as Czech, are beginning to consider that they have little to gain and possibly a good deal to lose by it. It costs something to maintain an offensive and defensive alliance with Germany, and the returns from the investment are highly dubious. It seems that France is losing some of her enthusiasm for naval expansion, for the plan which was adopted four years ago and which has been partially carried out has received a set-back by the defect of the naval appropriation bill. Rumors are rife about important steps that Russia is taking to secure an advantage over England while England's hands are tied. Russia's desires in that direction are no secret, but Russian diplomacy moves slowly and the rumors usually run far in advance of the overt act. An expedition, ostensibly scientific, has been loitering for weeks on the borders of Afghanistan, and the loan which Russia made to Persia last week, with the customs receipts of certain Persian ports as security, is considered a step toward Russian domination in Persia. An insurrection among the black regiments at Kartoum makes it appear that Gen. Kitchener and the British troops in the Soudan were withdrawn prematurely. There are not more than 200 white soldiers now in Kartoum. The seriousness of the uprising is still a matter of mere conjecture.

SOME REVIVAL TRUTHS.

III. SALVATION: ITS NATURE AND SCOPE.

The brief outline which we gave last week of the nature of sin and its dire consequence on man's present and prospective state brings us to consider the nature and scope of the remedy. It is evident to reason that man would not be left to himself in this helpless and hopeless condition, for with sin permanently triumphant in the world, and all men under its paralyzing power, the purpose of God in man's creation would have been thwarted, and what He designed to be a scheme of vast beneficence would have been a ghastly and melancholy failure. But such a failure of God's plans is inconceivable, because it would involve the unwisdom of man's creation. We must look, therefore, for some way of escape from the awful ravages of sin.

It is from this point of view alone that the term *salvation* derives its meaning and significance. Without the previous fact of sin there could have been no such word as salvation in its biblical import. Moreover, the nature and scope of the salvation which man needs and must have, if he is to realize the divine intention in his creation, is pretty clearly defined or indicated by the derangement which sin has produced in humanity. Salvation must include the restoration of man to right relations with God. Sin has broken up these relations; it has separated man in his higher or spiritual nature from God, his life-source, and he is said to be, in consequence, "dead in trespasses and sins." Union is life; separation is death. Salvation must effect a union between man and God, or rather, we would say, such a union, with all that is implied therein, *is* salvation.

But this is stating the case in general terms. Let us now be more specific. Sin, considered as an overt act, is itself the result of antecedent causes. There is always more or less ignorance behind every transgression of divine law; not ignorance, perhaps, of the particular law violated, but ignorance of God—his character and purposes with man—of the nature and disas-

trous effects of sin, of human nature and and what it really needs to secure happiness. This ignorance, it is true, is often the result of unbelief, as in the case of those Gentiles of whom Paul speaks, who "walk in the v nity of their minds, being darkened in their understanding, alienated from the li'e of God because of the ignorance which is in them, *because of the hardening of their hearts.*" Their alienation is the result of ignorance, and their ignorance is the result of a hardening of the heart, a moral condition in which unbelief thrives. Paul ascribes his own ignorance of Christ during the time he was a persecutor of Christ, to his unbelief, but by no means excuses his ignorance on that account. Unbelief often has its roots in moral causes, and in such cases impenitence is a barrier to faith. To this extent, and in such cases, repentance precedes faith in Christ.

We have seen, too, that sin, in separating between man and God, produces a moral atrophy, *i. e.*, a decay, through nonuse, of the moral faculties. It is a dwarfing, impoverishing, paralyzing, deadening influence on the entire man, physical, intellectual and moral. It has given a wrong bias to life. It has bred evil habits. It has turned the energies and activities of men in the wrong channel. Salvation must include the rectification of all this disorder and derangement of human nature. It is evident from this that salvation is a larger word than we have sometimes been accustomed to think. It is more than reconciliation with Go l. It is more than forgiveness of sin, though the word is sometimes used in this limited sense in the New Testament. Salvation is a process beginning in conversion, advancing through sanctification and culminating at last in glorification. There is a present salvation, there is a salvation in process, and there is a salvation "ready to be revealed at the last time"—the completed process of transfiguration in which man is brought back to the image of God.

It will be seen, therefore, that salvation involves moral enlightenment, faith in Christ, the turning away from sin and the turning of the soul and its energies toward God, the strengthening of the will, the purification of the heart and the process of spiritual development. We trust, too, that it is obvious to the reader, by these reflections, that salvation is bringing man back to his normal relation to God and to his fellowmen from which sin has dislodged him, and where it is possible for him to work out, under God, the noblest development of his being. It is not an unnatural and arbitrary life to which God calls us in the gospel, but it is the only true life for a rational being. Whatever false systems of religion may have in view in their dealings with man God's only end and aim is to deliver him from the dominion of sin, bringing him back into union with Himself, the Source of Life, where he may realize the end for which he was created. To realize this great truth is to be disarmed at once of all prejudice against the religion of the Bible. A true conception of what salvation is and the divine method by which it is to be realized would go far toward dissipating the latent scepticism that is so prevalent in the world to-day. The irrational and unscriptural notion which more or less prevails, that salvation means being put into some place called *heaven*, and that being lost is being assigned to another place called *hell*, has done much to engender scepticism in reference to the reality of the distinction between the condition of the saved and the unsaved, and to foster indifference to the claims of the gospel.

More and more men are coming to see that salvation depends on character and not on location. Men are not saved or lost according as they are assigned to this or that place in the future state, but every man goes to his own place, the place for which he has fitted himself by what he is and by what he has done. One who has been brought into right relations with God and whose delight is in doing the will of God would be a saved man wherever he might be placed, while he who is out of harmony with God and with his own higher nature is lost now and would be lost anywhere in God's universe. We cannot take salvation out from under the reign of universal law. There are moral laws as well as physical laws, and the former are as constant in their operation as the latter. Salvation is of grace, through faith, but it is none the less under the operation of divine law.

If now we understand that salvation, in its highest import, includes the restoration of man to divine favor and his tranfiguration into the image of Christ, that it means the rehabilitation of character, and that it is the end of life to work out this salvation, God working in us both to will and to do his good pleasure, we are prepared to consider in our next the source and means of this salvation.

THE PRIVILEGE AND JOY OF GIVING.

The Scriptures teach us to regard giving in this light. It is a grace and not an irksome and painful duty. It is classed with faith, and knowledge, and diligence, and love. Like every other grace it is essentially joyous and brings its own reward. We are urged to give, not grudgingly or of compulsion, for the Lord loves a cheerful giver.

David and his people gave on a magnificent scale. They gave gold and silver and all manner of precious stones and iron and wood and marble in abundance. Then they rejoiced and gave praise to God. They felt that he had highly honored them in accepting their gifts. Their tongues were loosed so that they gave appropriate expression to the emotion in their hearts. The record says, "Then the people rejoiced for that they offered willingly, because of a perfect heart they offered willingly to the Lord, and David the king also rejoiced with great joy." Paul told the Corinthians that their liberality "abounded with many thanksgivings unto God." The givers were enriched and ennobled in soul. They blessed God for making them the happy instruments in so good a work. The grateful recipients of their bounty blessed him for putting it into their hearts to relieve their needs. Those who looked on saw that this outpouring of gifts was an evidence that the donors were living in subjection to the gospel and they praised God with them. One of the memorable sayings of our Lord, which no one of the evangelists recorded, is this: "It is more blessed to give than it is to receive." There is no difficulty in believing that this is one of his authentic sayings. It has the ring of divine truth. Nothing can be clearer than that practical beneficence promotes worship and increases joy.

The Scriptures recognize the fact that it does not come by nature to give as the Lord has prospered us. The taint of selfishness is in the blood. Consequently, we are exhorted to cultivate this grace. We are told to honor the Lord with our substance and with the first fruits of our increase. We are told that if we sow bountifully we shall reap also bountifully. The feeling is widespread that the blessedness is in getting and in keeping and not in giving. The spirit of the age commends the man who accumulates largely. We are living in mercenary times. Men are in haste to get rich. On all sides one sees evidence of greed and avarice. Money gives power and consideration and secures respect and honor. "Mammon wins his way where seraphs might despair." It is for this reason that every department of Christian work is in such sore straits for lack of support. Christian people have money enough for every other purpose. It is when they come to give for the Lord's work that they economize. The Disciples of Christ give less than fifty cents each a year for all missionary purposes. It goes with the saying that this is a mere pittance. But very few seem to be distressed about it. At our conventions and in our publications there is no little boasting of what we are doing. The truth is, the facts should alarm us. They ought to drive us to our knees. They should lead us to make confession of our fault and to forsake it.

With most people the thought has never entered their minds that giving is a privilege. On the contrary, they regard it with something of dread. Good men sometimes refuse to attend the services of the church on the day the offering for missions is taken. They try to find some plausible excuse for their absence. They imagine they are sick, or they are fearful they will become sick if they expose themselves on that particular day. Two-thirds of the membership give nothing, and are not at all concerned by their delinquency. They have not learned that there is joy in giving such as no miser or millionaire finds in hoarding. If Christian people everywhere came to look at this question from the divine point of view, they would pour out their offerings in such superabundance that there would be no room to receive them. They would abound in the grace of giving also. Some one has said that what we are looking for and anxiously waiting to see is the conversion of the vast money power of the

world to the cause and kingdom and work of Jesus Christ, for that day, when it comes, will be the morning, so to speak, of the new creation.

The churches are asked to make one offering and only one in the year for world-wide missions. The first Sunday in March is the day named for that offering. This year should witness such a gain, both in the number of contributors and in the amounts contributed, as will send a thrill of joy through every missionary on the field and through every friend of the work at home, and will cause the angels of God to rejoice before the throne. We are living in most prosperous times. God is doing great things for us. He is increasing us in numbers and multiplying our resources. We need to remember that "where much is given there much will be required." On the first Sunday in March every church should make an offering and every believer should give according to the measure of the ability which God has given to him. If this is done the day will be one of great gladness. Not only so, but God will be honored and his cause advanced.

Hour of Prayer.

THE DUTY OF THE CHURCH TO THE YOUNG.

(Matt. 19:13,14; John 21:1-17.)

(Uniform Midweek Prayer-meeting Topic, Feb. 14.)

CENTRAL TRUTH: *Childhood is the strategic point of life which, if occupied by the church, through Christian truth and training, affords a mighty vantage ground for her future victories.*

That is a beautiful picture drawn in the New Testament which has Christ for its central figure, while around about Him are eager parents pressing toward Him with their children in their arms that He may bless them, while the gentle Master holds one of them tenderly in his arms. Near by His disciples are standing with a displeased look on their faces because they feel that the Master is being unnecessarily troubled. Perhaps they felt that He ought to be receiving a deputation of learned scribes and lawyers, or discoursing to them on the high themes connected with his coming kingdom. Their rebuke to the parents for intruding upon Jesus with their children brought from Him those words of ineffable tenderness which have made Him the children's favorite through all succeeding centuries: "Suffer the little children and forbid them not to come unto me, for of such is the kingdom of heaven. And He laid His hands on them and departed thence."

It is clear that Jesus saw a value in childhood which his disciples did not see. With a diviner insight into human nature than they possessed, He saw the receptiveness of the child-mind and heart to truth and to good impressions, and understood, as we are only beginning to understand now, that the trend or character of one's life is generally determined in childhood. Seeds of truth sown then preoccupy the virgin soil and keep out the noxious seeds of vice. The whole Sunday-school movement and later the Christian Endeavor movement are but carrying out in practical ways the principle enunciated in these words of Jesus. The church was too long in learning that childhood is the strategic point in life that should be early occupied and held by the forces of righteousness.

How this truth emphasizes the supreme value of home training, of Sunday-school work, of caring for orphans and homeless children and everything that looks to the moral and religious training of the young! We are not likely to do this work well, however, until we have something of the Master's appreciation of the sacredness of childhood. "Of such," said he, "is the kingdom of heaven." In the little child's freedom from pride and vain ambition, in its purity of heart, its guilelessness and its teachableness, he recognized those elements which fit one for citizenship in his kingdom. The wisest teachers of the world have been those who have attached the greatest importance to childhood and child-culture. Nothing would surely bring the displeasure of Christ on his church more surely and speedily than the neglect of the young.

It is interesting and very suggestive to note the fact that when the risen Lord was restoring Peter back to fellowship with Him and commissioning him for his great work as an apostle, He said to him, under circumstances of the greatest solemnity and impressiveness, "Feed my lambs!" "Do you love me, Peter?" was his heart-searching question. When Peter has avowed his love, the response was, "Feed my lambs." As if He would say, "You can show your love for me in no other way so acceptably as by feeding my sheep, and especially my lambs—the little ones that are unable to care for themselves."

Is not this what our Lord is saying to His church to-day? "Do you love me, thou Church, which I have purchased with my own blood? Then feed my lambs." Is the church doing its full duty in this respect? Are our homes spiritual gardens where our children may grow up in the nurture and admonition of the Lord? Are we giving adequate attention to the religious teaching that is being done in our Sunday-schools? Are we caring for the fatherless and the homeless as Jesus would have us do? These questions are certainly suggested to us by the topic of the evening and they are worthy of our serious consideration.

If we we wish to project our influence into the future, if we wish to live again in lives made nobler by our having lived, we cannot do better than to touch and influence the life of a child. No one has expressed this thought more beautifully than Longfellow:

I shot an arrow into the air.
It fell to the earth, I knew not where;
For, so swiftly it flew the sight
Could not follow it in its flight.

I breathed a song into the air,
It fell to the earth, I knew not where;
For who has sight so keen and strong
That it can follow the flight of song?

Long, long afterward, in an oak
I found the arrow, still unbroke;
And the song, from beginning to end,
I found again in the heart of a friend.

But we can so aim the arrow of truth, and so breathe our song into the air, as that they shall surely find lodgment in the child-heart which "long afterward" will reveal the influence of that truth and song.

PRAYER.

Our Father who art in heaven, we thank Thee for the glory and beauty and the marvelous possibilities of childhood. We thank Thee, Thine only begotten Son came into this world as a little child, and that He has thus sanctified childhood and motherhood forever. May the church learn from the example and teaching of her Lord to place a higher estimate on the value and sacredness of children and give more time and thought to their proper training. Stir up parents to do better home training, and all teachers of the young, whether in the Sunday-school or day school, to give care to the moral instruction imparted to the young under their supervision. And may the children of to-day be so trained for God that the coming generation may witness greater triumphs of righteousness than we are permitted to see now. In Christ's name. Amen!

Editor's Easy Chair.

"Milestones" on life's journey! So birthday anniversaries are frequently designated. That word may do very well for the first half of one's life, but when we cross the half century mark, and the sun of our life, having past the meridian, begins its westering course, it ceases to be applicable. Anniversaries come, then, like telegraph poles when one is on a lightning express train. But when one is homeward bound why should we care how fast the poles seem to go by? Well, the scenery is beautiful along the way, the car is comfortable, friends on board are very pleasant, and there is a good deal of work to be done before we reach our destination. These are some of the reasons why we sometimes wish the conductor would put on the brakes. But no, the train rushes on apparently with accelerated speed as the journey shortens, determined to reach its destination on schedule time.

Has any one ever explained why the years seem so much shorter when we have passed life's meridian? Is it that life grows busier as we grow older? But this is not always so. True, a busy hour is shorter than a leisure one, other things being equal; but other things are often unequal. An hour beside a seriously sick child, waiting for the doctor, seems interminable. So does an hour waiting at a railroad crossing for a train, where there is nothing to read, nothing to see and no one to whom we can talk. A note due in bank in 90 days makes the quarter go by with winged feet—to the man whose name is on the note. Whereas, a wedding three months ahead would probably seem to the interested parties a long time coming. From these facts we deduce the principle that time seems long or short according to what is ahead of us—long if the object is very desirable, short if very undesirable. There are other elements that enter into the problem. We naturally compare time with what we have to do. This

is the thought that inspired Longfellow's lines:

"Art is long and time is fleeting,
And our hearts, though strong and brave,
Still like muffled drums are beating
Funeral marches to the grave."

But ought we not to be homesick for the heavenly land and anxious for the time to come when this mortality shall be swallowed up of life? No, this is not the healthy, normal condition of life. There are peculiar conditions of life, no doubt, that do make our departure hence seem very desirable. Extreme old age, hopeless disease, inability to enjoy life or to be useful—these often do cause the heart to sigh for home, and for that country whose inhabitants never get sick or grow old. But we are not to expect any such longing to be "absent from the body" while we have health and the strength to carry forward the work that has been committed to us. If God wishes His children to remain here on earth to push forward the interests of His kingdom, would it not be in harmony with His goodness and loving kindness to implant in them such a love of life as would enable them to endure its temptations and trials cheerfully, rather than to be constantly sighing to escape from its burdens? So He has done, and this preference for living in this world until our work is done is no evidence of our unpreparedness for the next. But happy is he who, willing to abide in the body as long as it is God's will, is also ready to depart when the summons comes, and for whom death has lost its terror.

Questions and Answers.

Was Alexander Campbell ever a Baptist?

Referring to our answer to this question in a late number of the CHRISTIAN-EVANGELIST Bro. N. Calvin writes as follows:

It has been frequently stated that Alexander Campbell was excluded from the Baptist Church. I once heard a minister say, "Alexander Campbell was excluded from the Baptist Church and he went off and started a new church." I noticed a query in the CHRISTIAN-EVANGELIST of Jan. 25th growing out of a statement made by Mr. Fisher, in his history of the Christian Church, that Mr. Campbell and his followers were excluded from the fellowship of the Baptists.

It might be interesting and helpful in the study of "exclusion" to note that Mr. Campbell was never a Baptist, and therefore could not have been excluded from the Baptist Church.

It is a well-known fact that the Campbells were Presbyterians until the beginning of the movement advocated by them. When Thomas and Alexander Campbell were baptized, although it was by a Baptist minister, it was not according to Baptist usage, and was not for the purpose of admitting them into the Baptist Church. See *Memoirs of A. Campbell by Richardson, Vol.* 1., pp 396–399. See also pp 410, 428.

By reading carefully *The Memoirs* pp436–441 of Vol. I, we learn, not only from Mr. Richardson, but from Mr. Campbell's own statement, quoted from Harbinger for 1348, p. 344, that he was not a Baptist—did not unite with the Baptist Church—that at no time did he have any such intention.

We learn further that when the Brush Run Church, the independent church with which the Campbells were identified, united with the Redstone Baptist Association, it was more than a year after the Campbells had been immersed. It was done as a matter of expediency, after much discussion and upon stipulated conditions made by the Brush Run Church.

Milwaukee. Wis.

It is true that Mr. Campbell went into the Baptist Association with his church, and that he never subscribed to all the Baptist tenets. He was, however, regarded as connected with the Baptist denomination for a time, in spite of the fact that he and his church never endorsed all doctrines held by most Baptists. This would be possible in a religious body having the congregational polity. See article by C. L. Loos on this subject in our last year's historical series, the best statement of the matter we have seen.

Since the adoption of the "individual communion cups" at this place there seems to be a great deal of anxiety among some of the brethren of the state as to the "orthodoxy" of the congregation worshiping at Palmyra. Now I want to say to all such, "Be not overly anxious about US." *Jesus said, "By their* FRUITS *ye shall know them." So by this standard we ask to be measured, and not by the color of our tie, the way we part our hair nor the number of cups we use at the communion table. Yes, we believe it is in harmony with Christ's example to say, "These individual cups are the New Testament in my blood." When Jesus spoke of "the cup" we believe he meant what was in the cup, and not the* CUP *per se. Now we believe that the most Christlike thing we can say to these brethren in regard to the purchase and use of the "individual cups" is, "Go thou and do likewise." Are we right?*

L. J. Marshall.

Palmyra, Mo.

This is a matter concerning which each congregation must exercise its liberty in Christ. If any church believes that there are hygienic or other good reasons for adopting the individual cup method of observing the communion it has a perfect right to adopt that method, and a number of our best churches have adopted it. We see much to commend it.

Current Religious Thought.

The following from the Sunday-school Times gives the proper turn to the often unprofitable question: "Can unbelievers be saved?"

When, before Christ, there shall be gathered all the nations, all the outside world, many shall be welcomed by him as his friends who have not known him as he is. The test will then be as to the spirit in which a representative of the Father has been, received in whatever form or guise he appeared. That test, only God, as manifest in Christ, can apply to the soul. Let us be grateful that he alone is the Judge. Yet our duty to proclaim and make known Jesus Christ to all the world is none the less an obligation because of this view of the final Judgement. As Dr. William M. Taylor said, "The question is not, Can the heathen be saved unless they hear of Christ? but, Can we be saved unless we proclaim Christ to them?"

Robert J. Burdette handles the question of Sunday observance as follows in the Christian Union:

And so, my boy, you were too tired, after a week of hard work to go to church Sunday morning, and mounted your wheel and went on a "century run" for a rest? And got home at 7 P. M. so dead tired that you couldn't go to church in the evening? And, defending your way of spending the day, you quote the words of the Savior, "The Sabbath was made for man."

So it was, my son; so it was. So was the buzz-saw. And not two years ago I saw a man with every one of his fingers and a part of his thumb gone from his right hand, just because he made wrong use of a good buzz-saw. The buzz-saw was in its place, doing good work for man, to which end it was made. It was fulfilling its destiny. It was doing the thing to which it was appointed. It didn't move out of its place a hair's breadth to do the man harm. It just kept on "sawing wood" and the man couldn't—or rather didn't—wait until the buzz-saw was through its work. He transgressed it ("transgressus"—"trans," across; "gradi," step—to step across): he reached over it, when he should have gone around it. And when he drew back his hand, which he did immediately, he didn't have the thing he reached for, and he didn't have the fingers he reached with. He had not only gained something, but he had lost something. And, more than that, he had lost something that he will never get back again in this world.

Ah, my boy, I don't want to shut you up in a dingy boarding-house, a hot room, the dusty city, and the smelly, dirty streets, all the time. But when you go out into God's country, for God's fresh air, and rest of body and peace of mind, don't run over God's Sunday to get these things. He has them for you; no one else can give them to you. But you don't want to trample on some of his greatest blessings to get the lighter ones. I have no more objection to your riding to church than you have to my walking on Sunday. If I could ride as well as you do, I shouldn't walk unless I preferred it, which I certainly do. But you didn't ride to church. You passed the doors of three or four nice country churches on your spin, and never so much as paused at one of them. You didn't go out for fresh air and rest and peace of mind. You went out because you were too lazy to go to church, or too selfish, or too mean, or just because you didn't want to. And the meanest thing in the whole business is, that, after running away from church, after denying God the reverence and love and worship on his own day which is his due, after riding over the Bible, you try to sneak a passage out of it to justify your treachery. Ah! my boy, not half a dozen verses away from the one you quoted you will find what use the Lord of the Sabbath made of it for man. Do you use the day for man as he did, and you may write that text across your heart, and have it graven on the handlebars of your wheel, and ride a thousand miles every Sunday if you can, and God and man will bless you for it. But don't go racing and chasing over the whole country-side all Sunday, having a jolly good time all by yourself and all for yourself, and then come back quoting Scripture to prove that you were on a missionary tour all the time.

"The Sabbath was made for man;" indeed it was; and so was Monday, Tuesday, Wednesday, Thursday, Friday, and Saturday. And it does seem to me that, as God made all of them, he ought to have a goodly portion of at least one of them. "The Sabbath was made for man." So was corn, but not to make into whisky. So was the sea, but not for piracy. The Sabbath and corn and the sea were made for man, not for the devil. Remember that, my boy.

A troubled correspondent, who has lost the faith of her childhood and complains that a "blind faith" is no longer possible receives this answer in the Interior:

How do I know that this simple faith and confidence is right? I know it in the same way that I know that any right thing is right—*because it works right.* That was a right ship that took us through an arctic storm last summer—it worked right, did that which we trusted it to do. The lady says that it is no longer possible to exercise a blind faith. Why, bless her heart, she has *got* to—she cannot help herself. That was a rocky and unchartered coast where the storm came down upon us last summer. The air was full of salt spray. We could not see anything. We might strike a rock. The machinery under the awful stress might break down. The gale might drive us on the coast. We exercised a blind faith and went to bed. What else could we do? How could we help ourselves? How can she? The whole subject is as simple as a baby's prayer. If we trust God he is not going to disappoint us. An honest man or woman would not betray a trust. Can any one imagine God to be a traitor to those who trust him? Such an idea is unthinkable. Suppose I had gone up and down the ship fuming and conjuring up visions of rocks and shipwrecks, and stood tearing my hair as I looked out gloomily upon the angry sea; what would the officers and sailors have said? They would have looked at me contemptuously and said, "That old man is going crazy." Tell that dear lady that we are all in the same boat, and that the very best thing we can do is to be sensible.

CONCERNING AN AGENT FOR OUR EDUCATIONAL BOARD.

R. P. SHEPHERD.

Much has been written, more will yet be written, concerning the condition of our educational institutions and the imperative need of heeding their words of admonition and appeals for aid. The matter is forced into more general attention by the insistent request of the Educational Board that a representative of education be sent into the field by the brotherhood at large, and that the necessary expense of this functionary be borne by the A. C. M. S., out of its general fund. That this was referred to an impartial committee for consideration does not free the church from the necessity of giving this request thoughtful attention. Should this committee report favorably at the next convention the delegates in attendance should be prepared for intelligent action.

To this end it is highly expedient that all possible phases of the issues involved should be brought forward for discussion.

In your issue of January 4 Bro. J. L. Darsie gives emphatic statement to our educational needs and the case is in no way overstated by the writer. His article is directly in line of all former ones which have appeared recently, so far as my knowledge goes, in that it deals with the difficulty from the standpoint of the college directly, and from the standpoint of the church only as that is affected by the college. This is certainly proper, for it is the duty of the educators to present the problem from their angle of vision. On the other hand, however, when the matter comes before the convention for decision it must, of necessity, be considered from the standpoint of the church. The church is asked to pay for the services of an educational agent. It is further proposed to place his time at the disposal of the Educational Board, that he may, under such direction, represent before the church the interests of the colleges. It will doubtless be proposed that, since the church is to pay for the services of such an agent, he shall represent before the church her own interests in education, and be the recognized channel through which the church is to be brought to the fullest realization of her opportunities and possibilities.

We here assume that the church has interests in education which are not identical with the interests of the separate educational institutions. This point has not been discussed, adequately at least, and yet it is a vital one in view of the proposed action. It certainly challenges attention that the truth or fallacy of the assumption may be discerned. If false it may be dismissed summarily. If true it should have great weight before the convention in whatever action it may take on the request of the Educational Board. If the position is a valid statement of existing facts it will affect in a far-reaching way the future action of that board, as well as all our educational activities.

It cannot be denied that the colleges are competitors in a field where denominational zeal, private enterprise and state pride often meet. State, church and private school must bid alike for public patronage. The sphere of patronage for the church college is comparatively limited. The standard of her work and character of instruction must be such as will give her a place in her own competitive field. Burdened by inadequate finances the church college is often in sore straits. It is not a pleasant commentary on educational conditions in religious America that one of the essential requirements in a college president is closely akin to that which marks a successful auctioneer—he must be a money-raiser.

With this life-and-death struggle of the college the church has little sympathy. When not altogether ignorant of it she views it, for the most part, with complacent indifference. A comparatively small proportion of our young people are being educated in our own schools. They are going to other institutions because ours do not furnish the kind of culture which they have a right to expect. The educational interests of the church are therefore identical neither with those of our separate colleges nor with the aggregate interests of our colleges. Bible Chairs, Bible Colleges, Divinity Houses, Normals, and Negro Schools attest the truth of that.

It is plainly incumbent on us to more clearly apprehend what are the church's interests in educational affairs before putting into the field an agent to represent them. It will not do to assume that the colleges having representation on the Educational Board are all that are entitled to such advantage as may be gained by the work of the proposed educational agent. Were that true the burden of his support ought beyond question to be met by the colleges so represented. If he is to be an agent of the church the whole matter assumes a different light.

In considering the interests of the church we can mention but a few of the more important ones. Chiefest of all, perhaps, is the church's care for the education of her ministry. That those who are to proclaim for her the gospel of Christ shall be given all needed and proper preparation for their work is vital. Christ gave not the great commission to uneducated men. Before his work was given into their charge he sent them to be instructed by the world's greatest Master—himself. Only when their course of training was complete did he say to them, "Go, preach, baptize and teach, and I will be with you alway."

The church cannot depend on family pets, who are carefully shielded from the world's hard knocks that they may be "prepared for the ministry." Neither will it do to depend on men who are willing to sell themselves as parrots to the church, glibly rehearsing the precepts of the class room and lacking wit to discern whether an old truth be not an old error, or a new truth merely an old falsehood with a new bib neatly tucked beneath its smiling countenance. On the contrary, the church does depend on men who are, first of all, men—honest men who feel all that men feel to whom they minister; men of culture—not that false kind which smacks of intellectual aristocracy, but that which brings men more widely in sympathy with more men and constantly enlarges their field of vital touch; men of large minds as well as large sympathies, who are not afraid to open their windows toward every point of view, but who are, withal, so firmly anchored in the Word that they may not be "tossed to and fro by every wind of doctrine." Some heads apparently have room for but five sermons: one on each of the cardinal doctrines of Faith, Repentance, Confession, and two on Baptism. Such men have a place, but it never has been, is not, and can never be a place of leadership.

Hardly second to this interest in her ministry is that which has to do with the education of the great mass of the church's children who never expect to preach. For these the church demands all available opportunities for the culture of body and mind. Perhaps unreasonably, religious surroundings and desirable spiritual conditions are made subordinate to the teaching ability of the faculty and the appliances at their disposal for imparting knowledge. If the college has not a faculty which is an inspiration to the students toward scholarship and adequate educational equipment, she will probably plead in vain the sacrifices she undergoes, her glorious past and a multitude of seductive motives. The church is slow to respond. She had no general interest in the founding of the school, and its growth has been made possible by the heroic zeal of a few. Right at hand the church finds, perhaps, the state school of desired grade, and its equipment is limited only by the ability of its president as a legislative lobbyist, tuition cheap as the cheapest, and a reasonably good faculty. Or easily accessible is a Christian school which has had the long and liberal patronage of a denomination that has made a business of endowing its colleges. Denominational tenets are not forced on any, even in our own colleges, and particularly free from religious constraint is the purely literary department.

A third interest is worthy of note. The church demands that the Bible shall be taught to all who may be induced to study it. The unexpectedly generous response to the request of the C. W. B. M. for Bible Chair endowment removes this from the bounds of controversy.

Still further, there is a constantly growing class of young men who demand all that scholarship may have in store for inquiring minds, quite regardless of the ipse dixit of anybody. Whether these men "finish at Yale," at Mr. Rockefeller's plant "on the Midway," or at Lexington, is of no consequence so far as our present purpose is concerned. These men represent a legitimate demand from within the church.

It must be conceded that the church has interests in education which our schools and colleges have not met and which, under existing circumstances, they cannot meet. The painful fact stares at us constantly that by our ultra-congregationalism and fear of some usurping ecclesiasticism we have made united action all but impossible. The General Convention of the A. C. M. S. is the only

avenue we have for the expression of common needs and united attempts to meet them. For many years the trustees and presidents of the colleges have sought to win from the church the united support which their work deserves. Schemes of divers sorts and fashions have been vainly worked, and plan after plan has proved abortive.

With our colleges a crisis is imminent. If the church does not realize it our educators do, and we might do well to listen to their voice. The sacrifices are nearly numbered. But two courses seem possible to them, and on one or the other of these we must soon enter. One is, the colleges must cease attempting to keep pace with advancing educational requirements, drop out of the competitive field in general literary training, confine their work to the education of men who expect to preach and make Bible Chair work their specialty. The other is, the church must lay hold with strong hand on the educational problems which confront us and make our schools and colleges worthy competitors with the best in the land.

The first course is less difficult by far, and cheaper. This course will save us much perplexity in arranging the details of accumulating and equitably administering the funds which may be entrusted to us. By it we will save the expense of another agent in the field. We will avoid opposition from some who, from their position, should be the first to favor some such plan. We will save much to our pockets, whether we save self-respect or not.

Should the second course commend itself to the judgment of the church as gathered in convention it will involve hard work, hard praying, hard paying. It may involve the complete reorganization of the Educational Board.

Called to act as field secretary for that board some three years ago a few weeks' active experience served to convince me profoundly of at least two facts: First, that the Educational Board had a field of usefulness second to none in its possibilities. Its message, Education, is both fundamental in character and popular in reception. By its very nature it would tend to increase all missionary offerings. Second, that on the basis of its present organization its outlook for any large measure of usefulness is utterly hopeless. It does not represent all the colleges nor the general interests of the church. All it could do was to work against the opposition of some high authority, who should have been its friends, and to pray for the way to be opened for better things.

The plan of putting an agent of the church into the field who shall represent before the church her own interests in education, his salary to be paid by the A. C. M. S. as our only channel of united action, the Educational Board to be reorganized carefully by the convention or by the acting board, so that all our educational interests may be represented in its deliberations—such a plan, despite its difficulties, may commend itself to many of the brethren. Earnestly and dispassionately this whole subject should be canvasssed before the convention gathers in Kansas City. Why may we not aim to accomplish something practical in this neglected part of our work, and not allow the whole thing to be crowded out of the convention or emphatically "sat upon" within it?

THE LIGHTS AND SHADOWS OF A PREACHER'S LIFE.

ALLAN B. PHILPUTT.

In many respects the preacher's life is an easy one. The notion that as a class we are overworked and hard pressed, while it is sometimes a very useful fiction, is none the less a fiction. When the preacher falls ill it is spoken of as his health "giving way," but another simply "get sick." The one, to judge from the subtle implication of the phrase, is brought low by arduous labors and anxieties; the other, for all we know, from eating pork and pastry.

Our failure in many duties is excused for lack of time. Would it be too much to ask the brethren how many weddings or invitations to dinner they have missed for the same reason?

We cheat ourselves into thinking that we are busy, and we are put to it now and then, I will admit, but it is because we waste so much time in a kind of fussy, busy idleness. We sleep late, attend committee meetings and go to all sorts of useless gatherings where men talk away hours and hours of good daylight. If we would have more of the spirit of an up-to-date business man it would be well.

Preaching is only hard for the man who can't preach. The pastoral ministries of the church will never be irksome to lovers of their kind. It would be foolish, of course, to say that a preacher's life is all smooth sailing, that he never tires, and that he does not sometimes envy men of other callings their exemption from the peculiar and ill-defined duties that fill his own.

The initiative of the ministry is made easy while the lawyer, the physician and the business man must win their patrons in the face of a masterful competition. The preacher is constantly shown a certain consideration denied to other callings. In proportion to the time and opportunity which we have and the indulgence shown us by the people, we do not average up, I think, to what they have a right to expect. We do not have as a class the intellectual grasp of the people's real problems that we ought to have. We do not exercise the influence over life that our position warrants. We do not cultivate the grace and charm of manner, the fine sympathy and courtesy toward all, that make us interesting and helpful to the best. Society expects an equivalent for what it gives. If we are granted half rates and make no recompense, we shall some day go on half rations.

The first bright spring day of a preacher's career, long drawn out and beautiful, is his college course or period of preparation. The academic life is easy, delightful, narrowing. Students are not face to face with the world as it is. The congenial atmosphere in which they move is of their own creation. The book that states their problem gives also its solution. The teacher that asks the question will answer it. The competitions are not of the merciless, fight-to-the-finish kind. I am not a stranger to the arduous side of college life, and I do not mean to depreciate it. The thing which one does there is so important, the equipment which one gets is so valuable, that I would say, Sacrifice everything else for it. There is no nearer approach on this earth to that personal contact which the Master permitted his disciples to enjoy. And as Peter and John doubtless in after years remembered with delight the Galilean days, so when the burden is heavy and the heart is weary, memory will find some gleams of cheer in recalling the old college joys. Much more: the scholarly taste there acquired will afford a refuge and solace when one may delve into the old mines for precious treasure. Such are the paradoxes of our nature that now and then an essay of Emerson or Bacon is more refreshing than a sermon by Bushnell or Beecher, and certain chapters of Plato satisfy us better than the Gospel of St. John. To read an ode of Horace or a few pages of the *Memorabilia* occasionally makes one glad that he went to school when the fellows didn't know any better than to study Latin and Greek. The lights and shadows of a preacher's life begin with his preparation for his life work. What enthusiasm he has in his studies, what relish for men and books what inspirations and visions! No matter if it does develop some foibles, heresies, dreams of greatness never to be realized, the university stands to-day unimpeached as the best witness to truth and the noblest expression of the democratic spirit.

There is even yet in some communities, a lingering predjudice against the "college-bred" preacher. The stolid, sullen, persistent wisdom of the people in not quickly capitulating to him is to be commended. Let him first prove himself. If he be truly God's gentleman and have "the root of the matter in him" he will soon be master of the situation. Is it confessing too much to say that perhaps the majority of college men find it necessary to revise their estimate of themselves after a period of contact with the world?

Those who climb up some other way have no advantage here. They get the same disease and rarely recover. Men of culture and broad sympathies often seem to be defeated in this matter-of-fact world of ours, but in the end their victory is sure. There is much to be learned from the plain people. If there is lack of touch and appreciation at first, the wide-awake preacher soon gets his cue and the little shadow is gone. Time passes, some good measure of success has come, and behold, a new sort of self-consciousness arises and one is shocked and disgusted to find within himself a spirit quite the opposite of that implied in the apostolic injunction which says, "In honor preferring one another." The true man applies the heroic treatment at once. And let it be said that if there is occasionally a marplot and a nuisance among the ministry they are as a body the most generous men

on earth in their praise of one another. No one who is unable to put *self* in the background and identify himself completely with the fortunes of his cause should enter this holy calling. When one has driven the last vestiges of the old Adam out of his nature he is then prepared for that rare joy of a preacher's life—the fellowship of his brother ministers. And is it not good cheer and uplift? We should go often to national gatherings, church congresses and summer meetings. You will hear no better talk anywhere than in a company of refined, educated and consecrated ministers of the gospel. Another joy of a preacher's life—and it is a great joy—is to know that he has the love and confidence of a community of people. The children are taught to respect him, the sick look forward to his coming, and the dying ask to hear for the last time the accents of his prayers. The troubled come to him as their best friend. He is the priest of hundreds of people. How wonderful it all is! Would that we could be more worthy of such things.

There is one shadow over many a preacher's home which I often think ought not to be there, and yet perhaps it is best that it should. I refer to the matter of provision for old age. He wants to give his children the best advantages he can—as good as other people's children have. He wants to make home as attractive as his neighbors' about him. He must appear well dressed, keep well informed, maintain a pretty wide benevolence, and occasionally move. We have fire insurance, but a preacher rarely burns out. Why not start a "move insurance?"

But upon the whole, looking at it simply from the material standpoint, the life of a true preacher of the gospel has far more sweet than bitter. He must make some sacrifices, of course. If he is enamored of learning he must give that up, for it is exceedingly rare that a minister of the gospel who does his work well has also the time and genius left to become an exact scholar in the higher ranges of investigation. If he loves to accumulate money, he must give that up also, for it is incompatible with his calling. But all fields are his, all the kingdoms of this world—science, art, letters, life. Other men burrow after truth, working in silent laboratories, traveling over leagues of sea and ice, or keeping their vigils with the stars; it is his to use and enjoy. The sermon comes from the Bible, of course, but the drapery and adornment of it may come from the ends of earth.

And has he no joy in the visions of his own soul as a prophet of God? Can he read the burning, flowing words of Israel's seers and bards and not himself be touched with the divine *afflatus?* Is he not in the line—far off it may be—of those faithful ones who were to "teach others also?" Is not his the promise, "Lo, I am with you alway, even to the end of the world?" Surely, a preacher may sometimes be caught up to the third heaven and see things which it is not lawful to utter. When Dr. Hodge, of Princeton—son of the great Dr. Charles Hodge—died a few years ago, the students put this motto in flowers upon his coffin: "He opened unto us the Scriptures." This is the mission and joy of the preacher, to open unto the people the Scriptures; and to many the still greater pleasure of opening the beautiful gate which stands before the temple of life.

AS THINGS HAVE APPEARED TO ME.

A. B. JONES.

The Bible is not the same book to me now that it was in former years. When a youth I felt toward the Bible as if it had been written by the finger of God—written, printed and bound in heaven and handed down to earth by an angel. To me every word in the Bible was God's Word. Its whole arrangement into books from Genesis to Revelation, into chapters and verses, capitals, small letters, punctuation points, was divine.

About the time I was turning out of my teens into manhood the Bible Union Revision was being agitated. I heard our preachers talk about the necessity of a better *translation* of the Scriptures. I then caught the idea that the Bible, as we had it, was not made in heaven, but upon earth; that man wrote the Bible, and to my astonishment, that they did not write it in English, but in some old dead languages—Hebrew and Greek; that it was written, not upon paper, but upon scrolls made of the bark of trees or the skins of animals; that these several books of the Bible were written by different men, at different times, in different countries and in different languages, and originally thrown out upon the world as seperate tracts, with no view whatever to ever being gathered up and put together into one book and called the Bible. I learned that uninspired men got together and consulted and decided which of these numerous tracts were inspired of God and which were not; and that uninspired men arranged these tracts into one large volume, and divided them into chapters and verses, and called the book, Bible. I learned further that this Bible had been written, rewritten, copied and recopied over and over, again and again, and that by uninspired men; that it had been translated again and again from the old, dead languages into our English by uninspired men. All these facts, and others not mentioned, burst upon me with a flood of light. I got a new idea into my head—*that there is necessarily a human element in the Bible*, and that I must look out and separate the wheat from the chaff, the divine from the human. At first this was a shock that unsettled me in my faith in the Bible as being God's Word. But I struggled on until I got myself adjusted to this new conception of the Scriptures. I still hold on to my Bible as, if not being God's Word, at least *containing* God's Word; as having a preponderance of the divine over the human in it.

The smoke of this my first battle between faith and doubt, between intelligence and ignorance in me, had scarcely cleared away when the higher criticism makes its appearance. Now there are not only words and phrases, sentences and verses in my Bible that are really no part of the inspired Word of God, but whole paragraphs, chapters, sections and even books that must be sifted out with the chaff. That many of these books were not written by the men I had supposed wrote them, nor were they written at the time usually assigned to them. Another shock is experienced by my spirit of veneration and reverence for my old Bible. Another and larger battle is to be fought between my faith and doubt, between my intelligence and ignorance. I am glad I had the first battle first, which I now see was a mere skirmish. I now recall the anxiety and trepidation then experienced, the apprehension and disquietude that beset and upset me then. At the same time I recall the fact that I survived that first onslaught and found myself both wiser and stronger after the battle than before it. My Bible was to me a more intelligent book, and my faith in it was a more intelligent faith, and consequently a stronger faith. With this recollection I feel a degree of confidence and hopefulness that this second engagement will not be a Waterloo; that these higher and more destructive critics will not rob the Christian of his Bible nor of his Savior.

> "Truth, crushed to earth, will rise again;
> The eternal years of God are hers;
> While error, wounded, writhes in pain,
> And dies amid her worshipers."

Christ Jesus our Lord says: "Heaven and earth shall pass away, but my words shall not pass away." Let the battle go on. Let the critics do their best. Let the chaff be all sifted out and scattered to the four winds. The wheat will be all the cleaner and sweeter and healthier for it. Let the human elements in the revealed truth of God be all pointed out and eliminated. Christianity will be all the brighter and and better for it. I am glad we have men of ability on both sides of this qnestion. Glad that we have a progressive and a conservative force among us. Most of us are not capable of taking a leading part in these erudite discussions. Experts must work in this field. Specialists are in demand here. The most of us can only look on and see the fur fly! For myself I will say that I am neither a conservative nor a progressionist in theory, but I am both practically. I want the truth, the whole truth and nothing but the truth, so help me God!

I am willing for a full, free, fair investigation of the records of history, both sacred and profane, and of all facts evidential in the case. And I have an abiding faith that the religion of the Bible will pass the ordeal unscathed. I understand this to be substantially the position of the CHRISTIAN-EVANGELIST. Can any intelligent, truth-loving man afford to occupy any other position?

I have sometimes thought the editor of the CHRISTIAN-EVANGELIST did not put his foot down as quick and as strong as he ought; but then others, I have thought, put the foot down too quick and too strong. But after all this is only *my* opinion; may be I

was right in both cases; may be I was wrong in both cases.

"Let us have peace;" not the peace of the grave, but the peace of intellectual and moral activity, the peace of religious freedom, the peace that comes of a victory for truth, "the peace that passeth all understanding."

Liberty, Mo.

USES OF THE RELIGIOUS PAPER—III.

(*Continued.*)

N. J. AYLSWORTH.

The religious paper is the mightiest of all forces making for the unity of the church. As it has power to do what both idolatry and ritualism have failed to accomplish, so it is the sovereign force to effect what creeds have failed to do. It prevents forever that provincialism of thought which, ever widening, results at last in separation, just as dialects grow into separate languages. The great unitizers of the world are steam, electricity and the printing press. The first two re-enforce the last, and this is the mightiest union force ever forged. Creeds are not needed to keep off heresy; the religious press will take care of that, and it is mightily undoing the divisive work of the older creeds. What should not live it will chase down and smite with Thor's hammer, and what should live it will crown and no man can hinder. The religious press is the living bond of union of a great people. It is doing more for Christian union than all other forces combined. The Civil War tore asunder some of the American churches; the religious paper is the surgeon after the battle healing these wounds with ointment of sympathy.

Let him who takes no religious paper cease forever talking about Christian union. He is turning his back on its mightiest agency, and has yet to learn its primary lessons. Christian union is not doctrinal sameness. Your views may correspond precisely with those of twenty millions of people; but if you know and care nothing about them, there is no union. Pitiful is the plea for Christian union with the man of narrow sympathies, who sits in his little den and calls all men to come to him. Better unite with your own brotherhood before calling on other people to unite with you! Union rests on communion, and the larger communion comes through the religious paper. It is the Eucharist of the larger brotherhood. Fellowship is not identity of belief, but fellow-feeling, and fellow-feeling grows out of fellow-*meeting*. The religious paper is the hand-shake, the smile and the greeting word of a million brothers. The *avant-courier* of Christian union is love. But you can never love across denominational lines until you first love across local church lines, and the web of love is woven by the swiftly-flying shuttles of intercourse. The religious paper broadens sympathy and greatens spiritual character and fits you for a unit in that great spiritual brotherhood where all shall be one.

This is not mere philosophy. Go to the man who has read a broad, Christian-spirited religious paper for twenty years, and then compare him with the man who has read no such paper, and mark the difference in breadth, in interest, in sympathy, in depth of religious feeling.

And now, how long shall we be indifferent to these things? How long shall we sleep while the Master is passing by? How long shall we dream when every hour is making history? and with us what history! We speak of Christian hospitality and quote, "Inasmuch as ye did it not unto the least of these;" but the religious paper is not one of the *least*, but one of the mightiest and most blessed, and yet we take it not in! How long shall we continue to trifle in this swift age, and learn not its lessons? The last year we count the most prosperous in our history; and yet only about one-fourth of our churches gave anything for home missions! Prosperous! It was shameful failure. The Christian spirit is the missionary spirit. Where is the world-love of the 800,000 of our people who gave not a cent for the conversion of our vast empire? It was only because we did not see, that we did not weep at the great convention. It was only low ideals that let us rejoice over our shameful little showing. And that convention was—such as it was—only the track of light of our religious papers. How many were there who read no church paper? Can any one doubt that, with a religious paper in every family, our showing for the year would have been multiplied by three? Our indifference to this matter is either a wretched blindness or a fearful sin. The greatest power of the greatest age stands at our door and knocks, and we go about our trifles and say, No. Not stars in our crowns, but souls required at our hands, will be the revelation of the Judgment, if we continue to blink this vital question. We talk of converting the world, but vast multitudes of our own people need converting to the spirit of Christ; and the evangelist for this work is the religious paper. Where it goes, spiritual vitality rises, money flows for missions and hearts grow warm to every good work. The last great convention was its miracle, known and read of all men. Let him that hath ears to hear, hear the thunder of this great lesson.

Ponder these facts, get on your knees, and then answer the question, What is my duty?

To My American Brothers and Sisters.

Dear Friends of the American Churches of Christ:—The admiration excited in my mind by the magnificent spectacle I had the privilege of witnessing at the Cincinnati Jubilee Convention will never be forgotten. Neither will the kindness I received wherever I went ever pass from grateful remembrance. Personal participation in the American hospitality, which is so famous, is a happy privilege. I do not think I could make a better return than I now attempt by this appeal. We Disciples of Christ do not wish to exist merely as a mutual admiration society. We want to stir each other to still greater efforts than have yet been attempted, in order that success may be achieved beyond all that has hitherto been accomplished.

I have since returning to England been pondering over the almost unspeakable possibilities implied by what the convention revealed. The world has seen no such a sight. No one body of Christians ever produced such a display, or gathered such a host of the Lord's soldiers in review. This is what I have been telling our friends in England. Now, will not a new epoch of enterprise be boldly inaugurated?

There is a law ever in operation in nature which applies still more vitally in the realm of grace. Philosophers call it the law of the metamorphosis of tissue. Life is the action of organic functions. But this action can only be sustained by constant waste and constant repair. Generous expenditure and corresponding replenishing are alike essential to vital activity. This is a physiological law; it is as truly a psychological law. It is of divine ordination.

Brethren, here we have the condition on which you will grow to be a far mightier people. We must not selfishly aim at the mere conservation of forces, nor must we be solicitous of economizing resources. I was constantly told in America by its ardent citizens that the distribution of wealth was the glory of the land. I saw that it was so. I saw that the congestion which curses other nations was not afflicting the United States, and my heart rejoiced that the conditions were so different from those of many other lands. Therefore I felt that we in England might both congratulate our American friends on the bountiful favors thus providentially poured on them, and also venture fraternally to exhort them to consider anew the magnificent scope which lies before the Churches of Christ in the states.

England, Scotland, Wales and Ireland afford a wonderful field for missionary enterprise. Forty millions of people are to be reached with our plea if it be proclaimed. Ireland, the country which gave birth to Alexander Campbell, waits to hear this ancient, hallowed, apostolic gospel. It should have a missionary. Will you make the sacrifices needful for commissioning one? Scotland is the most religious country in the world; but it is the most steeped in whisky, for its popular religion is now a casehardened and outworn Calvinism. The Scotch people want something new, and that new thing they need is the old gospel, which is the only everlasting novelty on earth, old and new as the sunshine, ancient and yet as fresh as the air we breath each morning.

The struggles of our missionaries in England are beginning to be crowned with success. It seems to me, brought as I was out of the Babylon of sectism by your missioneries who came a few years ago to England, only yesterday since the very commencement of this work in Britain, and now we have a noble cluster of churches which will multiply and ramify and send forth a multitude of missionaries in proportion as you help us over the battles which we have to fight during the next few years.

Your work on the continent of Europe is in its brief history a realistic romance. As if by magic in Scandinavia vigorous young churches are springing up. And in the darkest lands of idolatry noble emissaries from your American churches and from our own also have already laid down their lives with holy joy. The more you devote to this heavenly crusade the greater will be your growth and progress at home. You are setting free thousands of slaves from bondage. You are emancipating your oppressed sisters and turning many a children's inferno into an earthly paradise. When Dr. Paton was in England he told how he used sometimes in his mission field to see a man walking beside his wife. The poor woman would be carrying a very heavy load, under which she staggered, while he only carries a bamboo rod, with which to cruelly beat her if she should fall. That is an emblem of the loads you are lifting from burdened slaves of sin and all its awful concommitants.

The time of special offerings is at hand. May thousands of hearts thrill with resolution to devote to the great Master such a tribute as shall show that the aspirations elicited by the splendid convention were not in vain. W. DURBAN.

43 *Park Road, South Tottenham, London.*

Our Budget.

—Read our missionary articles this week.

—Now is the time to gird ourselves for the great annual offering to Foreign Missions.

—The greatest theme in the world is the world's evangelization. Preach on it.

—It is also the greatest work in the world, and the man or church that engages in it shares in its greatness.

—The period of great meetings still continues. Let the good work go on, but see to it that it is thorough.

—The editor is grateful for appreciative notices of his articles on "Some Revival Truths," and would be glad if any of our evangelists would send him a list of themes which they have found most successful in winning men to Christ.

—The Central Christian Church, this city, had a delightful visit from W. A. Humphrey, corresponding secretary of the Oklahoma Missionary Society, who spoke in the morning on the condition of things in the territory and the rapid growth of our cause there. He is the missionary of the Central Church which pays $600 towards his salary. We were glad to learn that the Disciples of Christ are in the lead in that promising field.

—The President of the United States by a special committee has been personally invited to attend one of the sessions of the Ecumenical Conference on Foreign Missions, to be held in New York City in April,and now has the matter under advisement.

—B. H. Roberts, who was denied a seat in Congress because of his polygamous life, has been arrested for the same offense on his return to Salt Lake City. This is another illustration of that old saying, "Out of the fryingpan into the fire," or words to that effect, except that the jump was not of his own volition.

—The front page of the Southern Evangelist, Atlanta, Georgia, has been given to the editorial management of C. P. Williamson and is to be called Our Scrap Bag. Brother Williamson became familiar with this department heading when editor of the Apostolic Guide and will feel at home in the further display of its contents to his readers. We not only see many familiar names in the Southern Evangelist, but also the indications of a live, energetic, well-edited religious journal.

—This office has knowledge of one of our brethren, now past 80 years of age, who has a Bible published in 1631, that he would like to sell to some collector of rare old books at the highest possible price paid for such antiquities. The brother is a faithful preacher, though he has not preached regularly for some years; is under the burden of debt and is in need of the necessaries of life and would be greatly helped by a fancy price for this book. He once had some property, but has lost everything and writes that he would like to find some way to pay some of his debts before he dies. If any one knows of a place where he could dispose of this book at a price he might be willing to accept for it, which we do not *now* know, they will confer a favor on a worthy brother by addressing this office.

—In answer to repeated inquiries we are glad to announce that the Christian Publishing Co. is bringing out, in book form, the leading papers of the First Congress of the Disciples of Christ, which met in St. Louis last year. A re-examination of these papers, as their proofs have passed through our hands, has convinced us more than ever of their great value, and of the importance of putting them in permanent form. The work will be ready for sale before the Indianapolis Congress.

—One of the worst criticised men on this continent will be Rev. Charles M. Sheldon, after the end of the week beginning March 13th. There will probably be some political articles in his daily. "Why, would Jesus write about politics?" one class of critics will exclaim. There will probably be toleration for different religious views. "Would Jesus compromise the truth?" will be the cry of another class. There may be a sharp criticism of some social, political or religious abuse. "Would Jesus say these harsh things?" will be sure to be heard from another class. If the paper is a normal paper it will probably contain some humor and a little harmless sarcasm, and a certain class of sober-sided people who wouldn't know a joke if they should meet one in the road, will be horror stricken. "Think of Jesus writing or publishing such wicked and worldly things as jokes!" Bro. Sheldon, you may as well go to cultivating a tough cuticle at once, for the arrows of criticism will fly thick and fast.

—We print elsewhere this week the program for the Congress of the Disciples of Christ, March 27-30. A glance at it will show that the Congress will be a meeting worth attending. Give it a careful examination and prepare to attend. The papers and discussions will be exceedingly valuable in both stimulating and unifying our thought upon the subjects treated.

—We throw up our hands! It is a case of *vox populi*. We resume this week the articles on the Christian Endeavor topic by Burris A. Jenkins, President of the University of Indianapolis. They were dropped at the beginning of the year under the impression that there was probably not a sufficient demand for them in the CHRISTIAN-EVANGELIST to justify their continuance, but our readers say otherwise, and we are publishing this paper for their benefit. Bro. Jenkins has reason to feel complimented on the many appreciative notices that have come to us of the value of his articles, and we have not doubt he will be stimulated by these to do even better work the coming year.

—"How the Sewage Comes Down from Chicago," by W. T. Moore, is a clever parody of "How the Water Comes Down at Lodore," by Southey, and it shows the versatility of its author who, despite his affliction, is capable of indulging in something of lighter vein. We are afraid this poem, together with C. C. Smith's admirable piece of humor on "The Failure of the Editor's Sleep Remedy," will prove a severe test of the patience of those sober brethren who think that humor has no place in a religious journal; but these brethren can skip these articles which are put in solely for the benefit of those who believe that a laugh is quite as religious, in its proper place, as a sigh.

—At last accounts the meeting in Allegheny City, Scoville and Lhamon had recorded 164 additions and that, too, in 24 days. This report was received Monday morning and does not include results since Saturday last. The meeting on last Sunday night was to be held in Carnegie Music Hall in order to better accommodate the "immense crowd." Brother Scoville goes to the Central and then to the East End Churches, Pittsburg, next, in the order named, and after that to Kansas City, where he will assist Geo. H. Combs in a protracted meeting.

—The article on the educational problem by R. P. Shepherd presents a phase of the subject that has not before been brought out, but which is quite important in order to a wise and just conclusion. We ask for it a careful reading. Perhaps nothing more important will come before the Kansas City Convention, in October next, than the matter of our educational interests.

—Our rate of one dollar for the CHRISTIAN-EVANGELIST in clubs of twenty-five will be withdrawn after March 31st. If you act at all you must act quickly.

—Three December numbers of the Australian Christian have just reached us. The one of latest date is a Christmas number in cover of appropriate design, with first page in blue. From the news columns of the Australian Christian it appears that the cause of primitive Christianity in Australia is experiencing a forward movement all along the line, as in the United States.

—The annual reports appearing in our columns during the past and present month and in this paper show excellent giving for missions. In the report of the First Church, Allegheny, Pa., in this paper, almost $4,000 was raised for missionary purposes last year. Some of our churches are making a splendid record in this direction and the opportunity for others to do likewise still abounds.

—A special correspondent from London reminds the people of the United States through the Post-Dispatch, of this city, of the fact that "Gen. Sir Charles Warren, the officer who commands a division of Buller's army in South Africa and advised the taking of Spion Kop, which the British had to abandon with great loss, was famous thirty years ago as the discoverer of the Moabite stone, the inscription on which furnished a most valuable contribution to biblical history."

—At our preachers' meeting on last Monday a committee was appointed to arrange for a union rally of our people in this city on Foreign Missions. It will probably be an all-day affair and a good program will prepared for the occasion. March is now at hand and it behooves the churches to make rapid and diligent preparation for the March offering, which must exceed anything yet done if we reach the mark of our high calling this year.

—The Christian Publishing Company has just issued from its press, and has now in the hands of the binders, a charming little volume by N. M. Ragland, of Fayetteville, Ark., entitled "Leaves From the Mission Field." Some of the matter of this book has appeared in these columns, in the form of a serial, and those who read the articles will agree with us that, in matter and literary style, the author's writing ranks very high. We shall make further announcement soon concerning this book, whose appearance at this time is most timely, in view of the interest being awakened in the March offering for Foreign Missions.

—The Preachers' Institute for Southwest Missouri will be held in Bolivar, May 14-16. We are told that a very fine program has been prepared and a fine institute is expected.

—Bro. Tyler has concluded his meeting with the First Church, Kansas City, Mo., and has returned to Colorado Springs for a season. There were about 40 additions to the church during the meeting. Comparatively Bro. Tyler says that this meeting was much more satisfactory to himself than that of his former meetiag with that church three years ago. The Register-Review of Kansas City recently gave an extended notice of this meeting with a fine picture of Bro. Tyler. One special feature of the meeting was the large number of preachers that were in attendance. It is estimated that not less than forty different preachers were present at different times throughout the meeting, which is certainly a compliment and a pleasure to the preacher. The statement in Bro. Tyler's personal letter to us, that he greatly enjoyed his fellowship with the Kansas City preachers and brethren, is not difficult of acceptation; it could not have been otherwise in Kansas City under the stimulus of such preaching and such a meeting.

—The removal of Grant K. Lewis from Denver, Col., to Pomona, Cal., has necessitated a change in the editorial and business management of The Way, the state organ of our people in Colorado. The editorial and business management of this excellent religious journal now rests upon the heart and shoulders of Leonard G. Thompson. We are pleased to note liberal reproductions of B. B. Tyler's articles in our columns, recently, on "Evangelists and Evangelism;" also from his Colorado letters and our editorial columns.

—The chapter of The Lost Emigrants in this paper will not be questioned on the ground of soundness by the most conservative of our readers. It is a plain statement of the New Testament teaching on conversion by our fathers.

—Rev. J. C. Goodrich, agent of the American Bible Society in Manila, writes an interesting letter detailing his first experiences, sights and conceptions of that historic city. At a hotel where he and his wife stopped the first night at the rate of $5 for two, there was a full-fledged free fight below and a drunken set in an adjoining room. Of this and other things he says:

We had expected to stay at the hotel at least a week, until we could look about and find a suitable house, but we gave notice, and bright and early started to find a quiet resting-place. We searched until noon, and the only thing we found was a couple of rooms above a livery stable, with the privilege of meals at an adjoining house. We decided to take this at $5 a day until we could find something better. We have so far seen nothing so good nor anything cheaper. There is a great congestion of population here, and it will in no degree abate. There are some army people, officers' wives, etc., but many, many are coming here for business. The great lumber firms are here to establish mills and begin work as soon as it is safe to proceed inland. Mining is represented, not only by miners and prospectors, but by representatives of large mining firms at home. The pearl industry is to be pushed among the southern islands. Not only is every available house taken in Manila, but they are talking of building on every side. Land bought on the outskirts of Manila today will in six months be worth double.

—Those of our readers who have read the editorial review in the Christian Standard of "The Teachings of the Books," by Prof. H. L. Willett and Rev. J. M. Campbell, will appreciate the following note from one of the authors of the book, touching the Standard's criticism:

Of all the remarkable reviews of books that I have read the present series of editorial reviews on "*The Teachings of the Books*," in the Christian Standard, is the most remarkable. As a specimen of the whole take the objection that is made to the innocent, religious commonplace that judgment is at once a process and a crisis. The reviewer has evidently a great dislike to the word "crisis" as used in this connection, and he closes his case against it by asking, triumphantly, what kind of a sermon Mr. Campbell would preach if he were to translate Heb. 9:27, "It is appointed unto men once to die, and after this the *crisis*." Now it will evidently be a surprise to the reviewer to be informed that that is precisely what the writer of the Epistle to the Hebrews does say. His word for judgment is *krisis*. If the reviewer does not like the word he will have to settle it with the writers of the New Testament for its use. J. M. C.

—The Messenger, published in Lexington, Ky., for February contains the poem on "Needs of Men," by W. T. Moore, of Columbia, Mo., which appeared in our columns a few weeks ago. This shows how the good things of the CHRISTIAN-EVANGELIST are appreciated and passed along to others.

—The latest new church paper to come to us is the Christian Visitor, from Garden City, Cass County, Mo., edited by J. H. Jones, pastor of the Church of Christ in that city. We are pleased with the make-up and appearance of the Christian Visitor, and trust that Brother Jones will find it a valuable auxiliary to his ministry in Garden City.

—Brother MacLane, pastor of the Norwood Ave. Church of Christ, Toledo, Ohio, in a recent sermon took occasion to denounce two very prominent evils under the sun. One is the habit of certain families indulging in certain social functions in such a way as to work a hardship to the parents of poor children in the public schools,and the other is the injury of Sunday labor to the laboring man. He most earnestly protests against dances, receptions and other social functions indulged in by the wealthier families whose children are in the public schools, on the ground that it creates social and class distinctions that work hardships to the children of the working men. Here are some of his brave and timely words on this subject:

The giving of dances, receptions and other social functions by the members of our schools creates the necessity of providing party dresses, dancing slippers and other luxuries that are entirely beyond the means of the poor man, whose children are as much entitled to every advantage of education and advancement that our public schools are able to give as are the children of the wealthier homes, and yet the pupil who fails to provide themselves with these things and have a place and part in these unnecessary, unhealthful and oftimes dangerous dissipations, must suffer social ostracism and be made to feel, in the expressive words of one of the number, that they are "not in it," while those whose training in Christian homes and whose membership in the church leads them to refuse on moral grounds to engage in dancing or card playing, are denounced as prudes and puritans, and greeted with sneers and contempt.

—Of the famine in India the Missionary Tidings for February has the following appalling statement of its extent and consequent suffering:

The saddest features of India's history most frequently repeat themselves. Famine and pestilence are as familiar in that unhappy land, as health and plenty are in our own country. It is estimated that 3,000,000 people are now being sustained from the government famine relief fund, and that the cost of relief, up to the end of March, will not be less than $10,000,000. The famine is over all India, except Burma and Bengal, which means 200,000,000 people are under its withering hand. Note the number being helped by the government, compare it with the number needing help and reflect on India's direful need. The English government has full hands, and gladly gives relief work into the charge of the missionaries. The famine of 1897 proved their superiority over government officials as distributors of relief, but the government can not give help for one-half the distress, nor does it try to provide clothing or shelter. Food to barely sustain life is the most and best it can promise, and this only in distributing centers. Our brothers and sisters in India are among the sufferers, our missionaries, many of them, are in the famine district. They are working heroically to stay the tide of hunger, of despair. Ours be the task of supplying them with means for this great work; but remember we dare not divert our regular auxiliary funds to this purpose, for to do this will cripple the many lines of work we have undertaken as a missionary organization.

—You will hardly be prepared to make your offering for Foreign Missions on the first Sunday in March if you have not prayerfully considered the contents of the February number of the Missionary Intelligencer, just out. By all means secure a copy and read and see that copies are liberally distributed in your congregation.

—Such a notice as the following from so good an authority as the New York Observer, of our Christian Lesson Commentary, shows that this admirable work is valued as highly by competent judges in other religious bodies as it is by our own Sunday-school workers:

The Christian Lesson Commentary on the International Bible Studies of 1900, for the Use of Teachers and Advanced Students, by W. W. Dowling, author of various biblical helps, presents the spiritual lessons of the passages selected for study in a clear and compact form, while a sufficient amount of illustrative matter, compiled from various sources, is added to relieve the commentary from dullness. The book is very usable and "practical" in the best sense. The Christian Publishing Company, St. Louis, Mo.

—Dr. Herrick Johnson, of Chicago, says:

I believe in the religious paper. It is good to take. It jostles people out of ruts. It pricks the sides of good intent. It broadens people that read it. It puts parishes in touch with each other, and with the wide world of Christian activity and life. It slips many a suggestion into a sermon, and many a seed-thought into a heart. It lets fly a bow at a venture, but the shots tell. It furnishes wholesome reading for the Sabbath. What with "Sunday-school Helps," "Prayer-meeting," "Religious Notes," "Flats and Sharps" and editorials, it is an unguent, a pungent, a stimulus and inspiration, a help over many a hard place, a comfort to saints and a rebuke to sinners.

—The respectable appearance of many preachers in the pulpit represents many sacrifices in their homes.

—In a recent letter from F. G. Tyrrell, pastor First Christian Church, Chicago, concerning their new quarters, he says:

We leave 30th and Indiana Feb. 14th. The Presbyterians have a contract for exchange of that property for a lot farther south, and when trade is consummated will take down the church building. But they are having a time with Presbytery over location, and the trade is incomplete. We have a good hall and parlors attached for devotional meetings, etc., corner 47th and Grand Blvd.—a fine neighborhood without a church of any sect.

—Every advance to higher and nobler forms of life has been opposed by some old, conservative mossbunker who prated for the old days when his grandfather swung by his tail in the forest primeval.

These are not the words of a progressive theologian, but of a Democratic member of Congress, Mr. Sibley, of Pennsylvania. Of course, they have no application to matters of religion! What we religious people want is *truth*, and progress "to higher and nobler forms of life," even if it knocks our old sermons and theories into pi. At least that is what we *say*.

—The following from the press committee of the Ecumenical Conference on Foreign Missions, to be held in New York in April, will be of interest to our readers:

One of the special features of the Ecumenical Conference on Foreign Missions, to be held in New York in April, will be a missionary exhibit. Material is being gathered from every mission land in order to vividly present, through the eye, the social and moral conditions of the peoples among whom the missionaries are laboring. It will be the endeavor also to make it, as far as possible, a progressive exhibit showing the results of a hundred years of missionary effort. It will combine a library and museum, and will comprise publications of all kinds—books, Bibles and magazines from the field, in English and many other languages; maps and charts, pictures, models, curios in dress and workmanship and objects of religious worship, such as idols and fetiches—all intended to illustrate the actual surroundings of the missionary in his work. In order to secure the continuance of the exhibit of the coming conference as a permanent illustration of missionary endeavor, and also to furnish an opportunity for additions in years to come, a corporation has been formed, including Alexader Maitland, Esq., a member of the Board of Foreign Missions of the Presbyterian Church and manager of the New York Library; the Rev. Edwin M. Bliss, D. D., of the New York Independent; Harlan Page Beach, Esq., of the Student Volunteer Movement; the Rev. W. I. Haven, D. D., of the American Bible Society; Luther D. Wishard, Esq., representing the Forward Movement in the American Board, and the Rev. H. Allen Tupper, D. D.

Free for Everybody.

Dr. J. M. Willis, a specialist, of Crawfordsville, Ind., will send free by mail to all who send him their address, a package of Pansy Compound, which is two weeks' treatment with printed instructions, and is a positive cure for constipation, biliousness, dyspepsia, rheumatism, neuralgia, nervous or sick headache, la grippe and blood poison.

Personal Mention.

J. H. Bryan, of Moberly, Mo., has accepted a call to Montgomery City and has entered upon his new work.

A. P. Cobb, of Decatur, Ill., is now assisting David H. Shields in a protracted meeting in Salina, Kansas.

T. J. Dow, of Iowa City, Ia., and A. O. Hunsaker, singing evangelist, are assisting J. M. Hoffmann in a meeting at Boone, Iowa.

Charles Reign Scoville is to assist Geo. H. Combs in a protracted meeting in Kansas City in the near future.

O. P. Shrout, of Greencastle, Ind., has accepted a call to the Prospect Ave. Church, Kansas City, Mo. His address is now 1839 Benton Boulevard, Kansas City, Mo.

Evangelist M. Ingels will begin a meeting with pastor W. E. Pitcher at Belleville, Kan., on Feb. 4. Those wanting meetings should write to Kansas state board, 1221 Clay St., Topeka, Kan.

The churches at Soldier and Havensville, Kan., have extended to W. M. Mayfield a unanimous call to remain indefinitely as their pastor, which he has accepted.

The King's Business, Cleveland, O., for Febuary opens with a good picture of Mrs. Helen E. Moses, the national corresponding secretary of the C. W. B. M. and follows with a fine outlay of intellectual food and feast.

Prof. H. L. Willett preached in Central Christian Church, Des Moines, Iowa, last Sunday and is following up the sermons with a lecture each afternoon during the week.

Alvin E. Hill, of Poe, Ind., would like to correspond with churches wanting a pastor. He is ready to begin work at once. Churches that can not pay a large salary will find an opportunity to secure a preacher in Bro. Hill.

Wm. A. Rights, evangelist, of Clarence, Ia., writes us that any church needing the services of a young man, graduate of one of our Bible colleges, excellent singer and speaker and a good pastor can find such a one by addressing him.

C. E Milard, who has been assisting in song service in Philadelphia, is pleased with the appreciation manifested and thinks the church building one of the most beautiful he has yet seen. Though not mentioned we presume he is assisting J. S. Myers in a protracted meeting. Bro. M.'s address is Maysville, Mo.

Ralph C. Sargent will leave Salem, Ohio, May 1, though called to remain another year. The church in that place made its offering for Foreign Missions January 29, amounting to $40. Bro. Sargent is now leading the music in a meeting at Painesville, Ohio, with the pastor, F. A. Bright preaching.

The Constitution, Atlanta, Georgia, for Jan. 29th contains the full report of a sermon preached in Jacksonville, Florida, by J. T. Boone, on "Imitators of God." The sermon is also accompanied by a large cut of J. T. Boone, all of which seems to us to be both courteous and complimentary.

On Jan. 28, at Mineral Ridge, O., a very beautiful service was held, at which time Bro. L. J. and Ella McConnell were ordained to the ministry. Prof. B. S. Dean, of Hiram College, conducted the services, assisted by D. G. Wagner, of Lordstown, O. Bro. and Sister McConnell began a meeting on the day of their ordination with home forces. They are faithful workers and beloved by their brethren. They are doing a grand work at Mineral Ridge. May God's blessings ever attend them in their work.

J. G. Encell, having closed his temporary pastorate at Marion, Ia., will spend some time giving lectures in Nebraska, beginning at Harvard, where Samuel Gregg has everything in readiness for him. Clay Center will be his second point. Just before leaving his home in Marion, from 30 to 40 members of the church defiantly entered his house, two by two, and while they did not "bounce" him as they do preachers sometimes, they "pursed" him to their own satisfaction.

CHANGES.

E. C. Nicholson, Bethany, W. Va., to Englishville, Mich.
G. B. Mathews, Concordia to Vining, Kas.
L. M. Starr, Carson to Troy Mills, Ia.
S. J. Copher, DeSoto to Moberly, Mo.
A. A. Beery, Salem to Lebanon, Mo.
C. J. F. Musgrove, Washington C. H. to Jackson, O.
Wm. Wood, Mt. Olive, Ky., to King City, Mo.
H. H. Shick, Mulkytown to Herron, Ill.
D. A. Russell, Berkeley to San Jose, Cal.
R. J. Bamber, Toronto, Canada, to Pittsburg, Pa.
L. F. Davis, Blandinsville to Chambersburg, Ill.
R. L. Lotz, Mapleton, O., to West Plains, Mo.
Geo. W. Watkins, Constance, Ky., to Morocco, Ind.
R. W. Stevenson, Montague Bridge, P. E. Island, Can., to Lansingburgh, N. Y.
J. F. King, Rush Branch to Powers, Ky.
Chas. A. Donnelson, Bloomington to Orleans, Ind.
J. C. Irvin, Clay Center to Phillipsburg, Kas.
A. F. Holden, West Plains, Mo., to Denver, Col.

Free for All.

The CHRISTIAN-EVANGLLIST is unsurpassed.—E. M. MILLER, Schaller, Ia.

Long live the CHRISTIAN-EVANGELIST.—F. E. MALLORY, Topeka, Kan.

The Jubilee address, "Some Lessons from Our Past," is alone richly worth the entire subscription price to your valuable paper.—J. J. BARCLAY, St. Louis, Mo.

I am greatly pleased with the CHRISTIAN-EVANGELIST. Its bright, newsy columns are looked for weekly with pleasure. It fittingly deserves the wide-spread patronage which it enjoys.—ALBERT NICHOLS, Lincoln, Ill.

The CHRISTIAN-EVANGELIST is a wonderful paper. May it live long and prosper in the good it has done and is calculated to do, is my prayer. —A. B. WINKLER, Armarillo, Texas.

I am an old subscriber and confident that the CHRISTIAN-EVANGELIST has done more for spiritual Christianity in the church than any other influence. Hoping for it a life of usefulness, I am.—V. ELLIS, Lockhart. Tex.

I am not happy without your paper to read each week, having been a reader since 1876, and look upon it as one of my spiritual friends and advisers.—MRS. LOUISA MORSE LEE, Santa Ana, Cal.

I want to thank you for the editorials on "Some Revival Truths." They are timely and to the point. I always enjoy the "Easy Chair." You are giving us a great paper.—C. A. FREER, Columbus, O.

I am very much pleased with the CHRISTIAN-EVANGELIST and that Bro. Garrison will remain its editor. I regret very much to see some of our papers cutting prices, because I believe they were cheap enough at the old prices of last year.—J. C. GUZEMAN, Iowa City, Iowa.

I believe you know how sincerely we, among your host of friends, rejoice in the fact that J. H. Garrison is still the editor of the CHRISTIAN-EVANGELIST. May God be pleased to use it mightily in the advancement of his kingdom on earth.—MRS. J. T. TOOF, New Haven, Conn.

I am in hearty accord with the policy of the CHRISTIAN-EVANGELIST and wish it every success. I am sure that the course that is being pursued will win the support of hundreds who are weary of intellectual slavery and religious intolerence.—WM. H. MATLOCK, Drake University, Des Moines, Ia.

I have taken every number of your paper since it was published in Fort Madison by Brothers Bates and Henderson, through all its changes, and now like it better than ever. I know you ably and earnestly defend the same old gospel I began to preach nearly fifty years ago.—J. C. POWELL, Moore, Okla.

Enclosed please find my subscription to the CHRISTIAN-EVANGELIST and with it my hearty endorsement of the course of the paper anent Biblical Criticism, and at the same time would say that I sympathize with those "objective" brethren and pity the mental condition of any Disciples who find themselves unable to emancipate themselves from the thralldom of "traditional" reasoning and interpretation of Scripture. It surely betrays a narrow spirit from which I thought an escape from creedism had freed us and is repugnant to Paul's teaching which exhorts us to "prove all things and hold fast that which is good."—GEORGE GOURLAY, Detroit, Mich.

"One Year's Seeding, Nine Years' Weeding."

Neglected impurities in your blood will sow seeds of disease of which you may never get rid. If your blood is even the least bit impure, do not delay, but take Hood's Sarsaparilla at once. In this course there is safety; in delay there is danger.

Hood's Sarsaparilla
Never Disappoints.

Hood's Pills cure liver ills; the non-irritating and only cathartic to take with Hood's Sarsaparilla.

The visits of the CHRISTIAN-EVANGELIST are welcomed by every member of the household. I especially like its vigorous defense of the old Jerusalem gospel as set forth by Christ and his apostles. If the gospel preached in love does not convert the world there is nothing that will, for it is "the power of God unto salvation to every one that believeth." May your paper be the means in the hands of God causing greater spirituality in the churches.—H. T. MUNN, Perry, Iowa.

The term "charming" may be applied, not alone to the well-written works of fiction founded on fact. It may be, but there are some works of biography—fact itself—that are equally fascinating. Such a book is Grafton's Life of Alexander Campbell, to which I am led to pay this voluntary tribute of appreciation. I am now engaged in reading carefully and by easy stages the book aloud to my eleven-year old son, the first biography I have sought to interest him in, and I feel that a happy selection has been made for a beginning. There is in it meat for grown people and food for the young as well. Bro. Grafton has certainly shown marked adaptability for this branch of literature and should continue in the exercise of his gift in this direction. The volume is well worth the dollor asked for it, and surely the CHRISTIAN-EVANGELIST one year and the life of Alexander Campbell for two dollars, is an offer that should be widely availed of.—W. P. KEELER, Chicago, Ill.

The CHRISTIAN-EVANGELIST has been the bread of life to me. I do not believe that I could have enjoyed the blessings of a Christian hope that I do if I had not been reading the CHRISTIAN-EVANGELIST. Your course has been my ideal of an editor of a Christian paper. Your broad, catholic views certainly elicit the admiration of all thoughtful followers of Christ. I was so fearful that you were going to quit the CHRISTIAN-EVANGELIST, but am now elated and overjoyed at the outcome. Go on as you have been doing. You are on the right track. It is my delight to read your paper to my neighbors—Presbyterians, Methodists, etc. They have no publication equal to it, and this is true of your Sunday-school literature. By the way, I want to say to you that I am superintendent of a Methodist school in the country and I use our advanced quarterly (Dowling's) and the teachers admit it is far superior to anything they have. I wish you the success you deserve. Let me thank you again. I have just read "Lessons from Our Past." Grand! *Grand!* GRAND!—J. C. ALEXANDER, Bowling Green, Ky.

A Calendar Free.

During recent years Junior workers have received an annual gift from Miss Elizabeth W. Olney, 211 Friendship Street, Providence, R. I. For the purpose of furthering humane work among the children, she offers again to send the "Band of Mercy" calendar for 1900, on receipt of five cents for postage. The picture this year upon the calendar is entitled "Chums," and the whole calendar is very attractive. Junior superintendents and all Christian Endeavorers especially interested in humane work may have a copy. It is hoped that many will wish to help on the work by sending ten cents instead of five. This will help to pay the cost of the calendars, which has always been borne entirely by one person.

Harvey O. Breeden.

We present our readers this week with an excellent portrait of Rev. Harvey O. Breeden, LL. D., of Des Moines, Iowa. He is one of the most successful and best known pastors among us, and has been a prominent factor in the marvelous growth of our cause in Des Moines. Dr. Breeden is still a young man. He was born in Illinois and was educated at Abingdon and Eureka Colleges. The following paragraph concerning his work in Des Moines is taken from the Iowa Endeavorer:

H. O. Breeden, LL. D., has been pastor of the Central Church of Christ, Des Moines, Ia., for fifteen years. Beginning with 340 members, his church has swarmed five times during this period and now has 1,300 members. It supports two foreign missionaries and is probably the strongest church among the Disciples of Christ. Dr. Breeden has received more than three thousand members into the Central alone. He is a lecturer, an editor and a great traveler. He is a strong and eloquent preacher and excels as a leader and organizer. His sobriquet among his friends is "The General." The Central Church edifice, built under Dr. Breeden's supervision, is a handsome stone structure, seating 1,200 and costing $100,000. Institutional activities are successfully carried on in this church. Of the nine Christian Churches in Des Moines, with a combined membership of 4,000, all save one have grown out of Dr. Breeden's church.

A Question For Bro. Jones.

I would like to ask Bro. Jones a question. He seems to teach that by faith only a sinner is pardoned by our Heavenly Father. Now what I wish to ask is, How is the sinner to manifest this faith to others? Is he to go to the "mourner's bench" or "anxious seat," hold up a hand, or does it come to him as an inner light and feeling, and he can say, I am gloriously saved because I feel it in my heart? President Chas. G. Finney says in his book on Revivals that the apostles called sinners to baptism. Baptism held the precise place the "anxious seat" does now. Is that your idea? H. N. ALLEN.

Genna, O.

ANSWER.

The sinner "manifests his faith to others" by being baptized—"baptized for the remission of sins"—the *formal* remission. "Repentance toward God and faith in our Lord Jesus Christ" secures the compassion and forgiveness of the Father's heart. This is a personal matter between God and the sinner. Then for the sinner's own good and for the good of the church and the world, he is to openly declare his faith in baptism. Baptism as an *expression* of faith has an influence on the man's own heart, on the church and on the world; but this "expression" does not influence God, since he already sees the faith in the heart.

A. B. JONES.

A Bad Man.—Warning.

Let the churches everywhere be warned against one Geo. B. Hadfield. He was dismissed from the ministry of the Church of Christ in Colorado last April, after imposing upon us greatly. Abundant proof can be furnished from Texas, Illinois and Colorado that he is guilty of theft, falsehood and immorality. He remained in Colorado till about September last. He has now turned up in Western Kansas, where he is carrying on his mischievous work. I have just furnished the Kansas state and district secretaries with full documentary evidence of his conduct. He was published in The Way, Colorado's state paper, last April. One of his last acts in Colorado was to keep saloon bar for two weeks, and then to steal $30 from the saloonkeeper and run away with it. When exposed he will cry "persecution." In stature he is a little below medium height, rather stoutly built, was smooth-faced when here; is sandy complexioned, has large mouth, monotonous voice, small eyes, closely set toward nose. His age is about 29. Sings quite well; will probably plead poverty and ask to borrow a small sum of money or will ask to preach. Will tell a long tale of woe and gain the sympathies of the unsuspecting. He is one of the worst men I have ever met. Will all state papers please copy? LEONARD G. THOMPSON,
State Evangelist of Col.

Denver, Col., Jan. 29, 1900.

Wonderful Cures by Swamp-Root.

Deacon Pollard Finds Swamp-Root Present Help in Time of Trouble.

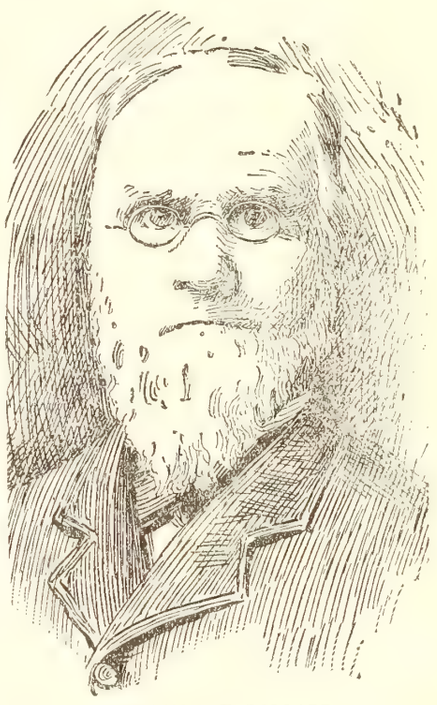
Among the many famous cures of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy investigated by the "CHRISTIAN-EVANGELIST," the ones which we publish this week for the benefit of our readers, speak in the highest terms of the wonderful curative properties of this great remedy.

Deacon Charles F. Pollard, a prominent Baptist deacon of Lynn, Mass., residing at 74 High Rock Street, adds his testimony to the wealth of others, as to the wonderful curative effects of Dr. Kilmer's Swamp-Root. Deacon Pollard on Jan. 2nd writes:

"For years I had kidney and bladder troubles, and was also a victim of acute rheumatism in my arms and legs. The pains from the latter affection were very hard to bear. I tried many doctors and medicines without benefit. Some time ago I commenced to take Swamp-Root. It has entirely cured my rheumatism and has greatly helped my other troubles. I should not think of keeping house without having Swamp-Root as a conspicuous feature of the housekeeping utensils.

"I can only speak in the highest praise of its health-giving properties.

C. F. POLLARD.



DEACON C. F. POLLARD.

What a Woman Says of Swamp-Root.

Mrs. H. N. Wheeler, of 268 Boston St., Lynn, Mass., writes on Dec. 11, '99: "About 18 months ago I had a very severe attack of grip. I was extremely sick for three weeks, and when I was finally able to leave my bed I was left with excruciating pains in my back. My water at times looked very like coffee. I could pass but little at a time, and then only after suffering great pain. My physical condition was such that I had no strength and was all run down. The doctors said my kidneys were not affected, but I felt certain that they were the cause of my trouble. My sister, Mrs. C. E. Littlefield, of Lynn, advised me to give Dr. Kilmer's Swamp-Root a trial. I procured a bottle, and inside of three days commenced to get relief. I followed up that bottle with another, and at the completion of this one found I was completely cured. My strength returned, and to-day I am as well as ever. My business is that of canvasser. I am on my feet a great deal of the time, and have to use much energy in getting around. My cure is, therefore, all the more remarkable, and is exceedingly gratifying to me."

MRS. H. N. WHEELER.

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

The kidneys filter and purify the blood; that is their work.

So when your kidneys are sick you can understand how quickly your entire body is affected and how every organ seems to fail to do its duty.

If you are sick or "feel badly," begin taking Dr. Kilmer's Swamp Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince you—and you may have a sample bottle free for the asking.

When your kidneys are not doing their work, some of the symptoms which prove it to you are pain and dull ache in the back, excess of uric acid, gravel, rheumatic pains, sediment in the urine, scanty supply, scalding irritation in passing it, obliged to go often during the day and to get up many times during the night to empty the bladder; sleeplessness, nervous irritability, dizziness, irregular heart, breathlessness, sallow unhealthy complexion, puffy or dark circles under the eyes, loss of ambition, general weakness and debility.

Swamp-Root is used in the leading hospitals, recommended by skillful physicians in their private practice; and is taken by doctors themselves who have kidney ailments, because they recognize in it the greatest and most successful remedy that science has ever been able to compound.

Sample Bottle Free.

To prove its wonderful curative properties, send your name and address to Dr. Kilmer & Co., Binghamton, N. Y., when you will receive free of charge a sample bottle of Swamp-Root and a valuable book by mail prepaid. This book contains many of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact, their very lives to the wonderful curative properties of this world-famous kidney remedy. Swamp-Root is so remarkably successful that our readers are advised to write for a free bottle and be sure and mention reading this generous offer in the ST. LOUIS CHRISTIAN-EVANGELIST.

If you are already convinced that Swamp-Root is what you need you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere.

The Christian-Evangelist: ONE DOLLAR A YEAR
In Clubs of Twenty-five or more.

Correspondence.

English Topics.

SOME NEWS OF OUR CHURCHES.

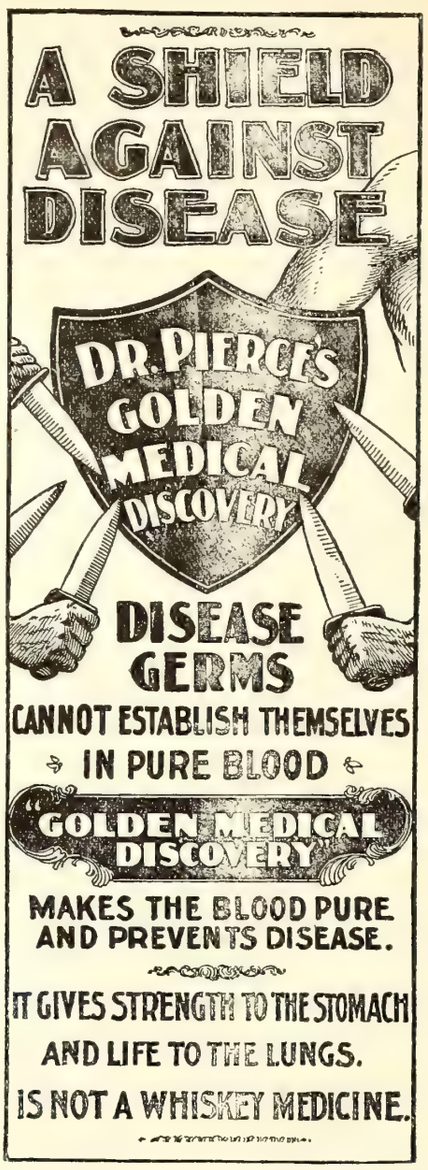
Bro. George Rapkin has had a very painful experience. A fire broke out in his house in Margate in the night. Fortunately, the smoke awakened him, and the lives of the family were saved. But his study was destroyed and the excitement of the adventure shook the nerves of all. He himself, in the great efforts he had to make, was physically injured and needed plastering and bandaging through bruised ribs. Though his house was insured there will nevertheless be considerable loss to this devoted family. The incident has only just happened, and full details are not to hand. But enough is known to excite great sympathy all round. As far as I have been able to discover, most of the English churches are suffering through the epidemic of influenza, which mysterious malarial malady seems to have come to England permanently, to squat like a fiend which cannot be exorcised by scientific skill. Nearly half of my own people have been ill. Nearly half the rest have had to spend all their time for some weeks in nursing the invalids. Therefore the work has suffered severely just for the time being. Blessings will roll in again. Health will come back. The demon executes a strategic retreat at the approach of spring each year, though where he finds his occult strongholds no man has been able to discover. A theory is in the ascendant that influenza is only the Black Death in the germ. That is all! Only the mere incipient stages of the plague! Nothing at all more! This is certainly a nice abstraction, for it points to contingencies and possibilities too horrible for contemplation. But the scientists kindly coat this theoretical pill with saccharine, for they declare that we need not dread the plague, seeing that sanitation has eliminated all the conditions favorable to the incubation of the monster.

THE ENGLISH CHANNING.

England has lost a great Englishman. James Martineau, the most venerable minister of religion in this country, has died at the age of 95. This marvelous genius occupied very nearly the same position as that filled in America formerly by Channing. His life was equally beautiful, and his genius was very much greater. He also took up a similar stand as a Unitarian, in relation to Evangelical theory and doctrine. Thus Martineau became the property of all the Christian churches, because, for the most part, everything he wrote and said agreed with the common sentiments of Christian people. That is to say, he emphasized all the positives, and for the most part omitted references to the negations. He was a Unitarian, but troubled little about denials of Trinitarianism. His great aim was to show how God is revealed in the reason and in the conscience of mankind. Now every Evangelical can concur in the position that God is thus revealed; although no Evangelical would agree that this is a sufficient revelation to redeem and deliver humanity from the reign of evil. But Martineau did not trouble to reiterate and argue, as the average Socinian does, in opposition to creeds which recognize the miraculous and the supernatural. He did not deliver any agnostic program. He simply philosophized along positive lines which were actually and incontrovertibly true as far as they went. They did not go far enough. But as far as they reached they conducted anxious and seeking souls and intellects entirely in the right direction. And Martineau was a glorious soul. He was the first exponent of the age in the realms of the pure philosophy of abstract religious thought. But his strength was his weakness, so far as popular influence went. He was admired by all, but he could only be followed in a sermon by a select few, except at the cost of a splitting headache. A discourse by Dr. Martineau was a fearful skull-cracker for listening mediocrities. He belonged to a great family, descended from the Huguenot stock, as his name indicated. One of the ablest women of the century was his sister, Harriet Martineau. I must point out that Martineau did harm in one respect. His influence contributed largely to the religious "down-grade" which broke the heart of Spurgeon and made such a sensation not not many years ago. The magnificent essays of this Unitarian genius commanded the intellectual homage of students and preachers in all the denominations. I have met scores who seemed to be mentally hypnotized by reading his treatises. They are vehicles of philosophic enchantment. They should only be read by men well equipped before dipping into them. For they are apt to leave the reader intoxicated by their amazing beauty both of sentiment and diction. Too many Congregational and Baptist ministers have come under the spell. They have been led to the elimination of the supernatural from their faith and have become Unitarian at heart. I wish no student would read Martineau until he has gone through Godet, Vinet, Tholuck and Luthardt. Martineau was in religion what Kant was in metaphysics, with his icy but glittering "Kritik der Reinigen Vernunft," or Criticism of Pure Reason. Kant, while reverential, leads straight on to the abyss of negation. Martineau reaches the same goal by a different path, but Coleridge is a fine corrective.

A GRAND LITERARY FAMILY.

The echoes of screaming shells and the reverberations of lyddite explosions against the precipitous sides of the Drakensberg continue to reach us from far-off South Africa. We seem to realize the booming of batteries and the roar of war's rolling tide, black with battle-smoke and crimson with the death-flow from the hearts of brave men. It is a relief to turn to the contemplation of calm and peaceful literary records. Fortunately, these are not wanting at this terrible time. A book just appears which stirs many recollections and brings up a brilliant past era in English literature. "Notes on Sport and Travel" is the title of a new work by George Henry Kingsley, with a memoir by his daughter, the famous Miss Mary Kingsley, the greatest living lady traveler, with the exception of Mrs. Isabella Bird Bishop. Now a book by one of the Kingsley brothers, with a memoir by his daughter, of West African renown, cannot but be delightful. Father and daughter alike received as gifts from nature the genius of travel and adventure, as well as literary capacity of a high order. Dr. George Kingsley died in 1892, at the age of 66. He was a physician, and took to the fishing-rod, the mustang and the rifle, at the most interesting period of his life, unfortunately thus forsaking the pen as well as the laboratory. Miss Kingsley gives most graphic and vivacious descriptions of the family life of the three wonderful brothers, Charles, Henry and George Kingsley. These men cared more for romance than for money. Charles Kingsley was the famous clergyman, the Canon of Chester, where I used to know him, and sometimes to hear him preach. Afterwards he became Canon of Westminster. He was Rector of the lovely little parish of Eversley, in Hampshire. But he was one of England's most famous writers, his historical novels being equal in charm to any ever produced. "Westward Ho" and "Hypatia" can never die until the English language perishes, and they will help, if it should be in danger of dying, to keep it alive. Henry Kingsley went in the rush to the gold-fields of Australia, but being a Kingsley, lost the chance of making a big fortune. He became a stock rider and mounted policeman. Coming home he quickly made a reputation by writing two beautiful books, "Ravenshoe" and "Geoffrey Hamlin." In 1870 he joined the German army as war correspondent.


A SHIELD AGAINST DISEASE
DR. PIERCE'S GOLDEN MEDICAL DISCOVERY
DISEASE GERMS
CANNOT ESTABLISH THEMSELVES
IN PURE BLOOD
"GOLDEN MEDICAL DISCOVERY"
MAKES THE BLOOD PURE AND PREVENTS DISEASE.
IT GIVES STRENGTH TO THE STOMACH
AND LIFE TO THE LUNGS.
IS NOT A WHISKEY MEDICINE.

The restless craving for adventure ran in the Kingsley blood. George gave way to it more even than his younger brother, and we are told that this was why he was the happiest of all the family. The only man whom he would envy would be the man who had an extra good chance of being killed by a grizzly bear of superior size, or who had caught an extra-sized salmon. How versatile was the genius of the Kingsleys is shown by the career of George, who loved science and books as well as he loved travel, sport, and adventure. When a young medical student, during his holidays he shouldered his knapsack in the style of young Bayard Taylor and tramped through the wildest districts of Europe. But this clever young Ulysses won the best medical prizes and became a Doctor of Medicine in 1847, when he was only 20 years of age. Next year, the revolutionary year, he was assisting in barricading Paris streets, in reward for which service he received a musket ball in the biceps of his left arm. Away he went to ramble Westward in the Rocky Mountains and then in the South Seas. This book of his "Notes on Sport and Travel" shows what a wonderful work he might have written had he thought it worth while to give the world a full chronicle of his extraordinary life. But that same "Erdgeist" which charmed Goethe (bnt fortunately did not silence him) enticed George Kingsley from literature. But the life of this man gives to others a severe lesson. Miss Kingsley deliberately says that the anxiety of her father's long absences on dangerous expeditions killed her mother. He went about the world hunting and fighting while the wife kept the home. Surely, the first duty of a man with a wife and children is to abide by the domestic ship of which he is the captain. But there are too many men in the world who sacrifice their primary and sacred duties to the performance of some functions which take their fancy.

W. DURBAN.

43 *Park Rd., South Tottenham, London, Jan.* 18, 1900.

Colorado Letter.

This letter has to do with our work in Kansas City, Mo., and in Kansas City, Kansas.

In the first-named place there are eight congregations of the Christian Church. The First Church has in the neighborhood of eight hundred members. W. F. Richardson is pastor. He has been with the church about six years. He is a model pastor. He really cares for the flock of God over which the Holy Spirit has made him overseer. To say that the First Christian Church in Kansas City, Mo., is a great church is not an extravagant use of language. The membership is large and its quality fine. It is not often that a man has the privilege of speaking to a congregation of so high an average intelligence. While the members are not, as a whole, wealthy, there is in their hands a sufficient amount of this world's goods to enable the church, so far as money is concerned, to do successful work. The members are also active in efforts for the Christ. The writing of checks does not satisfy. There must be personal service as well. With their pastor they are more than satisfied—they love him. The Sixth and Prospect Street—George H. Combs, pastor—has a membership quite as large as that of the First Church; possibly larger. It is said also that its wealth exceeds that of the older congregation. There is a good house of worship, well situated. There are constant accessions to this church under the ministry of its accomplished pastor. Some time ago Bro. Combs delivered a series of discourses on Modern Religious (?) Fads, which is published by the Fleming H. Revell Company, Chicago, under the title of "Some Latter-Day Religions." It is a bright book. It contains much information concerning "Theosophy," "Divine Healing," "Christian Science," "Mormonism," "Spiritualism," "Agnosticism," "Socialism," "materialism," and "Liberalism," of value, and not easily accessible. The style is excellent. Its quotations are abundant and reliable. There is no other single book from which one can obtain so full and so accurate information on the subject treated. A. W. Kokendoffer is pastor of the Forest Avenue Church. He is in the midst of a very successful work. The membership of this church is about the same, numerically, as that of the First Church, and the Sixth and Prospect, *i. e.*, about eight hundred. Mrs. Kokendoffer is a daughter of the loved and lamented F. G. Allen, the founder and, to the day of his death, editor of the Christian Guide, of Louisville, Ky. The South Prospect Church is the congregation, of which A. B. Phillips, now in Augusta, Ga., was for some years the popular pastor. Its membership is from four to five hundred. O. P. Shrout has recently accepted the pastorate of this church. Soon after the Jubilee Convention in Cincinnati J. V. Coombs, the well-known evangelist, conducted a five weeks' meeting with the congregation, which resulted in the addition of about one hundred and forty persons to its membership. In what is called the West Side Church, B. M. Easter ministers in holy things. The membership of this church is probably two hundred and fifty. The Springfield Avenue Church, with a membership possibly smaller than that of the West Side congregation, is peculiarly fortunate in having the services of T. P. Haley in the pastorate. He has been with this church two years. The interest which he exhibits and the pride in the ongoing of their comparatively small church are beautiful to witness. For forty years he has preached in Kansas City. For a number of years he was pastor of the church on the corner of Eleventh and Locust Sts. He participated in the dedication of our first house of worship in this place in 1859. The life of Bro. Haley has been busy and useful; but never did he render more valuable service to the cause of the Christ than at the present time. His presence in the midst of our churches in this wonderful city is a benediction. To T. P. Haley more than to any other one man are the Disciples of Christ indebted for their commanding position and influence in Kansas City. The West Port Church, with a membership of about two hundred, is now without a pastor. Bro. Mundell is shepherd of the Sheffield flock. There are from fifty te seventy-five members in this church. There are three missions under the supervision of F. L. Bowen. He has been in this position between two and three years. Bro. and Sister Bowen are highly esteemed for their work's sake. These missions are destitute of houses of worship. The congregations in Kansas City unite in the support of Bro. and Sister Bowen. It is a pleasure to record the fact that there is among the Disciples in this city a remarkable unity in thought, in speech, in aim and in effort.

Kansas City, Kansas, is so related geographically to Kansas City, Mo., that a stranger may well be excused if he does not know, now and again, where he is "at."

In Kansas City, Kansas, there are three congregations of the Christian Church. G. F. Shields is pastor of the North Side congregation, which has a membership of possibly three hundred. This church owns a house and is free from debt. Elmer T. Davis was pastor of the Armourdale church. Armourdale is a part of Kansas City, Kansas. This congregation is without a pastor. Argentine is also in *this* Kansas City. The congregation in Argentine is small in numbers and has no house of worship. W. H. Embry is pastor. There is in this Kansas City a congregation of Disciples of Christ made up of American citizens of African pedigree. William Alpin is the faithful shephard of this flock. Its strength is from two hundred to two hundred and fifty. The Board of Church Extension is giving assistance to this church. There is also a congregation of colored persons in Kansas City, Mo. This church owns a lot with a building which, although not erected for such a purpose, is used as a place of public worship. The white brethren give financial assistance to this work as individuals.

Kansas City, Mo., is the home of the Register-Review, a weekly paper devoted to the interests of the Christian Church. It is a sweet-spirited, sixteen-page, up-to-date paper. It deserves a good circulation and support.

This is also the home of the Board of Church Extension. G. W. Muckley, its wide-awake secretary is out among the churches presenting its claims and pleading the cause of the weak congregations. The fund of this board is now more than $200,000. There must be a quarter of a million of dollars in its treasury by the end of 1900. It would be easy to use many times that amount of money in the holiest of causes.

The brethren are making preparations for the meeting of the General Convention in 1900. A very large attendance is expected. A most cordial invitation awaits all who will come.

Quality vs. Price.

A cheaply made sewing-machine is dear at any price, because faulty in action, liable to break and difficult to operate. A labor-saving machine for woman's use should be the best.

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St. Louis Letter.

While we have a number of women in the Church of Christ in St. Louis who can address a public audience, our lamented Sister Younkin was probably our only regularly licensed woman preacher. She was a most earnest speaker on any subject on which she addressed an audience. She traveled extensively in the interest of the Christian Orphans' Home and hundreds of people in many states have been touched by her earnest pleadings for truth and righteousness. She will ever be remembered as an earnest defender of righteousness and preacher of the gospel of Christ.

Mary Wisdom Grant is a familiar name on our convention programs, especially in Missouri. Few women or even men are more self-possessed in the pulpit than Sister Grant and few are more analytical in their methods. There is nothing slow or dry in her public addresses. Her leading line of work is in the Sunday-school.

Mrs. H. M. Meier, the president of the Christian Benevolent Association, is another of our St. Louis women who can both teach and preach. We have already indicated her line of work. She has also been one of the libearal donors to the Christian Orphans' Home. Sister Meier speaks with great earnestness and ease. She always knows her theme, becomes absorbed in its spirit and has been before our largest conventions.

Mrs. L. G. Bantz, now state C. W. B. M. secretary for Missouri, is another of our sisters who can command the attention of a public audience. She is a woman of marked intellectuality and strong convictions of right and duty, and is never at a loss for words to express her thoughts on any subject. She speaks with ease and force and always to the point.

Mrs. W. D. Harrison was fitted both by nature and education for public duties, but it is only of recent years that she would venture on a public address. She was afraid of Paul. But since she has understood him she has greatly extended her usefulness in the church and in benevolent work. She is also a woman of ability, large reading and strong convictions. She has been before our conventions and her addresses have commanded the highest respect.

We have never heard Mrs. D. R. Dungan in an address, but we have heard it said that she is the best posted woman on the Bible in St. Louis; perhaps also in other higher literature. When writing "On the Rock" it is said that the author would not reveal the nom de plume over which it was written, to his wife, until he found out that she commended the story and advised him to read it. Perhaps he was afraid of her criticism. Perhaps he is debtor to her for much of his fame as a preacher. But of this we are certain: Sister Dungan could easily show many of our preachers "the way of the Lord more perfectly" and as gracefully as did one of old.

One of the benefits of the Christian Orphans' Home work is that it has discovered to a number of our sisters that they can preach and are preachers. Mrs. O. C. Shedd is one of this class. One of the most interesting addresses in the conference on benevolences in Cincinnati was delivered by Mrs. Shedd. Her whole soul is in this work and has been from the first. She is not one who loves the work she is doing in word only, but in deed and in truth.

Mrs. A. J. Marshall goes at an audience like her husband or any other competent preacher. We have not heard Sister Marshall yet, but have knowledge of her pastoral visits and addresses. We had the pleasure of hearing their daughter before sailing for India and saw no lagging of interest in a large audience while she was speaking, and the same tribute has been paid to Sister Marshall.

One of our regularly employed sisters in religious work is Miss Frankie McCarron, of whom we have already spoken. Her preaching is chiefly from house to house,but she can address any audience with perfect ease and to their intellectual delight. She always has something to say when she comes before an audience. She is widely known and loved for her work's sake and hundreds who have been relieved by her hand and heart call her blessed. She is now at work in the field of the Second Church as assistant pastor to W. D. Pittman.

Mrs. Jennie Conway is the assistant pastor to Baxter Waters of the Central Christian Church. And in addition to her visitations and house-to-house preaching she edits The Clarion and thereby assists in preaching to the congregation and others. The Clarion is now in its second year, is a newsy church leaflet and greatly assists in the intellectual equilibrium of the congregational news.

Women do not have to go into the pulpit to be preachers nor to address the public. Mrs. J. K. Hansbrough, Mrs. R. Mason, Mrs. O. C. Shedd, Mrs. H. M. Meier, Mrs. J. H. Garrison, Mrs. Lelia W. Patterson and others are preaching to a very large audience continually, through the Orphan's Cry, of which Mrs. Hansbrough, Mrs. Shedd and Mrs. Mason are the editors, the former, in-chief, and the two latter, associate. Mrs. Mason is also the publisher of the Cry and only Christ can know the hearts that this journal has touched and the good thereby done. One of the addresses of the Benevolent Association conference in Cincinnati was prepared by Mrs. Rowena Mason, which with others was published in the Orphan's Cry.

Then there are the pastors' and preachers' wives, all of whom are prominent in church work of one kind or another and whose names are enrolled in heaven if not in this letter. And not only these, but many other women whose works in St. Louis have endeared them to the churches and to the public. We should like to name them all if space permitted; but we have indicated by this letter, thus far, that we have Phœbes and Priscillas and Dorcases in the Church of Christ in St. Louis, and of no names are we prouder than of those of our women, who have helped to make our St. Louis churches, activities and benevolences what they are to-day. Neither are we a bit fearful or squeamish about publishing their names and their work. Many of them are already on the honor roll in heaven and many others will be. No, the Church of Christ will not go to pieces should the true, noble, brave women therein be occasionally mentioned in church papers, even as preachers. God bless the women who have labored and sacrificed so nobly for the cause of Christ, for our benevolences, for purity, for our homes and for humanity. W. W. H.

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Chicago Letter.

The papers this morning (January 26) are saying that Rev. Chas. M. Sheldon, of Topeka, Kansas, may in the near future share the pulpit of the Central Church with Dr. F. W. Gunsaulus. This church is the one that was established down town in Central Music Hall by the lamented David Swing. He was succeeded by the brilliant Newell Dwight Hillis, recently called to Plymouth Church, Brooklyn, since whose departure Dr. Gunsaulus has occupied the pulpit. As at present conducted, Central Church has no evening service. Under the able ministry of Dr. Gunsaulus the attendance has grown until hundreds cannot secure sittings. The idea is to invite Mr. Sheldon to preach Sunday nights, and possibly carry on other work during the week.

Upon this subject Dr. Gunsaulus is reported as saying: "Dr. Sheldon is a wonderful man and an extremely powerful man. He has done great work in the fields in which he has labored, and I believe he is well fitted to take up the work I am now trying to do and which Dr. Hillis did so successfully before me." As to the issuing of the Topeka Daily Capital for a week as a purely religious journal the Doctor says: "I am in sympathy with Dr. Sheldon and admire him greatly, but I do not believe that his paper will prove very much."

The Christian Scientists are not alone in vigorous propaganda work. The Single Taxers are unequaled in skill and energy and patience. In this city they hold meetings every Sunday afternoon in Handel Hall, with an average attendance of five hundred, and no matter what the subject of the lecture, at its close the chairman calls on one of the members to tell "What the Single Tax Will Do and How It Will Do It." Last Sunday the lecturer was Mr. Ernest H. Crosby, of New York, a son of the well-known minister, Dr. Howard Crosby. He spoke for an hour and a half on "Tolstoi and His Philosopy of Life." Having had the advantage of a visit with the philosopher in his own home, as well as acquaintance with his voluminous writings, Mr. Crosby was able to hold the unflagging attention of his audience to the close. It was a brilliant talk. He stated that the refusal of the Cosmopolitan to print his story, "The Resurrection," without censuring it, was due, not so much to grossness of language as to the fact that in this story Tolstoi advocates the taxation of land values. For example the sentence, "He became convinced that the private ownership of land was a grievous wrong" they made to read, "He became dissatisfied with the system of land tenure in Russia."

There is among these reformers what they call the letter-writing corps, a group of people who pledge themselves to write at least one letter every day to some one urging upon his attention the Single Tax theory. Why not a letter-writing corps to spread the great ideas of the Current Reformation?

Illinois is following other states in the establishment of state employment bureaus, a most commendable enterprise. The private bureaus are often nothing but leeches, taking, in the form of registry fees, the last penny of the unemployed and holding out hopes of employment that are never realized. In the state bureau there is, of course, no fee. The figures from one of three bureaus show that for the last two months of 1899 the number of women who applied for employment was 1,331; the number of applications for woman help was 1,751; positions secured for women, 1,150; 236 positions for housework were filled by women who applied for other work; the number of male applicants was 4,350; applications for male help, 2,609; positions secured, 1,742. The best way to help people is to help them help themselves. Now we want, next, state pawn shops and state dispensaries to handle the sale of liquor.

The Chicago churches joined in a Silver Jubilee missionary service January 21st and 22nd. A. McLean and F. M. Rains came up from Cincinnati and preached Sunday in four different churches. Monday morning at 10 o'clock the clans gathered in the Assembly Hall of the Palmer House and spent the day in singing and speech-making. Among those from abroad were President Hardin, of Eureka; G. B. VanArsdall, of South Bend, Indiana; A. E. Cory, under appointment for work among the Japanese of Hawaii; H. P. Williams and wife, who leave next fall for Manila, and John L. Brandt, of Valparaiso. D. R. Lucas came down from Rockford to listen and approve. Messrs. Cory and Williams each spoke on the field to which he soon departs.

The attendance was quite satisfactory. The C. W. B. M. members turned out in force, every auxiliary being represented. It was a good meeting, a fine prelude to the March offering. F. M. Rains appointed a committee to work up the collections in Chicago churches, with the suggestion that they unite in raising $600 for the support of a missionary. This letter would like to report some of the bright as well as the inspiring things that were said. For instance, speaking of the population of India, A. McLean said: "Many of the boys are married men!"

There was an impressive thanksgiving service for the character and ability of our workers, the deepening of spirituality among us and the encouraging growth of the missionary spirit. The day closed with a great meeting at the Monroe Street Church, where E. W. Darst is assisting C. C. Morrison in a two week's meeting.

FRANK G. TYRRELL.

3211 *Prairie Avenue.*

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Rheumatism
and drugs and doctors fail to cure you write to me, and I will send you free a trial package of a simple remedy, which cured me and thousands of others, among them cases of over 50 years' standing. This is no humbug or deception but an honest remedy that you can test without spending a cent. It recently cured a lady who had been an invalid for 52 years. Address
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Is It True?

Not is it amusing? But is it true? This is asked concerning the chief point made in the article of "Hezekiah Hobson," of "Beanville, mo.," whose name is something else and whose address may possibly be St. Louis. It may be entirely in order to speak of the Christian Standard as "the Crischun Battel Flag wich is publisht in Cincinatty," and it may be altogether amusing to represent "Bruthur Wilsun" or some other man as regarding extracts from "the departmint of biblical krittysizzum as co-ordynait with revelashun:" It perhaps cannot be proved that some one does not do this. Neither is it objected that ridicule is used. Ridicule is proper at times. Of course, the use of it leaves the way open for some one to cry out "bad spirit," and for others to read a lecture about correcting the brethren "in love." It might even lead some one to write without point about efforts to take away the liberties of some of the brethren by injuring their influence. This you know has been done in other cases, and with as little reason. But these are comparatively small matters. The question before us is, Does Hezekiah Hobson, of Beanville, Mo., represent correctly "the departmint of biblikel krittysizzum?" In the presence of this question everything else is of secondary consideration.

The so-called "Hezekiah Hobson" makes the so-called "bruther Wilsun" say:

"Even in our own brutherhood thare are men who haz gone so far astray that they no longer denounse awl hire kritticks as infiduls and awl hire krittysizzum as infidelitty."

This is to make the impression that the great majority of our brethren who speak or write on the subject *do so denounce all higher critics and all higher criticism*, a thing which no intelligent man has ever done.

Farther on in the article, "bruther Wilsun" is asked to state what higher criticism is, and he is made to answer that it is infidelity. Then Wilsun is asked, "What maiks you think so?" and is made to reply: "Because the departmint of biblikel krittysizzum sez it iz." To this the imaginary modern thinker, Hezekiah Hobson, says, "Jesso, I thot az mutch." This is downright misrepresentation. The biblical department of the Christian Standard has never said such a thing. It has again and again said quite the contrary. If Hezekiah Hobson reads the Christian Standard there can be no apology for this misrepresentation. If he does not read it, but reads instead those papers that are constantly giving aid and comfort to those who are explaining away many of the miracles of the Bible and filling it with legends and untrustworthy history, then there may be some apology for him. For his representation of the biblical department does not differ much from theirs. In one way or another they have been representing Pres. McGarvey in pretty much the same way, though perhaps not quite so directly. These misrepresentations open the way for some brother to read a lecture on "speaking the *truth* in love." H. McDIARMID.

Hiram. O.

[The foregoing is the article of Prof. McDiarmid which was referred to in a recent issue of the CHRISTIAN-EVANGELIST, and from which a criticism was quoted concerning the article of Hezekiah Hobson. Prof. McDiarmid insists, however, that our reference to his criticism did him injustice, and insists that his article be published entire. We do not think his point is well taken. We believe his criticism was fairly met in the letter of Hezekiah Hobson in reply. The charge against the article of Bro. Hobson is misrepresentation. The specification under that charge is that "bruther Wilsun" is made to say that the Department of Biblical Criticism teaches that higher criticism is infidelity, and that in response to that statement Hezekiah Hobson says: "Jesso; I thot az mutch." This last remark Prof. M. interprets as an endorsement of "bruther Wilsun's" statement, whereas Hezekiah Hobson explains that what he meant was that he was not surprised to learn that "bruther Wilsun" had received such an impression from the D. of B. C. In his reply to Prof. McDiarmid, Bro. Hobson said:

Sertinly the departmint ov biblikel krittysizzum nevver sed awl hire kritticks wuz infiduls, or that awl hire krittysizzum was infidelitty. I nevver sed it did say so, eether. I sed bruther Wilsun sed it sed so. Praps I shood hav correctid hiz staitmint, but I thot it mite be jest as well to let it stand, az it shows what kind ov impreshun the departmint ov biblikel krittysizzum iz maikin on the minds of menny ov its reeders—thoze who, like bruther Wilsun, are good, honist men, but who are not well informed, and do not know how to cairfully annaiize what they reed in the papers.

There can be no doubt, we presume, that many good people have received that impression from the stock references to this subject in extreme conservative journals. It seems necessary to remind Prof. McDiarmid that Hezekiah Hobson's peculiar style of writing is not to be interpreted too strictly or mathematically. His articles are in the nature of cartoons, and cartoons exaggerate certain features to make a point stand out more prominently. We would hardly expect to see Hon. M. A. Hanna with $-marks all over his clothes, nor with a double chin covering part of his shirt-front, although that is the familiar figure which artist Davenport has given us. Hezekiah Hobson, in spite of his peculiar orthography, sees some things which he thinks can be better answered by a good-natured caricature than by solemn argument, and the cartoonist does seem to have a mission in religious as well as in politic] discussion.—EDITOR.]

The Gnat and the Camel Again.

WASHINGTON, D. C., Jan. 23.—Very erroneous dispatches have recently been sent out from Washington, New York and Boston, some of them mixed up with two stories of Professor Samuel Dickie, alleging that I said to a Boston preachers' meeting that I saw wine bottles brought out of the President's room in the Capitol shortly after adjournment of Congress on March 4th, and that the statement was incorrect. The statement I did not make nor has it been disproved. Speaking in Boston on the nullification of the anti-canteen law by the Executive and of the President's approval of the repeal of prohibition in Alaska, I added, as a bit of circumstantial evidence as to the President's relations to temperance, that a certain reliable witness, whom I named that all might estimate for themselves the value of the testimony, had told me of seeing a lot of champagne bottles brought out of the President's room shortly after he had been there engaged with his advisors in the supreme task of signing the last bills passed by the last Congress. The doorkeeper of that room who, eight months after this charge was telegraphed everywhere, is denying that anything but appolonaries was used, which by no means proves that the witness was in error, but this "gnat" may well be waived, it is so small compared with the "camel" of the canteen which no one denies the President might abolish in the army by such an order as that by which Secretary Long suppressed it in the navy. I will be glad to furnish the whole story of the canteen case to any who apply with stamp. WILBUR F. CRAFTS.

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March 22, 1899. Kansas City, Mo.

Write the Doctor.

If you do not obtain all the benefits you expected from the use of the Vigor, write the Doctor about it.
Address, DR. J. C. AYER,
Lowell, Mass.

Practical Christian Unity.

We are all rejoicing in our successful efforts to raise our church debt. This burden of $1,000 has hung over the church for thirteen years. The success of this enterprise is due to the untiring efforts of Bro. C. W. Smith. The last $250 of the debt was raised at a grand union meeting of all the churches of our town. In this service the M. E. pastor preached a good union sermon and then a call was made for money. The amount was soon raised. Then the members of the church, and those of our sister churches, and those of no church, rejoiced together. We praise God for his blessings to us. J. N. THOMAS, Pastor.

Larned, Kan.

Rest and Health to Mother and Child.

MRS. WINSLOW'S SOOTHING SYRUP has been used for over FIFTY YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. It SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHŒA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup" and take no other kind. Twenty-five cents a bottle.

Missionary.

THE SUPREME MOTIVE FOR FOREIGN MISSIONS.

Addressed to the Churches.

CHAS. LOUIS LOOS.

The plea for world-wide missions does not rest for its strong ground, *i. e.*, its primary motive, on the temporal blessings which Christian civilization brings to the nations. This argument with all it embraces—of vast moment and most legitimate beyond all question—must yet not be placed in the foreground to support the great plea for the evangelization of the unchristian world. Liberal Christianity, that regards sin only as an inevitable moral weakness to be overcome by the power of a higher ethical, even spiritual culture, and by the force of time in growth, as infantile weakness is conquered by maturity of years, and holds the cross of Christ as but a sublime example of moral and spiritual heroism, powerful in its regenerating effect on the human soul—would make the rescuing of our race from its ignorance and degradation, and its elevation to a high state of intellectual, moral and spiritual development and life, necessarily the first and supreme motive of any effort to Christianize the yet degraded peoples of the earth. Hence, Liberal Christianity, in any of its forms, has therefore never been a missionary power. It has a certain passion for propagandism at home, but reveals no ardent desire to seek the dark places of the earth to bring into them the light of the gospel of salvation. The temporal blessings, that are the attendants of higher civilization, constitute the lesser, the secondary reasons in the argument for the evangelization of the nations. "Bring forth your *strong* reasons, saith the Lord." These strong reasons the Word of God supplies; Jesus himself proclaims them. Hear him:

"Thus it is written," he said to his disciples immediately before his ascension, "and thus it behooved Christ to suffer and to rise from the dead the third day; and *that repentance and remission of sins should be preached in his name among all nations*, beginning at Jerusalem." And—

"Go ye into all the world and preach the gospel to every creature. He *that believeth and is baptized shall be saved, but he that believeth not shall be condemned*."

The charge of Jesus to Paul, the missionary to the Gentile world, is the fullest form of the apostolic commission: "I have appeared unto thee for this purpose: to make thee a minister and a witness both of the things which thou has seen, and of the things in the which I will yet appear unto thee, delivering thee from the people [the Jews] and the Gentiles, unto whom now I send thee; to open their eyes in order to turn them from darkness to light and from the power of Satan unto God, *that they may have forgiveness of sins and inheritance among them who are sanctified by faith that is in me*." Here Christ himself sets forth the true motive for missions.

That *sin* has come unto the world, and that condemnation has come upon all men because all have sinned. That *sin has separated between man and God;* that *it* is the source of all human woes—of the great world-sorrow. That Christ has come into the world as "the Lamb of God," by his sacrifice to take away the sin of the world. That *repentance and remission of sins* is to be preached through Christ for the salvation of men—these are the potent elements of the mighty argument for Foreign Missions. *This* plea reaches deepest into the human heart, down to the very fountain of moral and spiritual life, and is mightiest to rescue fallen man from the dominion of Satan and bring him to the power and glory of a new life of righteousness.

To preach this gospel, which is the power of God unto salvation to Jew and Gentile; to preach it with all the passionate love, the energy and authority which it inspires—*this* is our mission to the pagan world, indeed to all mankind. "God forbid that we should glory save in the cross of our Lord Jesus Christ, through which the world has been crucified to us and we unto the world."

I have written this as an appeal to the Christian people to whom it may come, in behalf of our Foreign Missions. For, properly understood and properly proclaimed, it is the most potent motive, also, that can be offered to the church to arouse it to put forth its utmost strength in support of this holy cause. Herein is God's motive and Christ's; and that which moved the apostles and the early church to bear the message of the cross to the nations and so wonderfully sustained their faith and devotion as the messengers of Christ amid all the perils of martyrdom, and inspired the apostolic men of every age who have gone into the world of darkness in the face of every peril, to rescue our race from sin and death. It has been "mighty through God to the pulling down of the strongholds" of Satan and to the overcoming of the unbelief of Christians and their sinful indifference to the cause of God in "the regions of darkness and the shadow of death." I repeat it, where *this* argument fails with the hearts of men in the church and in the ungodly world, all fails.

And yet, *after* this chief argument, we urge others, whose virtue follows it as the effect does the cause. But always "seek first the kingdom of God and his righteousness, and all these" other great blessings "shall be added."

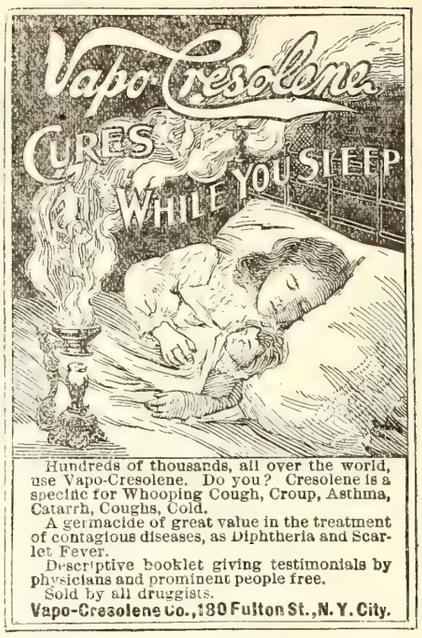
It is with enlightened Christians a matter beyond all controversy, that the church that is richest in its sincere devotion to the holy cause of the world's evangelization is richest also in all that exalts and glorifies it in the divine life. And this is true also of the individual Christian. We see this with our eyes everywhere.

It is a noteworthy fact, moreover, that the wonderful progress our cause has made during the last generation has coincided with the period of our real activity in Home and Foreign Missions. And that the lines of this remarkable prosperity have fallen upon those churches that have been most generously zealous in the missionary cause, and in proportion to this devotion, is also evident. Not only have we ourselves learned to know this, but others—and the best judges among them—have attributed our growth largely to the development of our activity in missions. This is the mystery of the great Jubilee Convention in Cincinnati last October, the like of which was never witnessed before in our land, or perhaps anywhere else.

And yet, let us well understand it, *we have only begun* our effort for the evangelization of the great unchristian world. No man can measure the vastness of this field, nor understand the mighty labor its conquest involves. All we know is that it is to us measureless; all we can do in wisdom, and in view of this, is to develop the utmost strength of our resources, as did God, in the work of saving the world.

To make what we have done really effectual, we must steadily enlarge and strengthen our forces in the fields. Our missionaries feel this intensely; they cry to us constantly for increased help in every respect. And we, here at home, who know well the situation abroad and have the success of our work at heart, are fully and painfully aware of this urgent need.

We look anxiously, but still hopefully, to the first Sunday in March to reveal to us the ardent, large sympathy of our churches with this glorious work of God among the nations afar off.



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A. E. COREY AND WIFE.

[A. E. Corey is the successful pastor of the church at Oskaloosa, Ia. They will sail for Hawaii in March.]

Plans for the Year.

The Foreign Society has formulated the following plans for the Silver Jubilee Year:

1. To raise $200,000. This amount can and ought to be raised. The society has received $1,300,000 since its organization, twenty-four years ago.

2. To enlist, if possible, 3,500 contributing churches. Last year the number was 3,051. All will agree this is not an unreasonable gain to expect.

3. The churches as churches are asked for $75,000. Last year they gave about $56,000. The average last year was only $18.61. Shall we not make the average this year at least $25?

4. It is hoped the Annuity Fund will be increased from $70,000 to $100,000 by September 30. This fund has proven a wonderful help in providing necessary buildings.

5. At least three new missionaries will be sent to Japan. The need of more workers in this field is most distressing.

6. At least one good man must be sent to Turkey, if the receipts will justify.

7. It is proposed to reinforce the mission at Bolengi, Africa.

8. Two missionaries will sail for the Hawaiian Islands in March.

9. Four missionaries will go out to Manila, Philippine Islands, in October or November next.

A cry for reinforcements comes from every field. Much more than the above ought to be done, and every possible effort will be made to carry out the above program.

All depends upon the receipts from the churches the first Sunday in March. That day will be the supreme test of our missionary growth for the whole year. It will mark a forward step or a retrogression.

We cannot afford to go backward. *We must not stand still.* The hand of the Lord beckons us *onward!*

The offering will not be what it ought to be without careful and thorough preparation.

A. McLEAN,
F. M. RAINS.

March Offering Notes.

W. E. Reeves, Denison, Kan., says: "The March Offering will always be taken where I preach. It always has been." This kind of preachers is what makes our work grow rapidly and permanently.

Many churches do not have a pastor, but they will observe the March Offering, notwithstanding. Clinton Payne, Bryan, Ohio, represents hundreds of churches in the following: "We have no pastor at present, but I will work the matter up the best I can."

There is a growing appreciation of the apportionment plan. A day does not pass without somebody asking what the apportionment of his church is. C. J. Saunders, McPherson, Kan., says: "We expect to pay our apportionment and as much more as possible."

W. E. Crabtree, of San Diego, Cal., knows the value of Foreign Missions. He says: "Our church is never happier or more whole-hearted than when giving to Foreign Missions."

W. J. Grinstead, Trenton, Ky., has a large outlook for the future, and well may he have. He says: "We are heartily in the movement for $200,000 in this the Silver Jubilee Year, and $1,000,000 in ten years more."

This cause of World-wide Missions is taking deep and firm hold upon the hearts of our preachers especially. The following from Vernon Stauffer voices the sentiments of hundreds of our preachers when he says: "The foreign work becomes increasingly important to me."

We are hearing from scores of church officers and other brethren who lament the fact that their preachers will not make any move toward preparing for the March Offering. In many cases the church is far ahead of the preacher on the subject of World-wide Missions.

The churches will do well to take a pardonable pride in excelling in the way of the offering. H. Warner Newby, of Guthrie, Okla., sounds the proper note when he says: "Guthrie will try to be the banner church of Oklahoma for Foreign Missions."

A young lady who is not a member of the church proposes to pay one-half of a missionary's salary one year if some one will agree to pay the other half. This young lady works for her living. Last year she sent us $200, and has just sent us $50 on this year. The salary of a missionary one year is $600. Who will give $300 of the amount?

It is hoped every church will take a special interest in raising its full apportionment. If this is done it will insure the $200,000. Let the whole day, March 4, be given up to raising the apportionment.

PASADENA, CAL.—"This church is $835 in debt. Its membership is from forty to sixty. There is only one member worth more than $1,000, but we will have part in the $200,000.—Loren Howe." It would be difficult to imagine a much weaker church than this, and yet it has an interest in the evangelization of the world. Such a church will grow and prosper.

If you have not already done so, please order March Offering supplies. The most thorough preparation should be made. Address

F. M. RAINS.

Box 884, *Cincinnati, O.*

For Debilitated Men, Horsford's Acid Phosphate.

Dr. J. B. ALEXANDER, Charlotte, N. C., says: "It ranks among the best of nerve tonics for debilitated men." Renews the vitality.

C. W. B. M. News Notes.

The first quarter of the missionary year, which closed with the passing of 1899, has been very full of activity. Five new missionaries have been furnished India. These are Dr. Mary Longdon and Miss Freddie Ehrenberg, who are stationed at Deoghur; Miss Susie Rawson, at Mahoba; Miss Ottley, at Bina, and an assistant teacher for Mrs. Lohr in Bilaspur. This reinforces each of the India stations.

Mr. and Mrs. L. M. Omer, of Martinsville, Va., are stationed in Monterey, Mexico, having reached their field Jan. 14th. They write hopefully of the outlook. Miss Clara Case, of Ann Arbor, Mich., has joined them; Miss Bertha Mason, of Houston, Texas, will be with them soon, and Francesco Puebla will follow, giving five new missionaries to Mexico.

The work in the home field has also been enlarged, six new points having been added to the list of states and local fields helped by the C. W. B. M. This enlargement calls for activity all along the lines of our organization, for the work both old and new must be fostered.

The situation in India calls for prayerful consideration and relief. Bilaspur and Bina, two C. W. B. M. stations, are in the midst of the famine district and the missionaries are working heroically to meet the responsibilities thrust upon them. We need help for them. Send it to us that we may forward it to them for relief work. But let each member of the C. W. B. M. understand the regular offerings of the auxiliaries should not be sent for the famine fund. The regular offerings provide for our pastors, evangelists, missionaries, teachers, physicians, nurses, Bible women, orphans and workers of various kinds in both home and foreign fields. To divert the auxiliary offerings will mean to cripple the work. Personal gifts, self-denial offerings, money from friends whose hearts are touched by India's bitter need, these should come and we trust they will come freely and rapidly. They should be sent to the corresponding secretary, 152 East Market St., Indianapolis, Ind.

MRS. O. A. BURGESS, Pres.,
MRS. HELEN E. MOSES, Cor. Sec.

Who Will Help?

Many of our C. W. B. M. auxiliaries are languishing for lack of nurture. They are planted like a flower in the snowy Northland and left to the blighting influence of ignorance and lack of sympathy, and have about equal chances with the flower for life.

What man would plant his seed and say to it "grow," and with no further effort await the perfected fruit? Who would invest his money in a business venture and then retire, and with scissors in hand, calmly await the time when he should clip coupons from bonds accrued from its profits? This is just what *we* are doing with this work of Christ's. We establish it, then leave it to die, but hoping all the while for rich fruitage. It must be watched and tended with love and care, or death, slow or swift, will surely overtake it. But what can we do? Our hands are tied by lack of money for state development, not because the women are unwilling to give for it, but because they do not realize the need. Help must come from without. God has opened the eyes of many to the importance of this work. Some are crying, "Come to us or we must disband." Some are asking, "What can *I* do?" One woman, not rich, but strong in love for Christ and state, has offered "*to go*" if we can pay her expenses. Four others are ready to go for small salaries. Isn't it sad that with so much unused money in our commonwealth these willing to go cannot be sent to those eager to have them? There should be, at least, four women out during the spring months. Who will help to send them? Will not the men and women of wealth, to whom the service of Christ is sweet, come at once with personal gifts to this fund that we may put these willing servants to work *now?* Surely, there are many willing to help if they only knew the need. $50 will keep two women in the field a month, or $25 will pay for one. $10 will supply traveling expenses for a month. These or lesser sums will be gratefully accepted and promptlyput into use. All amounts will be acknowledged through the press.

Sincerely yours,

MRS. L. G. BANTZ, Sec. Mo. C. W. B. M.
5738 *Vernon Ave., St. Louis, Mo.*

The Only Solution.....

There is no longer any question as to how Schrader, Schlatter, Dowie, the Christian Scientists, Magnetic Healers, and all other so-called divine and supernatural healers, produce their phenomena. They are all (though ignorantly) using a natural law, psychology, which is universal in its application when properly understood. We have mastered this science, and can demonstrate it. It is all in suggestion. It is applicable to saint and sinner alike. We cure all kinds of diseases. We teach others the science in class and by mail. Our new mail course is the most complete ever published. Write for our pamphlet, which is free to all. We are endorsed by the doctors and preachers. Hear what the great evangelist, J. V. Updyke, says of our mail course: "I have read the mail course of the Parsons School of Suggestion, and can heartily recommend it."—J. V. Updyke. Address

Parsons School of Suggestive Therapeutics,
PARSONS, KANSAS.
(W. E. Harlow, Supt. Teaching Dept.)

Notice to the Kentucky C. W. B. M.

Since the death of Mrs. Catherine Sublette, the aged mother of Miss Sue Sublette and Mrs. Sarah Keene, the secretary and organizer of the Kentucky C. W. B. M., the state board held a meeting January 30, 1900 and elected Miss Sublette to fill the unexpired term of office.

All correspondence should hereafter be addressed to Miss Sue Sublette, 205 N. Broadway, Lexington, Ky.

MRS. NELLIE STUCKY, Recording Sec.

Fifth Illinois District Notes.

W. H. McGinnis has lately taken up the work at Atwater and Shaw's Point. We are very glad to see these churches under pastoral care again. The brethren at Greenfield are planning for a tent meeting next summer. Our cause there is evil spoken against by the beloved "branches" of the church. But thereby a few faithful souls are being provoked unto good works. Brother Shayse, of Girard, is in a meeting, ably assisted by our singing evangelist, Guy B. Williamson. Several have made the good confession. J. W. Knight is in a meeting with H. S. Mavity at Pleasant Plains. The district will hold a meeting at Raymond in February, conducted by Evangelist Knight. All churches that have not raised their apportionment for state work ought to do so before Foreign Missions claims too much of their attention. The district would like to keep an evangelist in the field, but can not do so unless the churches will hurry up with their apportionments. The district secretary will stay at Virden another year.

PAUL H. CASTLE, Dist. Sec.

FITS Permanently Cured No fits or nervousness after first day's use of Dr. Kline's Great Nerve Restorer. Send for FREE $2.00 trial bottle and treatise. DR. R. H. KLINE, Ltd., 931 Arch St., Philadelphia, Pa.

Notes and News.

Four Months in New York.

The undersigned took charge of the work in West Fifty-sixth Street on the first of last October. He found the membership rather discouraged. They are now cheerful and expectant. The people are alive, enthusiastic and are pushing forward. Thirty-seven new members have been added. Our audiences have grown most encouragingly. Some folks are now prophecying a "full house." Our finances, which have presented our most difficult problem here for years, are improving steadily and give promise of sustaining the work without a deficit in a short time. The writer has built up a Bible class of an average attendance of thirty-five, not one member of which was heretofore in our Sunday-school. Our Y. P. S. C. E. is larger by some thirty new members, with an average attendance at its prayer-meeting of about eighty. The C. W. B. M. had an enrolled membership four months ago of forty-three. We meet next week to celebrate the securing of the one hundredth member, and now lead the state in membership. We are publishing a weekly paper, which is entered at the post office as second class matter and is sent to subscribers every Saturday, containing sermon announcement for the next day with all announcements for the week. It now reaches four hundred people thus and its circulation is rapidly growing. We find it one of our most effective ways of securing the attention of the people. We find some most earnest and efficient people here with whom to work, and to them under God's blessing is due the credit for what has thus far been accomplished. We have not solved all our problems, nor climbed all the steps, but we are getting under good headway and look forward to victory, led by the Master. B. Q. DENHAM, Pastor.

323 *West 56th., St., New York.*

Bishop McCabe.

THE FAMOUS MINISTER'S EXPERIENCE WITH COFFEE.

The well-known bishop said to one of his friends, some years ago, "I was a great sufferer from severe headaches, and at times after traveling many miles to dedicate a church or perform some other important duty, found myself confined to a bed when the time came, and was unable to carry out my work. I finally discovered that when I left off coffee for a few days, the headaches disappeared, and by further experiment, discovered that the coffee was undoubtedly the cause of the difficulty, which finally entirely disappeared when I left off coffee altogether."

The person to whom this remark was made is Mrs. Amy K. Glass, wife of a Methodist minister at Rolfe, Ia. She says: "My own experience with coffee was very convincing. I was grown up before I ever drank coffee, but was advised by a friend (who meant it kindly) to use weak tea and coffee, because a warm drink aided digestion. I soon thereafter commenced to have nervous and sick headaches; could not believe it was the coffee.

"My husband, who had suffered from dyspepsia while a young man in college, and found relief by leaving off coffee, often told me he was satisfied my headaches were caused by coffee, so I gave up the coffee and took up Postum Cereal Food Coffee. The change taught me in a most convincing manner that coffee was the cause of the headaches, but now I have an equally good coffee in Postum, and its health-giving properties are simply undeniable. Our little children use Postum regularly and go off to school as healthy and happy as children should. If ever husband or myself take a drink of weak coffee at an evening gathering or church social, we are kept awake until past the middle of the night. Yours for health."

State Mission Notes.

When this comes to you the month for state mission collections will be gone. It has been a month of joy and sadness; joy that we had responses from so many and some of them such noble ones, sadness that we could not interest all enough to secure a contribution. There has not been a single failure reported where the preacher has brought the matter before the church. Now we want to give you this

NOTE OF JOY.

This has been the best January for state missions for several years. More churches have responded and more money has been given. I am sure this will come as a great gladness to those who have helped to realize it, and to those whose appeals have been awaiting this month's returns. I want you to see the list up to and including Friday morning, Jan. 26, of those churches and individuals who have sent contributions. Those marked with a * have paid their apportionment in full; those with ** have doubled theirs. Look in this list and see if your church is there, and if not it will be in order for you to ask why? Here is the

ROLL OF HONOR.

Columbus, **Harrisonville, Schell City, Keezon, Lawson, California, Richland (Callaway), *Kirksville, *Jasper, *Savannah, Maud, Newton, Brownington, *Mt. Moriah (Harrison), *Smithton, Oregon, Long Branch, Maitland, *Higdon, *Stoutland, Carthage, Glasgow, Fairview (Clinton), *Greenwood, Warren, *Cameron, Festus, Richmond, Bethany (Clinton), Antioch (Monroe), Two Mile, Deer Park, Cross Timbers, *Paris, Eolia, Millport, Gilman City, Piedmont, Sheridan, Richards, Lebanon, *Stanberry, *Belton, Sixth and Prospect, *Bigelow, John O. Wood, W. W. Hopkins, L. M., D. B. Cook, Mrs. D. B. Cook, Eldon C. Cook, F. P. Allison, L. M.

It must not be supposed that these are all that have taken the collection; a number have done so and not yet reported, while others have some unpaid pledges which they are waiting to gather, when they will send all in a lump.

OTHERS STILL

have said we will take our collection later on. We have received assurances from some of the assistant corresponding secretaries that they will not rest till every church in their jurisdiction has sent some kind of contribution.

Among these are S. D. Dutcher, Audrain; G. E. Prewett, Chariton; D. O. Smart, Kansas City; W. F. Hamann, St. Louis; F. M. Rogers, Jasper; W. W. Blalock, Barton; M. S. Gillidett, Harrison; Andrew Scott, Bates; C. E. Hill, Cass; J. W. Ferrell, Pettis; E. J. Lampton, Pike; D. W. Moore, Greene; Geo. E. Dew, Andrew; J. B. Jeans, Caldwell; J. B. Jones, Callaway; J. C. Thompson, Camden; F. J. Yokley, Christian; S. J. White, Clinton; H. S. Gilliam, DeKalb; C. F. Stevens, Grundy; G. L. Bush, Henry; S. E. Hendrickson, Hickory; W. E. Boulton, Holt; S. G. Clay, Howard; D. C. Peters, Holdon; I. B. Dodson, Madison; W. N. Briney, Monroe; O. W. Lawrence, Nodaway; G. Snell, Scotland; J. H. Woods, Shelby.

These be men whom God delights to honor, for it is written, "If any man serve me, him will my Father honor." Others too will do their best even though they have not yet reported. With this fine array of help we can but do more than ever for state missions. If you have not sent in your contribution send it now. It is needed. To one and all we send a hearty God bless you.

Yours in His name,

T. A. ABBOTT.

1123 *Oak St., Kansas City, Mo.*

Ritzville, Wash.

Since my last letter we have bought and paid for a corner lot, 50x100 feet, have had pledged $850, and most all paid in. Our church, nearly completed, is 32x50 feet. Expect to secure some good, wide-awake, up-to-date minister to come and work for us. None yet in sight. Weather clear but not very cold. BEN E. HENRY.

BROWN'S BRONCHIAL TROCHES

Neglect of a Cough or Sore Throat often results in an Incurable Lung Disease or Consumption. For relief in Throat troubles use BROWN'S BRONCHIAL TROCHES, a simple yet effective remedy. Sold only in boxes.

ANNUAL REPORTS.

CALIFORNIA, MO.

The Bible-school here is in a flourishing condition, with T. M. Fulks as superintendent. Two hundred and forty-five in school the 21st. All departments of church work are prospering under the leadership of C. C. Hill. He has greatly endeared himself to us all. P. D. GUNTER.

TOLEDO, ILL.

I closed a two weeks' meeting with the Jewett Church last night with four additions, the church re-established and money raised for regular work. Jewett is a small town near here in which we have a church that has been in bad shape for two years. No "prejudice removed," but it was a triumph for country and village evangelization. I have a letter from Bro. C. C. Rowlison, of Indianapolis, in which he says: "This church has grown to a membership of one thousand, almost entirely by emigration from the country. The work you are engaged in is of supreme importance." I go to Fairview Church this week. It has been dead three years. E. E. HARTLEY.

JOPLIN, MO.

I entered on my second year as minister of this congregation on January 1st. During 1899 we received at the regular services 120 members and lost 14, leaving a net gain of 106 and a total resident membership of 413, with all our various departments well organized for aggressive work, A total of $2,672.98 was raised, which paid all debts and current expenses. This included a mortgage debt of nearly $800. The church is now free from debt for the first time in many years. Offerings were made to our various missions and benevolences. We are now planning to erect a new building and open a mission in the South End. Joplin has 30,000 people and we need two strong churches. W. F. TURNER.

LEXINGTON, KY.

With December, 1899, the writer closed the eighth year of his ministry with the Broadway Church, Lexington. In nearly every respect it was the most successful year of his ministry. There were, without any outside help, 141 additions, 69 by letter, 66 by confession, three restored and three from the Baptists. We dismissed 77 by letter, 27 of these going to strengthen the weaker congregations of the city. Twelve of our members died. We raised in all departments for expenses, $4,498.58, for missions and benevolence, $2,232.04, making a total raised for all purposes of $6,720.62. Every department of our work is in good condition. We start off in the new year full of hope. M. COLLIS.

GREAT DEMAND FOR BELLS.

The Output of 1900 will be Greater than Ever Before.

Churches, schools, public buildings and farm houses have made such extraordinary demands upon the famous Blymyer bell foundry at Cincinnati that it has been found necessary to build a new factory twice the size of the old one and to double its capacity for making these sweet toned monitors. The new factory is 320x118 feet, situated so conveniently to the trunk-line railways that better facilities for rapid filling of orders are gained. Blymyer bells are manufactured by the Cincinnati Bell Foundry Company, Cincinnati, Ohio, who will send to prospective purchasers an illustrated catalogue giving reasons for the excellent quality and great durability of their product.

Evangelistic.

MICHIGAN.

Ionia, Jan. 30.—Have just closed a three weeks' meeting here with 12 addition. There have been 27 added to this church since the Jubilee Convention.—G. K. BERRY.

NEBRASKA.

Fairfield, Jan. 29.—We closed a meeting here last night with 28 additions, ranging from 13 to 70 years of age. Prof. McVey, of Concordia, Kan., assisted in singing.—J. P. DAVIS.

WASHINGTON.

Palouse, Jan. 29.—Began meeting yesterday, five additions, three by confession and two by statement. Stivers and Webb will come to our help in a few days.—E. C. WIGMORE.

Garfield, Jan. 27.—Our meeting at Thornton closed Jan. 25 with 15 additions; 10 confessions, two reclaimed and three by statement. Our next place is Eden Valley.—STIVERS, AND WEBB AND WIFE, evangelists.

ILLINOIS.

Sweetwater, Jan. 30.—I have just closed a three weeks' meeting at Sweetwater, Ill., resulting in 30 additions.—W. L. ENNEFER.

Chapin, Jan. 29.—Baptized a young man at Concord yesterday. Will begin my fourth meeting at Literberry next Lord's day.—IVAN W. AGEE.

Williamsville, Jan. 31.—Five additions by obedience during this month.—W. W. WEEDON.

Galesburg, Jan. 29.—Four additions here yesterday. This makes 16 for the month of January and 98 since I came here 10 months ago.—C. H. WHITE.

Barry, Jan. 29.—Bro. A. P. Cobb held us a good meeting for a month; 26 additions, 22 baptized and four otherwise. Bro. C. is a strong preacher and a pleasing speaker. He can do good work in any city. He has done us great good.—S. E. CARY.

Chicago, Feb. 1.—My four weeks' work at Shenandoah, Iowa, closed Jan. 25, resulting in 50 additions to the church and better state of harmony in the church there (so old members say) than has existed for many years. J. H. Wright, of Osceola, filled the pulpit Jan. 28, with a view to becoming permanent pastor. I hope to hear he has been secured. My permant address for the future is 1384 Jackson Boulevard, Chicago, Ill. I can be secured on very reasonable terms to hold special meetings. —H. T. MORRISON.

INDIANA.

Newville, Jan. 29.—Just closed a three weeks' meeting at this place. Twelve made the good confession and were baptized into the body of Christ. Two came over from the United Brethren and five reclaimed, making 19 additions in all. Church in good order. Preaching done by the regular minister.—CHAS. R. OAKLEY.

Shelbyville, Feb. 1.—Closed a two weeks' meeting last night with 18 additions. Thirty since beginning my work here. I was ably assisted by Singing Evangelist Dr. Loss Smith, of Indianapolis. The work here is in fine shape and the outlook very bright.—E. FINLEY MAHAN, pastor.

Bedford, Feb. 1.—We are in the third week of the meeting with 60 additions. R. W. Abberly, of Columbus, O., is doing the preaching, and well and forcibly is he doing it. The old gospel, when preached fervently and eloquently from a pure heart, is still the power of God unto salvation. The congregation last Sunday unanimously voted to put up a new church building composed of oolitic limestone, of which Bedford is famed. The structure will cost about $20,000. Intense interest and unity pervades all the services. Milton O. Reeves, of Columbus, Ind., "the sweet Hosier singer," has helped us greatly in our meeting.—JAMES SMALL.

Charlestown, Jan. 28.—The churches observed the week of prayer, and by previous agreement we all began in our own churches a series of special services. We agreed to hold a union service each day from church to church and at night preach in our own pulpits. I am pleased with the experiment, for it aroused the entire community and was a great success. When the 10 days agreed upon closed there had been added to the Presbyterian Church seven new members, to the Methodist Church 10. I baptized 21 and received five otherwise, making 26. The meeting ended yesterday with a total added to Chsistian Church of 28, or 34 since I came here three months ago. Prof. Dougherty, of Elizabethtown, Ky., conducted the singing, and it was well done.—WILL S. PAYNE.

VIRGINIA.

Cephas Shelburn reports the work opening well at Roanoke, 25 having been added since September and all departments of the work growing and audiences large. Bro. S. is teaching a Bible class at the City Y. M. C. A., and preaching a series of sermons at the R. R. Y. M. C. A.

MISSOURI.

Neosho, Jan. 29.—Closed a three weeks' meeting at Carterville last Friday with 14 additions. A new board of six elders and deacons was elected and an Aid Society organized. Bro. T. H. Harland closed his pastoral labors with them and is now in a meeting at Dayton. I am now in a meeting at Neosho (my home). J. H. Hughes, county recorder, and his two daughters made the good confession last night.—A. L. MCQUARY.

Centralia, Jan. 30.—Just closed a very fine meeting; 62 added and church generally aroused and strengthened.—E. M. SMITH.

Springfield, Jan. 28.—Seven additions at the morning service to-day. Eleven since last report. —D. W. MOORE.

Glasgow, Jan. 29.—One addition by letter to this church yesterday—a professor in Pritchett College, located here.—K. W. WHITE.

Joplin, Jan. 29.—We received five new members during January; three by letter, one by statement and one by restoration. We observed the week of prayer with good effect.—W. F. TURNER.

Macon, Jan. 30.—Five additions, two confessions, during my first month here.—F. R. STUTZMAN.

Maryville, Jan. 30.—Our meeting of four weeks closed last Sunday evening with 60 added to the church; 36 by confession and baptism, 24 by letter. Bro. C. H. Winders, of Columbia, did the preaching. His masterly sermons were highly appreciated by our people. The church is strengthened in all departments.—O. W. LAWRENCE.

Springfield, Jan. 31.—At my regular meetings at Ash Grove, on the first and third Sundays of the present month, 12 were added to that congregation; six confessions. Also at my regular meeting at Nichols, on the fourth Sunday, there was one confession.—J. R. Roberts.

Carrollton, Feb. 1.—S. D. Dutcher, of Mexico, was with us, recently, in a few days' meeting. All who heard him were delighted with his splendid sermons. Two young men made the good confession.—J. T. OGLE.

IOWA.

Stanhope.—Meeting continues with 38 additions date; 33 baptisms.—W. E. BUTE.

Braddyville, Jan. 29.—M. F. Redlien, evangelist, and Clarence E. Smith, singer, began a meeting at Braddyville, Iowa, Jan. 7. There have been 14 confessions and two by statement to date. This is a new field. Work is under direction of state board of Iowa. Expect to organize and build.—P. R. LAWRENCE.

Davenport, Jan. 29.—Our meeting, in which Bro. W. M. Forrest, of Ann Arbor, did the preaching, closed last night with 35 additions, in one day less than four weeks; 28 of these were by confession, seven by letter and statement from other congregations. Bro. Forrest won very high regard while among us. The whole church feels the stirrings of the new life.—C. C. DAVIS, pastor.

Vinton, Jan. 30.—Seventy-five in Arlington meeting; 56 by baptism. Bro. W. M. Hollett is the pastor of this, one of the best churches in Iowa. I have been called to continue this meeting in November. Vinton is rejoicing over their great victory. They are not yet one year old (Bro. J. Garnes and the writer organized them last August with 130 members) and have a $5,000 house with a great meeting on hand; 23 to date, 19 confessions. The pastor, J. T. Nichols, aided by home forces, is doing the work. They will succeed. I go now to Dodge City, Kansas, to assist Pastor Carr in a meeting. Pray for us us.—D. D. BOYLE evangelist (Topeka, Kansas).

Mason City, Feb. 1.—Our meeting here conducted F Hey Lemon, of Lake City, closed last Sunday after four weeks with 25 added, all but one by baptism. Bro. Lemon greatly endeared himself to the people by his strong biblical preaching and winning personality. My work for the congregation at Lake City was very pleasant to me, and they said it was profitable to them. They are a noble people.—SUMNER T. MARTIN.

Corning, Feb. 1.—We have just closed a good meeting here with 19 accessions to the congregation; mostly confession. Bro. Ervin F. Leake, of Prescott, did the preaching, and it was well done. He is an earnest speaker and won the hearts of our people. We feel stronger for work in the future.—W. B. CREWDSON.

MASSACHUSETTS.

Brockton, Jan. 29.—Three confessions, one baptism and one addition yesterday.—G. A. REINL.

ALABAMA.

Anniston, Jan. 30.—One addition by primary obedience at our last Lord's day evening service. —EUGENE R. CLARKSON.

KANSAS.

Manhattan, Jan. 30.—One added last Sunday; 18 for two months we have been here. The prayer-meeting has more than doubled. Outlook hopeful.—R. E. ROSENSTEIN.

UTAH.

Salt Lake City, Jan. 29.—Four valuable additions by letter since last report. The new year starts off encouragingly in spite of the excitement caused by smallpox, which has forced the closing of the Sunday-schools. Sixty-one additions since Jan. 1, 1899.—W. H. BAGBY.

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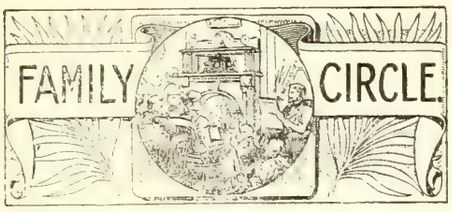

Home.

GRACE PEARL BRONAUGH.

Home, what is home? A tent beside a stream,
A marble house in town.
Home is a place to rest in and dream,
To throw the burden down.
Home is the place where love is, that is all—
A port for those who roam.
Four walls of stone may make a house or hall,
But love must make the home.

I do not know what heaven is, or where,
If it be near or far;
Perhaps it lies around us in air,
Or in some distant star.
And if it glimmers green with turf and tree,
Or white with spire and dome,
I neither know nor care—enough for me
That I shall be at home!

Fair Haven, Vt., Jan. 26, 1900.

The Lost Emigrants.

R. H. JOHNSON.

CHAPTER XIII.

At our next meeting, in obedience to the expressed wish, Prof. Fergus arose and said: "As to how the Jews under the Old Testament before the Savior were saved it would be a waste of time to consider.

"The all-important question with us is: How are we Gentiles, under the New Testament and after the Savior, to be saved?

"I recognize the value of the Old Testament. But its value is because of Christ. Not a word of it would ever have been written but for Christ. It is full of Jesus. He is there in history, in prophecy, in song, in type and symbol, from Genesis to Malachi. It is the index finger of God pointing the world to the coming Savior. It was our schoolmaster to bring us to Christ, but when he is come we are no longer under the schoolmaster—we are not under the law, but under the gospel.

"However preached in promise in the Old Testament, the gospel was never preached in fact until it became a fact.

"It became a fact only when Christ was crucified and raised from the dead (1 Cor. 15:1-4). How could he save us from our sins until 'he died for our sins?'

"It was after that and not before that he issued the great commission, saying: 'All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you' (Matt. 28:18-20). This is the first and only commission in the history of the world that ever proposed terms of salvation to Gentiles—to us. Analyze it as given in the four Gospels and you will agree with me that the duties of the sinner are:

"1. He must hear the preached gospel.
"2. He must believe.
"3. He must repent.
"4. He must be baptized.

"This is the logical conclusion to which any one must come who studies the commissiom of our Savior.

"It now remains to consider whether the apostles, to whom this commission was entrusted, were faithful in carrying out its requirements.

"The Acts of the Apostles is generally conceded to be an inspired account of conversions. It is the book to study if we would learn how people were saved under the gospel. The first conversions were on the day of Pentecost. Peter, faithful to his trust, preached the gospel of a crucified and risen Lord. They heard. They were pierced in the heart. Under conviction they cried, 'What shall we do?' Promptly came the inspired answer: 'Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye', etc. (Acts 2:38).

"Now I ask: Did Peter or did he not carry out the terms of the commission?"

McGregor: "One condition omitted. He did not require them to believe."

Prof. Fergus: "Very true, and why not? A wise physician adjusts his remedy to the exact stage of the disease. So did Peter to the sin-sick soul. Did he ignore faith because it was unimportant or a matter of indifference? Nobody believes it.

"Observe: Peter had declared Jesus to be the author of the wonderful phenomena they had witnessed. He declared him as both Lord and Christ.

"When they heard this they were pierced in the heart. Why? Because they believed what Peter said, that Jesus whom they had crucified was Lord and Christ. Nobody in the world doubts their belief of this. Now look at the case:

"1. They had heard the gospel.
"2. They had believed.
"3. They must repent.
"4. They must be baptized.

"I have not time to go over all the recorded cases of conversions, and so I say, if you will faithfully study them, you will nowhere find a case in which the apostles failed to require a compliance with all the conditions of Christ's commission."

"Pardon me," said Mr. Smithson, "but until you explain a case or two I must doubt the ingenious uniformity of which you speak. The jailer (Acts 16) asked of Paul and Silas, 'What must I do to be saved?' and the answer was, 'Believe on the Lord Jesus Christ and thou shalt be saved.' Was not that a case of salvation on the one condition of faith?"

Mr. Fergus: "I thank Mr. Smithson for bringing up this case. In the first place, I answer, if salvation is offered to one person on faith alone, it is to all. But it is not so granted to all, for 'among the chief rulers many believed on him; but because of the Pharisees they did not confess him; for they loved the praise of men more than the praise of God' (John 12:42,43). Here are unsaved believers. Again, 'Faith, if it have not works, is dead, being alone' (Jas. 2:17). Will a dead faith justify? If not, it follows that faith alone will not.

"But a living faith will justify. Because it is immensely greater than an abstract faith and comprehends the entire surrender to Christ. Let us look at the jailer's case.

"He was a pagan. Paul and Silas were the first preachers that ever entered Europe, and this was their first city. The jailer was in absolute ignorance of Christ and his salvation. He had heard these men singing praises to their God in their dungeon. He had felt the earthquake's shock, which has liberated the prisoners. He was about to commit suicide. Paul prevented this. The jailer then asked, What must I do to be saved? An unbeliever, he must believe on the Lord Jesus.

"That he might believe, Paul and Silas preached the gospel. 'They spake unto him the Word of the Lord and to all that were in his house.' He believed the inspired message, for 'he took them the same hour of the night and washed their stripes.' Yes, he who had brutally scourged their bare backs and thrust them into the dungeon now washes their lacerated backs. That action speaks with more eloquence than words of penitence and change of heart. He loves these men whom he had hated. Having done this deed of kindness, he was baptized, with his house; and do we wonder that 'he rejoiced, believing in God with all his house?"

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"From the recorded facts, Mr. Smithson, we will have to classify his case with the others.

"1. He heard the gospel.

"2. He believed.

"3. He repented.

"4. He was baptized."

Mr. McGregor: "There is another case I want to submit to you: that of the direct and instantaneous conversion of Saul by the Lord on the highway to Damascus. If you can reconcile that with your ingenious theory, I will surrender."

Prof. Fergus: "When you say, 'direct and instantaneous conversion,' I am not so sure but you are taking for granted the very thing that is to be proved; but waiving that, what do you take to be the purpose of the Lord's appearance to Saul?"

McGregor: "To convert him, of course."

Fergus: "Will you read Acts 26:16?"

McGregor reads: "But rise and stand upon thy feet; for I have appeared unto thee for this purpose: to make thee a minister and a witness."

Fergus: "Very well: when Jesus declares the purpose, let us be careful not to contradict him by asserting another purpose.

"Saul could have been converted by hearing the gospel preached by man, but he could never have been an apostle without Jesus appearing to him. When an apostle was chosen to fill the place of the Apostle Judas, Peter declared he must be taken from the personal companions of Jesus, 'to be a witness with us of the resurrection' (Acts 1:21, 22). Paul (1 Cor. 9:1) says: 'Am I not an apostle? have I not seen Jesus Christ our Lord?'

"I say, therefore, the specific purpose of the Lord's appearance to Paul was to make him an apostle, and incidentally it led to conversion.

"But was he instantly converted? I think not, because he was left in the dark physically and mentally. He asked for light, saying: 'Lord what wilt thou have me to do?' The answer was not given, but he was told to go into the city to learn his duty. Three days he spent in the city in blindness and mental gloom and prayer. Three days of waiting to be told what to do. Then an inspired preacher was sent to tell him. Let me read (Acts 22:14-16): 'And he [Ananias] said, The God of our fathers hath chosen thee that thou shouldst know his will, and see the just One and shouldst hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard. And now why tarriest thou? arise and be baptized and wash away thy sins, calling on the name of the Lord.'

"From the incontrovertible facts before us we are bound to classify this case with the others, and to say:

"1. Saul heard the preached gospel.

"2. He believed.

"3. He repented.

"4. He was baptized."

"Well," said I, "Professor, I admit the logical consistency of your views. I am learning and am thankful. But the conversion of Cornelius, you will certainly admit to be an exception to your rule. That was surely in direct answer to prayer."

Fergus: "Yes, Miss Winston, yours is a strong case. Cornelius 'prayed to God always.' His prayers and alms had 'came up for a memorial before God.' All you attribute to Cornelius as a consecrated, praying man is granted. More: he was a believer in God—a penitent believer, but he needed something more. He needed to believe the gospel and to be saved by the Lord Jesus, 'the only name under heaven given among men whereby we must be saved' (Acts 4:12). Living in an age after the New Testament had been sealed by the blood of Jesus, he was serving God under the law, which was done away. He was therefore in disobedience to the gospel.

"God heard his prayer and sent an angel to him, not to preach the gospel to him, for Jesus had committed that work to man, but to set in motion at Cæsarea and Joppa the complicated machinery to get an inspired preacher to tell him what he ought to do. This was Peter, of whom it is said (Acts 11:14): 'Who shall tell the words whereby thou and thy house shall be saved.'

"To be brief, Peter came and preached the gospel to Cornelius and his household—told them the story of Jesus—and while he spake 'the Holy Spirit fell on them as on us at the beginning;' that is, it now fell on these the first Gentile converts, as it did on the Jewish disciples on the beginning day of Pentecost—in both instances conferring supernatural gifts. Then Peter said: 'Can any man forbid water that these should not be baptized who have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord.'

"Observe: the first command to the pagan jailer is to believe. Why? Because he had not taken the second step, hearing being the first.

"The first command on the day of Pentecost was to repent, because having heard they now believed that Jesus was the Christ, but had not taken the third step.

"In the case of Cornelius the command is to be baptized, because having heard and believed and repented, the one remaining duty was this fourth step.

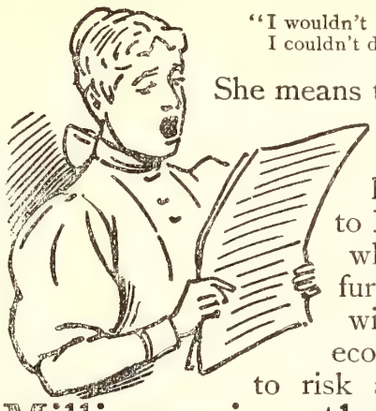
"And now no one will dissent from our summing up:

"1. Cornelius and his household heard the gospel.

"2. They believed.

"3. They repented.

"4. They were baptized."



"I wouldn't do without **Pearline**; I wouldn't if I could.
I couldn't do without **Pearline**; I couldn't if I would."
(Contributed by a Pearline admirer.)

She means to say that should a washing medium be invented that would equal **Pearline** in labor-saving and harmlessness, she would still stick to **Pearline**. She feels it isn't worth while to consider that possibility further. As things are now, washing with **Pearline** is so easy and so economical, she really couldn't afford to risk anything else. 596

Millions sing the praises of Pearline.

Grit to Say "I Erred."

Governor Roosevelt has been reviewing the acts of Police Commissioner Roosevelt. In 1896, as police commisioner, he attended a pugilistic exhibition in New York, and pronounced it unobjectionable. In fact, he waxed rather enthusiastic over boxing as a manly sport. Thereupon the New York police so construed the Horton law under which boxing was permitted as to open the door wide to the most brutal prizefights. New York has had a two years' carnival of bloody, rib-smashing slugging. Sluggers burly and sluggers bantam have been receiving the unadulterated homage of the newspapers and theatre-goers. Politicians formed companies to promote prizefighting.

With such ideals before them, the muscular youths of New York naturally turned to prizerings as the shortest road to glory and gorged pocketbooks. Boys that were earning five dollars a week with kicks, came under the spell of the "manly sport," and aspired to become Sullivans and make $5,000 a night and applause. Prizefighting be came so common in New York that all disguises were dropped, until the triumphant reign of the beetle-browed bruiser offended common decency.

It is a fine commentary on the manliness of Governor Roosevelt, with his rugged predilections for athletic sports, that he now sees the Horton law in its true light, and recommends in his message to the legislature that it be repealed. It is not consistency, but inconsistency that is entitled to be called a jewel in this case, and hope for the future looms up big in a public official that has the moral courage to go against himself and his past errors in judgment in so robust a way.—*Christian Endeavor World.*

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CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

How the Sewage Comes Down From Chicago.

(With apologies to Southey.)

From a St. Louis point of view.

W. T. MOORE.

Here it comes seething,
There it goes breathing—
Breathing with endless germs of disease;
Now it moves slowly,
With mien calm and lowly,
As if some merited wrath to appease.
Again it moves faster,
Bearing death and disaster
In every dark crest of its foam;
Down, down toward the ocean,
With ceaseless commotion,
It starts on its mission of woe to each home.
Running and crawling,
Springing and sprawling,
Wrangling and striving,
Swimming and diving,
Rising and bubbling,
Retreating and doubling,
Rolling and tumbling,
Fretting and grumbling;
It makes the flesh quiver
As it comes down the river,
And simmering and glimmering and shimmering,
And plunging and lunging and sponging,
And groaning and moaning and droning,
And pouring and roaring and scoring,
And ranting and canting and panting,
And wheeling and reeling and stealing,
And soaking and croaking and smoking,
And rumbling and crumbling and tumbling,
And wheezing and sneezing and freezing and greasing,
And dashing and crashing and splashing and smashing,
And clattering and battering and shattering and spattering,
And jumping and thumping and bumping and lumping,
And skipping and flipping and ripping and dipping,
And boiling and toiling and oiling and coiling,
And rattling and battling and prattling and tattling,
Resisting and twisting and whisking and frisking;
With ceaseless endeavor,
No matter what weather,
That sewage will move on its way:
When it reaches our city
We'll say, "Oh, the pity"—
And that won't be all we will say.

Columbia, Mo., Jan. 20, 1900.

Another Failure of the Editor's Sleep Remedy.

EDITOR CHRISTIAN-EVANGELIST:—

I have seen your recipe for insomnia. I have been troubled that way myself lately, and thought last night I would try it.

This was my experience: I found that I could in a general way direct my mind to the boyhood period, but when there it ran wild and selected its own memories. I remembered my next older brother and myself had two white calves in which we took special pride. One of them had gained the distinction of winning *second* premium at a county fair. My still older brother paid us a visit, and we turned his white horse into the calf lot. In a few minutes we looked out of the window and saw the horse in hot pursuit of the calves, the larger one in front, then the small one and next came the horse with ears laid back. The pursuit had become furious—the calves in terror, tails straight out behind, had taken the downgrade; too frightened to turn, the larger one struck square against the fence, fortunately the rail broke and he went through without pause into the next field, and his mate went through the same hole without a scratch; the horse brought up with a crash against the fence. The next day that leading calf had a bump on his nose. I got to thinking that every pioneer for liberty got a bump on his nose, and that was not conducive to sleep.

My mind then took a jump to the time when we undertook to scare father. We took a bag and stuffed it with straw and dressed it like a man and hung it over a beam with a rope and fastened the end of the rope to the barn door latch, so that when the door was opened it would fall in front of the one that opened it. Then we hid in the hay mow to see the fun. It worked better than we had expected, as father's plug hat did testify, for he was a prompt man, and whenever he opened a door he went in quickly. The dummy did not fall in front, but on the head of our parent. There were wakeful impressions made on me on that occasion, which time cannot efface.

Then my mind flew away to a certain Fourth of July, when the same boys were hunting for fun, not content with the ordinary firing of crackers. We thought of a way to elevate the noise, so captured a barn swallow in a net as it flew through the swallow hole, and then tied a cracker with a long thread to the swallow's leg, lit it, and then let the bird fly away. It worked. That afternoon, as the usual row of swallows were in place on the gable ridge of the barn, all but one was perched straight as penguins; that one was industriously trying to untie a string from its leg. I got to thinking what a heathen that boy back there was, and got so mad at myself that I could not sleep.

The next jump was to the woods lot, where we bent saplings. We climbed to the top of a limber sapling and then swung off with feet in air, and kept fast hold with our hands, trusting to the sapling to bend properly and land us safe. This was fine sport as long as it worked well. However, my brother tackled an unusually large one, which happened to be very limber at the top and very sturdy at the bottom. The result was that it bent only at the top and I soon discovered him, like Absalom, suspended in midair, only he hung by the hands and not by the hair, calling lustily for help. I had to climb that sapling out over the curve and add my weight to his, which was a slow process, and even then our feet did not touch the ground, and we had to drop by an agreed signal, which was oral. I was a little too quick for him and he got an extra toss and came to the ground in a disorganized heap. I, of course, expected gratittude, but if you had heard the string of adjectives which were only allowed to a preacher's boys on rare occasions—calling me a miserable, ungrateful, lazy, good-for-nothing, and threatened that he would never make me another bow and arrow as long as he lived, and he had a good notion to thrash me—you would have known that he was not specially grateful for his deliverance. The reason was that he knew I was immensely tickled all the time, and that because I was laughing I could not climb faster. The moral which came into my mind was that a boy or a man will forgive all things but ridicule; and I got wider awake than usual. No, Bro. Garrison, it will not work; only where the boy is a quiet, pious, sleepy boy. Then I conceive that boyish memories might send one fast asleep.

How did I get to sleep? I tried to compose, in my mind, a suitable editorial for a religious newspaper. Not one of the "Jack the Ripper" sort, but a very moral and orthodox one, and was soon in the arms, not only of approving conscience, but of Morpheus.

Yours as ever,

C. C. SMITH.

[We should have stated, perhaps, in connection with our Easy Chair prescription for insomnia, that it would not work with unimaginative, matter-of-fact men, like McPherson and Smith, who would be unable to control their memory and guide it along bright and sunny pathways, and steer it around those boyish escapades, the recollection of which stirs up the conscience to lash the offender for unrepented sins. However, as the experience of these brethren has led them to make long-delayed confessions, we trust their slumber will be sweeter in the future.—EDITOR.]

THE VALUE OF CHARCOAL.

Few People Know How Useful it is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifie- in nature, but few realize its value when taken into the human system for the same cleansing purr pose.

Charcoal is a remedy that the more you take of it the better, it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician, in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets.

Descriptive Literature.

The Frisco Line has recently issued for distribution a number of pamphlets containing carefully selected photo-engravings of scenery together with reliable and up-to-date information concerning the resources and great possibilities of the country traversed by the Frisco Line. Write for a copy of any of the following publications: "Feathers and Fins on the Frisco," "The Top of the Ozarks," "The Missouri and Arkansas Farmer and Fruitman," "Fruit Farming Along the Frisco," "Oklahomk," or the "Frisco Line Magazine." They can be obtained from any agent of the company, or upon application to Bryan Snyder, G. P. A., St. Louis.

The Advance Society.

J. BRECKENRIDGE ELLIS.

Do you read five pages of history and thirty lines of poetry every week? No, you don't; at least some of you who are looking right at these very words, don't; and you know it. Why don't you? Don't you want to improve yourself? Are you willing to just grow up like an ordinary person—say Topsy—without the graces of polite literature, without knowing the pleasure that is to be obtained from good, wholesome books? You know your duty; do it. Join the Advance Society. You think thirty lines and five pages too small a thing, perhaps. Well, we don't object to you doing more. It's the *habit* we wish you to form. Don't lay down this paper and say, "Yes, the Advance Society is a pretty good thing," and go around without doing anything about it. Learn a quotation a week from a great author and thus absorb the aroma of genius. Why shouldn't you grow to like what is *best?* Stories are all right, if of the right sort. I like to read good stories. I like to write them. But I'll never spoil my teeth on fiction so I can't chew more substantial food!

"We write to send our names as members of the Advance Society. We are members of the Christian Church. We think the Red Box Clew so nice; we wish you had two pages instead of one."—Clara Aylsworth (13) and Maude Roland (15), Bethany, Neb. "I have been wanting to join the Av. S. I go to school and am 11. I read the Red Box Clew. I think Frank Douglas is the daughter of Mrs. Dew. I cannot believe she is the daughter of that old woman, Nance."—Pearl Bagley, Mabelvale, Ark. "Our society has not been very prosperous. We have had a hard struggle; none of us are ready for the Honor List; but beginning with to-day we mean to have our society grow. There are six of us. To-day we we gave a party at my home; twelve were there. It would encourage us if one of another band would write, telling how they are getting along."—Mabel Gunther, Waterloo, Ia. (529 Independence, Ave.) "I am very glad to say I have been on the Honor List. March 9th Jessie Shafer was having a jolly time on her birthday (I read her letter in your page). We were having a sorrowful time getting ready for our baby's funeral. I renew my membership. Instead of doing each week what you said to do, I did it every day."—Maude Seelinger, Butler, Mo. "I am very sorry to confess that I have not kept the Av. S. resolutions, so I want to join again. Summer is so full of play that I can't find time to do anything but swing and have a good time. Just think—I am 12! Last summer I had a "Mother Goose" party; all were dressed to represent some character. I represented Queen of Hearts. There was a Jack Horner pie and many other Mother Goose dishes. We had a large goose on a sheet with Mother G. riding it. The head of the goose was cut off and each child tried to put it on the right place, like you do at a 'donkey party.' Virgie Snyder got the first prize. We just had a splendid time, I tell you! I forgot to tell how interesting the Red Box Clew is. I enjoy it very much, and it always leaves off at the most interesting part, just like a chapter in a storybook. I think Frank is Mrs. Dew's long-lost daughter."—Minnie B. Snyder, Milton, Ky. "We keep a record of books lent to people, so we keep track of them. I wish you would have a suitable button made for members of the Av. S. I am reading Pilgrim's Progress."—Gerald Dever, Hume, Ill. "I have started to read the New Testament through and have finished the first four books. I read a chapter a day. I have read Robinson Crusoe through, and have started Black Beauty."—James L. Ledden. "I like the Red Box Clew and think Frank and Vega will be good friends. They got my quotation wrong; it is: '*Concentration* alone conquers, by B. Buxton."—Madge Masters. "My cousin, Minnie Snyder, has begged me to join the Av. S. I have decided to do so. I am 11. Minnie and I go to Madison, Ind., to school; we have to cross the river every day, as we live on the opposite side. There is so much ice in the river now that we cannot go to school, and we are having a fine time at home. When my cousin was small her mother told her they were going to move to-morrow. The next morning when she awoke she exclaimed, joyfully, 'Oh, mamma, we are going to move; to-day is to-morrow!' I like the Red Box Clew very much; I think Frank is Mrs. Dew's daughter, and the husband of the woman who gave her the red box is the man who stole her."—Virgie Snyder, Milton, Ky. "Nov. 26th I began as a member of the Av. S., and have followed all the rules. You may again enroll my name."—Helen Ross, Independence, Mo.

Children, did you ever lose anything and prowl up and down the house without finding the least clew to it? Well, it's just so with some of your letters. I have lost them, and have looked in vain. I wish those left out would write again and tell me about it. One wrote of winter amusements, another of a narrow escape—all lost! Try me again and I won't do so any more. New Honor List: Burleigh Cash, Pennville, Ind. (5th report); Henry Cash (4th report); Madge Masters, Ozark, Ark. (4th report); Jas. Melvin Ledden, Ospur, Ill. (2nd report); Ethel Taylor, Harlan, Ia. (4th report); Nannie D. Chambers, Lichwood, Ky. (5th report.) Who's left out? Write at once.

Here's another guess: "I am reading with lots of fun the Red Box Clew; all of us read it. My brother Joe (9) says Frank is Mrs. Dew's daughter. I don't; I think that guess is too easy. I believe she is Nance's own child and that she will make a good woman out of Nance at last. But I am sorry her nose is that way."—Tom Tilden (14), Portland, Ore. Next week we will go deeper into the Red Box Clew.

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Sunday-School.

W. F. RICHARDSON.

JESUS AT JACOB'S WELL.*

After the brief visit to Jerusalem, during which occurred the conversation with Nicodemus, embraced in last week's lesson, John tells us that Jesus and his disciples tarried a while in Judea and baptized. He himself did not administer the ordinance, but the disciples did so under his direction, as we are informed in John 4:2. John the Baptist had meanwhile changed the scene of his ministry from Bethabara to "Ænon, near to Salim," a place whose locality is now uncertain. We only know that it was a place whose abundant waters furnished facilities for the administration of the rite to which the Baptist was calling Israel. While here tidings came to John that Jesus was becoming the object of the people's attention, and that his disciples were now baptizing many more than were coming to the ordinance at John's hands. How nobly does this servant of God reply to this appeal to his baser nature. "He is the Bridegroom. I am but the friend whose chief joy it is to present the bride to him. My office is then ended. He must increase, but I must decrease. They who turn from me to him are turning from the reflecting moon to the light-giving Sun. All things have been given into his hands by the Father, and to believe in him is everlasting life."

But the Master did not long continue this phase of his ministry. So soon as he perceived that the multitude were coming to him, and that he and his disciples were in danger of being looked upon as mere successors of the Baptist in his prophetic and reformative work, he left Judea and went into Galilee. We hear no more of baptism being performed by him or his disciples until after his death and resurrection, when he had put into the ordinance such stores of truth and grace as should forever make sacred its striking symbolism. By the temporary administration of the rite introduced by John, Jesus gave his personal endorsement to the Baptist's ministry and sealed it as of heaven.

The journey into Galilee could be made in three ways, but Jesus chose the shortest, that which led directly through the province of Samaria. The people of this district were of mixed blood and corrupt religion. The story of their origin is found in 2 Kings, 17th chapter, and should be carefully read. Between this mongrel people and the pure Jews of Judea there could be no social or religious fellowship. They hated the Jews as bigots and hypocrites, who had added to their religion the traditions of their fathers until its primitive simplicity was lost. They were despised, in turn, by the Jews, as "dogs," who had mixed idolatry with the worship of Jehovah. After the return of Israel from the captivity, being forbidden to share in the worship of the temple in Jerusalem, the Samaritans built a temple on the summit of Mount Gerizim, the ruins of which were still sacred in the time of Jesus, as indeed they are to this day. It had been destroyed by Hyrcanus, about two hundred years afrer the time of its erection. Amid its ruins they still worshiped God and looked for the Messiah to come and honor their holy mountain with his presence. On the twin summits of Gerizim and Ebal Joshua had stationed the Levites and elders of the people, to rehearse in the ears of the whole nation the blessings and curses which would result from their obedience or disobedience to the Lord. In the narrow valley between these peaks was the parcel of ground given by Jacob to his son Joseph. The well of Jacob, lying at the foot of Gerizim, and at the mouth of this little valley, where it opens out into the larger plain, was a sacred spot in the eyes of the Samaritans, who prided themselves on their descent from Ephraim, the son of Joseph.

The Master and his disciples reached this station in their journey at the hour of noon. Jesus was weary and sank beside the well, sending his disciples into the adjacent village to secure food. No sooner was he left alone than there approached a woman from Sychar with her waterpot. Jesus asked her for a drink, a request which would scarcely be denied, one would think, even to an enemy. But so selfish and bigoted is the woman that she expresses surprise at the simple request. Without rebuking her for this want of humanity, the Master seeks to arouse in her a sense of her need of his gracious ministry. "Had you known who it was that asked you for a drink you would have sought from him the water that never faileth." Her life of toil rose up before her at his words, and she longed to find release from life's almost intolerable burden. At first she did not perceive his meaning. "Whence have you living water? You have no way of drawing it from this well. Are you greater than our father, Jacob, who digged this one, and have you found somewhere a better spring and more abundant?" Then he threw a glimpse of light into her dark soul by telling her that he could satisfy the thirst of the inner spirit, and make the heart that had been barren and desolate a very wellspring of life eternal. So carnal, however, has been the life of this poor woman that she cannot perceive the higher meaning of his words. She must be taught that sin is that which obstructs this stream of life and makes the soul barren. When, therefore, she asks that she be given this water of life, the Teacher bids her go and bring her husband. With these spiritual longings struggling for utterance within her, the woman cannot act a lie by representing as her husband one with whom she knows herself to be living in open sin. She humbly answers: "Sir, I have no husband." To her amazement the stranger at once recounts the story of her wretched life, and shows that its secrets are not hidden from his searching eyes. Ah! she would hide that shameful experience beneath some question or religious doctrine if she could. We want to change the subject when our consciences are being pricked. "Sir, I perceive that you be a prophet. Tell me, which people is right, your's or mine, in the dispute concerning the proper place of worship?" Jesus answers her by stating one of the most profound and beautiful principles that ever found its way into man's mind and heart. Not the place or circumstantials of worship, but its substance and spirit, are the essential factors in the service of the living God. "God is a Spirit: and they that worship him must worship in spirit and truth." By this divine charter every loving, believing heart is made a holy temple, every spot on earth is made holy ground. Renan, the French philosopher, says of this declaration of the Master: "He founded the pure worship of all ages, of all lands, that which all elevated souls will embrace until the end of time. Not only was his religion on this day the best religion of humanity; it was the absolute religion, and if other planets have inhabitants endowed with reason and morality their religion cannot be different from that which Jesus proclaimed near Jacob's well." And yet, Renan would have us believe that the founder of the universal and ultimate religion was a mere dreaming, scheming Galilean peasant. Such is the credulity of unbelief.

This high and lofty truth is yet simple enough to make its impression on the mind and heart of the poor, sinful Samaritan woman. Does this not suggest to us that there is no truth too exalted to be given to the very simplest, provided only that the teacher have an overmastering love in his heart, and will embody the truth in simple speech? In the wakened soul of this poor sinner arises the memory of the promise to which even her people had been looking forward, of the Messiah who, when he came, would reveal to them all things. She speaks out her hope, and Jesus completes the joyous answer to her desires by revealing himself as the Christ. His wonderful knowledge of herself, his gentle rebuking of her sinful life, and his marvelous revelation of the spiritual character of true religion combine to prove that it is indeed he; and she hastens into the village to tell the people of the gracious presence that was at their very doors. A short stay in the town suffices to bring from the lips of many of the people the confession that Jesus is indeed the Christ, the Savior of the world. Thus to a poor, sinful woman does Jesus make his first declaration of himself as the Christ; and to a village of outcast Samaritans does the conviction first come home that he is the Savior of the world. The story of this brief visit will help to explain the marvelous results of the coming, in after years, of the evangelist Philip to this region, as narrated in the eighth chapter of Acts. There were many who would remember the story of the woman and the words of the gracious teacher who had lingered a few days in their midst.

*Lesson for Feb. 18—John 4:5-26. Connection—John 3:22 to 4:4.

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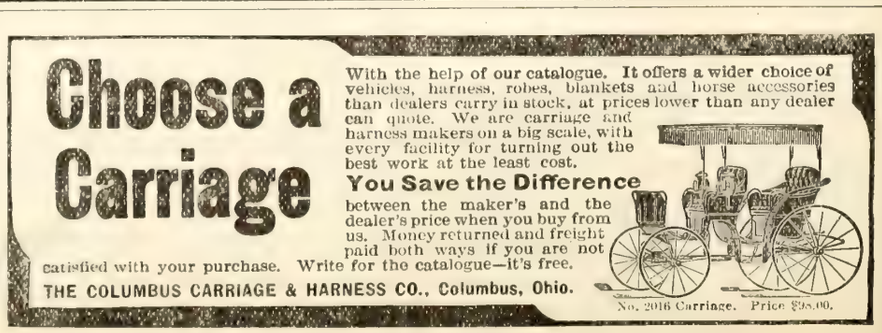
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Christian Endeavor.

By Burris A. Jenkins.

TOPIC FOR FEBRUARY 18.

THE SIN OF LIQUOR-SELLING; HOW END IT?

(Hab. 2:1-15.)

President Hadley, of Yale University, has been suggesting to the country at large that the way to put an end to trusts is to ostracize the men who make them. Simple, isn't it? But who is going to do the ostracizing? People. But will the people do it? If they believe trusts to be an evil, and if they wish to put down evil practices. So there you are. The whole matter resolves itself into the education of the people on public questions, and the screwing of the people's courage up to act on their knowledge. In other words, Pres. Hadley's suggestion, which has been hailed as something great and new, is nothing more than a putting of salt on the bird's tail. It is but a superficial prescription, which implies a long process of preparation; and that preparation, when it is fulfilled, will usher in the millennium.

Now is it not the same with this matter of the saloon? How will you do away with it? "Why, easily enough," says one. "Let's just prevent it."

But who will prevent it? The people. But when will the people do it? When they are educated and obtain the moral backbone. And there you are at the same old stand, demanding a process of education. "Do you mean to say, then," says the objector, "that you would do nothing at all; fold your hands for a little more sleep?" By no means; but go at the good old process of studying the question of educating the people and stiffening their spines to act on their knowledge. It's an old-time prescription, but a precious good one and sanctioned by the Lord Christ.

There are some good men who do not find in the saloon an unmixed evil. Why was it that there was a movement sometime since, in New York, to sell liquor in certain of the churches, so as to provide more wholesome surroundings for its consumption? "Horrible!" you say. Well, but the men who engaged in that movement are not horrible. I know some of them and they are God-fearing men.

Then, there are the utterances of Dr. Rainsford, of St. George's Church, New York, who insists that "the saloon is a good thing for the rank and file of the poor. It is an assembling place. It supplies amusement. In short, it is the poor man's club house. To the overburdened in the slums of great cities there must be some relaxation. No church life is supplied them. The church is recreant to her trust and seeks the boulevards and avenues. They cannot afford costly clubs; therefore they take what is provided them. Only the few are led to excess by it. The multitude are benefited." This is Dr. Rainsford's argument. "He's a fiend!" you say. No, he's not a fiend; I know him, and I know he is a very fine type of English gentleman; one who loves the poor and studies their needs. I am far from endorsing these views. I am only seeking to show that there are many things to think of; and that we who can meet at the church door to talk horses or real estate, or who can whittle sticks on the goods boxes at the corner grocery, or read the periodicals and chat with friends in the leather chairs at the clubs, cannot deal with a great question like this in a jiffy.

You may rail at the saloonkeeper, and denounce his sin, and manufacture smoking rhetoric against him. But it would be more to the purpose for you to get to work and root out the business from the corner grocery, or the drugstore in your ward, where the veiled evil is much more damaging than the open. For smoking words let's have some smokeless study of conditions and some rapid-firing acts. One man who will do his duty in his own ward is worth two or three talkers on the stump.

Furthermore, while the process of education goes forward let us make a study of the Norwegian system of dealing with the liquor question. There is some good in it. Let us also get all the legislation passed that we can, limiting the music in saloons, demanding open doors and no blinds, and all the other stinging processes we can devise. Mauser bullets will serve where thirteen-inch guns cannot be brought to bear.

University of Indianapolis.

Of a Business Nature.

The Master Key, "a catechetical digest of the Bible, presenting a system of study designed to stimulate interest and give permanent results," is a little booklet by A. M. Chamberlain, recently published by the Christian Publishing Company. Its plan and purpose can best be stated in the following extract from the author's preface:

The main purpose of this compend is to restore to use, in Bible study, a didactic method which, in its place, is certainly of greatest value. It is not proposed as a substitute for processes at present in almost universal use, but as distinctly complementary thereto. There is no lack, already, of scholarly comment and fruitage of research; but there is danger that, in constant presentation of complex details, some clarity of conception as to the gross structure of the biblical writings should be lost. For intermediate and advanced classes in Sunday-schools, as basis of weekly ten-minutes drill, as well as for Normal classes and Teachers' Meetings it is believed it will be found useful.

We heartily recommend this new aid to students and teachers of the Bible, and believe that the book will be cordially welcomed. It will be mailed by the Christian Publishing Company on receipt of the price, 25 cents.

We have already received a number of responses to our advertisement of Sunday-school Song Books, which appeared in the last issue of the CHRISTIAN-EVANGELIST, but our stock is not yet exhausted. The prices placed upon these books are the lowest in the history of the book business, we verily believe. If your Sunday-school is needing new song books, this is the opportunity to get them for less then half the usual price.

All publishing houses and book dealers have their heaviest trade during the latter half of December and the first half of January, and the Christian Publishing Company is no exception to the rule. This season, however, the "rush" did not end with the middle of January, but has kept on, and still continues. We did a much larger business in January 1900, than was ever done in any other month in our history. We shall take pleasure, on receipt of a postal card request, to explain how this has happened.

We could easily dispose of 5,000 copies of the "Treasury of Song," which we are offering for one dollar, if we could show a copy to each of our readers. It is a book that has always sold for $2.50. We secured a number of copies in a bankrupt stock, some time ago, and are closing them out at this remarkably low figure—lower, considerably, than we could buy the book from the publishers at wholesale. It is a volume of piano music by the greatest composers, beautifully bound in cloth. We send it prepaid on receipt of price, $1.00.

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Champion Jeffries says: "Stuart's Dyspepsia Tablets prevent acidity, strengthen the stomach and insure perfect digestion. They keep a man in fine physical condition." Signed, James J. Jeffries, champion of the world.

The gallant fighter, Sharkey, says: "Stuart's Dyspepsia Tablets remove all discomforts after eating. They rest the stomach and restore it to healthful condition. I heartily recommend them." Signed, Thos. J. Sharkey.

The advantage of the daily use of Stuart's Dyspepsia Tablets is that they keep the people well and ward off sickness and are equally valuable to well persons as to the dyspeptics. Another advantage is that these tablets contain no cathartics, or poisons of any character, but simply digestive ferments which are found in every healthy stomach, and when digestion is imperfect it is because the stomach lacks some of these elements and Stuarts Dyspepsia Tablets supply it.

They are no cheap cathartic, but a perfectly safe and efficient digestive and the demand for them is greater than the sale of all other so-called dyspepsia cures combined. No remedy could possibly reach such a place in public esteem except as the result of positive merit.

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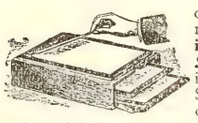

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Literature.

The Presbyterian and Reformed Review (quarterly) contains as its leading article a treatise on "Dr. McGiffert's Historical Methods," by Prof. W. P. Dickson. In addition to much which seems to us mere fault-finding and irrelevant criticism of minor details, there is a thoroughgoing arrangement of Dr. McGiffert's historial methods.

Free Church College, Glasgow, contained a few years ago a group of young men which might well arouse the envy of other schools of theology. Bruce, Drummond and George Adam Smith were there, besides other less known in this country. This group is depicted, with especial emphasis on Prof. Bruce, in an article in the **Bibilcal World** for February.

Donald G. Mitchell, the dean of American men of letters, is treated appreciatively by Arthur Reed Kimball, whose article in the February **Scribner's** on "The Master of Edgewood" deals particularly with the beloved "Ik Marvel" as a son of Yale and a resident of New Haven. Mr. Barrie's "Tommy and Grigel," of which the second installment appears in the same magazine, gets better as it goes on.

It is a great mistake to suppose that the English language has reached its fixed and final condition. Of course, it is somewhat less fluid than it was in the days before Shakespeare and the King James Version, but even now most authors exercise the right of the free coinage of words whenever they feel the need. The **Chautauquan** contains a second symposium on the subject. For prospective travelers abroad we have seen nothing so helpful as the series entitlod "A Reading Journal Through France."

A brighter or a better written article than Gerald Stanley Lee's "Journalism as a Basis for Literature" in the **Atlantic Monthly** has not appeared recently and, what is more, it contains some ideas which are both true and timely. Whether Kipling is "the Hooligan" or not, he is a power, and he was a jonrnalist first. He came to his power as a literary artist, not in spite of his journalism, but through it, and he is not the only literary light of to-day who has done that. Most of the writers whom we recognize as distinctly modern have been newspaper men at one time or another. That is where they got their modernness.

Mr. Black, writing in the **International Monthly**, gives it as his conclusion from long experience as a professional music critic that "the populace of Chicago, like most other cities, does not care to support good music, for the simple reason that such music gives it no pleasure, being, in fact, more apt to bore it. Why pay three dollars and fifty cents to hear a grand opeara which they do not care for, when for one dollar and fifty cents they can hear a tuneful operetta which appeals to their taste?" Exactly. And the thing about the light music which chiefly appeals to the taste of the degenerate public is its cheaper price as compared with the extortionate price of the "best music"—by which the critic means grand opera. The uncultured masses do not generally indulge in many bursts of enthusiasm over anything which costs three dollars and fifty cents per burst. If all good books were published in editions de luxe at five dollars a volume and all poor books in cheap and convenient form, the circulation of the latter would not be large. But it would not follow that the populace does not like good books. It simply gets the best it can afford. In St. Louis a company composed of excellent stars of the second magnitude has been singing the best music that was ever written, eight performances a week at popular prices, and the people go. We can't say how it is in Chicago, but in St. Louis the populace likes good music and patronizes it.

While the world of art and letters is mourning the recent loss of Ruskin and the less recent but equally grievous loss of William Morris, it is time for Americans to learn that we have in our midst a man who is in many respects the successor of both Morris and Ruskin. Mr. Elbert Hubbard, of East Aurora, N. Y., is a man with Ruskin's devotion to beauty and his conviction that the place of art is not above life, not a fringe from the garment, but the warp of the fabric of which life is made; and with William Morris's practical facility for promoting artistic industries. The genesis and development of Mr. Hubbard's "Roycroft Printing Shop" and the artistic handicrafts which have sprung up around it, are an instructive object-lesson in the possibility of uniting art and industry. The Roycroft books are modeled after those of the early Venetian printers, but the spirit of his whose enterprise suggests rather the German renaissance—Nuremberg is the time of Durer and Stoss and Vischer. Mr. Flower writes interestingly in the **Coming Age** about the East Aurora enterprise.

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Few things can be used to clean matting; salt and soda have been used, but experience has taught that the best way is to have the matting thoroughly swept, and then go over it with a solution of warm water with Gold Dust Washing Powder dissolved in it; it is best to use a woolen cloth; a tablespoonful of Gold Dust Washing Powder to a quart of water is the proportion; wring the cloth almost dry and rub quickly, but the moment the water gets dirty, change it for fresh; follow the wet cloth with a dry one. This cleans perfectly.

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PIONEER DISCIPLES IN THE EAST.

By F. D. Power, *Director.*

(The *second* in a series of four articles on Pioneer Disciples.)

Coming southward from New York the fathers did nothing in New Jersey or Delaware. In each of these states we are now represented by one small church.

The work in Eastern and Central Pennsylvania was successfully established by Dr. Silas E. Shepard and Nathan J. Mitchell. Churches were founded in Bradford and Center counties. The church at Canton was in 1829 rejected by the Chewning Association, because unwilling to take any other course than the Word of God directed. The church in Troy was organized in 1830. Dr. Shepard preached at Smithfield in 1838, and the church resolved: "That we will pay Elder Shepard for our minister one-half his time for one year, $150 for his services, payable in wheat at $1 and corn and rye at 50 cents."

In Philadelphia pioneer work was done by James Challen, Geo. W. Elley and William Rouzee. Mr. Campbell preached here in 1833, using the Universalist church and the Callow Hill Street meeting house, where 16 were added. The church which had been organized the year before with eight members then met in Bank Street under the care of William Ballantine, a teacher who had worked with the Haldanes in Scotland. Here, as in New York, the great restorer was denied the pulpits of the Baptist churches. His preaching, however, made a profound impression, and no one can estimate what might have been the result had he given his talents largely to the work of proclaiming the gospel in these great centers. While in Philadelphia Mr. Campbell preached on Sunday evening in a hall and tells us he "trespassed upon the patience of the hearers for three hours and twenty minutes!" David S. Burnet held a meeting for the church while in Bank Street. William Rouzee came from Kentucky to Philadelphia in 1836. A man of strictest integrity, tall and commanding in appearance, thoroughly grounded in the Scriptures, and unyielding and firm in the faith. Through a long period of years he served the congregation. From Bank Street the church moved to a little schoolhouse on Pear Street and thence into Cherry Street. While in Cherry Street Wm. Hunter, of Ireland, and G. W. Elly, of Kentucky, ministered to them. In 1841 Thomas Taylor became the shepherd of the little flock, and in 1842 Walter Scott held a successful meeting for them. At that time they numbered about one hundred souls. Soon after this they bought a frame building located on Fifth and Gaskell Streets, and while here were visited by Benjamin Franklin, who came from Tennessee to take a course in medicine in Philadelphia. They continued their wanderings for some time, until in 1851 they bought a lot on Twelfth above Wallace and erected a good house of worship. But little advance had been made by the congregation during this gypsy period of its life. With the building of the new house, however, a call was extended to James Challen to labor among them, under whose leadership the work began to show signs of prosperity. He served as pas or until 1858. This is, briefly, its pioneer history. It stands to-day among the most substantial in the brotherhood.

Baltimore had its beginning, as far as this movement goes, in 1830. Back of that, however, the germs may be found. In 1817 a young man by the name of Ferguson was s nt out by the Bible School in Edinburg, Scotland, organized by the Haldanes. He came to Baltimore and addressed a little Baptist congregation which met in a sail-loft at Fell's Point, and was presided over by Mr. Henly, a dyer by trade. He afterwards hired a house at his own charges and organized a church with five members. This was probably in 1819. Only two of the names of this original number have reached us, William Carman, who had organized the first Sunday-school in Maryland, and Allen L. Innes. They worshiped at Fell's Point for several years. They next moved to a house on Saratoga Street, then to Baltimore Street, near Lloyd, then to a bazar on Harrison Street, and finally to a church edifice, erected by the congregation on North Street. This was in 1834. To show the views of some of the fathers touching the matter of raising money for the Lord's work it is stated: "All the expenses have been borne by the church from principle. No person out of the church was asked for a cent. We think we might as justly ask for aid to build houses for ourselves to live in as to solicit assistance to build a house for the church to meet in. We cannot countenance brethren in going from home, in imitation of the sects, soliciting aid to build meeting houses, and therefore we would not ask any."

About this time a number of members of the First Baptist Church, some of them very prominent, united with these brethren. In 1834 Henry Metzel became a member of the congregation. He seemed to know the Bible by heart—the one honored Book of this body of people.

In 1833 Alexander Campbell visited Baltimore and held a meeting in Scott's Hall. The first person baptized was Theodotus Garlick, a student of Maryland University, who afterwards became famous as a sculptor and as a plastic surgeon, went to Ohio and founded the church at Youngstown. The church organized at Fell's Point now became identified with the Campbell movement.

In 1840, July 26, a number of scattered Disciples organized the Paca Street Church. The number signing the covenant was thirty-seven. After moving a number of times they at last found a permanent home in a building on Paca Street, which was dedicated May 26, 1850, by Alexander Campbell. Francis Dungau and George Austin were among the pillars of the work. David S. Burnet was identified with it from 1863 to 1867, and among the pioneer pastors was George Elley and A. Anderson.

The churches at Jerusalem and Beaver Creek also began in the 30s. The Beaver Creek congregation has been one of the most noted in the brotherhood. It began its career in 1833. Its meeting-place until 1845 was an old schoolhouse. A. Campbell preached for them in a tent, and later in a barn. Robert Ferguson, J. R. Frame and George Caldwell were among the earliest preachers. E. Adamson, Jesse H. Berry, John Mitchell and Samuel Mathews served them at a later period. The good works of this congregation are known far and wide. Only last year two members of this church, both blind people, Alexander Newcomer and his sister, Ellie, gave $18,000 to the cause of mission.

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Announcements.

Program for the Congress of the Disciples of Christ, Indianapolis, March 27-30, 1900.

General Chairman, Allan B. Philputt.

I. TUESDAY AFTERNOON.

Chairman, Z. T. Sweeney.

The Doctrine of Holy Scripture.

1. "The History of the Doctrine up to the 19th Century," Hiram Van Kirk.
2. "The Doctrine in the 19th Century," Prof. G. A. Peckham.

Discussion.

II. TUESDAY EVENING.

Chairman, F. M. Drake.

Education.

"Statement of the Problem," J. H. Hardin.
Addresses by F. D. Power, C. C. Smith and Mrs. Helen E. Moses.
Discussion.

III. WEDNESDAY MORNING.

Chairman, Geo. Darsie.

Biblical Criticism.

1. "The Methods and Results of Textual Criticism," D. R Dungan.
2. "The Method and Results of Historical Criticism," H. L. Willett.

Discussion.

IV. WEDNESDAY AFTERNOON.

Chairman, I. N. McCash.

Conference and Discussion.

V. WEDNESDAY EVENING.

Chairman, M. M. Davis.

The Limits of Christian Liberty.

A discussion of the motto: "In matters of faith, unity; in matters of opinion, liberty; in all things, charity," J. B. Briney, Robert Moffett, C. B. Newman.
Discussion.

VI. THURSDAY MORNING.

Chairman, J. Z. Tyler.

Should our Missionary, Benevolent and Educational Societies and Boards be Unified or consolidated?

Frank G. Tyrrell, L. H. Coleman, B. L. Smith, Dr. Thomas.
Discussion.

VII. THURSDAY AFTERNOON.

Chairman, T. P. Haley.

Sociological Studies.

1. "Christian Benevolence" Mrs. H. M. Meier.
2. "Social Ideals of Apostolic Christianity," A. W. Taylor.

Discussion.

VIII. THURSDAY EVENING.

Chairman, Jabez Hall.

The Civic and Social Obligations of the Church.

Miss Jane Addams.

IX. FRIDAY.

Conference on City Evangelization and the Proposed School for Christian Workers.
J. H. Garrison, A. B. Philputt, J. B. Briney, H. L. Willett, E. V. Zollars.

San Juan Reading Room.

I. N. McCash, of the University Church, Des Moines, Iowa, has shipped a lot of good books direct to San Juan, and says: "This is a good work."

The C. E. Society of the First Church, of Sedalia, Mo.; the society of Carrollton, Mo.; the society in E. L. Powell's church, Louisville, Ky.; the society of the First Church, Austin, Texas, and a number others are collecting good books and will soon ship them.

Bro. S. T. Willis, 1281 Union Ave., New York City, has consented to receive all packages and send them to San Juan for us. All parties sending books will please send them to him and not to Cincinnati, O., as was first announced. Parties shipping books are requested to prepay freight to New York City and the Home Society will pay the freight from New York to San Juan. All parties sending books will please send me a list of books sent. We hope to hear from many others who will undertake to collect a number of good books.

This is a good work and one which any person who loves the Lord and wants to do Christian work can do. Every good book sent to San Juan is a missionary sent out and may continue to work for the Master for years to come. If the pastor in any of our churches will call the attention of the young people to this work he will be pleased to see how gladly they will take it up. How many pastors will call attention to this at once? In a personal letter from our missionary in San Juan, Bro. J. A. Erwin, he says: "We are in great need of reading matter in our work. Please urge the brethren to help us in this good work at once."

There has been some cash contributed. and this is very acceptable as we must place in the rooms current literature. Besides this the rooms must be furnished with chairs, tables, book cases, etc.

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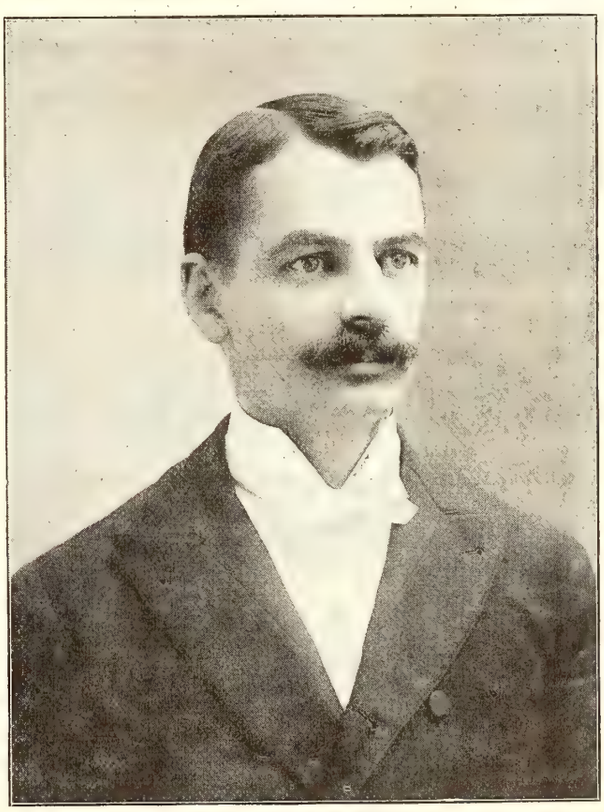

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THE CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. xxxvii. St. Louis, Mo., Thursday, February 15, 1900. No. 7.

CURRENT EVENTS.

The week in Kentucky has been marked by continued but fruitless attempts to secure an agreement between the two contending parties; by renewed appeals to the courts by both sides, and by an increasing certainty that the difficulty will be settled in one way or another without violence. The terms of agreement, as given in the CHRISTIAN-EVANGELIST of last week, were modified to make their acceptance by the Republicans more probable. As finally agreed upon by the fourteen representatives at Louisville, they were substantially as follows: State troops shall be withdrawn from the capital as promptly as possible; the General Assembly shall meet in joint session without hindrance; if it shall adopt a resolution ratifying its recent action in seating Gœbel and Beckham, then Taylor and Marshall shall submit without further protest; "all parties shall unite in an effort to bring about such a modification of the election law as will provide for nonpartisan election boards and insure free and fair elections." After a conference with about one hundred and fifty prominent Republicans of the state, Taylor decided not to accept these terms, on the ground, first, that to leave the decision to the legislature, a majority of the members of which had already committed themselves, was virtually to give the case away; and second, that the last quoted clause of the agreement did not contain a sufficient guarantee of the repeal of the Gœbel election law. The Republican branch of the legislature met in London in response to Taylor's call, but, having no quorum, could do nothing but discuss the situation informally and adjourn from day to day. The Democratic members assembled in Louisville with a majority of both houses. Warrants were issued for the arrest of enough Democrats to make a quorum at London, but no attempt has been made to put this desperate plan into execution. Gœbel's funeral occurred in Frankfort on Thursday, but was not largely attended by the Democratic members of the Assembly, who said that they feared arrest. Taylor has declared that a state of insurrection no longer exists in Frankfort and has ordered the legislature to resume its sessions at the Capitol. The state troops are being gradually removed.

As the matter stands now, there is a legal battle to be fought out before either party in Kentucky is apt to take any further steps. The state courts have already granted a temporary injunction restraining Taylor and Marshall from discharging the functions of governor and lieutenant-governor. It was while serving the notice of this injunction that the notary was arrested week before last. The petition to make this injunction permanent will be heard by the same court this week. But the Republicans have also invoked the courts. Two petitions for injunction have been filed with the United States Circuit Court of Appeals in Cincinnati; the first by the Republican state officers below lieutenant-governor, to restrain the Democratic contestants from interfering with them in the discharge of the duties of the offices for which they hold certificates of election; the second by citizens of Louisville, to enjoin the state board of election commissioners from interfering further with the de facto government. The case was argued before Judge Taft on Monday by ex-Gov. Bradley, who held that the Goebel election law is unconstitutional in that it virtually destroys popular election by putting the decision of all contests in the hands of the party which controls the legislature. This is not in harmony with the fourteenth amendment to the Constitution, which declares that no state shall "make or enforce any law abridging the privileges or immunities of citizens of the United States." Judge Taft reserved his decision until Wednesday. It is a matter of great satisfaction that the dispute has gotten out of the atmosphere of brawl and bluster and is to be settled in the calm atmosphere of judicial inquiry. There will be no justification for Gov. Taylor holding on by force to the office to which we believe that he was elected, if the courts decide against him; and he does not threaten to do so. On the other hand, we can see no reason why he should surrender until the highest authority has pronounced its verdict. Governmental wrongs ought always to be righted peaceably, but that is particularly hard to effect when the wrong which needs to be righted attacks the very means by which wrongs are righted peaceably—the ballot. The Goebel law does this. Let the United States courts decide. They at least have not been vitiated by the operation of the Goebel law.

General Buller's silence in regard to the situation in Natal was broken by the news that he had crossed the Tugela, for the third time in seven weeks, to make another forward movement for the relief of Ladysmith. Under cover of a demonstration in the vicinity of Spion Kop, General Littleton built a pontoon bridge and crossed the river about eight miles to the east, between Potgieter's Drift and Colenso. The plan apparently was to break through the Boer center and make for Ladysmith by the shortest possible road. After hard fighting with considerable casualties, a position was taken at Vaal Kranz. This was held for two days under heavy fire from Boer positions on higher ground on both sides, but at last it became necessary to abandon the position and retire south of the river again. Gen. Buller's explanation is that the nature of the ground rendered it impossible to throw up intrenchments. It is suggested that this movement was intended only as a feint to prevent Gen. Joubert from sending re-enforcements to Magersfontein and Modder River, where Gen. Roberts is beginning operations. At any rate, the mysterious movement of Roberts and Kitchener "to the front" has turned out to be a movement to Modder River, where Roberts has relieved Methuen of his command. The problem there is somewhat similar to that which has been baffling Buller in Natal. There is a strongly intrenched Boer position between the besieged city, Kimberley, and the relieving army. Roberts' task, like Buller's, is to hold the enemy's front and turn his flank. Having an army of not much less than 40,000 men, against a Boer force estimated roughly at from 10,000 to 15,000, he has a much better chance of success than Buller ever had. Military experts agree that the attacking force in such a case must outnumber the defense three to one to have an even chance. Buller never had more than one and a half or two to one; Roberts has about the requisite proportion. In the vicinity of Colesburg there has been continued activity under Generals French and Gatacre, but the most significant event is the retirement of French from the position which he took last week. Since the failure of Buller's third attempt to relieve Ladysmith, there have been indications of an aggressive movement by the Boers in Natal. For several days it has been known that a flying column has been working around to the southeast through Zululand. Another party has apparently crossed the Tugela east of Colenso, and is making a movement southward to cut Buller's line of communications.

The possibility of intervention by the Powers in the South African difficulty has been hitherto a matter upon which intelligent speculation was scarcely possible. Those Powers which might be expected under certain circumstances to intervent, would certainly not intervene to help Great Britain, and up to date it has not appeared to be necessary for any one to intervene in aid of the Boers. The presence of Dr. Leyds, the accredited representative of the South African Republic in Europe, and the cordial reception which he has received in Germany, Belgium and Russia, has given rise to many

questions as to what he is really trying to do. When he left Berlin a few days ago, after a stay of nearly a week, it was reported that he had failed to secure a German loan or German intervention. But nobody knows that he wanted either. The fact that his credentials were received by the Russian government is claimed as a virtual recognition of the independence of the Transvaal. At any rate, the cordiality with which Dr. Leyds has been received in Europe and the degree of attention which has been bestowed upon him, indicate that the Continent is ready to give a good deal of moral support to the Boers, especially in those indefinite ways which cost nothing and give England no specific ground for complaint. At the same time it seems to us that Dr. Leyds has been receiving a degree of prominence which is scarcely justified by the importance of his mission unless he is making an official appeal for help which the Powers mean to grant. Mr. Montagu White, whose mission in this country is similar to that of Dr. Leyds, though not identical with it, is pursuing a much more intelligible course. He called upon Secretary Hay and announced that he had no official credentials to present. All he wants is to be let alone and allowed to collect contributions from private sources for the aid of the Boers.

Judge William H. Taft, of Cincinnati, has been appointed by the President as head of the new Philippine Commission, to which is to be entrusted the task of establishing civil government in the archipelago. The appointment has been received with universal approbation by all parties. Even those who believe that we should have nothing further to do with the Philippines admit that, if we are going to establish a civil government, no better man than Judge Taft could have been selected to do it. There will be five members in the new Commission, including probably one or two who served on the former Commission, of which Mr. Schurman was president. Mr. Schurman and Admiral Dewey have both declined to serve. The other members will be appointed very soon and the commission will sail for the Philippines not later than April 1.

The Baltic Provinces and Finland are the two parts of Russia which are at present suffering most severely from the encroachments of the autocratic power. Both have been joined to Russia in comparatively recent times. Both brought with them ancient charters of liberties which the Czars promised to respect. In both the provisions of these charters are being daily disregarded in the effort to assimilate them completely into the Russian Empire. Some of the recent steps which have been taken in Finland are set forth in "Finland," a magazine published in England in the interests of the Finnish people. During the century in which Finland has been a grand duchy of Russia, it has been customary for each Czar on coming to the throne to issue a confirmation of the ancient rights. Nicholas II. did as the others had done, but of late years the attitude of the Russian Government has been so glaringly contrary to these assurances that, as a protest, a printing office in the north of Finland issued without note or comment a fac-simile of the successive Oaths of Assurance. The Governor-General is making inquiries preparatory to punishing those who are responsible for this cogent argument. The same Governor-General, Bobrikoff by name, has applied to the Russian Minister of War for permission to prohibit all bands in Findland from playing the Finish national airs; the case is still awaiting decision. It is now an old story, how the Czar refused to receive the monster petition of the Finlanders in which they prayed for the maintenance of their guaranteed rights. An address in behalf of the Finnish people, signed by 1,050 of the most eminent men in Europe, received the same treatment and the Czar refused to give an audience to the six delegates who presented it. By the activity of the Governor-General and the press-censor, most of the Finnish newspapers have been suppressed on one pretext or another. To fill the breach which has thus been created, a new paper is being started which will be printed in the Russian language instead of the Finnish. Only about one-fifth of one per cent. of the inhabitants of the country speak Russian, though it is the language of their conquerors. By a decree of the Czar, 30,000 marks are to be paid out of the Finnish exchequer for the establishment of this instrument of Russification and the same amount annually for its support. In the light of these facts —and these are only samples—the inner autonomy, which Russia claims to give to Finland, does not appear to amount to much.

SOME REVIVAL TRUTHS.

IV. SALVATION: ITS SOURCE, MEANS AND MEDIUM.

Such a salvation as we have described in a previous article can have but one source; it is from God. He took the initiative in man's salvation as he did in man's creation. Salvation flows from the heart of the infinite Father. "For God so loved the world that He gave his only begotten Son that whosoever believeth on Him should not perish but have eternal life." This great passage sets forth three important truths concerning salvation: (1) its source—the love of God; (2) its means—the sending of God's Son into the world, and (3) the medium through which this salvation is offered to men—faith in Jesus Christ.

1. The passage quoted above is revolutionizing our theology. It is giving us a truer and worthier conception of God and of His gracious purposes toward man. The view once prevailed that salvation had its origin in an unalterable decree of God, whose supreme sovereignty gave Him the right to select certain persons to be saved, and to pass others by, leaving them under everlasting condemnation. It cannot be said that love was eliminated from God's character by this theory, but it was by no means the controlling motive of His administration. The divine sovereignty eclipsed the divine Fatherhood. Under this vie it was not deemed inconsistent with divin justice for those who never "sinned afte the similitude of Adam's transgression" to b consigned to everlasting punishment, no for those who *had* so sinned to be passed b without any call to repentance and salva tion. The sovereignty of God over being whom He had created, it was held, gav Him the right thus to dispose of the destin of men. With this view of the divine char acter, Christ's death was regarded as sacrifice to appease the wrath of God an make Him propitious toward men. It is no difficult now to see how utterly inconsisten such theories are with the plain trut enunciated in this text: "God so loved th world that He gave His only begotten Son. This is quite another theology. We ow Christ's death, not to the wrath of God, bu to His love.

And this love, let it be noted, is for th *whole world*. This feature of universality i God's love makes it worthy of the divin Being and commends it to our wonder an admiration. No more wonderful or vitaliz ing truth is revealed to us in the Hol Scriptures than that the great and infinit Being, who is the Creator of all things an the Author of our being, not only loves th world, but so loved it as to give His onl begotten Son for its salvation. How thi truth dignifies man and honors God! Wha hope and inspiration it gives to human life It places all history in a new perspective and spans the future with a rainbow o hope. It lifts salvation out of the category of law and places it in that of grace. "By grace have ye been saved, through faith, and that not of yourselves; it is the gift of God not of works, that no man should glory" (Eph. 2:8-9). If God loves us, then we may rest assured that all will be done for our salvation that omnipotence, guided by love, can accomplish. If we are not saved the fault is ours.

2. But what means will Infinite Love employ to rescue man from the dominion of sin? There was but one method. Infinite Love must be incarnated. Hence God "sent His only begotten Son into the world." This brings us to the very core of the gospel. "The Word became flesh and dwelt among us." He who was with God in the beginning and was God, who "being in the form of God counted it not a prize to be on an equality with God, emptied himself, taking the form of a servant, being made in the likeness of men and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross" (Phil. 2:7-8). This is the most wonderful story the world has ever heard. Nor did angels ever listen to a story more sublime. Infinite Love stooping down from heaven to earth, becoming incarnate, sharing our human sorrows and burdens, healing our diseases, showing us the path of life by walking therein, and finally suffering the agonies of crucifixion to show us the heart of God and make a way of access to Him—no wonder the angels desired to look into it. No wonder it is marshalling a

mighty sacramental host under the banner of Christ and promises to subject the whole earth to His reign.

This, then, is God's means of salvation—the sending of His Son into the world, involving the incarnation, the life and teaching, the death and resurrection of Jesus Christ. This is the gospel story. This is the power of God unto salvation to every one that believeth. "O, the depth of the riches, both of the wisdom and the knowledge of God! How unsearchable are His judgments and His ways past finding out!" (Rom. 11:33.) O, the infinite height and depth and length and breadth of the love of God as manifested in Christ Jesus our Lord! He is a divine Savior. He can "save to the uttermost all who will come to God through Him." He overcame sin and death, and He can give us power to do the same. He came into the world that men might have life and have it more abundantly. "In Him was life," and His purpose is to share that life with all who become united with Him. It is the possession of this divine life as a regnant power in the heart, molding character and conduct, that constitutes salvation. It pleased God to reveal this life in a Person in whom was embodied both "grace and truth." In no other way could God have come so close to humanity, and have drawn so many souls into union with Himself. Sermons spring out of every phase of this great truth which might well be vital with divine power to touch the heart and influence the lives of men.

3. The medium through which the life that is in Christ may be communicated to men is faith. Faith is the name given to the soul's aptitude for perceiving spiritual realities and its highest manifestation is a loving obedience to and an unshaken trust in God, as He has revealed Himself in Jesus Christ. This is no arbitrary requirement. It is the normal and the natural relation which should exist between God and man. It is the only way by which men can be sharers in the life of God. Faith is the channel of communication between man and God, between the seen and the unseen. It is the medium through which God comes into our lives with His redeeming love. It is the power by which we appropriate Christ and enter into union and fellowship with Him. To believe in Christ, truly and loyally, is to become attached to Him, identified with His cause, committed to His personal guidance and loyal to his will. It is to come into fellowship, not only with Christ, personally, but with His thought, His purposes and His plans. No other faith than this is adequate for salvation. But such a faith, laying hold of Christ as it does, shares in His omnipotence and overcomes the world.

We are justified by faith only as faith brings us into union with Christ and makes us *just*. This faith comes through seeing, through hearing, through doing the will of God, through being loyal to the light that is in us, through cultivating the spiritual and keeping in subjection the carnal nature. It grows by exercise. It is nourished by the atmosphere of devotion, it is strengthened by our religious experiences, until at last it brightens into knowledge, so that we can say with one of old, "I know Him whom I have believed, and I am persuaded that He is able to guard that which I have committed unto Him against that day" (2 Tim. 1:12). Notice that the faith is in *Him*, and the knowledge of *Him*, even Christ Jesus the Lord, from whom alone we receive life and salvation.

It would take three sermons, at least, to fill out the foregoing outline with anything like completeness, and a volume on each head would by no means exhaust their treasures of truth.

Hour of Prayer.

TO NINEVEH OR TARSHISH: WHICH?

(Jonah 1.)

(Uniform Midweek Prayer-meeting Topic, Feb. 21.)

CENTRAL TRUTH: *The path of duty is the path of safety, and we cannot escape from "the presence of the Lord."*

The Lord frequently tests the faith of his servants by calling them to some arduous service, some difficult undertaking. It is a crisis in one's life when such a call comes to him, and he is considering whether he will accept or decline it. If, influenced by considerations of escaping danger or privation, or what may seem to us unfruitful labor, we turn away from the path which the Lord has indicated, we are certain to be met with difficulties and dangers with which we did not reckon.

Such a call came to Jonah, the son of Amittai, when the word of the Lord came to him saying: "Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me." Now Jonah had no doubt often heard about Nineveh, its greatness and its wickedness, and as he thought about the magnitude of the undertaking—he, singly and alone, confronting a great and wicked city, and that, too, outside of the Jewish fold, and calling upon it to repent—his heart failed him, and he decided upon a much more difficult and impossible task, viz., to "flee from the presence of the Lord." He conceived the idea that if he were only at Tarshish the Lord would not find him there and he would thereby escape great responsibility and probable danger. He had not yet reached the lofty conception of God expressed by the Psalmist:

Whither shall I go from thy spirit,
Or whither shall I flee from Thy presence?
If I ascend up into heaven, Thou art there;
If I make my bed in Sheol, behold, Thou art there;
If I take the wings of the morning
And dwell in the uttermost part of the sea—
Even there shall Thy hand lead me,
And thy right hand shall hold me. (Ps. 139:7-10.)

Acting, however, on the false idea that he could escape the presence of the Lord, he went down to Joppa, paid his fare to Tarshish and took passage on a ship leaving that port. Soothed by a sense of false security, he laid down in the hold of the vessel and went to sleep. The incidents which followed—the raging storm, the vain efforts of the sailors to turn back and reach port, the casting of the lots and its falling upon Jonah, the confession of his disobedience to the Lord and his willingness to be cast out into the sea, the efforts of the sailors to avoid this dire alternative, but their final decision to cast him overboard and his being swallowed by the great fish—are all familiar. Here was a catalogue of disasters on which Jonah had not reckoned. He supposed he would have smooth sailing and that the eye of God would not follow him in his journey to escape the task which had been laid upon him.

Jonah learned from his experiences that it was a good deal safer to go to Nineveh than to Tarshish. Even the sailors on board the vessel were deeply impressed with the lesson which Jonah's experience had taught them, viz., the dangers of disobedience. But Jonah has not been the last man to learn, by sad experience, that "the way of the transgressor is hard," and that it is better to face danger and difficulty in the path of duty than to seek to escape these by following one's own plans and inclinations. If Jonah had only remembered that God never assigns a man a task that he does not give him the ability to accomplish, and that it was not his business to consider the question of *results*, but to obey God and leave the consequences with Him, he would have gone direct to Nineveh instead of taking ship for Tarshish. What Jonah seemed to forget we would do well to remember.

To Nineveh or Tarshish—which? The issue is a constantly recurring one in human life. It comes to every man, not once, but often. Shall I undertake this difficult task, to which the Lord, by his providence, seems to be calling me, and which promises little or no earthly reward, or shall I turn aside from it to follow a less difficult path and undertake an easier task, and one that has the promise of greater earthly honor and compensation? When such issues arise we are likely to try to find justification for our turning away from the difficult undertaking, as no doubt Jonah did. But he that, having once had opened to him the gates of opportunity to a great, though difficult service for God, and turns away from it to avoid privations and dangers, and to seek earthly emoluments and honors, has committed the mistake of Jonah in trying to "flee from the presence of the Lord," and is likely to find his path obstructed by dangers of which he did not dream. How plain the lesson is, and yet how difficult it is for men to learn it, that the only path of safety is the path of duty, the path of obedience to God!

If we allow Nineveh to stand for duty and Tarshish for selfish ease and pleasure, how important the question becomes, and how often we are called upon to make the decision! Young man, starting out in life, which shall it be—Nineveh or Tarshish? Duty or pleasure? Young woman, what is your choice? Are you ready to go to Nineveh at the call of the Lord, or do you prefer taking a pleasure excursion to Tarshish? Preachers of the gospel, how is it with you—Nineveh or Tarshish?—easy

fields with large salaries or difficult places where God needs a faithful representative, but which offers more toil than reward? Business men in the church, what is your destination—Nineveh or Tarshish? Do you transact your business on Christian principles, even though it involve temporary loss, or will you follow the frequented paths of dishonesty for the sake of increasing your gain? Will you attempt to flee from the presence of the Lord by following your own devices, or will you seek to abide in His presence and in His favor by pursuing the path of duty, no matter how difficult?

In one form or another this question comes to all of us and presses for decision. Let us be sure we cannot escape the presence of the Lord by attempting to flee from Him, and that the path which He indicates is the path of safety leading to eternal reward.

PRAYER.

O God our Father, we thank Thee that Thou hast a plan for each individual life, and that whoever seeks earnestly to know what Thou wouldst have him do, never fails to find the path of duty. We thank Thee that Thou dost call us to undertake great things in Thy name and in the strength which Thou dost supply. Help us, like Thy servant Paul, to be obedient to the heavenly visions of truth and duty that come to us, and never to turn aside from any task to which Thou dost call us, to seek safety or honor or emoluments in pursuing our own plans. So shall we honor Thee, O God, Father, Son and Holy Spirit, to whom be glory forever. Amen!

Editor's Easy Chair.

These lines are penned on the anniversary of Mr. Lincoln's birth. We have been thinking of his great but sad career. Honored as he is now by all sections of the country, as a large-minded, kind-hearted, patient man, an incorruptible patriot and a far-seeing statesman, he lived and died under an almost total misapprehension of his character and motives by practically half the nation. Never did any statesman bear a greater burden on his heart than did he during the stormy days of his administration, when he was striving to save the Union, and perhaps the greatest part of that burden was the consciousness of being misunderstood and misrepresented by so large a section of the American people. But "with malice toward none and charity for all," he strove to "do the right as God gave him to see the right," and he is numbered with the immortals. By pursuing a different course, by holding his conscience in abeyance, he would probably have been more popular while living, but his fame would not have been so lasting nor would his name have occupied the place it does in American history. The lesson is, that, sooner or later, the world puts a just estimate on the character and services of its heroes and reformers. Sometimes it comes sooner, sometimes later, but at last it is sure to come. The smoke of the conflict passes away. Reason and judgment assert their sway. Truth emerges from the mists of prejudice and the crown of thorns becomes a wreath of unfading honor.

Since the foregoing was written the lightning brings us the following extract from a poem on Lincoln, by Edward Markham, read at a Lincoln celebration in New York yesterday:

The color of the ground was in him; the red earth,
The tang and odor of the primal things,
The rectitude and patience of the rocks,
The gladness of the wind that shakes the corn.
The courage of the bird that dares the sea,
The justice of the rain that loves all leaves,
The pity of the snow that hides all scars,
The loving kindness of the wayside well,
The tolerance and equity of light
That gives as freely to the shrinking weed
As to the great oak flaring to the wind,
To the grave's low hill as to the Matterhorn
That shoulders out the sky.

When the preacher, yesterday, was telling us about the meek possessing the earth, and how the gentler forces, such as humility, patience, courtesy, love and sympathy, were becoming the potent forces of the world, there came before us the picture of Jesus at the bar of Pilate. Armed with innocency and purity, reinforced by a life of good deeds, the majestic Prisoner stands quietly, with dignified bearing, but with calm and patient resignation, in the presence of his accusers and of the Roman governor. He makes no resistance and no defense, even, when they falsely accuse him, condemn him, spit upon him, place the crown of thorns on his brow, and mock him, and lead him away to crucifixion. And now the world crowns Him as its greatest hero, its truest benefactor. We compared that picture with another imaginary one, in which Jesus, armed with carnal weapons, rallies his friends to resistance unto death, and dies amid a heap of his slain enemies. How the latter picture grates on our idea of His character and mission! In the light of that contrast, we felt ashamed of every word we have ever written or spoken, inspired by the tit-for-tat spirit, or that had in it the sting of unkindness. Why should we hate those who hate us and despitefully use us? Why shouldn't we love our enemies as Jesus taught? Yes, it is the meek who are to inherit the earth, and blessed is the man who has the courage to do and say what he believes to be right, and leave his defense with God.

We read recently in some book a statement to this effect: The history of all religious movements shows that they degenerate from the type of religious life and thought shown in the founders and their colaborers. It was part of an argument to show that the history of the religious world does not present a picture of continuous, unbroken progress, from lower to higher forms of life, but that there were periods of declension followed by reformation. But the fact, if it be a fact, that there is always a declension in religious reformations from the lives of their founders or originators, is worthy of serious attention. What is the *cause* of this phenomenon, the existence of which, as a general rule at least, we admit? We should say it is losing the *spirit* of the reformers while allowing the doctrines they used to harden and crystallize in our hands until they have lost their original force. Every one knows the difference between a living truth, freshly conceived, personally investigated and accepted, and proclaimed with the power of personal conviction, and a mere repetition of traditional doctrines which have come down to us. What is needed to avoid the declension above mentioned is to hold fast to the spirit and principles of the reformers, so far as they are right, and to maintain the same freedom to adapt Bible teaching to the needs of our day that our fathers claimed for themselves in their day. Losing this spirit we cease to be a *movement* and become only a *monument* to remind the world of something that was but is not.

Questions and Answers.

A well-known brother, who has just concluded a successful meeting in one of our larger city churches, in which more than half the additions to the church during the meeting were by letter and statement, asks: "Why is this thus? There is faithful pastoral work in this church, and the pastor is deservedly popular. Can you throw any light on the reason for this?"

This is indeed a rather remarkable fact under the circumstances mentioned. The church is a popular one, the pastor is an able and popular man, and our cause stands high in the city referred to. A number of reasons might be surmised as to why so many professed Christians permitted themselves to remain for a considerable time disconnected from any local congregation, such as inability to attend regularly, or the desire to go around and visit other churches and see what they are doing, or the feeling that they were unable to contribute to the finances of the church, and therefore preferred not to be united with it. But when all these have been mentioned the real cause has not been named. A lack of interest in the church or in the Christian religion is the only adequate explanation of this condition of things. It is marvelous how soon and how easily people lose their interest in Christianity and in the church when they stay away from religious services for awhile and allow their minds to be wholly occupied with worldly interests. Perhaps, too, there is lacking in such cases thoroughness of conversion or proper religious training in the congregations from which they came. It is probable, too, that there is a false idea associated with the matter of church letters that is partly responsible for this dereliction of duty. The idea seems to prevail that the possession of a church letter in one's pocket or trunk absolves the holder of it from his religious responsibilities, and gives a sort of interregnum, during which he is under neither the divine government nor that of His Satanic Majesty. When it comes to be understood that a letter asked for and received by any member does not sever his relation with the church, but is only an introduction of the member holding it to another congregation, and his membership remains in the church giving him the etter until he is received into another

church, the abuse of church letters will not be so prevalent. If pastors or officers of congregations from which members go should notify pastors in the city or elsewhere where the removing members may go of their presence there, it would greatly help to solve this problem of a floating membership. The only radical cure, however, for the evil under consideration, is to implant in the minds of church members a higher conception of the church and of their obligation to it, as the organization through which Christ is working for the extension of His kingdom in the world.

What is meant by the word "paradise" (Luke 23:43), where Jesus said to the malefactor: "To-day shalt thou be with me in paradise?" John Leffingwell.

"Paradise" was the name given by the Jews to the abode of the righteous dead. "Hades," or the unseen world, embraced both paradise, the abode of the blest, and gehenna, the place of the wicked. Jesus adapted his language to the understanding of the people in the use of the word "paradise," by which he signified the acceptance of the penitent thief as a pardoned man, whom He should meet that day in the spiritual world in peace and blessedness.

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1. *What is the attitude of the Christian Church as a church (without regard to discipline) towards the dance, social cards and the theatre?*

2. *Does the Christian Church, claiming to stand for apostolic Christianity, give even tacit consent to these things?*

3. *Have not the most prominent men in the Christian Church from time to time plainly and emphatically put themselves on record against all such?* C.

1. "The Christian Church," meaning by that expression, as our querist does, the aggregate membership of the churches associated with the reformatory movement of the present century, has never taken any attitude as such toward the things mentioned. Each local congregation takes such attitude toward these questions as seems to it proper. It is safe to say, however, that the general sentiment of our churches is adverse to all the practices mentioned, though with varying degrees of tolerance in different communities. Much depends upon the character of the dance and of the theater as to the degree of tolerance with which they would be regarded. If we admit that they are all more or less evil in their influence, yet it must be granted also that some are more injurious than others. Most churches rely on sound teaching from the pulpit and moral suasion, and the wisest pastors on furnishing their young people with enough work to keep them busy, as the best preventive for these and kindred practices.

2. Few if any of our churches give even "tacit consent" to these things from the pulpit, though, as indicated, these matters are seldom made matters of discipline, unless it be dancing.

3. This is evidently true. We think, however, it is less common now than it formerly was to single out these three practices as specially deserving discipline. Intelligent Christians are coming to see that covetousness, dishonesty in dealing, oppression of the poor, extortion, slander or evil-speaking are far more malignant evils than those mentioned by our querist, and perhaps not less prevalent in the churches.

When do we receive adoption as sons: at our confession and baptism, or at the second coming of Christ? A Reader of the C.-E.

When we receive "the spirit of adoption whereby we cry, Abba, Father" (Rom. 8:15,16.) This takes place, if we are properly taught, when the soul has fully surrendered to Christ as indicated by confession and baptism. The "redemption of the body" (Rom. 8:23) is a still further adoption that takes place when the mortal is exchanged for the immortal—the adoption as a revealed or manifested Son of God in the glory of the resurrection.

Current Religious Thought.

One of the leaders of the "revival of religion" which is now in progress in Brooklyn is quoted as saying that "all Unitarians are sinners and all sinners are Unitarians." Some of the other leaders of the movement have expressed the intention to make the revival a crusade against higher criticism. Commenting upon this "revival of intolerance," the Outlook says:

> The defense of the religious persecution of the Middle Ages rested on two premises: first, that intellectual error in religious matters is sin; second, that it is the duty of the state to prevent sin. We have no reason to suppose that the leaders in the so-called Brooklyn revival hold the second of these premises, or would inflict civil penalties on men because of their religious opinions; but it is clear that they hold the first. They think that to believe as James Martineau believed is a sin; to believe as Dwight L. Moody believed is a virtue. And we have no doubt that a good many people who will be repelled by the arrogance which affirms that all Unitarians are sinners, yet really, though unconsciously, entertain the premise from which that conclusion is derived; that is, they believe that an error in religious opinion is a sin.
>
> In fact, this concealed premise, which underlies all religious intolerance, has no warrant either in philosophy or in Scripture. Sin and error are not synonyms. Sin may lead men into error; error may lead men into sin; but the two are not the same, and never should be confounded. Error is intellectual, sin is moral; error is a mistaken action of the intellect, sin is a wrong action of the will. . . . The exponents of this intolerance will look in vain in the life and teachings of Jesus Christ for any moral condemnation of intellectual opinions. Christ condemned with vigorous invective the Pharisees, whose opinions were orthodox and whose liturgical practices were pious, but whose lives were unloving—who "devoured widow's houses and for a pretense made long prayers." But he never denounced the Sadducees of his time, though their intellectual errors involved a denial of the immortality of the soul and of the authority of revelation.

As an example of reckless etymology in a good cause, we submit the following from G. Campbell Morgan on The First Commandment, in the Record of Christian Work. A sermon is doubtless a thing of more value than a point in grammar, but even Hebrew grammar has some rights which the preacher is bound to respect. Students of Hebrew will appreciate the absurdity of the derivation of the name Jehovah, as readily as the general reader will appreciate the homiletical value of the teaching to which it is applied:

> There is deep significance in the name by which God here declares himself, JEHOVAH. It is a combination of three Hebrew words, which may be translated into an English form, thus: Yehi, "he will be;" Hove, "being," and Hahyah, "he was." A combination is made from the three words by taking the first syllable of the first YEHi, the middle syllable of the second, hOVe, and the last syllable of the third, hahyAH, so that we have the name YEHOVAH. The whole name means "he that will be, he that is, he that was." Thus the very name brings man into the presence of the Supreme, the Eternal, the Self-existent God, who is because he is—a great and perpetual mystery to the finite mind of man, and for the most part beyond all human analysis. If your mind reaches out to the limitless stretches of future generations, God says, "I am he that will be." If you think of the present moment, with all its marvelous manifestations of life and order and mystery and revelation, God says "I am he that is." If you carry your mind as far back as you can into the infinite spaces of the past, God says "I am he that was."

It is generally believed that the project of building a railway from Cairo to the Cape originated in the ambitious mind of Cecil Rhodes and was actuated solely by the desire for the political and commercial expansion of the British Empire. The Christian Commonwealth tells us that before the days of Cecil Rhodes the scheme had been suggested by a son of the missionary, David Livingstone, as a means of evangelizing Africa. A correspondent of the Times is quoted as saying:

> The inception of this idea was due, not to Rhodes, but to Tom Livingstone, one of the sons of the great missionary doctor and explorer. Sending for me on his return from Cairo on the Blue Nile, early in 1876, he developed the dream of his life; and requested me to organize for him, and accompany him on an expedition from Cairo to Cape Town. "We will go through from here to Cape Town," he said to me, "and preach a railway, and it shall be called Livingstone's line."

Rev. D. C. Garrett, an Episcopal minister of San Francisco, made the following statements in a newspaper interview on the question, Are Ministers Underpaid? Generally their salaries are inadequate, he says, but, while this does not justify the illiberality of the congregations, there are compensations:

> In some respects the ministry has an advantage over other professions. While the young doctor or lawyer often has to wait a long time before he earns anything, the young minister usually has some salary at the start. The other professions may make more money in the long run, but I can only say with Dr. Newell Dwight Hillis, "I sometimes wonder why everybody doesn't go into the ministry. Men talk about making millions in business. They ought to make millions, to repay them for not being clergymen. I had rather go to the rudest country church to speak to men crude and rough and ignorant, and keep that little band pointing toward God's shining city than do anything else in the universe or sit upon any throne."

We closed a four weeks' meeting in the First Christian Church, of this city, last Sunday. Bro. B. B. Tyler did the preaching, this being the second such meeting he has held for us. The people heard him with constantly increasing delight. As a Bible teacher and preacher he seems to me to have scarcely a peer. The Bible has become a new book to many through his wonderful opening up of its treasures of truth, and his simple, familiar, yet reverent handling of the sacred writings. There were 40 additions to the congregation and a quickening of all the springs of Christian love and service. His coming was a benediction to our cause in this city.

W. F. RICHARDSON.

SOME OF OUR PRESSING NEEDS.—III.

The Need of More Earnest Bible Study.

W. T. MOORE.

There is much greater need for studying the Bible as we have it than there is for any change of its structure, or any better understanding of its origin. I do not underestimate the value of any honest inquiry into the history of the books which compose the Bible, but I cannot overestimate the value of the earnest study of the grand old Book from cover to cover. We ought to believe in the Bible as a whole, but we cannot do this intelligently without believing what is in it. Undoubtedly there are not a few who are always ready to express their faith in the Bible as a book, but as soon as they open its pages they find something that they are more than anxious to change or else practically explain away. Indeed, I fear that some at least of the reverence expressed for the Bible is little more than superstition, for certainly it is not based upon any intelligent understanding of the Bible's contents.

Now this ought not to be so. Christians at least ought to study the Word of God diligently. Nevertheless, I fear that this important matter is much neglected among even the professed followers of Christ.

This is partly the fault of our preachers. I would not like to say that many of the preachers themselves do not earnestly study the Bible, but I fear that some of these study almost everything else rather than that which "makes wise unto salvation." Topical preaching is one of the most dangerous innovations that has crept into our churches. It has practically driven out of our churches the spirit of prayerful investigation as to the teaching of the Word of God. I know the Scriptures teach that "like people, like priest," but it is equally true, "like priest, like people." As the preacher is, so will his congregation be in many respects. If his preaching is profoundly spiritual, his people will to a large extent become imbued with what he says. If his preaching is exegetical, thereby emphasizing the importance of a critical study of the Bible, he will gradually cultivate a taste in even the dullest of his hearers for that which is "sweeter than honey in the honeycomb." Nearly all the great preachers of the past, as well as those of the present, may be properly classed as exegetical preachers, in contrast with those who adopt the habit of topical preaching. I do not say that the latter habit should always be avoided. Sometimes it may be used with advantage, but for the most part it is "a delusion and a snare."

But no matter how this may be, it cannot be denied that intelligent, prayerful study of the Word of God has ceased to be a prominent feature in our churches. The time was when this was otherwise. Whatever fault may be legitimately found with the olden days, one thing at least can be said in their praise: the Disciples of Christ in those days delighted in the study of the Word of God. Doubtless this study was emphasized in its importance by the opposition which the movement received during its early history. Self-defence usually compels the use of the best means; and certainly nothing could have served the cause of the Disciples so well as a knowledge of the Word of God.

Nevertheless, it is probable that the intense individualism of those days also had something to do with the earnestness which characterized each Disciple in a daily study of the Bible.

We now rely upon organized effort. Our Sunday-schools and C. E. Societies are practically substituted for study at home. I fear that in the family circle the Bible is seldom read with any degree of carefulness; and, what is still worse in many cases, it is not read at all. Possibly the old-fashioned meetings, where our elders presided and read a chapter with running comments, may not have been an ideal form of teaching; but in my opinion it was preferable to the short, scrappy, incoherent humdrum that we have in many of our Sunday-schools and C. E. Societies. In our Sunday-schools it frequently happens that the teacher knows less about the lesson than those who are to be taught, and none of them know much except as it is recited by looking upon the lesson leaves, which ought to have been studied at home as a preliminary preparation for the Sunday-school. Most of the helps we have are useful enough if in the hands of well trained and conscientious teachers. But the way these helps are abused makes much of the teaching in our Sunday-schools a mere pretense, which has nothing whatever to recommend it.

As proof that I have not overstated the case, I will quote what Pres. Harper, of Chicago University, has recently said. Here are a few sentences from a very suggestive article:

"Nine-tenths of the teaching in the Sunday-school is, as teaching, a farce. The work of many of these so-called Sunday-school teachers, if judged upon the standard of ordinary principles of pedagogy, is ludicrous and at the same time criminal. It is ludicrous to call such work teaching. The work is criminal if looked at from the point of view of the innocent pupils who suffer from it." These are strong words, but I fear they are too true to be treated lightly.

In any case, there is something fearfully wrong with respect to Bible knowledge. Very few of the younger members of our churches have the slightest idea of the scriptural grounds upon which our great plea rests. They have learned a few shibboleths, and are able to pronounce these according to the traditions of the fathers, but they know little more, and if put to the test would be helpless in any earnest defense of the faith delivered to them. This ought not to be the case. We are essentially a distinct people, and have a special mission in the world. But how can we make that mission a success if the Word of God does not dwell within us richly?

What shall be done? Is there any remedy for this state of things? I believe there is. Let me make the following suggestions:

(1.) Let every preacher study the Word of God more diligently himself. I fear that part of the trouble lies at his door. The preacher who goes into the pulpit or into any other service of the church with his mind richly stored with Bible truth will always have an inspiring and helpful message for his people. But if he takes with him simply the topics of the hour, and treats them for the benefit of newspaper readers, he will soon find his congregation sadly deficient in that which "makes wise unto salvation."

(2.) Let the preacher of every church organize a class for at least one evening of each week, the object of which shall be the earnest study of the Bible in its literature, history, doctrine and life. All the members of the church should be encouraged to attend this class, and if conducted properly the results will more than justify the highest expectation.

(3.) The course I have indicated would soon give us qualified teachers for the Sunday-school and workers for the C. E. Societies. In fact, the whole church in all of its departments would readily respond to the touch of the new inspiration which would come from the faithful training of the church members. The whole consequences of this reformation can be measured only in eternity.

MR. CAMPBELL IN THE COLLEGE OF PROFESSIONAL TEACHERS.

B. A. HINSDALE.

I have often thought that "Alexander Campbell as an Educator" might be made the subject of an interesting and valuable study, if it should fall into the right hands. He was a man of education, a careful student of education, a great believer in education, a practical teacher in schools of various kinds a considerable part of his life, and a frequent writer and lecturer upon different phases of the subject. The writer of the study that I have in mind would need to understand the history of Mr. Campbell's philosophical opinions, his system of religious thought, the native character of his mind, his lines of study, and particularly his work as a practical educator. It might not be altogether easy to find a man who combines all these qualifications, but some old Bethany student should prove himself equal to the task. It would be all the more difficult because so little has been preserved, or at least published, relating to Mr. Campbell as a teacher. Dr. Richardson, in his Memoirs, mentions a number of schools in which he taught, but Richardson is so absorbed in the religious side of his subject's life and work that he does not even give us a picture of Bethany College as a school, to say nothing of permitting us to look into the earlier schools with which Mr. Campbell was connected. My purpose in this article is not at all to undertake the study that I have described, but only to present a view

of Mr. Campbell in the College of Professional Teachers.

The organization that bore this name was formed in Cincinnati about the year 1830, and continued twelve or fifteen years. For the first two-thirds of its history it was a very active and influential body, made up as it was of the educators, teachers and friends of education in the Mississippi Valley, and dealing with opinion and practice when both were in the formative state; but it finally began to lose its vigor and then broke up altogether, owing to causes that have never been very fully explained. It would be impossible to write the history of education in several of the Western states, and particularly in Ohio, without making the College of Professional Teachers considerably prominent.

So far as the records show, Mr. Campbell first appeared in the College at the annual meeting held in October, 1836, and at once took an active part in its proceedings. He was made vice-president for Virginia, and put at the head of three committees that were appointed to report the next year, one on "The Causes which Conspired in the Revival of Literature;" the second on "Whether Infant Schools Ought to be Constituted Rather with Reference to Moral than Intellectual Culture," and the third on "The Practicability and Importance of Creating Departments in our State Governments, Having the Subject of Public Instruction under their Immediate Supervision." On the first committee R. Richardson was associated with him; on the second, Rev. Dr. J. L. Wilson, of Cincinnati, and on the third, Samuel Lewis, C. E. Stowe and E. D. Mansfield, of Cincinnati, and three other gentlemen, two of them from Indiana and one from Tennessee. But the thing that made Mr. Campbell's attendance upon the College noteworthy was his lecture on "The Importance of Uniting Moral with the Intellectual Culture of the Mind," which he delivered on invitation of the Executive Committee. This lecture, elaborate and lengthy, beginning with the elements of the subject and building up its arguments from the bottom, as the lecturers before the College were apt to do and as was congenial with Mr. Campbell's mind, was noteworthy both in itself and in that to which it led. I should be glad to give a full resume, but have space for only two extracts. The first one embodies the lecturer's ideal of education:

"Then the excellence of education will consist in . . . . teaching and training man to *think*, to *feel* and to *act* in perfect harmony with his own constitution and with the constitution of nature and society around him; not merely to think, not merely to feel, not merely to act right, but to think, to feel and to act rationally, morally and religiously, or in harmony with the whole universe and with his relations to each and every part thereof."

The second extract embraces what Mr. Campbell calls "the accomplished teacher's creed" in seven articles, which are here presented in a form somewhat abridged:

I. "The human soul incarnate operates only through organs, and only through organs can be operated upon.

II. "An organ is a natural instrument, such as is the brain, the eye, etc. The human soul thinks and feels by the brain, sees by the eye, etc.

III. "A faculty, contradistinguished from its organ, is the power of the organ. The eye is an organ, but seeing is its faculty or power, etc.

"IV. Organs and faculties are simple and compound. Eye and ear simple, brain and hand compound, etc. . . . There are faculties which require a plurality of organs; *e. g.*, the faculty of perceiving a single object, requires but one organ of the brain, while the faculty of remembering an event requires various organs.

V. "Operations are to be distinguished from the organs and the faculties. Organ is the instrument, faculty the power of that instrument, and operation the act of the faculty, or of the organ; *e. g.*, the eye is an organ, seeing the faculty of that organ, and a particular look, sight or seeing the operation of that organ, etc.

VI. "The strength of an organ is its size and firmness. It is a law of the natural economy that exercise directed by reason enlarges and confirms every organ. . . . By strengthening and making more active an organ, we not merely improve its faculty, but also every particular operation of that organ. Education, if rational, will, therefore, seek to improve the mind by improving the organs. . . . Single acts precede habits and strengthen the faculties, and these faculties strengthen the organs, and then the organs in turn strengthen the faculties, and the faculties strengthen the particular acts and operations.

VII. "The exercise of any one organ only improves itself. . . . No person will seek to improve the memory by improving the imagination, etc. Neither will a wise man seek to *improve the moral powers by exercising only the intellectual.* This leads to the very point set before us, viz., the importance of *uniting the moral with the intellectual culture of the mind.*"

As is well known to those who are familiar with Mr. Campbell's history, the celebrated debate between him and Bishop Purcell grew out of something that he said in this lecture. Furthermore, those readers whose memories go back to the days of the itinerant phrenological lecturer and examiner of heads will at once see in this lecture plain evidence of the influence that phrenology exerted upon his mind. He does not formally avow himself a believer in the psuedoscience, still "organs" if not "bumps" stick out all over the address. There is plenty of other evidence, however, that he was a believer in phrenology. Indeed, one of the curious things about Mr. Campbell's mental history is that he contented himself, first and last, with a purely sensational philosophy of the most superficial character.

Something that I had intended to say about Mr. Campbell's later appearances in the College of Professional Teachers must be omitted, owing to the length to which this article has grown.

THE REMISSION OF SINS—WHAT DOES IT MEAN?

W. H. THOMAS.

As it is almost impossible to get a full understanding from only one point of view, it may be of interest to your readers for one who is not especially identified with the Disciples to pass judgment on the matter lately discussed by Bros. Jones and Briney.

It seems to the writer that these brethren, in their discussion, confounded sin with its penalty; and in this way really discussed the remission of penalty instead of "the remission of sins."

While I think Bro. Jones is right in making a distinction between actual and formal remission, he has failed to give a definite idea as to what he means by either the actual or the formal.

It seems to me that these descriptive words necessarily take their sense or significance from the nature of the thing remitted; and that the remission can only be actual when the sin is actual, and formal when the sin is formal.

If I am correct in this, it follows that to get a correct idea of what is actual sin and formal sin is first necessary before we can have a correct understanding of what actual and formal remission means.

To my mind the Scriptures plainly teach that formal sin is the transgression of the letter of the law, consisting in outward words and deeds, while actual or real sin consists in the evil desires, motives and purposes of the heart. Formal sin may not always be real sin, and real or actual sin may not always be formal, any more than what is lawful is always just and what is just is always lawful.

There is no such thing as formal and real righteousness; and this distinction, more than anything else, is what makes the difference between the old and new covenants. The old or law covenant could only take cognizance of sin in the outward conduct, and for this reason its transgression was formal and not always real. Then, the transgression being formal under the law, its remission was formal also; and this formal remission consisted in setting the penalty back, and not in setting it aside, for under the law there was a remembrance of sin every year (Heb. 10:3). But the purpose of the new or gospel covenant is to go deeper and reach and purify the heart, and thus supplant the necessity of any formal remission by bringing about real remission.

I prefer the use of the word "real" to that of "actual", for the reason that "the remission of sins" is not an act, but a moral process. Remission of penalty is a legal or formal act; but for this very reason it is also a rectifying or correcting act; for in its final analysis it is the correcting of a mistake previously made by judge or jury, and no governor of a state is justified in remitting penalties under any other circumstances.

As we all know, on account of the limitation of human knowledge juries may err or circumstances be such as to render the penalty of the law unjust and unnecessary, and

on this account legislative bodies have granted to governors the right to pardon criminals by remitting penalties. But God does not remit penalties, for the reason that his government, based on his infinite knowledge, must be so perfect as to prevent any mistakes, and consequently he has none to correct.

Fulton, Mo.

[But suppose sin's penalties are sin's consequences, under the operation of "natural law in the spiritual world:" then the remission of sins would be followed by a cessation of the consequences of sin, as flowing from violated law. And forgiveness would be the natural—but not the less supernatural—act of the Father-heart of God in such a condition of things. This forgiveness could be declared through a positive institution like baptism.—EDITOR.]

A PURPOSEFUL DISCIPLESHIP.

J. M. LOWE.

Sometimes—I fear many times—it is true that people, while pursuing a course entirely their own, fall carelessly into the way that Christ is going and when in this way, though governed entirely by their own wish and will, they give themselves credit for being followers of Christ. They are following him, but why? Merely because their own course happens for a time to coincide with that of Christ. It is surprising to note how many people presume to follow Christ while at the same time they are doing exactly as they please. Many go into the church, not because they believe Christ wishes them to, but because "every one should belong to some church."

If the motives that lead people into the churches and keep them there could be analyzed, what a multitude of motives there would be! I presume one would better enter a church through a secondary motive rather than not at all, but I am constrained to believe that the highest motive is not enough in evidence. One's service of Christ cannot be any higher and holier than the motive that led him into that service. If the motive was to please his friends or advance himself in business, he has his reward. Loyalty to Christ and eternal life do not come in on that score. Jesus did not say, He that advances his business and pleases his friends shall be saved; but, He that "takes up his cross and follows me." It is quite possible, however, that he who devoutly follows Christ will please his friends and increase his business interests; on the principle that "all things work together for good to them who love God, to them who are called according to his purpose." For many have a purpose of their own in entering the church. Loftiness of motive is the need of the hour. It is indeed but a superficial observation, that a divided and warring church is begotten of divided and warring motives. This is equally true when applied to Christendom. Unify motive or purpose and a unified church is forthcoming.

I candidly submit that to enter a church to save one's own soul is not the highest motive. The soul's salvation is bound up in a larger purpose. The purpose that brought Christ into the world is the proper motive to lead one into his church. The salvation of the race, what a heroic mission! To thrill you and me with this broader and better patriotism was the mission of Christ. The soldier enlists in the army, not to please the general or himself, but to assist him in fighting the battle and winning the victory. We enlist in the army of the Lord restless in the spirit of conquest; such a conquest as leaves the war champions of this world out of consideration. Where are the swords of the Cæsars? Where are the Roman eagles? Lost under the driftwood of the onflowing centuries. King Jesus is marching on at the head of an ever-increasing army. The present is eloquent in his praise and the future is full of his glory.

Could we but put this purpose of a world-wide conquest into the heart of every disciple of our Lord, soon would the uttermost islands of the sea be singing his praise and Africa's outstretched hands would be filled with the bread of life. This is the business of the church. Onward to every creature! is her watchword. She may build colleges and churches and educate preachers on the way, but she must not lose sight of her supreme mission—to preach the gospel to every creature.

In such a purpose as this, moved with such a motive as this, the individual need have no fear of his own salvation. Engaged in the salvation of the world he works out his own.

Des Moines, Iowa.

THE BLESSEDNESS OF GIVING.

LEVI MARSHALL.

"Remember the words of the Lord Jesus, how he himself said, It is more blessed to give than to receive." We cannot expect to return an equivalent to Christ for what he has given us, but it should make us enthusiastic in serving our Master. Paul says, "Who loved me and gave himself for me;" that was the reason that he never felt he could do enough for Christ until he had given comfort, property and life for him.

In giving of our means for the spreading of the gospel which has brought us our protected homes, our enlightened and civilized country, and the moral and spiritual power that is lifting the world toward God, we bring great blessings on ourselves. It keeps our lives fresh by the changes that it causes. While we watch the current going out in consecrated giving for the Lord's work, we see other means flowing into our possession and it becomes blessed in passing the shrine of devotion to duty. We should see that the overflow of our lives is towards God and not on the side of the world.

The giving which Christ meant and which spreads his gospel does not expect a return in kind or from the same persons, but like the rain that falls to-day it flows into the ocean of God's love and comes back again through the influence of the Sun of Righteousness to bless us in other forms.

Then giving also blesses us in the transformation of the gifts into higher values. What are a few dollars, given for the reclaiming of a soul from barbarian bondage, compared with the new life after God has taken possession of his heart? The money has been brought under the influence where God can bless it and he breathes into it the breath of life and it truly becomes a living soul, for the one benefited has been made partaker of eternal life.

The consciousness of doing good is a great blessing. If it were not so, many of our foreign missionaries would cry out bitterly; whereas they are quiet and patient, for they are walking with God in service that regards not material rewards, and as to the supply of temporal wants they say, "I do not ask to see the distant scene; one step enough for me."

A few evenings ago I listened to a soul-stirring address by Dr. John G. Paton. He spoke with patriarchal grace and earnestness, and his words were made plainer by those spiritual eyes that pleaded from beneath his silvered locks. He has transformed values. He will finish this life feeling himself the richest of men, for he changed the cannibals of the New Hebrides into lovers of Christ and doers of his will.

I heard the founder of a great college make a speech on commencement day. Standing on the rostrum with the graduating class, he looked around and said, "These are all my boys and girls," and then broke down and wept like a child. He saw the new life and consequently the new value in those faces. That was a great blessing to that man. So in giving for Foreign Missions, we turn the money into soul-development and salvation. Many feel that they have to run the gauntlet of satisfying the world before they have anything for the Lord, and mostly find that the purse is empty at the end of the line, or closed selfishly against benevolence.

Let us free ourselves from the cold fangs of any outside formalities that may hold us from enjoying the grace of giving. The giving God (John 3:16) has made everything in this world to be valuable in proportion as it is noted for this quality. Notice the soil, the rivers, the clouds, the sun, moon and stars, heroes, reformers and statesmen.

We do not increase our gifts as we grow in financial ability. The amount one gave a few years ago, that was stamped with the marks of toil and sacrifice, may now be an offering of indifference. We should give until the effort is such as to cause us to know well the investment we are making. There is a heroism about Foreign Missions that arouses the best within us. We can never know fully the blessedness of the meaning of God's Fatherhood and the brotherhood of man until we have given for world-wide missions till we feel it.

Let us all try to enjoy the blessings of giving by making a real sacrifice, and "look up and not down, look forward and not back," and "lend a hand" to raise $200,000 for Foreign Missions this Silver Jubilee year.

Hannibal, Mo.

USES OF THE RELIGIOUS PAPER—IV.

What is Our Duty Regarding the Religious Paper?

N. J. AYLSWORTH.

The work of the pastor as distinguished from that of a mere preacher is to be the spiritual shepherd of his flock. He sees danger from afar and protects his people from it, and leads them forth into all spiritual life. If there be "green pastures" and "still waters," he must know where they are, and lead his flock to them. He is immeasurably more than a teacher, unless teaching be made to include training. The pastor who preaches, leads social meetings, buries the dead, marries the living and seeks to induce his people to attend and take part in the services of the church, has not yet even entered upon his more important task. The pastor must know the time and see the subtle currents that are moving below the surface and devise means, both to save his people from harm and to lead them forth into larger life—and *must carry these measures into effect.* The pastor is the man who CAN. He is the man who accomplishes things, who brings things to pass in others' lives. He does not try to do it; he *does* it. This is precisely his mission. His work is that of the statesman, who not only sees what should be done, but brings it to pass. The church is his little nation, and he must put it into ways of prosperity. Like the statesman, he will often meet with opposition, especially in some of the older churches, fossilized in lower ways of living, and this may in some cases change his whole method of pastoral procedure; but his course must still be *procedure.* Whatever he does he must not *do nothing.* He must make headway. It is his very mission to do the impossible. If he cannot do all he would, he must do much, and never become the victim of that worst of all practical heresies, "I cannot make my people a spiritual people." Some of our pastors cannot too soon change their ideal and realize that their true work is more that of the statesman than that of the orator.

One of the things which the true pastor will watch with closest care is the reading of his people and that of their children. Reading is a species of society, and has within it the potency of immeasurable mischief or of incalculable good. How many pastors ever preach on this subject? But more than this is necessary. The pastor must be the wise man, who shall tell his people how to manage this unmanageable thing. There must be teaching. Oliver Wendell Holmes has said that the best time to begin to train a child is a hundred years before it is born. You can begin to train a child in its choice of good literature long before it has learned to read. A certain father always gave his little children a reward for bringing the samples of trashy literature, which were almost daily thrown on his step, to him to be burned. Then, when they could read, he provided them with good reading matter, and not one of them ever desired to read anything else. But teaching is not enough. "Thou shalt not," in reading as in most other things, will utterly fail. The house swept and garnished is never safe. You cannot reform men by starving them. You cannot pluck down the stars, but when the sun is up they are gone. You must outshine bad literature with good, or you will utterly fail. When you have reached this point, you are where you will say, if you are a Christian, "*I must have the religious paper.*" It will be as bread to the mendicant whom you would rescue from devouring the filth of the street. You *must* have it in this battle of literature, and you *must teach your children to read it.* In a world of evil and good you cannot trust your children to drift into the good. Talk of the bright things of the paper before them, discuss its themes and get them interested in them, and make them feel that they will find the paper a mine of good things. Do this and, if the paper is what it should be, you have given your child a guardian angel for life; for when he is old he will not forsake it. Weave it into childhood's bles ed memories and it will remain a "joy forever."

What the wise parent will do in his family, the pastor may do with his people. He may often refer to the good things of the church paper, discuss its themes, and sometimes preach on them. If the paper is what it should be, its contents will furnish eminently suitable matter for conversation and allusion. Then, the Bethany Reading Course comprises works on the religious history of our people, on missions, on doctrine, etc.; but there is one other work that should be united with these—the religious paper. It gives the vital, quivering, portentous history of the hour. The newspaper is a flying history, keeping up with time. It is the most vitally important of all history, because it is history in the making and still pliant to the touch. No world is ours so much as that of the present moment. The religious paper should be king among the works of the reading course. We may study the lives of our pioneers with great profit, but there is much splendid inspiration in what is being done for God at this very moment; and we must have this, too; and this is best of all. PUT YOUR RELIGIOUS PAPER IN THE READING COURSE, teach your young people to read it, to recite its stirring spiritual lessons, and let them learn in the days of their youth to be wise unto the hour, and when they are grown they will be the makers of great history. We live in *this* age, in *this* hour, and we must know *it* above all else. It is the most golden wisdom. The past is great, but the present is greater; and it alone is ours.

But what shall we do just now? It is the beginning of the year, and the most favorable time for taking subscriptions. How shall we undertake this work?

In the first place, the membership of our churches should be thoroughly taught on the subject. The new duty growing out of the new dangers and new opportunities of our time should be explained and strongly enforced. "Shall I preach on the subject?" Why not? Why preach on anything if not this? Shall we dwell forever among the clouds, dealing in generalities which reach no definite end? I know of no subject with which we could more profitably deal, nor on which we could make a more powerful appeal. It has in it the matter of a score of sermons; and the promise of incalculable good. It should be urged as the duty of every Christian to enter into this larger fellowship, to become communing members of the larger brotherhood, and to draw spiritual sustenance from these vaster fountains. Why should we longer trifle? Let us choose the most fitting time and present the question fully, thoroughly, urgently before our people. Let us not then make the very common mistake of leaving the matter to take care of itself. Why does the blacksmith heat his iron but that he may strike it with his hammer and shape it to his will? Having sown the seed, let us go forth to gather its fruitage. No better pastoral visiting could occupy two weeks of our time than a personal solicitation for our chosen paper in every home. Or we may call to our aid the *right* person or persons, who will make a spirited canvass of the entire church, presenting the case in the light of its great importance. If any are too poor to take a paper, let them share the reading of another's; or, if this be not practicable, let one be provided for them. They need it as the body needs food. It is one of the conditions of spiritual health in the new mental climate of this nineteenth century, and the poor should not be deprived of it.

It is important to say that a public solicitation from the pulpit will not effect very much. When I was raising money for building the Ft. Wayne church, I went into a certain country congregation in company with the best collection-taker in the state. He proposed that at the close of an evening sermon the object of our visit should be stated and a collection taken. He presented the plea, and did it *well.* It resulted in a collection, as I remember, of about five dollars. I proposed, then, that we visit every man in his own home and make a personal appeal. The result was about one hundred dollars.

The CHRISTIAN-EVANGELIST desires to double its list this year. Why be content with this? Why not inaugurate a journalistic revival? A religious paper *read* in every family would be worth more than a revival to any church; it would *be* a revival of the most desirable sort.

We never accomplish any great thing for Christ until we say with Paul, "This one thing I do." Why shall we not say this? And why shall not the one thing, during the early winter months, be *this* thing?

There are two magical words to conjure with, if we would work miracles. They are THIS ONE THING and NOW. Try them and see what will happen.

Rest and Health to Mother and Child.

MRS. WINSLOW'S SOOTHING SYRUP has been used for over FIFTY YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. It SOOTHES the CHILD, SOFTEN the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHŒA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup" and take no other kind. Twenty-five cents a bottle.

Our Budget.

—Foreign Missions first Sunday in March.

—No church among us can afford to neglect it.

—The next few weeks ought to be a period of intense activity in the churches.

—We have the stimulus of a great idea—the world for Christ, and that ought to generate enthusiasm enough to make converts at home.

—Never did our circulation department have more to do than at present, in keeping up with the clubs and in getting out the paper to new subscribers. Let every one of these join in the crusade for a big March offering.

—We hope that joining the CHRISTIAN-EVANGELIST family means both studying the things of God and doing the will of God. Let none of our readers be content to be hearers of the Word only and not doers.

—We offer a number of good things to our readers this week. Help yourself freely, and when you have appeased your hunger, pass on the paper to your neighbor if he is not also a reader. What we covet of our readers is a thorough reading of the paper, for those who read their religious paper most appreciate it best.

—The friends of our foreign work must be gratified to know that more and more churches are giving on a larger scale than in years past. The increase in the last five years is very gratifying. What has been done is a prophecy of still larger things in the years to come.

—In the first year of the Foreign Society's history 20 churches contributed to its treasury. Last year 3,051 churches sent offerings. In five years the income of the society has been more than doubled. It is hoped that this year at least 500 new churches will contribute to the work carried on in the regions beyond. The churches should remember that there is that that scattereth and yet increaseth, but there is that that withholdeth more than is meet and which tendeth to poverty.

—An all-day rally in the interest of the March Offering for Foreign Missions is to be held by the churches of this city, March 1st, at the First Church, at which G. L. Wharton, missionary from India, will be present and deliver one or two addresses.

—The last number of the Christian-Courier speaks very encouragingly of the outlook for Add-Ran University. The attendance is larger, the faculty stronger and the prospects, financially, brighter than for some time in the past.

—There appeared in a recent number of the St. Louis Christian Advocate, of this city, an editorial on "The Home" so vital to its welfare that we have reproduced, it in full in our Family Circle this week, and we commend it to the most careful consideration of all our readers.

—Owing to the demands of a great protracted meeting in Allegheny City, Pa., Bro. Lhamon was unable to send his article for the Bethany C. E. column, and the space this week is occupied by a strong article from J. Z. Tyler, which will do you good to read. The value of the B. C. E. R. C., especially as they relate to missions, do not yet seem to be understood nor appreciated by the brotherhood. The hope of missions for the future lies most largely with the younger element of the church, and any educational factor, such as our Bible-schools, Endeavor Societies and the Bethany C. E. Reading Courses, cannot be other than useful—even vital. It is to be hoped that interest in these reading courses will widen and deepen until they shall come to their full power in preparing the future church for its future work.

—Elsewhere we publish an appeal from F. G. Roberts, the corresponding secretary of the I. T. M. B., of Vinita, in behalf of the brethren in that place. Brother Roberts says that if our people understood the needs of that field they would surely help these brethren. While all such help, if possible, ought to emanate from the state board, yet when the board is helpless a people in this condition cannot do otherwise than appeal to the brethren. And we trust that their appeal may not be in vain.

—Two new Reading Courses are offered by the American Institute of Sacred Literature, viz., "The Teachings of Jesus" and "the History of Israel." It is said that more than five hunered ministers of all denominations religiously, are now at work upon these courses. The courses are arranged by a council of seventy, which it will be remembered is a body of biblical teachers representing the leading colleges and seminaries of this couutry and Canada. Presieent John Henry Barrows, of Oberlin, is the president of the council, and President William R. Harper, of Chicago, the principal of the Institute. The principal or the secretary of the Institute may be addressed at Hyde Park, Chicago, Ill.

—Bro. A. McLean informs us that Bro. Rains is at home sick. As we are now in the midst of the campaign for the March offering for Foreign Missions this sickness comes at an inopportune time. The office of the Foreign Missionary Society at such a time is certainly overwhelmed with matters needing attention and Bro. Rains' absence will greatly increase the burden upon those present. But in this sickness, not only Bro. Rains, but Bro. McLean will have the sympathy of the entire brotherhood, and they will see that the cause of Foreign Missions does not suffer because of this sickness of Bro. Rains. We hope, however, that he will soon be at his post again, urging on the hosts to the largest March offernig from the churches in our history.

—Prof. McDiarmid submits another criticism on "Hezekiah Hobson." It is that in his comments on the "Beanville Banner" he draws the inference from admissions put into the mouth of its editor, of "dishonesty on the part of certain unknown editors that are opposing certain phases of higher criticism." Perhaps Bro. Hobson might claim, in self-defense, if he were permitted to answer the above criticism, that his conclusion does not necessarily include all who oppose "certain phases of higher criticism," and that Prof. M. does not know that it is unjustly applied to *some* editors who have been suspected of advocating certain things, and opposing others, from other causes than convictions of truth. While we would not deny that there is good ground for the suspicion that such has been the case, in a few instances, we do not believe it can be justly applied to all of even the anti or opposition press. In so far as "Hezekiah Hobson's" remarks are capable of a different interpretation, Prof. M.'s criticism is just.

—A late Associated Press dispatch from Paris, France, announces that three eminent physicians, co-operating in their experiments, have discovered a serum for the cure of chronic alcoholism. The serum is said to be obtained from the blood of horses whose food has been steeped in alcohol, and it is claimed that the serum acts as a counter poison, rendering alcohol antagonistic to the system. Ever since Dr. Keeley demonstrated that it was practicable, in most cases, to remove the intense craving for liquor, scientists and an army of medical practitioners, actuated perhaps no less by the commercial spirit than by philanthropic motives, have been in search of a remedy which would go even further than Dr. Keeley's and render the system immune against alcohol. Dr. Paquin, of this city, claims to have discovered such a remedy and has succeeded in convincing a number of the principal business men of the city of the value of his remedy and inducing them to invest a large sum of money to introduce his immunizing treatment. We have examined some of the testimonials concerning Dr. Paquin's treatment and they seem quite sufficient to convince the average layman of its efficacy, however professional men and scientists may regard it. We shall watch with interest the development of this new treatment as a means of mitigating the frightful evil of alcoholism.

—How to raise a club: Let a few friends who are taking the paper, or who wish to take it, get together and talk the matter over. Decide who is the best person to have charge of the matter and do the correspondence with this company. Let some others be appointed to help him in the work of soliciting. Get the preacher to give you a list of the church membership, and to announce from his pulpit that a club is being raised. Do not limit your canvass to your own church members, however. Set the wheels in motion at once if they are not going.

—In the past few days the Foreign Society has received over $7,000 in special gifts.

—We regret to hear of the death of R. S. Hester, mentioned elsewhere in this paper, and extend our sympathy to the widow and relatives in their deep sorrow.

—In the program of the Indianapolis Congress, recently published, the name of A. McLean should be substituted for that of B. L. Smith, and the Conference on City Evangelization for Friday should be omitted.

—The Chautauquan informs us that the word "Chicago," originally spelled "Shekago," means "foul odor." Dwellers along the route of the drainage canal will not fail to appreciate the prophetic appropriateness of this appellation.

—The church in Bedford, Iowa, now has over $7,000 pledged toward a new church building. Lawrence E. Beard recently added $1,000 to his former subscription for the building. J. Will Walters is the pastor of this liberal, flourishing congregation.

—The tracts distributed by the Free Tract Publishing House, Audrain, Mich., we are informed, are written by a brother who was recovered from infidelity by the gospel of Christ. These tracts are an expose of the various issues and modern forms of infidelity and may be had by enclosing stamps for their carriage. The brother desires them distributed in large quantities.

—J. E. Lynn, pastor of the church in Springfield, Ill., says that the course of lectures on "The Beginnings of Christianity," by Dr. H. L. Willett, of the University of Chicago, given under the auspices of the church in Springfield, without cost, were attended by large and appreciative audiences. Also that the best people of the city were enthusiastic in their praise of the course and grateful to the church for bringing Dr. Willett to the city.

—We believe that we are publishing the soundest missionary literature, that which will strike deeper and be more enduring in its effect, in this campaign for Foreign Missions, that we have yet published. The articles are strong, appealing to both the head and heart, and leave the impression that personal responsibility and greater liberality lie at the basis of all successful mission work. An aroused conscience is all that is necessary to assure larger offerings for Foreign Missions, and those who read the literature in our columns from week to week from our able secretaries and others cannot slumber. We must not falter. The hour is at hand. Let us pray and preach and work for the largest March offering for Foreign Missions in our history.

—M. Pittman, pastor of the church in New Orleans, writes that they will welcome all brethren who may visit that city during Mardi Gras week at the church on the corner of Coliseum and Melpomeme Streets. The church will be open during business hours and a reception committee will be on hand to greet the visitors. There will be a Christian literature table and a bureau of information in the church for the benefit of those visiting in or about the city during that week. Let every Disciple who visits New Orleans that week report at the church.

—Not long ago we mentioned the serious sickness of Brother Chilton, of St. Joseph, Mo. We are glad to receive this later word:

I am happy to write you that after five weeks' illness, and the past three very dangerously so, we feel very much encouraged to-day because of so many indications that he has so well passed the crisis of the disease. Very truly,

Feb. 5th. J. C. WYATT.

Concerning a visit recently made to Jacksonville, Ill., by G. L. Wharton, of Hurda, C. P., India, A. C. Roach writes:

Bro. G. L. Wharton, Hurda, C. P., India, was with us yesterday. He spoke on "India's Need of Christ," and "What an India Famine Means." The audiences were large and enthusiastic. Bro. Wharton speaks from seventeen years' experience and his words find a place in hearts. No collection was taken, but nearly $50 was offered after the meeting closed. These addresses will surely have an effect to augment the March collection.

—The pulpit is waning in its influence. We have but to cite a few instances to show that it is losing its grip on the people. Newspapers and magazines and authors are taking the places of preacher.

So says Dr. Hillis. But we do not believe a word of it. It may be true that a certain *kind* of preaching "is waning in its influence," but a living gospel, preached by a living man, whose soul is aflame with love for God and for men never had more appreciative hearers than it has to-day.

—The Courier, Dallas, Texas, last week published the following statement, complimentary to the Disciples of Christ, publicly made by Sam Jones while in that city recently:

Sam Jones made the statement in a public lecture in Dallas last Lord's day, that the Disciples of Christ are the only Protestant religious people in this county who are growing. "Not because they are better than the people of other religious bodies," he said, "but because they are a hustling people." "And let me tell you," said Mr. Jones, "I have never seen one of their preachers who is not a prohibitionist."

—Commenting on the religious statistics of the past year, in this country, the Christian Commonwealth, of London, has this comment:

Of individual denominational increase during the past year the Reformed Catholics show the largest per cent. But of the better known evangelical bodies, the Disciples of Christ are again foremost, their gain being three per cent. Although having a membership about one-fifth as large as the Methodists, their converts number only 270 less than those of the larger body; while, though not double the numbers of the Congregationalists, the Disciples have nearly fourteen times as many converts. Baptists have, in actual numbers, made the greatest gain, viz., 89,000; but this is only two per cent. on their membership. The great need for Christian union is strikingly set forth by this table. Thirteen bodies of Baptists, seventeen divisions of Methodists, twelve branches of Presbyterians, to say nothing of Spiritualists, Mennonites, Brethren, etc., etc.

—Rev. J. C. Goodrich, agent of the American Bible Society in Manila, says:

In a general way I am more than optimistic about the prospects for our work, and only fear that we will not be able to work fast enough. The heat even at this time of the year is very great from eleven until four, and during that time it is scarcely safe for one not accustomed to it to expose himself to the sun. The missionaries who are here are having unusual success in winning the natives, and are planning and will execute greater things here than the church at home dreams of.

—The new library of the Y. M. C. A. in Manila is now open to the public. This library was sent from the United States on the transport, Thomas, and consists of 455 volumes, including some of the world's best literature. It is thought that the establishment of this library will mark a new era in the literary history of that city. The number of volumes will of course be increased from time to time, and all the leading magazines and papers are to be kept on file in the reading room of the building erected for this purpose. The new building was opened Jan. 1,1900, with appropriate services and a reception.

—I still survive, and I am still trying to do something for the cause I love better than life. Through persecution and poverty, without regular employment and without "salary." Sometimes in doubt as to how Providence will furnish the necessaries of life, not sufficiently well clad to appear before a respectable audience, laboring with my hands at 69 for a support, preaching in out-of-the-way places where younger, better-fed and better-clad preachers will not go, denied the luxury of some much-needed books and deprived of the cheering, comforting companionship of a single good religious paper—such is the picture! You will not wonder that poor, weak human nature sometimes almost doubts whether, after all, there is any such thing as the "brotherly kindness" so often presented as a distinguishing feature of religion. And you will hardly need to be told that Satan has sorely buffetted me under these untoward circumstances.

The above, from an aged preacher, shows that the days of heroism are not passed, and that it is through "great tribulation" that the gospel is yet preached in some sections of the country. There is perhaps not so much the lack of "brotherly kindness," as the lack of some organized system by which brotherly kindness may express itself in a more effective way. We cannot "bear each other's burdens" across vast stretches of country without a better co-operation than we have yet secured.

Personal Mention.

Lawson, the infant son of J. W. and S. K. Watt, died, Feb 4th, at their home in Washburn, Ill.

J. W. Coggins has accepted a call to minister for the church in Odessa, Mo. He was at Mexico.

E. J. Edmond, of Manley, Neb., says there is a fine opening in that city for a Christian physician.

Jas. Egbert has accepted a call to minister for the church in Missoula, Mont. He was at Tawas, Mich.

T. B. Elmore has accepted a call to minister for the church at Tarkio, Mo. He was at Appleton City.

J. K. Spies, of Springfield, Mo., says that his labors at Wich and Bona, where he labored during 1899, were blessed by the Lord.

W. T. Hacker has decided to accept a call to minister for the church in Kearney, Neb., instead of Pawnee City, as we first stated.

Elder R. H. Bolton accepted a call to minister for the church in Le Roy, Pa. He assumes charge on Lord's day, Feb. 18th. He was at Chelsea, Mass.

J. D. Williams, of Indianapolis, Ind., is lecturing on Romanism wherever called. Last week he was in Washington C. H., Ohio. His address is Box 161, Indianapolis, Ind.

W. A. Parker and wife, late of Paducah, Ky., passed through the city last week on their way to Emporia, Kan., their future field of labor. Success to them in this fair Kansas town.

R. Lynn Cave, we understand, has tendered his resignation as president of Kentucky University, but we are not informed when his resignation is to take effect or whether his successor has been chosen.

W. A. Moore, pastor Beulah Christian Church, this city, addressed our ministers' association in this office on last Monday on "Care for the Boys." The address was a strong appeal for a deeper interest in the welfare of boys on the part of parents and of the church.

T. B. Stanley, of Sterling, Ill., recently made a trip through Colorado and the West. He is a great sufferer from asthma.

T. L. Noblitt, of Kirksville, Mo., called at this office on Tuesday morning of the present week. Though living in Kirksville, Bro. Noblitt preaches for two churches in Illinois.

H. J. Hostetler has accepted a call to minister for the church in St. Joseph, Ill. He was at Windsor where, on leaving, he was complimented by a reception and handsome donation by the brethren.

Having concluded a four years' ministry at Oreana, Ill., the official board complimented the retiring pastor, D. H. Shanklin, with a very strong letter of commendation, such as any faithful pastor would appreciate.

J. H. McCollough and wife, of Irvington, Cal., who have been in Indiana and Illinois since the Jubilee Convention, spent two days in St. Louis recently, the guests of the editor of this paper, on their way to California.

T. J. Thompson, pastor of the First Christian Church, Lincoln, Neb., has added the publication of a church paper, called the First Christian Church, to his labors. Vol. I, No. 1, contains much matter for such a paper, and is in good order.

C. W. Yard is now preaching half time for the church at Douglass, Kan. This is a field where he formerly labored several years. His home will still be at Augusta Bro. R. W. Woodside, pastor, began a meeting there recently with full house and good prospects.

L. S. Ridenour closes his second year with the church at Highland, Kas., Feb. 18th. He will enter the evangelistic field at once and will answer calls for meetings from any quarter for free will offerings. He will work for any missionary society or congregation of the Christian Church. Write him at Highland, Kas.

"The Advocate" is the name of the organ of the First Christian Church, Chicago. It is edited by F. G. Tyrrell, the pastor, and is, of course, a wide-awake little journal. That it will advocate primitive Christianity, social, industrial and civil reforms and the interests of the First Church we have not the shadow of a doubt.

Singer A. O. Hunsaker will retire from the field, March 1st, for a few months. He has been engaged in evangelistic singing for five years, during which time he has seen added to the various churches 1,446 souls. The last two years he has worked with J. V. Coombs. His labors have extended into ten states and one territory.

F. Howard Sweetman writing from Harvard, Nebraska, says: "On our way to our next meeting at Chester, Neb., we stop off a day or two and talk to Pastor Gregg. We leave Monday (to-morrow) to begin work again. Dr. J. G. Encell, of Iowa, will do the preaching and the brethren there may expect a treat every night, as Bro. E. is strictly a Bible man. Please address me Chester, Neb., for the present."

The First Christian Church, Birmingham, Ala., of which O. P. Spiegel is minister, raised over $3,500 last year. Nearly $500 of this amount went to the various missionary interests of the church. There were 52 additions to the church. He also preached 176 sermons during his vacation, baptized 60 people and organized a church in Tuskaloosa, Ala. The Birmingham church now has about 300 members and is making good progress.

R. E. L. Prunty, of Unionville, Mo., says that the church in Brookfield, where a successful revival has just been held, "would welcome a wide-awake worker among them. A man not only able to support with credit his position in the pulpit, but whose soul is full of the love of God and humanity." Bro. Prunty has been called to the work in Tomsonville another year for two Sunday afternoons per month in addition to his work in Unionville.

F. G. Tyrrell, pastor First Christian Church, Chicago, Ill., will lecture in Missouri towns the week beginning March 19. He already has one date for Jefferson City arranged, and while in the state can be had for other points. Here is a fine opportunity for some of our wide-awake, energetic churches in Missouri to hear a lecturer whose every fiber rings in harmonious touch with truth upon all the foremost questions of the day. His address is 3211 Prairie Ave., Chicago.

H. C. Patterson has accepted a call to serve the Jamestown, Ind. church for half time, and has entered upon his work under favorable conditions. One confession first visit. He still remains at Irvington.

J. M. Monroe, of El Reno, Okla. Ter., started on the 12th inst. on a trip to Palestine in company with J. B. Boen. Before starting he was unanimously called to remain pastor of the church in El Reno for the third year and given time for this trip. He reports five churches organized, 408 additions and money raised for two church buildings, besides having dedicated two buildings. Brethren Boen and Monroe expect to be absent on their trip for four months.

V. E. Ridenour, singer, speaking of the meeting in Topeka, says: "Our meeting with Bro. Emerson, of the First Church, Topeka, Kas., was the most pleasant in many respects it has been my privilege to assist in. Bro. Emerson has only been there two months, but has his work well in hand. He has a splendid people to work with, and they are united and happy. They have recently raised $700 of their church debt. I start for Illiopolis, Ill. Will be there through February."

J. C. Reynolds, of Macomb, Ill., writes that "the Christian Church in Macomb has engaged Brother G. W. Buckner to preach and to do the pastoral work of the church. Brother Buckner recently visited the church and the people were delighted with him and extended him a call, which he has accepted. He began his work this last Lord's day." Bro. Reynolds adds: "We are heartily united on him and are determined to stand by him in the good work. We hope for great things through his labors. Pray for us that our hopes may be fully realized."

J. H. Hardin has resigned the presidency of Eureka College, to take effect at the close of the present school year, in June. Bro. Hardin will have filled out, at the expiration of the present engagement, five years of very useful service for that institution. We are not informed as to his plans for the future. The board of trustees has elected as his successor Prof. R. E. Hieronymus, who has the matter of acceptance under consideration. This choice of a successor to President Hardin seems to us in every way a wise one, and the friends of the institution will rejoice to learn that he has accepted the position, as he probably will.

Hon. John A. Lee, of this city, having been requested in a highly complimentary letter published in the St Louis Times and signed by a large number of leading Democrats of Missouri, to seek the nomination of lieutenant-governor of the state in the election this year, has signified his purpose so to do. Mr. Lee is an able man, is well known and popular in the state, and is an upright, Christian citizen. He is a member of the Central Christian Church of this city. Irrespective of politics we should be glad to see him nominated for the position, because we believe he would use his office, if elected, for what he believed to be the best interest of the people.

J. B. Boen, who ministers for the First Church in Oklahoma City, O. T., has been unanimously called to remain another year. During his eleven months ministry there have been 150 additions to the church and a large church debt paid. The Ladies' Aid Society has also bought and paid for a fine organ for the church. After being recalled Bro. Boen then asked his official board for a leave of absence, as he wished to make an extended tour of the world. This was readily granted, and Bro. Marshall, of Texas, was chosen to fill the vacancy. Bro. Boen expects to start the 12th inst., and will visit the principal places of interest in Europe, Asia and Africa. He expects especially to visit Egypt, an extended trip through Palestine, Constantinople, Athens, Florence, Venice, Naples, Rome, Switzerland, Germany, Paris, etc.

CHANGES.

J. O. Shiller, Adario to Mansfield, O.
J. W. Coggins, Mexico to Odessa, Mo.
Jas. Egbert, Tawas, Mich., to Missoula, Mont.
L. B. Coggins, Maryville to Gridley, Cal.
B. B. Tyler, Kansas City, Mo., to Colorado Springs, Col.
H. H. Jenner, Buffalo to El Paso, Ill.
J. A. Spencer, Manchester to Danville, Va.
J. H. Bryan, Moberly to Montgomery City, Mo.
H. H. Ruma, LaPlatta, Mo., to Siloam Springs, Ark.

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Edward B. Bagby.

The pastor of the Ninth Street Christian Church, Washington, D. C., was born in King and Queen county, Va., Sept. 29, 1865. His parents were Alexander F. Bagby and Fannie S. Walker, who belong to two of the oldest and largest families in Tidewater, Va. His father was a gallant Confederate officer and is a gentleman of high character, and his mother a beautiful and gracious woman, to whose influence more than to anything else he owes his position in the Christian ministry. When a child the family moved from the country to Richmond, where he attended Sunday-school at the Seventh Street Christian Church, then served by J. Z. Tyler. He confessed Christ under the preaching of J. M. Trible and was baptized by Robert Y. Henley August, 1877. He attended the famous Aberdeen Academy in his native county, and afterwards Kentucky University, where he received the degree of A. B., and he graduated at the College of the Bible in 1887. Later he went to Yale and graduated at the Divinity School in 1890. His first pastorate was in Ronceverte, W. Va., and Clifton Forge, Va., where he did excellent service. He preached also at Mathews and Newport News, Va., for some months, and served one year as evangelist in Virginia and Maryland.

Mr. Bagby's chief work has been in Washington City, where he settled as pastor of the Ninth Street Church in April, 1891. The Vermont Ave. Church, three years before, had organized a mission in that section of the city, east of the Capitol, which was presided over first by P. B. Hall and then W. D. Owen, who at that time was a member of Congress. In 1891 a chapel was built, and E. B. Bagby, who had been selected long before for this work, was invited to hold a meeting. A large number were obedient to the faith and these, together with sixty-two of the Vermont Avenue people, organized themselves into a church and called our brother to the pastorate. In all 987 persons have been added under his labors, a total enrollment of 1,049. The present membership is 740, and the church has raised $40,000, erected a handsome house of worship where the former chapel stood, with all down-to-date conveniences, has a Sunday-school of 450 and three flourishing Endeavor Societies, and has contributed about $3,000 for missions and charities.

Mr. Bagby was elected chaplain of the House of Representatives in 1893, and served most acceptably in that office during the Fifty-third Congress, and has been renominated three times by his side of the House. Perhaps the most important event in his life was his marriage in June, 1893, to Miss Virginia Grimes, of Baltimore, who has proven a wise and efficient helpmeet in all his labors. Their union has been blessed with three children—two girls and one boy.

Our Ninth Street pastor is tall and well built, wears glasses, is a very genial soul, has been known to tell a good story and even arouse a laugh, is a fine organizer, has a special gift for reaching young people, preaches plain, practical and easily digested sermons, is a man of infinite patience and good nature, grows, is true to the old Jerusalem gospel, yet a general favorite with all his religious neighbors, above all is consecrated and faithful, sound and safe. For him and his charge there is a bright future.

F. D. POWER.

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A. P. Stout.

A. P. Stout was born near Eagletown, Indiana, in 1844. He was brought up in the faith of the Friends, and remained in that fellowship until he was twenty-two years of age, when he was baptized by Rev. Charles Austin and identified himself with the Disciples of Christ. Shortly afterward he entered the ministry. His labors as a preacher and pastor have been abundantly blessed.

In 1877 he began a special study of the Gospel of Matthew. Before he had gone very far it occurred to him to note every footstep of Jesus. With pencil and paper in hand, the four Gospels were carefully studied, and each journey of the Master was noted and numbered. The next step was to arrange these journeys in chronological order. The result of these studies was the valuable work, "Map of the Travels of Jesus," which has had a large sale throughout the United States. (See page 2.)

Another work by Mr. Stout is a book, "The Chronology of Christ's Life." It contains the entire Gospels in chronological order, and side by side. This method of study, of Mr. Stout's devising, has been adopted and followed closely by the International Lesson Committee in planning the lessons for 1900 and the first half of 1901. Mr. Stout possesses testimonials to the value of his work from this committee.

For some years past Mr. Stout has given his whole time and thought to work and study on his maps and books, but he announces that with the completion of the book upon which he is now engaged—"Chronology of the Christ"—he will return to pastoral work. He is now at his home at Eagletown, Indiana.

Correspondence.

Colorado Letter.

Thanks for your letter. Its words of encouragement are appreciated. To be assured that one has done or is doing good, helps him to do still better. As we have opportunity to do so let us, therefore, speak words of cheer to our comrades, acquaintances and friends. Men are dying for sympathy. A single word of appreciation or of encouragement would have saved many a one from a course, the end of which is death. Believe me when I say that the world now, the world with which *we* are acquainted, is in greater need of genuine sympathy than of sound theology. Nor is this remark to be understood as in any sense or to any degree a depreciation of the value of wholesome teaching. Healthy and health-producing doctrine men need. Doctrine and doing are both needed. Soundness in the faith is important, but so also is soundness in charity. Both are enjoined in the New Testament. To neglect either is unwise. But of the two love is the more important. This without doubt is the teaching of Paul.

Your question is an inquiry of unusual importance, and difficult to answer satisfactorily. "How can I have more power with my fellowmen to bring them to Christ?" is the question to which I refer.

Permit me to congratulate you on the fact that you desire to bring men to Christ. This is of God. It indicates the presence of the Holy Spirit. The value of man, as man, is apparent in this desire. The fact that man without the Christ is in a lost condition is appreciated. The hurtfulness of sin is unseen. The person who has a desire to bring men to Christ believes that "there is no other name under heaven that is given among men wherein we must be saved."

But what is meant by bringing persons to Christ? This question at this point is pertinent. Let us dwell on it for a moment. You say: "How can I have more power with my fellowmen to bring them to Christ?" What is it to bring man to Christ? This was a very matter-of-fact proceeding when Jesus was in bodily form on earth.

John the Baptist said to two of his disciples: "Behold the Lamb of God!" The two followed Jesus as he walked along the way. They conversed with him. As they talked with him they came to understand him better. With this fuller understanding there grew up a stronger attachment for him. The two were John, the writer of the fourth Gospel, and Andrew. Andrew brought his brother Simon to the Christ. Not metaphysically, not psychologically, not figuratively, nor yet alone spiritually, but literally and in person. Andrew brought Simon, who was afterwards called Peter, to the man Jesus. Andrew said to Simon: "We have found the Messiah." It is evident that previously, being devout Jews, they talked together about the coming One. Andrew, therefore, in brief said: "I think that I have found him." The next day Jesus said to Philip, of Bethsaida, the home of Andrew and Peter: "Follow me." He meant that Philip should literally walk with him along the way, and this apparently without hesitation he did. Philip, meeting Nathanael, said: "We have found him of whom Moses in the law and prophets did write, Jesus of Nazareth, the Son of Joseph." At first Nathanael hesitated, doubting, but later, after coming into personal contact with Jesus, and after hearing him speak, said to him: "Thou art the Son of God: thou art King of Israel."

As a result of this physical coming to the man Jesus, and of their personal acquaintance with him, the five men here named came to Jesus in a higher and a holier sense. They came into fellowship with him spiritually. They believed in him, they loved him, they served him. In this sense of coming to Christ I understand you to inquire: "How can I have more power with my fellowmen to bring them to Christ?" The inquiry means: "How can I to a greater degree induce men to believe in Christ, to love Christ, to obey Christ, to daily serve Christ?"

This is a superlatively important inquiry. It means more than, "How can I have more power with my fellowmen to bring them into the church?" It is possible to bring men into the fellowship of an organized congregation without in any sense bringing them to Christ. Note well this statement. It is most important, and as true as it is important. There are in our churches men and women, not a few, who have never been brought to the Christ. Their confession of Christ, judging by their subsequent conduct, was a mere form, as was also their immersion in water. By an observance of these forms they became members of a society —that and nothing more. A question more difficult to answer than yours is this: HOW CAN THE MEN AND WOMEN WHO ARE NOW IN OUR CHURCHES, AND WHO HAVE NOT COME TO CHRIST, BE BROUGHT TO HIM? *i. e.*, to believe on, to love and to serve him.

The Master, in the Sermon on the Mount, made a remark which in this connection is appropriate. It is this: "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." This Jesus said after saying to those who believed in and loved him: "Ye are the light of the world." Jesus himself was the true light. The light reflected by his disciples came from him. The Christ said: "He that followeth me shall not walk in darkness, but shall have the light of life." It is worthy of note that Jesus did not say: "MAKE your light shine, the light that you have from me," but, "LET your light shine." The important matter is to keep close to him who is the light of the world, in this way being filled with his light, then simply LET it shine.

The answer, therefore, for the present; to your question is, Follow closely the Christ. Spend much time in communion with him. Make his Word your constant companion. Be faithful in the keeping of his ordinances. As opportunities present themselves, do good to all men. "That they may see your good works," said Messiah. He himself "went about doing good." The most eloquent preaching is Christly living—as it is also the most effective.

Do not be discouraged because you cannot do some apparently great thing. Whether you are doing from day to day great things or small can not now be known. God knows and man does not. Let the fact that God knows be sufficient. No one thought when Andrew brought Simon Peter to Christ that he did a great thing—but he did. To be instrumental in bringing one such person to Jesus makes the life of the person so doing abundantly successful.

Finally, be content in your station. Live in such close and constant fellowship with the Christ as to reflect his life. He will see to it as Lord of the harvest that fruit will result. God bless you!

B. B. TYLER.

Death of R. S. Hester.

The readers of the CHRISTIAN-EVANGELIST will be shocked and saddened at the news of the death of Bro. R. S. Hester, of Eureka, Ill., which occurred yesterday afternoon. Bro. Hester, accompanied by his wife, arrived in San Antonio Saturday. He attended services at the Central Church Sunday and appeared to be in excellent spirits. Yesterday afternoon he started down town upon an errand for a sick lady who roomed at his boarding-place, and when but a block from the house he suddenly fell dead. So suddenly was he overtaken by the grim destroyer that ere those who saw him fall could reach his side life was extinct. We cannot conceive of the shock to Sister Hester. Almost a total stranger, her own health precarious, a thousand miles from home, unused to traveling alone and confronted by so terrible a grief, her condition was truly pitiable. We did what we could for her, and every arrangement was made for her safety and comfort upon her long, sad journey home with the dead body of her beloved husband.

So truly we "know not what a day may bring forth," "for in the midst of life we are in death." Bro. Hester is well known as a friend of Eureka College, and was an uncle of Prof. Gilchrist and father-in-law of Bro. Hester, of Illinois. He was almost 75 years of age, and still was a vigorous and active man, and his death was all the more shocking in its suddenness. G. B. R.

San Antonio, Tex., Feb. 6.

Backache.

So many women suffer from it. It mars alike their hours of work and pleasure. Backache is generally a symptom of derangement of the delicate womanly organs. It is useless therefore to apply plasters and similar local treatments. A cure can only be effected when the cause of the ache is removed. The use of Dr. Pierce's Favorite Prescription will cure the debilitating drains, the inflammation, ulceration and displacement which cause backache, sideache, headache and many other aches and pains. "Favorite Prescription" contains no alcohol and is absolutely free from opium, cocaine and other narcotics. It agrees with the most delicate persons.

"I took your medicine six months and I feel now like a new person," writes Miss Annie Stephens, of Bellville, Wood Co., W. Va. "Have no backache, no headache, no pain anywhere. I took seven bottles of Dr. Pierce's Favorite Prescription, and seven bottles of his 'Golden Medical Discovery.' I think there is no medicine like Dr. Pierce's. I can't speak highly enough of your medicine for it has done me so much good. I don't feel tired as I used to, nor sick. I feel well and think there is no medicine equal to Dr. Pierce's Favorite Prescription."

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Texas Letter.

At the installation of the pastor of the First Unitarian Church of this city recently, Dr. Alexander Kohut, the Jewish Rabbi, made a remarkable speech. He said: "The glorious teachings of Jesus of Nazareth we have failed to carry out. I can remember the time when the name of Jesus was never mentioned in a synagogue. Now we accept the teaching, and acknowledge him as the world's most inspired prophet."

What does this strange language mean? Does it mean that the dawn of the glorious day is here when the Jew will accept Jesus as his long looked-for Messiah? To accept his teaching and acknowledge him as the world's most inspired prophet certainly would bear that interpretation. It seems to lift him above Moses, and to place the gospel above the law—to point men to Calvary rather than to Sinai. But Dr. Kohut is young; and although he is brilliant and cultured, it is possible that his utterances do not correctly represent his race. They may be the enthusiastic gushings of one devoid of the experience and sober second thought necessary to speak authoritatively on this great subject. Or it may be that he is destined to be the leader of his people, and that this is the first bugle call to them to follow.

But there is still another explanation, which I fear is the true one. It may be that since Unitarianism, like Judaism, rejects the divinity in the Christ, that these two religious bodies are simply rejoicing over the discovery of a common ground where they can meet and greet each other in social fellowship, and where they can unite in the effort to dethrone our Messiah. We will see.

Dallas is forging forward in material prosperity. A census, just completed, gives her 68,572 people, with 160 factories, employing 3,000 operatives. A general air of prosperity prevails, and the outlook is full of promise. The franchise for an electric road to Ft. Worth, our enterprising neighbor 30 miles away, has been granted, which is evidence of how we feel on expansion.

Geo. W. Muckley, our enterprising Church Extension man, was with us a few Sundays since, and made a fine impression on our people; and we, despite our heavy home burdens, gave him substantial evidence of appreciation in the form of a pledge of $600 to his work. Texas generally is doing well by him.

Russell H. Conwell, the famous Baptist preacher of Philadelphia, has given us his lecture, "Acres of Diamonds." I had never heard him before, but had heard much of him, and was prepared to expect much, and I was not disappointed. The lecture was entertaining, instructive, amusing, inspiring and intensely practical.

Add-Ran University is hopeful and aggressive. Granville Jones is to take the field in its interest, his salary being provided by private individuals. It is hoped to have a Girls' Home ready by the fall session. Arrangements are under way to free the Thorp Spring property from debt and make it a school tributary to the University. The attendence this year is better than last, and the students are of a high order. All in all the outlook is encouraging.

Sam Jones, the inimitable, irresistable, one-only Sam Jones, has been with us again and given us a lecture and sermon. They were characteristic of the man, and the people flocked to hear him. In fact, he is a favorite in Dallas, and was applauded to the echo when he announced that he might hold a series of meetings here in the spring.

M. M. DAVIS.

833 *Live Oak St., Dallas, Tex.*

Portland Letter.

All hail, 1900—a glorious presage of the more glorious 20th century. What wonderful messages for the nations farther West, those that sat so long in the region of the shadows. Blessed is he that has a part in the mighty struggle—light against darkness—of the coming eras.

Contrast America 1800 with America 1900. First a small strip of territory, 5,000,000 souls, no steam, no telegraph, no telephone. Now, territory tenfold, from sea to sea, islands dotting both oceans, 85,000,000 population, commerce extraordinary, communication with all the habitable world!

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As Paul would say, "Take account of these things." "Behold *these* visions."

Westward vision, 1800. Not a port open to commerce or a Christian missionary, 1900. Nations containing no fewer than 500,000,000 poplation welcome the mighty ships from across the waters. What is in store for the 20th century American? We hint at destiny. Inspiring word! Changes will be more rapid, mistakes more palpable and culpable, but right more noticeable and surer of reward.

The most inspiring outlook is from the eastern shores of the Pacific, stretching in almost unbroken line from the torrid to within the frigid zone. Steam and telegraph have brought us nearer to Hong Kong and Manila than New York in 1800 was to Paris and Liverpool. Rail and telephone make us the ante-room of America's counting house.

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New discoveries: Within the last fifty years California has yielded up her many millions. Russia gave us her washpot, Alaska. We make it a vast mining field and fishing ground. Cash balance each year equaling several times the first cost.

And what of the land "where rolls the Oregon," the land of which the great Webster said that the government would never get adequate returns for exploring its sandy waters? Behold three states, Idaho, Washington, Oregon. Agriculture expanding, commerce a mighty infant, mining in embryo, yet wonderfully increasing, fisheries innumerable, lumber the envy and the desire of the world.

When Seward predicted that within 100 years from the purchase of Alaska the great oceanic commerce would be in Pacific waters the people thought him visionary, but now we think him a prophet. Not fifty years since Commodore Perry dropped anchor in a Japanese port in the name of the "Stars and Stripes" and an "Open Bible," and now we are trading with Japan, Corea, China, Siam and Oceanica, and hold Guam, the Hawaiian and the Philippine Islands. Then we had nothing but an immigrant trail to the great West. Now almost every important railway system seeks a terminus on the Pacific.

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What of the civilization? Here the best Anglo-Saxon come face to face with the darkest Mongolian heathenism. Not alone Perry's cannon, nor Dewey's fleet, but the great Master's gospel must conquer in this struggle. For this an open Bible, courageous captains of the King and a united Christendom will bring a glorious victory. And this year, 1900, is the preface to the 20th century in commerce, in world-wide statesmanship, in Christian civilization. In no part of the habitable world will the century witness more important history-making battle grounds than upon the shores of the Pacific Ocean. And from no part of this almost limitless coast-line will the nations expect the light of life more surely than from the shores of the United States. And as beaconlights the great coast cities, Seattle, Tacoma, Portland, San Francisco, must be prepared to send forth their richest freightage of gospel truth to the nations as their merchantmen come and go in the floodtide of an increasing commerce.

BRUCE WOLVERTON.

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In Clubs of Twenty-Five or More.
THE CHRISTIAN-EVANGELIST.

Try It Yourself.

If Mr. Sheldon succeeds in running a daily secular journal as Christ would have him run it, we hope the experiment will be tried by the religious press generally. It would make a decided change in some of them.—*Christian-Evangelist, Feb. 1st.*

How would it do for the CHRISTIAN-EVANGELIST to set the example? I cannot believe that Jesus would publish that article which appeared in the C.-E. on "Higher Criticism in Beanville." But then, perhaps, I am not to be the judge in this case. You are to publish what *you* think Jesus would publish. We cannot all have the same idea of things. But it might make a decided change in the CHRISTIAN-EVANGELIST if the editor would take the medicine he prescribes for others.

W. H. APPLEGATE.

[We did not prescribe the medicine for others, Bro. A., any more than we did for ourselves. No doubt it would make "a decided change in the CHRISTIAN-EVANGELIST" if some one who has a larger knowledge of Christ's will, and a larger measure of his Spirit, should seek to conduct it as Christ would have it conducted. But there is the trouble. Most of us "see through a glass darkly," here, and we can only do what *seems* to us to be in accordance with Christ's will. No doubt editors of religious journals make many mistakes in this respect, as their readers often point out, but it is only charity to suppose that most of them do the best they know how, and they often act with a knowledge of circumstances and conditions which their critics do not have. Bear with our mistakes, brethren, and pray that we may have more wisdom and more grace. Try, too, to believe it possible that an editor may have some good reason for publishing an article objectionable to you, that you do not know of.—EDITOR.]

New York Letter.

The Anti-saloon League of America made a special concerted effort against the awful ravages of that licensed iniquity in this city on Sunday, January 28th. Most of the churches in Harlem opened their doors to the advocates of the League, who showed the good work accomplished by it in driving many saloons out of existence in various parts of the country. The Rev. John L. Clark, of Chicago, said the League has driven 8,000 saloons out of Ohio within the past five years, reducing the number from 13,000 to 5,000. It is reported in the papers of New York that Dr. Chas. H. Parkhurst is working on a plan of legislation that favors licenses to sell liquors on Sunday. If the report is correct many of Dr. Parkhurst's strongest supporters in his heroic fight against municipal corruption will forsake him in this attempt. It is to be hoped, however, that Parkhurst has not fallen into the foul depths where the Rev. W. S. Rainsford stands on this question. Rainsford, as is well known, favors the opening of saloons on the Lord's day, and never loses an opportunity of airing his opinions on this question. Gov. Roosevelt has been quoted lately, also, as favoring some plan by which the German people may on Sunday legally obtain beer to drink. One of the great needs of our times is the spreading and strengthening of positive, unyielding sentiments against the American saloon in all its forms and phases. I find by actual experience that citizens of whom it is least expected give their consent for the opening of saloons, and also let their property for the business. Those who conduct such business commit a crime against the community, and those who give their consent and thereby make their legal existence possible, are guilty because they partake of their crimes—*particeps criminis*.

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Dr. R. S. McArthur, in the midst of a series on "The Divine Remedy for Human Misery" preached a sermon last evening on "Sympathy with the Bruised." He said in the course of his remarks, Our Lord came "to set at liberty them that are bruised" by sin. In the woman who was a sinner he saw the woman, but in her the Pharisee saw only the sinner. The church to-day must possess the sympathetic heart of a divine-human Master if she is to bring her helpful ministers to bear on the burdened lives and broken hearts in all our great cities. Terrible tragedies are enacting in all our streets. The bruised men and women in our city life are more worthy of pity and help than were ever the heroines or heroes described by novelists or dramatists. They are not far to seek, and there are wounds that never fully heal. The church needs a great, loving heart and a strong, gentle hand, that she may lift up the fallen, heal the bruised and mend the broken. In speaking of the causes that break human hearts Dr. McArthur said:

The liquor traffic is the most potent factor among men in bruising and breaking hearts. It is vastly worse than war. War slays its thousands; liquor its tens of thousands. War has its alienating causes and consequences; drink is evil only, and that continually. The saloon is the recruiting station of sin and Satan; it is the advance agent of hades. The church throws down the gauntlet to the saloon. The saloon must go, or the church must admit partial defeat. The saloon sends an army of doomed men through the law on their way to degradation and perdition, and the saloon fills the earth with broken hearts. Their cry goes up to heaven, and it will move the heart and the arm of the mighty God. The church must arouse herself against this gigantic and satanic evil. Compared with it the horrors of war and epidemic are as nothing.

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Quite a bitter controversy is going on in New York between the Evangelicals and Unitarians, occasioned by Dr. A. C. Dixon's refusal to invite the latter to take part in the great revival now in progress in Brooklyn. The Rev. Len G. Broughton, of Georgia, was invited to Brooklyn to preach in "a series of union revival meetings" in which, it was understood, all Christian people should be asked to take part. But when something was said about inviting certain Unitarians, Dr. Dixon objected. Dr. Dixon refuses to invite them on the ground that they can not be Christians while denying the essential and unique divinity of Jesus Christ. In speaking of the many things said about the "war on Unitarianism," Dr. Dixon said in a great meeting in Association Hall:

It is a war on all forms of infidelity and sin. Before God infidelity is the most damning sin of all. Jesus said, "He that believeth not the Son, the wrath of God abideth within him." The rejection of Jesus Christ as "the Lamb of God that taketh away the sin of the world" is the one sin for which men go to hell, because it includes and fosters all other sins. When a man truly accepts Jesus Christ as his Savior he gives up sin. Now, Unitarianism is only one form of infidelity, but it is the form that just now poses under the guise of culture and religion, and through pulpit and press during recent months has been insulting believers in the deity of Christ by asserting that there is little need of multiplying Unitarian Churches, because orthodox churches are full of such unbelievers.

The worst denial of Christ that I can imagine is a denial of his truthfulness when he claims the attributes of deity. Unitarianism is a worse form of infidelity than agnosticism, because agnosticism simply says, "I do not know," while Unitarianism claims to have knowledge which flatly denies the deity of Christ and the personality of the Holy Spirit.

I speak only for myself, but I say it deliberately, if Unitarianism is true I would rather have the unwilling martyrs, Abraham Lincoln and James A. Garfield, for my Savior than Jesus Christ, for neither Lincoln nor Garfield claimed to be divine, and were, therefore, better than Christ, if he deceived the people by claiming, as he did, attributes of deity. Christ was either God manifest in the flesh or he was the worst of men. There is no middle ground.

The Rev. Mr. Broughton is saying many severe things about worldly-minded church members, and is thereby stirring up the people in no small degree.

***

The Rev. Madison C. Peters, one of the most popular preachers in New York City, who for eleven years was pastor of the Bloomingdale Reformed Church, read this letter to his flock on Lord's day morning, Feb. 4th:

To My Dear People:—

I have sent to the Consistory my resignation as pastor of the Bloomingdale Church, and have requested them to unite with me in asking the New York Classis to dissolve our pleasant relationship as pastor and people. My sole reason for resigning this position of power and influence is that, after many years of honest and prayerful investigation, I have come to the deliberate conclusion that the Bible, the Protestant's only rule of faith, teaches baptism for believers only. I can therefore no longer, in good conscience, practice infant baptism or baptism by sprinkling. I am a minister of the Reformed Church, and while I am thus connected I shall not give my reasons for the change of conviction I love the Reformed Church. It is the church of my fathers. I admire its breadth and depth. Those who have attended my ministry through all these years will bear me witness that I have always been a loyal son, and I had fondly hoped that I could serve my denomination in this church with my riper years as I gave it the ardor of my youth.

But I must be true to myself, practice only what I believe and preach what I can practice. To you, my dear people, whose kindly counsel, unwavering loyalty and generous support in every good work have made my labors both pleasant and successful, I give my heartiest thanks. My congregation is composed of not less than eleven different denominations of Protestants, while hundreds of Jews and Catholics constantly attend my ministry. I thank God to-day that he has permitted me to bring his message to such various minds and hearts as have constantly gathered within these walls. All the present members of this church except eleven persons came into it during my ministry of nearly eleven years. I have therefore and always shall have a peculiar love for and undying interest in the Bloomingdale Church. For your love I give you my love, and for your prayers my prayers. Your pastor and friend,

Jan. 27, 1900. MADISON C. PETERS.

Dr. Peters has made splendid success of his work in New York, having built up the church from a membership of sixty to something like six hundred. He leaves his church simply for conscience sake on the question of baptism. All honor to Madison C. Peters for taking this stand! The Lord will bless him for it. May his example lead other men to examine their position and practice in relation to Christian baptism.

S. T. WILLIS.

1281 *Union Ave.*

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Take Horsford's Acid Phosphate.

DR. W. H. HOLCOMBE, New Orleans, La., says: "It is particularly serviceable in treatment of women and children, for debility and loss of appetite."

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There is nothing so bad for the throat and lungs as coughing.

A 25c. bottle will cure an ordinary cough; harder coughs will need a 50c. size; the dollar bottle is cheapest in the long run.

"One of my sons was spitting blood with a high fever and was very ill. We could hardly see any signs of life in him. The doctors did him no good. But one bottle of your Cherry Pectoral cured him and saved his life." C. G. ANDERSON, Nov. 10, 1898. Pukwana, S. Dak.

Write the Doctor. If you have any complaint whatever and desire the best medical advice, write the Doctor freely. Address

Dr. J. C. AYER, Lowell, Mass.

Are You Coming to St. Louis?

A former brief note, written especially to assist such as are contemplating a move to this city and who are members of the Christian Church, has brought to us a number of communications in reply, and we will now undertake to add somewhat to the little information we then gave concerning our churches.

A glance at a map will show to the reader that the city, being situated on the western bank of the Mississippi River, is easily divided into its northern and southern, eastern and western districts, and in giving the location of our churches we use these designations.

Beginning with the northern we have first our Fourth Christian Church, situated at 1501 Penrose Avenue, of which E. T. McFarland, at 1422 Penrose Avenue, is pastor. This is one of the older sections of the city and is a mixed manufacturing and residence district. Street car line connection with all parts of the city is good and many who do business in the center of the city reside here. We have a good church house, a fine congregation of 200 members, a Bible-school of about 300 and a splendid opportunity for work and church privileges. Rents are moderate, a good five-room house with modern conveniences costing about $18 per month. A letter to the pastor will meet prompt response and any assistance needed will be freely given.

Passing south in almost a direct line and still in the northern district, we come to the Second Church, with W. D. Pittman, pastor, 4542 Berlin Ave. The church stands at the corner of Eleventh and Tyler Streets. It is a large and convenient building, surrounded by a dense resident and local business population. It has a church enrollment of nearly 300, a large Bible-school and every department of church work in a healthy and prosperous condition. Rents here about as at the Fourth Church.

Passing to the southern section, we come first to the Fifth Church, with W. F. Hamann, pastor, 3337 South Seventh St. Here again we have a comfortable house close by the pastor's home. A live, working congregation of about 100 members, a large Bible-school and active Endeavor Societies. The district is largely devoted to manufactures, and rent about the same as in the Second and Fourth districts.

From the Fifth we pass still further south, until we reach the church, at 6801 Virginia Ave., known as the Carondelet Christian Church. It is our youngest mission church, but making rapid growth. It has recently secured a comfortable church home and will in due time be numbered with the substantial churches of the city. Its membership is almost 100 strong at present and is receiving constant accessions. This is almost purely a resident district. Its streets are well paved and shaded, drainage excellent, unusually healthy, rent as low as anywhere in the city and street car connections first-rate.

Bro. Sherman B. Moore is pastor of the Compton Heights Church, located at California and St. Vincent Aves. This church is also in the south half of the city, though much nearer the center than the others named. It has a comfortable house, 300 hundred members, large Bible-school and Endeavor Societies, and has without doubt one of the best fields in the city. It is surrounded by a dense population of well-to-do people, living in fine residences and affords inducements of a superior order to those seeking homes in the city. Rent is somewhat higher here than in the previous sections mentioned. A good five-room flat costing about $20 or $22 per month.

F. O. Fannon is pastor of the First Church and resides at 3130 Franklin Ave. The church is near by, at 3126 Locust St. It has a membership of nearly 800, a fine church edifice and is one of the most attractive places of worship in the city. All about it are fine residence blocks, well filled with people of good business and social standing, and most conveniently located for business convenience. It is the most nearly what is called a "down-town" church we have in the city and is easily reached by a few minutes' car ride by any of our people who may be in the city over Lord's day at the hotels. Rents range to correspond with situation. Comfortable homes for moderate-sized families range from $25 to $35 per month.

Passing west about a dozen blocks we come to the Central Christian Church, situated at 3619 Finney Ave. Bro. Baxter Waters, pastor, resides at 3645 Olive St. The Central is one of the strongest and most influential churches of St. Louis, and its membership ranks among our best in all that constitutes a Christian Church. This, too, is an attractive place to visitors in the city, as well as those seeking residence here. The surroundings of the church are especially attractive. A matter of special importance is the city high school, near by. Rent about the same as near the First.

In the western part of the city and within its limits there are three of our churches located. The resident growth of the city of late years has been in this direction, and church extension has kept pace with this movement. Street car facilities have contributed more than any other thing, perhaps, to make suburban life possible. Mt. Cabanne is the oldest and strongest, at present, of these churches. It has easily reached, nearly if not quite first rank among our city churches. Its pastor is D. R. Dungan, so widely known throughout the brotherhood. The church is at the corner of King's Highway and Morgan Streets, and the pastor's residence is at 5018 Maple Ave. There is probably a larger number of the wealthy families of the city living in Mt. Cabanne than in any other locality of St. Louis; consequently, it abounds in fine residences and churches. The Mt. Cabanne Church is a fine building, ample for all present or immediate needs, and there are ample resources in the membership to build to meet every need of the future. To those who prefer select social surroundings, the situation of this church presents special attractions.

Next in line, and north of Mt. Cabanne, comes the Beulah Church. It stands on the corner of Marcus Ave., and Hammett Pl., in a purely residence district. The pastor, W. A. Moore, receives his mail at the church. This is one of the most vigorous of our young churches. Its membership is about 275, its Bible-school enrollment about the same and the social and spirituelle of the congregation most enjoyable. The neighborhood is pleasant and rents are very reasonable, with excellent car line transit to all parts of the city.

The West End Church, of which O. A. Bartholomew is pastor, is located as its name implies. The attractiveness of its surroundings is equal to any in the city. The district is purely residential. It is situated on the corner of Plymouth and Hamilton Aves. The pastor resides at the church. To many this section is especially desirable as one to reside in. Rents here are very reasonable and the church would receive most cordially to its membership any Christian persons locating in its vicinity.

Going farther west and south, just over the city limit line, we reach the church known as the Ellendale Christian Church. There are at present no regular services, held here. It is a mission point, but will soon become one of our centers of church effort. Beyond Ellendale is the Tuxedo Church. It has for its pastor Bro. D. N. Gillett. It is a few blocks outside the present city limits, but by no means on the outskirts of the resident district of St. Louis people. No fairer location for homes can be found than in the vicinity of Tuxedo Church. Rents are moderate and street car convenience excellent.

It will be seen from the foregoing that our churches are distributed widely over the city, so that with this imformation here given people coming to the city to do business or reside can suit their convenience in locating near some one of them. Thousands have already proven the sad folly of dropping into a great city like this without any consideration beforehand of the conditions that will surround them. Instead of knowing where the friendly and helpful centers of our people are, in which social business and religious influences would all cotribute to their betterment, they have come into the city by thousands and suffered even the loss of their souls, and endured many privations besides, from whtch a wiser plan would have saved them. A letter addressed to any of these pastors, or a call at their homes or churches will not fail to meet a cordial response. Or write to 7310 Michigan Ave., to the residence of the undersigned, city evangelist, and we will be always ready to give you assistance.

A. J. MARSHALL.

Man and Wife.

SEE CHANGES AS THEY CHANGE.

To sweeten sour human nature, one of the best methods is to leave off coffee if it gives you dyspepsia or makes you nervous.

"I asked husband this morning to write out a testimonial for the Postum Cereal Co., and from it I quote: 'I am pleased to be able to state that my wife has been cured of sick headaches and "general cussedness" by leaving off coffee and using your Postum Food Coffee. My home is now a happy one.'

"I am forced to admit his joke contains more than a modicum of truth, for I find now I have complete control of my nerves, while formerly I was often irritable, and husband himself has been entirely cured of insomnia by leaving off coffee and taking up Postum. He sleeps now like a baby, from the time he goes to bed until morning, and perhaps his improvement is partly a reason for his seeing such an improvement in me. At any rate, our old sickness and troubles have disappeared.

"I had tried everything for my sick headaches, but as long as I stuck to the coffee, the headaches stuck to me. It took us a little while to learn that we must follow the directions in making Postum, in order to obtain a really palatable, delicious beverage. People must get over the idea that they can make it in any kind of a slipshod way and have it good. The great element in making good Postum is to allow it plenty of time to boil. That is certainly simple enough, and when the cook becomes accustomed to making Postum, one can depend upon a regular quality every morning.

"I know people who seem to be able to drink coffee with no bad effects; and on the other hand, I know that probably one-half of all my friends are more or less unpleasantly affected with coffee, when they persist in using it, but Postum has obtained a strong hold since its qualities have become known, and a great many of our friends are steady users of Postum in place of the ordinary coffee, and you may be sure every family that has used Postum for even one month will be ready to testify to the improvement in health.

"If you should publish this letter, please suppress my name, as I have a horror of undue notoriety. If any one will take the trouble to write to you for my name and address, I will cheerfully answer any questions that may be asked, and furnish satisfactory evidence to substantiate my statements. Respectfully," Mrs. ————, Hyde Park, London, Can.

Hezekiah Hobson and Christian Science.

Beanville, mo., feb. 6, 1900.

I hav jest got home from a visit to my dawter Mary, who lives over to Smith Center. Mary iz the only dawter Ive got, and sinse she marrid and moved away, Ive bin in the habbit ov goin over, evry 2 or three munths and spendin a few days with her.

When I got off the trane at Smith Center, I wuz expecktin Mary's husbund, Peter, wood be thare to meet me, but he wuzzent thare. I lerned afterwerds that they haddent got my letter sayin I wuz cummin. So I had to walk out to Mary's house, sum 2 miles. It wuz rainin and the rodes wuz muddy, and when I got thare I wuz pritty wet and cold. Az a rezult, the next mornin I wuz jest about laid up with the roomaticks, to wich I am subjeck. Mary wantid to send for the dockter, but I wooddent let her. So she fixt me up in a big chare, clost to the fire, rapped up in a cumfort.

Durin the afternoon Mary had a caller, a woman wich she interdoosed as Missis Henrietta Minerva Tomkins. She wuz a large, fat femail, about fifty yeres old, I shood jedge. When she got her things off, she cum over and shook hands with me:

"Howdy do?" she sez.

"Jest porely, mam," I sez.

"What the matter?" she sez.

"Roomaticks in my jints," I sez.

"You meen," sez she, seveerly, "that you *think* you are afflicktid with roomatick panes in yore artickulashuns," she sez.

"Which?" I sez.

"You meerly imagin," she sez, "that you hav roomatizzum. Thare iz no sich thing az roomatizzum," she sez.

"O, thare aint?" I sez.

"No," she sez, "thare aint."

"Ime glad to heer it," I sez. "Mebbe," I sez, "you can tell me what it iz that iz causin theze panes," I sez.

"Pore, deloodid man," she sez. "Thare iz no sich thing az pane," she sez. "You meerly *think* you suffer pane," she sez.

"*Ouch!*" I sez, for jest then a pertickler violent delooshun shot throo my rite sholder. "If it aint pane," I sez, "what iz it in my sholder that I imagin iz pane?" I sez.

"Nuthin," she sez. "You aint got enny sholder," she sez. "You meerly *think* you hav. It iz a delooshun ov the mind," she sez.

"What!" I sez.

"Sholder iz matter," she sez, "and thare aint no sich thing az matter," she sez. "Awl iz mind; mind iz awl," she sez. "You think thare iz sich a thing az pane, and you think you hav a sholder," she sez, "and tharefore you imagin you hav a pane in yore sholder," she sez, "when thare iz reely no pane, no sholder, and no pane in the sholder," she sez. "This," she sez, "is Chrischun Syunce," she sez.

"I wood giv it a sumwhat diffrent naim, if it wuz left to me," I sez. "But let me ask you a queschun," I sez.

"Sertinly," she sez, "It iz our holy mishun to enliten the ignerunt and deloodid," she sez.

"Yesterday," I sez, "jest before I left Beanville, a horse run away, smasht the waggun, throwed out the driver agenst a fense and neerly kild him," I sez. "What I want to know——"

"Excuse me," she sez, "but I hav awlreddy proved that thare iz no sich thing az matter," she sez, "and tharefore," she sez, "thare wuz no horse, no waggun, no driver and no fense," she sez.

For a minnit or 2 I jest sot thare and lookt at her. Then, awl ov a sudden, I thot I understood. "The pore thing iz crazey," I sez to myself. "Mary awt to hav told me when I ferst met her. I will hav to yoomer her, so she wont get violent."

"How true it awl iz," I sez aloud. "How bewtiful—'awl iz mind; mind iz awl,'" I sez.

Thus enkerridged, she fixt her peersin gaze on me, and upliftin her forfinger, she begun to talk. I wish I cood remember what she sed, but I cant. After the first ten words, I lost her. I wuz tryin to maik heds or tales ov thoze ten werds and I herd no more. Prezzently she got out of breth, and sed she must be goin. Mary showed her to the dore, and then cum back whare I wuz.

"Pore thing," I sez. "How thankful we shood be that we are in our rite minds," I sez. "Her vizit dun me good," I sez. "Before she cum, I wuz sittin heer thinkin I wuz havin a hard time with the roomaticks, and that I wuz bein afflicktid pritty hevvy," I sez, "but now I am feelin glad and thankful that nuthin werse than roomaticks iz the matter with me," I sez. "I hav not lost my mind," I sez.

"Why father!" sez Mary, "who are you talkin about?"

"Henrietta Minerva Tomkins," I sez. "How sorry I am for the pore thing," I sez. "Is she awlways harmless or duz she sumtimes get violent?" I sez.

Mary bust out a-laffin. "Did you think she wuz crazey?" she sez.

"If she aint, she can give a mighty good immytashun ov it," I sez. "Wunce I wuz at Fultun, and vizitid the Insain Assylum thare," I sez, "and talked with a lot ov the pore unforchunits," I sez, "and I diddent heer enny loonier talk than Henrietta Minerva wuz jest spillin around heer," I sez. "I aint got no sholder—I jest *think* I hav! Do you meen to tell me that a femail woman who talks that way, in ded ernest, iz in her rite mind?" I sez.

"You dont understand, father," sez Mary. "Missis Tomkins iz a Chrischun Syuntist. I dont know mutch about it," she sez, "but sum ov the folks in town iz quite taken with Chrischun Syunce," she sez. "It iz a new relijun," she sez. "Missis Tomkins haz bin heer sevrel weeks. She giv a leckcher when she ferst cum, and sinse then haz bin callin from house to house, trying to convert peeple," she sez. "She cum heer from Bostun," she said.

Before I left Smith Center, I lerned that Missis Tomkins wuz on a mishunerry toor, and wood probbably vizit Beanville before long. If she duz, I shal attend her leckcher. I am curus to know if she will hav the nerve to say to a hole lot of peeple the noncents she talked to me when she had me awl alone. If she cums, I shall giv an account ov her vizit, and its rezults.

HEZEKIAH HOBSON.

"My Good Poems."*

The mere fact that all along through the poems to which we refer the phenomena of the physical world suggests underlying ethical and religious sentiments shows that science, under right interpretation, may meet the demands of poetry that becomes at the same time didactic.

Another commendation is that all readers with sufficient insight to understand the underlying influences that induce the manifold phases of life and human character, in the complicated moral life of society, can grasp with greater distinctness in these illustrative poems those very ideas only dimly suggested by our observation and environment.

They are, besides, strictly moral in tone, arouse the sympathetic element in our nature in many cases, and teach us how far our love of human kind and sympathy for the down-trodden and the weak and the unsuccessful in the great battle of life, in a world given over to Mammon and egoism in all of its dismal forms, fails to meet the demands of a faithful adherence to ethical and religious doctrines.

One might particularize the poems contained in the volume, but the logical trend of the whole of a work stands above the critical analysis of specific faults or perfections.

Of course, the work from the necessity of the case was compelled to have some first-class humorous poems, as everybody knows who is acquainted with the author.

The laws of nature are inexorable, and just as ever and anon the fires of Vesuvius burst forth into flame, so the ebullitions of the genius for humor will break all bonds, in the sanctuary or out.

Just as a tutored imagination is a necessary endowment of the highest reason, so an exalted sense of humor is the necessary endowment of that order of common sense that brings the weakness and foibles of men to the footlights as puppets in a mock drama, to dance before the public both for its amusement and enlightenment. In fine, the volume is full of appeals to all classes of common sense and uncommon-sense people, and deserve a merited success. C. J. KEMPER.

*Christian Publishing Co., St. Louis. Price, $1.25.

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Notes and News.

The Benevolent Association of the Christian Church.

This is the front view of the Christian Orphans' Home of the Christian Church, which is located at St. Louis. It was built in 1894. The hospital and nursery wing, which does not show in this picture, was built in 1896. The building as it now stands cost over $25,000. This is the property of the Benevolent Association of the Christian

ORPHANS' HOME, ST. LOUIS.

Church, which is, and was from the time it was organized in 1886, a national association. It had no capital to begin on except faith and love and the determination on the part of its members to arouse the entire church of the United States to a sense of its duty to the helpless and homeless, especially those of our own church fellowship.

The first of the permanent, visible work of the Association was the opening of this Orphans' Home, under the provision of its charter. This, too, from the beginning was national in its purposes, the very first children admitted being three from Texas, and nearly twenty other states have contributed to its inmates. The children are placed in Christian families as fast as such are found for them, over 200 having been so provided for, and more than 600 have been cared for in the Home. Thinking it best not to keep the infant children in the same building, a Mothers' and Babies' Home was opened in 1899, and there motherless babies are being cared for, and there poor, needy mothers can leave their little ones while they go out to work, or can stay a few days themselves while hunting work.

In December, 1899, growing desperate over the many applications for a home from homeless, aged members of our own church, an Old People's Home was opened in a small house next door to the Orphans' Home. It has been neatly furnished by the kindness of friends, both in and out of the city, and received its first inmate the 15th of January. This also is a national institution, its first admission being from Illinois.

And now, dear brethren and sisters, I want to say that this work, which James says is "pure religion," is dependent upon *you* for maintenance. It has never had any income except the free will offerings of its friends, of those who would serve the Master by lovingly caring for his helpless ones.

Since the Easter Sunday of 1893 collections have been taken in the Sunday-schools or some branch of the church in congregations all over the states on each successive Easter day, the number increasing as the knowledge of the good work extends.

The growth and magnitude of the work demands more at your hands this year than ever before, if you would have us go on. Many went away from the Jubilee Convention feeling they would no longer neglect their Christian duty to the helpless child and aged Disciple of their own land, and we ask them now to help us raise $5,000 this Easter day, April 15, 1900. An appropriate exercise will be printed as usual in the Orphan's Cry for free use by those who will take a collection for our Association. Easter-egg envelopes will be furnished also, and we ask the little friends of this work to help the children in our Homes and the dear old grandmas we are caring for, by selling the little eggs pictured on the envelopes. Children can do a great work when they are permitted and encouraged to try. Each child can easily raise one dollar or more on each envelope by selling the little pictured eggs on the envelopes at from one to five cents each. Let them try and help their brethren. We ask it in His name.

Send all remittances to

MRS. J. K. HANSBROUGH, Cor. Sec.
5018 *Cabanne Ave.*

School of Correspondence.

The question of how to attain an education is a profound one for many a young man and woman Not only so with those who do not reside near an educational institution, but many who reside at the very door of one, and yet by force of circumstances are not permitted to enroll as students. The method of instruction by correspondence, put into practical operation by Mr. T. J. Foster, has proven to be the key to the problem for a vast number of people, old and young. The International Correspondence schools at Scranton, Pa., whose advertisement appears in this paper, up to

this time has had 140,000 students, 75,000 of whom are now pursuing its various courses of study, taught at long range by these schools. Primarily, the object in introducing this method was to enable people who are engaged in the industrial trades to supply deficiencies in their education, due to lack of opportunity or application in their younger days. The hope of the projectors has been more than met, for not only have those engaged in industrial pursuits been benefited, but "deficiencies in education" have been supplied for people in many other pursuits in life. A general or technical education is thus brought within reach of boys and girls, men and women. Branches are located in 28 American cities. The one in St. Louis has enrolled 8,000 siudents in a year and a half. Our forefathers and even our fathers were for the most part excusable for not "graduating," but young people of to-day are not, in view of the opportunities which these schools offer.

We have just opened our new church building, and it is pronounced one of the best in town. The people have raised, during the past year, for all work, $1,764; all debts are paid except a mortgage of about $700 on the building. This is mostly a debt transferred from the old building. We held a week's meeting, with a result of five additions. Several lapsed members have returned to their Christian duties, and a deep and earnest feeling prevails in all departments of the work. W. R. SEYTONE, Pastor.

Christian University.

Everything about Christian University seems to be moving on in fine shape. There has been quite an increase in the number of students since Christmas. The students are a fine class and are doing excellent work. If the friends of the institution would use their influence as they might do to increase the number of students, we might have 300 students the next year. Why not make the effort? The faculty is one of the best in the country.

The influences are thoroughly Christian. The atmosphere about the university is pervaded with the Christian spirit. Christian character is the end in view. The professors are devoted Christians and strive to impress that thought on the students. Bro. Errett, the pastor of the church, is the student's friend. He takes a personal interest in each. Is ready at all times to give counsel, encouragement and help. This is the school for the Disciples of Missouri to send their sons and daughters.

The writer is delivering a series of lectures before the university on Sociology. Four have already been delivered as follows: 1. Introductory. 2. The Social Unit. 3. Society as an Organism. 4. Social Pathology. These lectures are well attended, not only by the students, but the citizens. Several other lectures are to follow.

President Lockhart is doing some literary work. A new book will be the result.

C. A. Lockhart is preaching at Clayton, Ill. He is a popular preacher.

A. D. Veatch, a member of the senior class, is the successful pastor at Mt. Sterling, Ill. Bro. Veatch is an excellent student as well as an acceptable preacher.

J. W. Hardy, the chancellor, is now canvassing the city in the interest of the university. He is meeting with encouragement. L. D. GOODWIN.

Canton, Mo., Feb. 5, 1900.

Bethany College Notes.

The second term of the fifty-ninth session of Bethany College opened January 29. There is a continuous call for catalogues and the prospect for a large number of new students is good.

President Kersey, on a recent Western trip, was the guest of ex-Gov. Drake, at Centerville, Ia., and received from him a very substantial contribution to the Endowment Fund. The President found everywhere a growing interest in the college, and the whole trip was a financial success.

One of our college songs calls Bethany "a quaint little town." That song may need a little revision ere long, for a Fair Association has been incorporated here, and an Electric Railway Company has secured a franchise to build a line from Wellsbury to Bethany. The entire scheme includes a line from Wheeling to Wellsburg by way of Bethany, and the proposal is to have the cars running during this year, perhaps before the sixtieth session opens.

President Kersey lectured in New Cumberland, W. Va., on the evening of Jan. 5. The Independent of that town noticed the lecture as follows: "All present were delighted with the President's lecture. It contained a great deal of fun, which pleased the young people, while there was much solid food for reflection. President Kersey is quite an orator and tells a story in a most entertaining style and holds the attention of his audience from start to finish."

GEORGE MUNRO.

FITS Permanently Cured. No fits or nervousness after first day's use of Dr. Kline's Great Nerve Restorer. Send for FREE $2.00 trial bottle and treatise. DR. R. H. KLINE, Ltd., 931 Arch St., Philadelphia, Pa.

Missionary.

The Whole World for Christ.

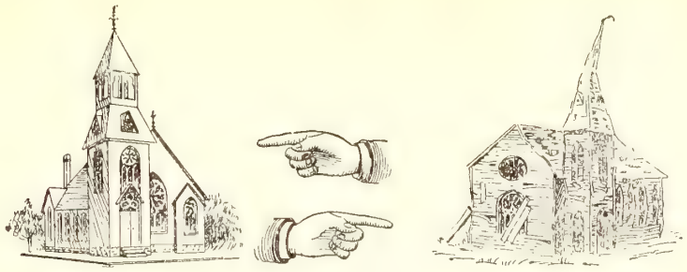
Christianity differs from every other faith in the universality of its purpose. The angel of the Lord said to the shepherds that he brought to them "glad tidings of great joy which should be to all the people." Our Lord said that many should come from the east, and from the west, and from the north, and frem the south, and sit down in the kingdom of God. The field is the world. This gospel of the kingdom shall be preached in all the world for a witness unto all nations. On Patmos John heard great voices in heaven and they said, "The kingdoms of this world have become the kingdom of our Lord and his Christ, and he shall reign for ever and ever." The prophets had foretold this in most glowing strains; they foresaw that the knowledge of the glory of the Lord should cover the earth even as the waters cover the sea. One of them said, "Thou shalt behold a joyful sight and thy heart shall throb and swell because the sea's riches shall be turned to thee, and the people's treasure shall come to thee; and thy gates shall be open continually, day and night shall they not be touched, to bring unto thee the strength of nations and their kings led captive."

Not only is Christianity designed for all, but it is suited to all. Wherever it has been preached it has scored its triumphs. People have heard and believed, and have been redeemed and ennobled by its power. The apostles received the last charge of the risen and ascended Christ. They went everywhere and preached, and great numbers became obedient to the faith. Those who in times past were drunkards, and revilers, and extortioners were washed; they were sanctified and justified in the name of the Lord Jesus and in the Spirit of our Lord. The Jewish authorities were displeased with their systematic and ceaseless propaganda and bade them be silent. The apostles said, "Whether it is right in the sight of God to hearken to you rather than to God, judge ye; for we cannot but speak the things that we have seen and heard." They enter every open door. Everywhere souls were won and churches were planted.

Since their time the gospel has shown itself to be still the power of God unto salvation to every one that believeth. In modern times, as in ancient times, it has seemed to many inadequate for the work to be accomplished. Thus one public man said to the first missionaries to Madagascar, "It is impossible to make Christians of these people; they are mere brute beasts, and have no more sense than irrational cattle." Madagascar is now the pearl of the mission fields. On that noble island there are 200,000 believers. Robert Morrison entered China in 1807. He gave the gospel to the Chinese in their own tongue. There are now 85,000 communicants in China. India and Burmah have given nearly a million children to the faith of Jesus Christ. In the sixteenth century Japan put 37,000 people to death because they refused to renounce Christianity. On edict boards all through the empire it was said, "So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan, and let all know that if the king of Spain himself or the great God of all should violate this command, he shall pay the forfeit with his head." Japan is now more hospitable to the truth than any other Oriental nation. In 1834 John Williams reported 300,000 people receiving instructions among the islands of Polynesia. Sixty years ago two-thirds of all the children born in Fiji were killed at birth by a public executioner; the aged and the sick were dispatched with clubs; cannibalism was universal. Every form of sin flourished to a degree that simply beggars description. To-day in Fiji there are 90,000 nominal Christians, and thousands more ready to be taught. When Queen Victoria ascended the throne there was not a native Christian on the Friendly Islands; now there 30,000. These contribute $15,000 a year to religious objects. In Sierra Leone 50,000 civilized Africans worship and serve the same God we do. Two thousand miles of sea coast have been wrested from the slave trade; schools and churches have been substituted for the slave pen. Uganda is now a Christian state. Wherever the gospel is preached converts are reported and flourishing churches established.

The chief business of those who believe in Christ is to send the gospel to all kindreds, and tongues, and tribes, and nations. To the church the Lord has said, "I have set thee to be a light to the nations, and thou shouldst be my salvation unto the ends of the earth." The church in this age, like the church in the apostolic age, should be noted for its tireless zeal in carrying the gospel to those who sit in darkness and the shadow of death. Some of our own number have given their lives to the service on the field. They are now in the dark lands preaching the unsearchable riches of Christ; they are healing the sick and teaching the ignorant. Others are under appointment and will go out as soon as the funds are in hand to send them. Others are still needed to reinforce ths missions already opened. The first Sunday in March is the day when the churches make their one annual offering for world-wide evangelization. This year the offerings should be on a very liberal scale. They should be worthy of a rich and mighty people with a great plea. The day of small things has lasted long enough. The time has come for gifts such as the church has never witnessed. A million believers are able to do almost anything. The churches, as churches, are asked for only $75,000. This amount should be forthcoming. It will greatly aid the work if more money is raised than the society has requested.

A. M.



MISSIONARY. NON-MISSIONARY.

The Missionary Church.

Missions are the chief business of the church. The authority for this cause rests upon the positive teaching of the Scriptures. The teaching permeates both the Old and the New Testament. Missions do not belong to the order of expediency. Nor do they belong to the order of necessary inference, but to the order of positive and imperative teaching. Missions are as binding upon the saint as baptism upon the sinner. Missions are not a mere phase of Christianity; they are Christianity itself.

The following, therefore, is true:

1. Whatever a church may possess should be used for the evangelization of the world.
2. A church that is not a missionary church is in a very grave sense non-Christian.
3. The spiritual vitality and vigor of the church may be measured by its missionary interest.
4. A church is pure and strong according as it possesses the missionary spirit. As running water cleanses itself, so will the church cleanse itself in running with willing feet to carry the gospel to the destitute.
5. It is now historically true that the missionary church lives and grows, while the non-missionary church decays and dies. The institution which has no power of self-propagation has no resources for self-support.
6. The missionary church is not only pure in life, but united and happy and prosperous in its local or home work.
7. If we think of nothing beyond our local congregation we belittle our Christian work. Nothing so takes us beyond ourselves as an interest in world-wide missions.
8. Foreign Missions teach us the value and importance of a united church at home. This cause will help to fuse together the religious bodies of the world. It is now doing so. It will continue to do so.
9. Interest in Foreign Missions helps to hold the church to the simple scriptural truth of the gospel. What is the use of going to the heathen with an utter godless science? There is nothing that has in it the power of God except the gospel.
10. We are a great people. We number more than a million. We teach that the gospel is the power of God unto salvation. If we are not a great missionary people, we are the greatest religious impertinence the world has ever seen. It is our simple duty to raise $200,000 in the approaching March Offering. What is that for a million souls? If we should raise a million dollars we would do no more than our duty.

The March Offering more than anything else of the whole year will mark our real growth in the divine life.

A. McLEAN,
F. M. RAINS.

SUBSCRIBERS' WANTS.

Miscellaneous wants and notices will be inserted in this department at the rate of two cents a word, each insertion, all words, large and small, to be counted, and two initials stand for one word. Please accompany notice with correspo nding remittance, to save bookkeeping.

SEEKING the Old Paths and other Sermons, R. Moffett, 715 Logan Avenue, Cleveland, Ohio By mail, $1.35.

The Magic Darner

is a household necessity; mends any garment by weaving to match original warp; marvellous.
By Mail, 35 cents.
AGENTS WANTED—CITY AND COUNTRY—MANY QUICK SELLERS. Chas. H. Till, 207a Lake Street, Chicago.

25 CTS. PISO'S CURE FOR CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists. CONSUMPTION 25 CTS.

Evangelistic.

ALABAMA.

Birmingham.—There were four additions to the First Christian Church here last Lords day, and two the Sunday before.—O. P. SPIEGLE.

CALIFORNIA.

Tulare.—T. H. Lawson, our state evangelist, is holding us a meeting. Yesterday was 12 days since he commenced. Three additions yesterday; two by confession and one from the Baptists.—EDWARD BEAL.

MASSACHUSETTS.

Springfield, Feb. 3.—Four added the last week in June. Two by baptism.—E. C. DAVIS, pastor.

Brockton, Feb. 7.—Two baptisms last Lord's day and one addition the previous Thursday.—G. A. REINL.

NEW YORK.

Harrisville, Jan. 30.—Just closed a three weeks' meeting here, Bro. E. S. Muckley, of Watertown, doing the preaching, with 19 confessions and one reinstatement. We were all greatly blessed and strengthened, spiritually, in the effort.—D. C. TREMAINE, pastor.

FLORIDA.

Jacksonville, Feb. 8.—We had another confession at our regular prayer-meeting service, Feb. 7. Our regular services are all well attended, and the interest is not flagging. Our Sunday-school is growing with every Lord's day.—T. H. BLENUS.

MARYLAND.

Hagerstown, Feb. 1.—Evangelist W. H. Book, of Clifton Forge, Va., is still in the midst of a glorious revival at this place. The meeting is two weeks old and 65 baptisms to date. Preachers of the town aroused and warning their congregation not to attend the services; still they come. House crowded every night and overflow meeting held. The Sam Jones nor the H. M. Wharton union meetings of a few years ago could not compare with evengelist Book's efforts.—EDMUND WALTON.

OKLAHOMA TERRITORY.

Just closed a short meeting north of Pawnee at the Hopewell schoolhouse; 14 additions to the church; six by primary obedience; eight otherwise. An M. E. preacher and wife were of the eight. WM. DUNKLEBERGER.

Kildare, Jan. 29.—Our meeting of nearly three weeks closed last Friday night. Bro. E. M. Barney, of Perry, O. T., did the preaching. Large audiences and fine interest; seven confessions. Bro. B. is very earnest and convincing.—MRS. DELLA R. SNYDER.

Judson, Jan. 29.—Bro. Hurl held a meeting with 53 additions to the church.—R. S. SMEDLEY.

NEBRASKA.

Clay Center, Feb. 5.—Began here yesterday. Bro. Harter, the pastor, is a worker. Bro. McVey, our singer, will be with us to-morrow. Preached again at Lawrence Wednesday night and had three additions. This makes a total of 14 confession and three from other churches in 16 days. Our plea was new to the people. Organized a congregation. May hold them another meeting in April. Could not stay longer this time.—OTHA WILKISON.

Waterloo, Feb. 1.—We closed our meeting Jan. 28 after running for four weeks; 12 were added in all; six by baptism, three by letter and three reclaimed. The church is greatly revived. The pastor is greatly strengthened and the Master's kingdom built up.—A. O. SWARTWOOD.

KANSAS.

Olathe, Feb. 5.—Three more additions here yesterday. Ten for the new year at regular service.—C. H. HILTON.

Wilsey, Feb. 6.—Four additions by baptism at regular services last Sunday evening.—IMRI ZUMWALT.

Parsons, Feb. 2.—Oor meeting closed Tuesday night of this week with 132 additions. The meeting was begun Dec. 31 by Bro. J. V. Upkyke, who preached three weeks and one day with 85 additions. Our pastor, Bro. Burks, assisted by our former pastor, Bro. Harlow, continned the preaching services with the above result. Our church is in excellent condition spiritually. Our new members will be of much help to the church, both spiritually and financially. We are all proud of the good work that has been done during this the greatest spiritual ingathering that Parsons has ever known.—DR. JOHN TINDER.

NEBRASKA.

Fairfield, Feb. 10.—Eight additions at Ox Bow last Lord's day, making 17 additions the last two regular appointments. The church is encouraged; the future outlook is bright.—E. W. YOCUM.

Mindon, Feb. 9.—H. A. Lemon and W. F. Lintt, evangelists, closed a six weeks' meeting with the church here Feb. 7, with 47 additions; 33 by confession. Great crowds attended the meetings from first to last. There was as high as 12 confessions at one service. Bro. Lemon is an earnest, consecrated preacher. Bro. Lintt, the singer, is an able and faithful assistant in the campaign to bring souls to Christ.—E. M. JOHNSON, pastor.

MISSOURI.

LaPlata, Feb. 8.—We have closed a short meeting with the church here. In addition to uniting the divided church there were 35 additions, most of whom were by baptism.—H. A. NORTHCUTT.

Tarkio.—The work here opens up encouragingly. Have been here one week, with seven accessions to date at regular services.—F. B. ELMOLE.

Springfield, Feb. 1.—Five added since our last report. Two baptized last evening at our prayer-meeting. Twenty-nine added to the Washington Ave. Church since we began in January.—F. S. HALTOM.

J. J. Lockhart has just closed a four weeks' meeting at Clinton, with 48 additions. The church was greatly encouraged. He left them harmonious and enthusiastic. This is a great victory and assures the permanency of the work and the practical sympathy of the congregation in our missionary work.—G. L. BUSH.

St. Louis.—Additions were reported at the preachers' meeting in this office on last Monday as follows: Beulah, one; Beulah Mission, one confession; Fourth Church, two.

Bowling Green, Jan. 25.—We have just closed a meeting which began Jan. 1, conducted altogether by home forces, resulting in 22 additions to the church. Resolutions of respect and approval were tendered us by the board.—S. WALLACE MARR, minister.

St. Louis.—Additions for February 11th were reported at this office by the preachers of this city as follows: Central, one; Tuxedo, three; First, three; Carondelet, three; Beulah, three; Mt. Cabanne, one.

Bro. Prunty, of Unionville, reports a meeting of 23 days at Brookfield, with 13 additions.

Kirksville, Feb. 9.—Four additions to the church here last Sunday.—H. A. NORTHCUTT.

OHIO.

Stubenville, Feb. 1.—Four confessions during the past two weeks; 300 average in our Bible-school for January.—J. G. SLAYTER.

Medina.—Please report D. D. Fennel as pastor. Came from Mogadore, O. Began work here November 12, 1899; 13 baptisms to date at regular services. Work moving along fine.—C. J. GREEN.

Columbus.—The new Franklin Avenue Church was assisted four weeks in a meeting by P. J. Rice, of Ft. Wayne, Ind. The result was 32 additions; 22 by baptism. Bro. Rice is a strong preacher. He did us great good. Our church is now 22 months old and has a good home and 113 members.—C. A. FREER.

Mansfield, Feb. 6.—We closed Feb. 1st a 25 days' meeting, with 80 additions. Minister Bates, of Newark, Ohio, assisted. Bro. Bates is quiet, thoughtful and impressive in his work. Much thought and attention was given to strengthening the church. In this respect the meeting was of great value. We need men who are willing to give attention to this side of the work. All say that it is by far the best meeting we have ever had.—L. G. BATMAN.

Akron, Feb. 9.—Closed a four weeks' meeting with the church at Londonville, with 35 additions. J. W. Kerns, of the Second Church, will assist me with my meeting at the Fourth, this city, beginning Lord's day.—JOHN P. SALA.

Perry, Feb. 9.—We have had four baptisms since the commencement of regular work with this church, and one accession by letter, and the work moves on well in all departments. A union meeting in observance of Endeavor Day was held last Lord's day at our church, by the three societies of this town and Madison, and it was a profitable and happy occasion.—O. A. RICHARDS.

Hudson. Feb. 7.—We have just closed a four weeks' meeting here, with 23 added to the church; 21 by baptism. Bro. S. M. Scott conducted the singing. He is a good singer and a fine personal worker. On the 12th the pastor begins a series of meetings in the country schoolhouses surrounding Hudson.—GEO. A. PATTERSON.

IF you look at a dozen common lamp-chimneys, and then at Macbeth's "pearl top" or "pearl glass," you will see the differences—all but one—they break from heat; Macbeth's don't; you can't see that.

Common glass is misty, milky, dusty; you can't see through it; Macbeth's is clear.

Tough, clear glass is worth fine work; and a perfect chimney of fine tough glass is worth a hundred such as you hear pop, clash on the least provocation.

Our "Index" describes *all* lamps and their *proper* chimneys. With it you can always order the right size and shape of chimney for any lamp. We mail it FREE to any one who writes for it.

Address MACBETH, Pittsburgh, Pa.

ILLINOIS.

Vernon, Jan. 29.—We have just closed a successful meeting of three weeks, held for us by Bro. W. R. Carter, of Lawrenceville, Ill., and Bro. Huston, singing evangelist, of Indiana, resulting in 35 additions. Arrangements are being made for Bro. Carter to return in a few weeks and take up the work as pastor of this congregation, thus supplying a need of more than a year.—F. P. SCOTT.

Astoria, Feb. 5.—Two young ladies made the "good confession" last Sunday evening; 8 additions since I took the work here.—A. R. ADAMS.

Liberty, Feb. 6.—Two additions here—both young men—at my regular trip the first Sunday inst.—T. L. NOBLITT, Kirksville, Mo.

Blandinsville, Feb. 5.—We closed our meeting at this place with 61 additions. This was our second meeting here in 14 months, besides a good many that come in at our regular services. I will begin at Bushnell next Monday. We want, if possible, to get them on their feet yet this spring.—J. S. CLEMENTS.

Girard, Feb. 3.—We are in a good meeting at this place, with five confessions up to date. E. O. Sharpe, pastor, is doing excellent preaching. J. W. Knight, my partner in the gospel work, has decided to quit the evangelistic work and has located with the church at Minier, Ill. He has done excellent work in the field. I can engage with any church for a meeting the last of February or March, or would like a permanent arrangement with some good evangelist. Address me at 915 Aubert Ave. St. Louis, Mo.—GUY B. WILLIAMSON, singing evangelist.

Stanford, Feb. 7.—Meeting at Kankakee closed Lord's day, Feb. 4. Good hearing, fine interest and support; seven accessions. W. D. Dewese, the able pastor, has a most loyal people, the neucles of a great church.—S. S. LAPPIN, state evangelist.

Colchester, Feb. 8.—J. E. Deihl, of Griggsville, closed a four weeks' meeting for me the fourth of February, with 22 additions in all. He is a good colaborer and preacher, and his work will prove a help to church and pastor.—H. M. BRANIC.

Mt. Morris, Feb. 7.—Closed my labors at Lynnville last Lord's day in January. A man 77 years old was baptized same day. I began a meeting here last evening. There were two confessions first service. We trust and continue.—D. F. SEYSTER

Abingdon, Feb. 7.—The meeting at Moorhead, Ia., closed with 24 additions. I preached here last Sunday and there were three confessions and baptisms.—CAL OGBURN.

Mattoon, Feb. 8. — Been here 10 months. Ninety-eight added at the regular services. Great field.—ARTHUR A. WILSON, pastor.

Oreana, Feb. 8.—Closed my four years' work with this congregation last Lord's day. I leave the work in good condition; eight additions in my field not yet reported.—D. H. SHANKLIN.

Normal, Ill.

Centralia, Feb. 5.—Have just closed a meeting here with 30 additions to the church. Twenty of these were baptized; 10 came from other churches. The most of the additions are grown people. This makes 221 additions to this church since I took the work a little over three years ago. Have had no outside help during this time in any meeting.—J. H. SMART.

IOWA.

Delta, Jan. 31.—We are in the midst of a splendid meeting. The pastor, W. T. Fisher, is assisted by Evangelist R. R. Bulgin; 19 additions to date and splendid interest.—W. T. F.

Corning, Feb. 5.—Fine meeting here yesterday; three additions last night. I go to Vanvert to begin a meeting to-night. Bro. Low Harris, one of our young men, fills our pulpit Lord's day next. He will make a preacher.—W. N. CREWDSON.

Tama, Feb. 1.—Evangelist Lawrence Wright closed a nine weeks' meeting here Jan. 16 with 51 additions. Through the strong, plain preaching of Bro. Wright the church has been greatly strengthened and encouraged. Surely, he is a man of God and is worthy of the confidence of the brethren everywhere.—N. E. CARNAL, church clerk.

Ottumwa, Feb. 5.—Our meeting is one day on the fifth week, with 31 added to the Lord; 10 yesterday. We continue until Feb. 8 at least. Possibly over another Sunday. Bro. J. Will Landrum has greatly contributed to the success of the meeting by his excellent leadership of the chorus.—NELSON G. BROWN.

Lake City, Feb. 5.—The meeting at Mason City closed with full house Jan. 27. There were 26 additions; 25 confessions. The church is happy. —LEMON-MARTIN.

Albia, Feb. 7.—Our meeting of 24 days closed with 22 additions; two more confessions Feb. 4; 16 were by baptism, four from other religious bodies, one restored and three by letter.—R. H. INGRAM.

Estherville, Feb. 7.—We are holding a meeting here. Bro. C. M. Wickham is doing the preaching. We had seven additions last night; 45 to date, and nearly all by confession.—H. MORTON GREGORY.

Des Moines, Jan. 29.—Our series of meetings closed last night with a good audience and splendid interest. Dean Haggard has preached the series of sermons and given to the people, out of his experience in pastoral and evangelistic work, helpful instruction. An earnest spirit has pervaded the entire series and the loyalty of Bro. Haggard to the plea of the gospel and was most wholesome and delightful. The number of accessions was 42, 13 of whom were by confession. Following the great ingathering of last year a very large number could not be justly expected. All agree that we have had an excellent meeting. One feature was unique, and has proven most enjoyable as well as profitable spiritually, which was afternoon meetings at which Brethren Hickey, Ames, Ragan, Cornell, Painter, J. Mad Williams and Dean Everest preached. Not only were these meetings enjoyable, but the best and rarest thoughts on their favorite themes were presented by these brethren.—I. N. MCCASH.

Vinton, Feb. 9.—We commenced a meeting here Jan. 14th. Bro. Jas. T. Nichols, our pastor, with the help of the church, especially of the young people, is holding the meeting. By the blessing of God there have been 103 additions to date. The meeting continues with increasing interest.—S. T. SHORTESS.

INDIANA.

Greencastle, Feb. 8.—I just closed a meeting at Cayugo with eight added to the church at that place.—L. V. BARBRE.

Red Key, Feb. 3.—I am assisting Bro. L. C. Goodrich in a meeting here; there have been 39 additions, and the meeting continues.—J. M. CANFIELD.

Evansville, Feb. 6.—Just closed a two and a half weeks' meeting with 33 additions. Bro. T. J. Legg conducted the revival services. He is a power in the pulpit. The Bethany Christian Church is growing so rapidly that we will be compelled to build a larger house in order to accommodate the people.—W. A. BELLAMY, pastor.

Colfax, Jan. 25.—Elder A. Plunket just closed a successful meeting at this place, which resulted in 45 new members to the church; 36 were by baptism and 18 from Methodists and Presbyterians. Bro. Plunket, father as well as pastor of the church, has closed his eleventh year with this people.—CHURCH CLERK.

Greenfield, Feb. 6.—I just closed an interesting meeting at Windfall with 47 accessions to the church. They had no regular preaching during the past, but the church is thoroughly aroused and has made provision for preaching one-half the time the best of this year. I will assist W. D. Starr in a short meeting at Noblesville. I am sorry to state it becomes necessary on account of the financial condition of the state work to spend a part of my time with strong churches that are able to compensate me for meetings. Bro. W. E. M. Hackleman and I will go to Crown Point and Plymouth and strive to permanently establish the gospel plan of salvation in those two thriving county-seats during April, May and June. We hope to have the hearty co-operation of the churches and Master in the state. Pledges sent in for this especial work should be so mentioned.—T. H. KUHN, state evangelist.

Metz, Feb. 9.—We are in a good meeting here, with 24 additions to date. Bro. J. K. Hester, the evangelist, is doing an excellent work among us.—J. H. LADD, pastor.

COLORADO.

Florence, Jan. 29.—One added by letter last Sunday. Interest growing. Additions every Sunday by confession and letter.—DANIEL TRUNDLE.

Burlington, Jan. 29.—We have just closed a three weeks' meeting with three baptisms and two reclaimed. We are going to meet once a month in the future if God wills. Bro. J. P. Lucas did the preaching.—C. A. YERSIN.

WASHINGTON.

Everett, Feb. 2.—Eleven additions to the church since last report; eight by letter, three confessions. My first year's work closes with February. Our work prospers.—JOHN YOUNG.

Tekos, Jan. 23.—Mr. Haulman begins his third year's work with the church at Rosalia. Had three additions to that church recently.—MRS. L. C. HAULMAN.

PENNSYLVANIA.

Sweet Valley, Feb. 6.—Bro. J. P. Topping, a minister in the Christian Connexion Church, united with the Church of Christ in this place last Lord's day; Feb. 7. Five confessions last night.—J. W. BOLTON.

The advertisement of the Hartman Manufacturing Company, of Elwood City, Pa., which appears elsewhere in this issue, is an unusually attractive ad. It gives a very correct cut of their famous Steel Rod Picket Fence in combination with ornamental Steel Gate. This is an excellent lawn fence and has the advantage of being unobtrusive, rather adding to than detracting from the natural beauty of the enclosure. It will be found of equal value in enclosing such public grounds as school yards, court squares, cemeteries, parks, etc. It is strong and durable and will twice outlast the ordinary wood picket fence and costs no more. Park and County Commissioners, School Trustees and other public officials as well as private citizens will find it to their interest to look into the quality and merits of this fence. Write these people for catalogue at Elwood City, Pa., or 309 Broadway, New York City.

"Protection for Planters"

is the headline of an advertisement appearing in our columns of the old-established seedsmen and florists, PETER HENDERSON & Co., 35 & 37 Cortlandt Street, New York. This announcement is to the effect that this firm no longer supply their seeds to dealers to sell again, so that to procure the famous Henderson seeds the same must be purchased from them direct.

Their advertisement also offers their annual superb Catalogue, entitled "EVERYTHING FOR THE GARDEN," which is in reality a book of 190 pages, containing over seven hundred engravings and six superb colored plates. This Catalogue is sent to all who send ten cents in stamps to cover the cost of postage and mailing. In addition to the Catalogue, this firm, wishing to trace the result of their advertising in different papers, will send to all who state where they saw the advertisement a trial collection of six packets of choice vegetable and flower seeds, contained in a red envelope, which when empty and returned with an order from Catalogue will be accepted as twenty-five cents in part payment. We advise our readers to avail themselves of this unusually liberal offer.

Descriptive Literature.

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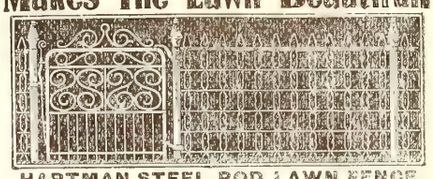

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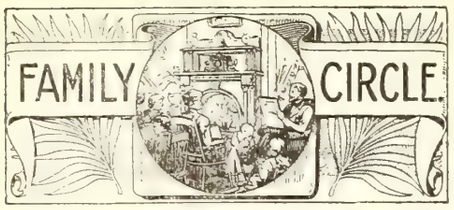


"What Then?"

[Translated from the French by Rev. S. Gobiet.]

Not my name, but my words well spoken;
Not me, but my deeds for Christ's sake done,
Will outlast my life's wheel when broken,
And be stars at my setting sun.
What then?
After the joys of earth,
After its songs of mirth,
After its hours of light,
After its dreams so bright,
What then?
Only an empty name,
A wearied frame,
An aching heart,
Pierced with a dart.

After that empty name,
After that weary frame,
After that aching heart,
Pierced with a dart;
What then?
Only a last farewell
To a world loved too well,
A draped bed,
And then, "He's dead."

After that sad farewell
To a world loved too well,
The draped bed,
The news, "He's dead,"
What then?
The judgment day,
The great array,
The deeds measured,
The words treasured,
The open books,
The confused looks
Of guilty men,
And then, oh, then
The parting throng
'Twixt right and wrong,
For woe or bliss,
Heaven or abyss!

—*Selected.*

The Lost Emigrants.

BY R. H. JOHNSON.

CHAPTER XIV.

The golden days of autumn were upon us, and the colonists had reason to contemplate the situation and prospects with cheerfulness. The crops were abundant. The animals, notwithstanding the disappearance of many a sleek pig and kid, were doing well. The turkeys and chickens that had crossed the seas were the proud possessors of a numerous progeny.

Yet, there was one source of disquiet to those who looked after this particular industry—the mysterious disappearance of some of the most tempting fowls. Was it the wild beasts? Was it the malcontents at the Nest, as we sometimes called the place where the Birds made their home? This seemed improbable. The poultry houses were securely locked each night. Our ingenuity was insufficient to account for it. One night, however, light was thrown upon the mystery by the following:

Dr. Andral happened to be called at a late hour to visit a patient near the poultry, in the upper end of the village.

As he was passing he heard a great fluttering, then the sound of footsteps and a crash of sticks and stones; and then there uiet. Listening, he thought he heard a suppressed groan down the woody ravine which starts near the poultry houses and makes a steep descent to the bay.

As hastily as was consistent with due caution, he went down the rocky incline into the dense darkness of the woody gulch, and striking a match, came upon a dimly outlined writhing form. "Hello!" said the Doctor; "who or what are you?"

"Well, it was meself afore the loife was knocked out iv me; now I suspicion it's the corpse iv Pat O'Callaghan!"

"Well, Pat, why under the sun are you lying there?"

"An' it's not under the sun that I am, for it's dar-rk. An' it's lyin' that I am, because I'm not a stahndin'."

"What's the matter with you, Pat?"

"Mahter enough. I'm aff me pegs."

"How is that?"

"Bad scran to yez, can't you understand? They're broke to smithareens."

"How many legs are broken?"

"Well, Docthor, an' if it was two more and another it would be four that's broke. Now it's ivery peg that's cracked but wan."

The Doctor struck another match and found more than he was looking for—a bunch of turkey feathers in Pat's hand and a broken leg. "Now Pat," said he, "this is a serious business. You have a broken leg, and you've been stealing a turkey. Make a clean breast of it."

"Well, Docthor, the broken leg's thrue; the turkey stalin's not. I'll spake the truth. I wish I may live wan hundred year if I don't. I was out for me health, an' I got be the powltry house aefore I thocht, an' that big gobbler 'e looked at me as impydent as a copper with a new billy; an' 'e seemd to say, says 'e: 'You touch me, Pat, if you dare!' And was I the cowardly spalpeen to take his blather? So I grabbed the crathur', an' he a pullin' me aff down to the bay, an' a sqirmin' out iv me hands.'

"An' I says: 'not so fast me beauty,' an' I clutched his tail, an' the baste a flutterin', an' 'e made me a prisint iv his tail feathers, an' was aff quicker than thinkin', an' I afther 'im, till I dropped into this murtherin' drain an' perished intoirely."

"But, Pat, the poultry house was locked. How did you get in?"

"Well, Docthor, if wan of the b'ys was filin' a bit of iron to make a boathook, an' it happened to turn out a doorkay, who's to blame?"

"That will do, Pat. We must now attend to your broken leg at once."

The Doctor procured help and bore the crippled Pat to his own room and cared for him, and was a good Samaritan to him for many a day during the healing of the limb.

One day, after Pat began to hobble with a crutch, he seemed unusually moody, and the Doctor asked him what was the matter.

"Mather enough sor," said Pat. "Here you are a killin' iv me with koindness, and I one of that blackguard set at the cove, a robbin' an' a st'alin' from ivery mother's son iv ye!

"O, Docthor, if I iver live to my dyin' day, which I'm a thinkin' is onsartin', along with docthorin' a broken leg, I'll be a different sort of a mon from some iv me bethers!"

As the result of the careful nursing of Pat, he was soon able to hobble about.

He was overflowing with declarations of gratitude, and the Doctor confidently believed him to be a changed man.

However, on returning home one evening, he found that Pat had disappeared. When we next heard of him he was with the set at the Nest and was said to be louder in his abuse of the Doctor and the upper village people than ever. Pat, in our estimation, had added to his other sins that basest of all, ingratitude.

By the time of Pat's departure, the busy days of preparation for winter were upon us. The garden and field products were gathered in wagons, several of which we had rescued from the ship. These, loaded, we drew by hand to the storehouses.

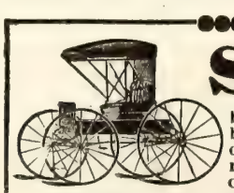
There was little care given to winter food for the animals. The winters were light, and the pigs and goats would subsist on the food supplied by nature, as they had done before the arrival of the colonists. Where better feeding was required for the production of milk and eggs and meat, the food could be supplied from ample harvests.

Having a good supply of corn we were anxious for a taste of bread, to which we had for some months been strangers. Accordingly, a requisition was made on the ingenuity of our mechanic, Smithson.

He had already discovered good burr stone, and by the help of others soon had a corn mill attached to the previously built lumber mill.

The next year we would sow wheat and flax, having saved seed of both, but which we had declined to sow the first season because it was so far advanced at our landing.

We were curious to know what the Birds were going to do for winter's shelter. The primitive huts and tents which we were forced to throw together on escaping from the wreck were certainly a poor protection from the storms of winter, and they were not making the slightest effort to supply anything better. Surely, they must reap the penalty of their indolence.



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Fergus, Burton and others had kindly and repeatedly warned them of the inevitable suffering that must come as the result of indolence, but in vain. Of late they had been unusually quiet and law-abiding. We were encouraged, but some augured evil. They said it was the calm before the storm. We were, however, not long left in suspense.

One day, though the guards of the storehouse had not relaxed due diligence, we discovered that a large quantity of canned foods and other valuables had been carried off, without the slightest trace of the robbers. In the morning a public counsel was called, and it was determined to resort to summary measures for the intimidation of evil doers.

A considerable majority carried the measure to imprison the ringleaders. At once a strong party hastened to the Flat; but the surprise of all the Birds had left the Nest. Tents, movable articles in general, and all the boats were gone.

Many were the conjectures. Could they have gotten away from the island?

That in open boats at the beginning of winter would be suicidal. Many other views were suggested as more reasonable, but when several weeks had elapsed and not a trace of the malcontents had been found, the view that they had destroyed their shelters at the Flat and gone out to sea prevailed.

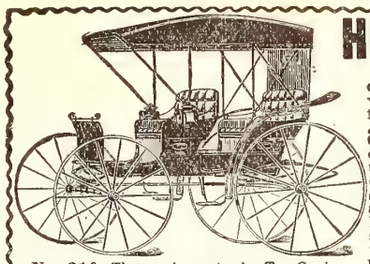
Chapter XV.

At our next meeting for conference, which was soon after the flight of the Birds, some one proposed that we devote the hour to thanksgiving to God for relief from the evil doers, who had so long been a menace to the peace and even the lives of the colonists. This was generally opposed on the grounds that it was very doubtful about the relief, especially if they were yet on the island. If, on the other hand, they had gone out to sea, they were in all likelihood drowned; and a thanksgiving over their dead bodies would be very inappropriate.

The discussion was ended by a proposition from Mr. Gray that we devote a season to prayer for their safety, and that they might learn the way of righteousness and peace. To this all gave a cordial assent.

The season of prayer over, Mr. Gray said, "As a sincere seeker for the truth, I desire further light on baptism. I have been taught to discard outward ordinances, and to hold that the baptism commanded by the Savior was that of the Holy Ghost. Yet, I confess that with many of my brethren I have had some misgivings on the subject.

"But my conscience has been more or less at ease on the matter, because of the view largely held in the religious world that baptism is a nonessential. I have, however, been reading my Bible, and my Savior says, 'Ye are my friends if ye do whatsoever I have commanded you.' If that is true, there can be no nonessentials. Certainly not baptism, commanded by him in so solemn and impressive a manner. Even if it were a little thing, the best test of loyalty is fidelity in little things; and if I know my own heart, I want to be implicitly loyal to Christ.



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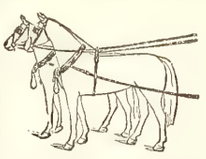

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"I know that my adopted daughter, Dora, has been giving much study to the matter, and with her youthful quickness of apprehension and diligence and prayerfulness, I hope that she can give us some light."

Thus invited, I said: "There are others here who have doubtless given the matter profounder study than I. I am always glad to sit at the feet of Father Gray and learn of him, for I am sure he has long sat at the feet of the great Teacher; but as I am asked to help, though it be ever so little, I deferentially say: 'Such as I have give I thee.'

"That the element used in John's baptism was water is conceded by all. But he spake of Jesus, saying: 'He shall baptize with the Holy Ghost.' This promise of John is repeated on several occasions; always with the antithesis: 'I baptize with water, but he shall baptize with the Holy Ghost.'

"Who was to baptize with the Holy Ghost? Jesus. Is it ever asserted of any other? Never. Did he ever delegate this power to a human being? Never. Nowhere did he ever command a human being to baptize another with the Holy Ghost. Do men ever claim to baptize others with the Holy Ghost? It would be blasphemy. The baptism of the Holy Ghost is, therefore, I assert, the prerogative of Jesus, and of him alone.

But Jesus commanded *men* to go into all the world and baptize. It is, therefore, impossible that this should be the baptism of the Holy Ghost. What, then, was the element? Surely, if any one is competent to settle this question it is the Apostle Peter. Turn to Acts 10:44: 'While Peter yet spake these words the Holy Ghost fell on all them which heard the Word.' This, in the next chapter, is said to be baptism of the Holy Ghost. Was this baptism enough? Mr. Gray and many others have long assumed that it was. But Jesus commanded his disciples to baptize throughout the world wherever they preached. There was a baptism which *they* must administer.

"Peter has as yet baptized no one of those present; will he be disobedient to his Lord? Let us read the two closing verses of this the 10th charter: 'Can any man forbid water that these should not be baptized who have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord.'

"This one example, showing the inspired apostle's understanding of Christ's command to baptize as given in the great commission, and his fidelity to it, ought to satisfy the most captious forever.

"I will not take your time in bringing up the array of proof on this subject that I might. It seems needless to cite another instance to a believer of the Bible. Yet, to silence even the most obstinate I refer to one more case:

"You remember that we are informed in Acts, eighth chapter, that the Spirit commanded Philip to go down the road leading to Gaza.

"Obedient to this command he went, and fell in with the eunuch, treasurer of Queen Candace. Riding with him in his chariot, he preached to him the gospel of Jesus. As they went on, they came to a certain water. The eunuch said, 'See, here is water, what doth hinder me to be baptized?' Philip answered: 'My dear sir, you don't understand this matter at all. Water baptism is not required:' did he? By no means! He said, 'If thou believest with all thy heart thou mayest.' 'And they went down both into the water, both Philip and the eunuch; and he baptized him.'

"This is the seal that the Spirit of God, under whose immediate supervision Philip was, set on water baptism. 'Ye cannot overthrow it, lest haply ye be found even to fight against God.'"

When I concluded, Prof. Fergus said, "I think every one must be convinced that Miss Winston has the Bible with her on this subject, and that it will not be necessary to discuss it further."

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The Home.

We have long desired to write or speak on this subject, but the manifest impossibility of so expressing ourself as to correctly interpret the feeling of our heart or to satisfy existing conditions has heretofore restrained us; even now, though we essay the task, we distinctly feel that we shall utterly fail to magnify the home as its importance demands. In fact, we doubt if, in the present condition of society, it is possible to impress the average mind with the awful responsibility resting on the home and those who create and conserve it in its relation to the world.

The social fabric can have no other foundation than the home, for it is a constituent element, an individual part of that fabric, and as are its elements so will be the social organism, the completed structure. All the virtues or vices, all the weakness or strength of the one will appear in the other. The one is the creator of the other. And if a people be so unhappy as to have no home, then will society be composed of illegitimates, morally and socially, if not physically and legally.

By so much as the American people have departed from the typical home, the home builded and controlled by the Puritan or the Huguenot, we have descended in the scale, and the result appears in every movement of society. They were not perfect, no more than ours are imperfect, that is, entirely so; but in the average of regime they were so much superior to the present type that the race of sons and daughters they gave to the world were a better, hardier, nobler stock.

The evil, which is steadily growing, and the consequent danger and loss, is already apparent in urban localities, and will surely more and more extend its corrupting, ruinous influence to the country, making each dwelling more and more a place in which to eat and sleep, to be born and die, but not to live in. Too often, alas! far too often, the best and purest type of wife is but a housekeeper, a social drudge, a convenience, and children an unpleasant accident, to be avoided when possible as an appendage to the establishment, and when they persist in coming in, to be delivered over to the tender mercies of employe and teacher who may or may not develop them into passable men and women.

The club, the social function, the theater, the lodge, yes, the *church*, have so persistently and successfully assailed the home that it has lost immeasurably within the memory of this generation. The imperious demands of business are more and more exacting, and when to this is added the other and stronger influences which prejudice the claims of home, it is easy to see what must be the inevitable result. It must suffer, and greatly suffer.

We have no possible quarrel with society, nor with any of its departures, at least not in this discussion. The theater, the club, the lodge, the church, certainly each may have its place, but we hesitate not to say that in a peculiar sense the home has claims more sacred than any other, and occupies a relation higher and holier than even the church itself, using the term to indicate merely the individual congregation. And when circumstances so suggest we must neglect all, even the house of God, or else we shall signally fail to do our whole duty. We doubt not that many truly good men and women have seen clearly in the garnered wisdom of old age that while perfectly conscientious, they have yet sinned against God and their own flesh and blood in their obedience to the beckonings of society, or the suggestions of church or state. Happy is the man who, while far from repudiating society, in any innocent or proper manifestation, who, while devoted to his lodge, and a cheerful son and servant of the church, yet finds something in the home nearer, dearer, sweeter and purer than anywhere else. Happy the woman who, while far removed from weakness or mere sentiment, yet knows her lord to be a king and her children princes of a kingdom, to whom home is happiness and heaven. And thrice happy the child of many prayers, who, reared under influences such as these may go out into life to glorify God and honor his parents in a splendid manhood that must win the plaudits of both worlds.

If the time shall ever come when the movement of this age shall attain its logical sequence; when man shall make his abode in the club room, the hotel or the flat; when marriage has become the exception, and every wife, instead of crying, "Give me children or I die," like Hannah of old, shall rather long for the barren womb, and secure it, that she may devote her selfish life to mere ease or pleasure-seeking, then will we in sorrow write our Ichabod, for the glory of church and nation will have departed forever, and darkness, swift descending, will rest like a funeral pall upon a world which sin has blighted in the very core of its being and polluted in the altar-place of its devotion.—*St. Louis Christian Advocate.*

Don't Smoke Cigarettes, Boys.

MARY E. WARE.

There is nothing, nothing that a young boy can do that will injure him as much as smoking cigarettes. It injures the body, the intellect, the will and the character.

Cigarettes are made of the stubs of cast-away cigars and bits of tobacco not fit to be manufactured into anything else. Before this filthy mixture is rolled it is sprinkled with opium, for the narcotic effect. This poison injures the body by impairing the stomach, the liver, the blood vessels and the nerves. It takes right hold of the blood and destroys the life-giving qualities and leaves behind the deadly microbes which produce a cancer or consumption.

We can see the effect on the nerves first. Notice the habitual cigarette smoker try to hold a pen or a pencil. His hand will shake and quiver so that it is almost impossible for him to sign his name.

The effect of the cigarette on the intellect is even worse than on the body. The opium and tobacco working together make it sluggish, indifferent and uncertain. The intellect won't act as it should, it won't remember, it won't judge, it won't reason. The victim of cigarette smoking can not be trusted in the simplest business affairs. He will wonder why he forgot such an important thing, or why he had not sense enough to see that affairs would turn out in a certain way. Aye, cigarettes have been doing their unfailing work on that boy's mind.

They seem to paralyze his will. Not only do they render him too weak to do his duty, but he does not even want to try to do it. He becomes as purposelsss as a leaf upon a stream, drifting slowly but surely to destruction.

What a sad effect cigarette smoking has on a boy's character. The downfall is gradual, but is as certain as death. First, he will begin to answer his mother impatiently when she asks him to do anything, and be angry when she reproves him. Next, he will begin to tell stories about not doing his duty. Then he will begin to do dishonest things to get the money to buy cigarettes. Last of all he will become so indifferent that he will neither care for mother, home, nor honor. Such a boy is more to be pitied than one feeble minded.

A national league against cigarette smoking has been formed and in many places it is prohibited by law. All of this work is in the right direction, but the only thing that will put an end to cigarette smoking is public opinion. Make it an unpopular thing to smoke cigarettes and the boys will stop doing it. No boy can withstand a constant, open, adverse criticism of manly boys, noble girls, patient teachers and unselfish parents. Don't smoke cigarettes, boys.

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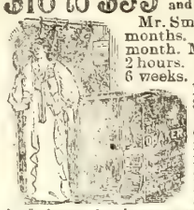

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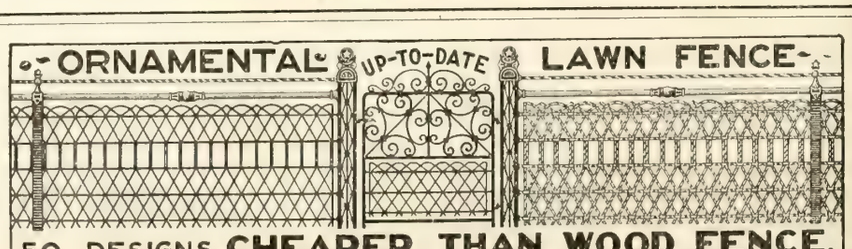

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The Red Box Clew—XVII.

J. BRECKENRIDGE ELLIS.

The carriage containing Mr. Clarmont, Clara and Frank was driven rapidly from the Clarmont residence. Mr. Clarmont drove and Frank sat beside him to show the way. Clara was crying because, like many another unpleasant person, she loved her brother and sister, though usually one would have to guess hard to find it out. Frank was too excited to think of anything except the slowness of their progress; for though the horses were dashing along at a furious rate it seemed slow to the child. But Mr. Clarmont, usually so cold, reserved and emotionless, was more moved than the other two. "It is a punishment sent upon me!" he exclaimed in an agonized voice, as he whipped the horses. "My child will be taken from me! just as I took Kate's from her. God forgive me! I couldn't see that it was wrong then; I *would* not see. Now, I am punished. Ronald will die."

"The old woman said it was just his leg," said Frank, thrilled with pity by the ringing voice.

"Pa," said the astonished Clara, "what do you mean? What are you saying? Who was Kate, and how did you take her child from her."

"Kate is my sister!" cried the frenzied father. Why should I keep the secret longer? She is my sister and she is—" He was about to add that she was Mrs. Dew, the housekeeper; but even at this moment he could not forget the pride that had made his life so dreary. He urged on the horses. "Your sister!" Clara exclaimed. "Why, Pa, I never knew you had a sister."

"I have, God forgive me, as good a sister as ever lived; but she is poor, she works hard for a living, she doesn't belong to your mother's class of society—and I have been ashamed of her, I, who was not too good to rob her of her only comfort—yet even *I* was ashamed of her."

"But, Pa, how did you rob her? What do you mean?" Clara demanded, amazed.

"It was this that made me what I have been," he burst forth vehemently. "This secret has made me shrink from the world—from my own family. I have felt unworthy. Too proud to acknowledge my fault, to claim my sister who has no fault but her poverty—yet I had a little conscience, too, that tells me I was a villain. Thank God, yonder is the Covered Bridge!" He drew in the reins with strong hands, and the carriage was brought to a stop near the bank of the Blue Fork. The driver leaped out, still holding the reins. Frank looked about with a white face. The horses were breathing audibly. The sweat shone upon them in the morning light. Mr. Clarmont turned to Frank impatiently: "Where did you leave him?"

"There," said Frank, pointing. "But—but they are gone!"

"Show me the spot!" he cried, seizing her arm and almost dragging her over the wheel. "Clara, hold the reins!"

"They are gone!" Frank faltered. "See, it was here on the roadside. Here is where he pressed down the weeds when he fell. Here is blood—Ronald's blood!"

"But how can he be gone?" Mr. Clarmont stammered, his mind bewildered. "He couldn't have crept home." He lifted his voice and shouted, "Ronald! Ronald!" There was no reply.

"See, here is his hat," said Clara, who had left the horses. The hat lay at the entrance to the Covered Bridge, some distance from the place where Ronald had fallen. And here is something pinned to it—a piece of paper." She began to tremble violently. "Oh, father, what can this mean?"

"I feel like I am losing my mind!" her father said in a dull voice. "Read it aloud, Clara."

This is what Clara read aloud: "Taint no use looking for the gal i got er an i meen to keap er saif but yool be pleezed to kno that her what U calls Frank Dugglice iz nun uther than Emily Doo." "Well!" exclaimed Clara. "What in the wide world does all *this* mean?"

"I believe I know, I believe I know!" cried Frank, greatly excited. "You see I was to come here *alone* this morning and that dreadful Nance had this note all ready to leave, after she had stolen me away; well, she got Ronald instead, and she just left the note because she didn't have time to write another one."

"That's it!" cried Mr. Clarmont. "She has carried my boy away. She must be caught immediately. Clara, run to Sheriff Ballman's and tell him—you know the place; tell him to send out a posse. Frank, hurry home and tell the news, and have others take up the search. Describe as well as you can how this monster looked." So Frank described Nance vividly, and then hurried back. Mr. Clarmont sprang in the carriage and drove recklessly through the Covered Bridge and straight ahead. It was not long before he began to meet people, and he inquired of them if they had seen anybody answering Frank's description of Nance. Nobody had seen her.

If Frank had not been so alarmed over the mysterious disappearance of Ronald, she would have had the courage to face Mrs. Clarmont with this new information. That lady was obliged to believe at last. She blamed Frank for all the trouble, and heaped reproaches upon her. At the same time she was active in setting on foot a search party for her wounded boy. Vega was now awake and made the hall resound by beating upon her door, for she was outraged that any one had dared to lock her up. Mrs. Clarmont, who was preparing to leave the house on horseback, hoping to discover some clew to the mystery, called to her the housekeeper. "You take that wicked girl" (meaning Frank, of course) "and lock her up in the attic, and keep her locked up there till train time. See that the wagon comes for her trunk. Get her a ticket back to St. Louis. Don't let her miss her train! Give her her wages for the time she's been here. Try to get her away without my seeing her mischievous face again, or hearing her voice—it sets every one of my nerves to fighting. Don't let Vega see her, or speak to her. And never mention her name to me again as long as you live! And if the wicked child won't go to the attic peaceably, call policemen; call the marshal; call the whole town!" With these words the lady left the house.

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Sunday-School.

W. F. RICHARDSON.

JESUS REJECTED AT NAZARETH.*

The chronology of this period of Jesus' life is very uncertain, and we can only follow the order of events that seems to us most consistent, conscious that others will differ from us, and for what they will count the best of reasons. Happily, the chronology is not essential to the value of the story of Jesus' life, however satisfactory it would prove to have these questions settled. To quote the words of Farrar: "We shall never know all that we could wish to know about

'The sinless years
That breathed beneath the Syrian blue,'

but we will still be the children of God and the disciples of his Christ if we keep his sayings and do the things which he commanded."

Without assuming, therefore, absolute certainty for our conclusions, we will take it for granted that the event of our lesson occurred very soon after Jesus' entrance into Galilee. After a stay of two days in Samaria, resulting in the acceptance of his claims by a multitude of the people, he came to the city of Cana, the home of Nathanael and the scene of his first miracle. Here he performs a wonderful cure upon the son of a "nobleman," or "royal officer," whose home was in Capernaum. The feature of especial interest in this miracle was the faith of the nobleman, and the sign was the more significant because it showed the power of Jesus to work his mighty deeds without regard to the presence of those whom he would heal. It is possible that this officer was Chuza, Herod's steward, whose wife ministered to the necessities of the Lord, as told by Luke, chapter 8:3. If it was her son whom he healed in this way, her gratitude knew no bounds.

From Cana Jesus went at once to Nazareth. Though his family had probably taken up their abode in Capernaum before this time, the place would still be dear to him as his home for nearly thirty years. He would go first with his message to his old friends and neighbors, though he knew well the general truth of the old proverb, "A prophet is without honor in his own country." His first opportunity to speak to them was at the service of the Sabbath day in the synagogue. These houses for worship orignated during the captivity, while the pious Jews were debarred from going to the temple at Jerusalem, which, indeed, had been destroyed. On their return to Palestine they erected synagogues in every city and town in their own land and in other communities among the Gentiles wherever there were a sufficient number to form a congregation. These synagoges afforded a convenient center from which the apostles afterwards sounded out the gospel in every city of the Roman Empire.

Jesus, "as his custom was," went to the Sabbath service. He might have made an excuse of the barren formality of the synagogue ritual, or the utter hypocrisy of the Pharisees and scribes, who led in the worship, or even the manifold corruptions of doctrine through the traditions of the elders, and refused to attend worship at all. There are many who would now claim the sanction of his example. But he did not so. He was found in his wonted place, conscious that the sincerity of his own heart would make his worship pleasing to the Heavenly Father. The fame of Jesus, which had already reached his former home, would make it natural that the authorities of the synagogue should invite him to conduct the service for the day. The ritual of prayers and chants being ended, he stood up to read the passage from the prophets, upon which the day's discourse should be based. Unrolling the parchment which contained the Book of Isaiah, he found the passage with which the 61st chapter opens and read it as we may believe with utmost impressiveness. He closed his reading with the words, "To proclaim the acceptable year of the Lord," omitting the following clause: "And the day of vengeance of our God." He would bring a message of grace, and the yearning of his own heart found no place for the thought of vengeance at that hour. With breathless attention the auditors listened to his discourse. We are given only the opening sentence: "To-day hath this Scripture been fulfilled in your ears." This was a startling introduction, for the Jews all understood this passage in Isaiah to refer to the ministry of the Messiah. But his "words of grace" that followed came with such sweet persuasiveness that their souls were lifted up into the region of exalted hopefulness, and they began to rejoice together in the immediate promise of the Messiah's reign of mercy and peace.

But human nature could not be at once transformed, and bitter prejudice would not be dispelled, even by superhuman wisdom and grace. These Nazarenes, as he neared the close of his discourse, were reminded that this young man, who arrogated to himself such awful dignity and power, was one whose whole life had been spent in their streets. How could it be that he had lived among them all these years unidentified? It were easier to deny the truth of his words, wonderful as had been their secret power over their minds, than to confess their lifelong blindness. "If he is Messiah, why does he not do the works here which we have heard he did elsewhere?" Charity begins at home. The physician ought surely to heal himself and his own people first. Jesus read their hearts and knew how they were repeating these devil's mottoes and he administered severe and swift rebuke. Pointing them to the stories of Elijah and Elisha, as found in the 17th chapter of 1 Kings and the 5th chapter of 2 Kings, he showed them how the Lord had before passed by the chosen people to bestow mercy upon the uncircumcised. They were not ready for the healing ministry of the Christ till their hearts were renewed by a sincere faith in the Scriptures of their own prophets. Their unbelief would forbid his working among them the deeds of mercy which they would interpret only as the acts of an ambitious wonder-worker.

His rebuke filled them with wrath. What! would he liken them to the heathen of Sidon? Would he dare compare the residents of his own city to the loathsome leper? This was too much to bear. Their anger burst all bounds and, seizing him with rude hands, they poured out of the synagogue and hurried, a tumultuous mob, up the steep hill at whose foot the city lay, purposing to hurl Jesus from the top of a steep cliff. How cruel has religious prejudice and intolerance ever been! No words of grace are sweet enough to rob the selfish heart of its bitterness, and they who a little while ago were marveling at his gentle and divine discourse are now hastening to defile their city and crimson their hands with his innocent blood.

How often, in after years, must these men of Nazareth have recalled this occasion, and with what thankfulness would those who had then accepted Jesus as the Messiah remember how they were balked in their evil purpose. His hour had not yet come; and while the Master let them proceed with their base and riotous design until they reached the brow of the hill, he then turned his face upon them with that silent gaze of majesty before which men ever and always quailed. They could not carry out their purpose, their hands fell from his person, their feet refused to obey their behest and follow after him, and the Son of God passed untouched through the midst of his enemies and went his solitary way. Once more he visited Nazareth, perhaps a year later, but he did not tarry, and they again let him depart without recognizing their Lord and Savior. "He came unto his own and his own received him not." O, how many hearts are still blind and hear unmoved the gracious words of Jesus, without recognizing in him their promised Redeemer. How important that the hearts of the children shall be opened for his entrance before the world has filled them with its vain and sinful ambitions and pleasures. We are his own, for he has bought us with his precious blood. Let it not be said of us that "he came unto his own and his own received him not."

*Lesson for Feb. 26—Luke 4:16-30. Connection—John 4:27-54.

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Christian Endeavor.

By Burris A. Jenkins.

TOPIC FOR FEBRUARY 25.

THE STRENGTH OF HUMILITY.

(Luke 18:9-14.)

Strength is generally exerted to rise or to raise, either to elevate oneself or others. Our Scripture declares that the means of rising or of raising lies in the truest sense in humility; for it is he that humbleth himself that is to be exalted. The best means of elevation, then, is by self-abasement, yes, self-effacement; for when selfish considerations and self-exaltation are put entirely aside, then and then only is true exaltation possible.

How many a person's truest success has all been ruined, or at least curtailed, how many a one's efficiency has been crippled, by an undue estimate placed upon his own importance. How often are we all conscious oftimes, or at least how often are we able afterwards to look back at times when we have lost power by the thrusting forward of self into our work.

Phillips Brooks said that, in his preaching, so long as he entirely lost himself in his work, all went well; but as soon as he began to think, "How am I saying or doing this? what impression shall I make by this?" at that moment he connsciously lost power. And is this not true of all work that any of us engage in? Our work only reaches its highest dignity and power when self is effaced, and the work is done "for the joy of the working" and for the advancement of the work.

There is nothing that so blinds our eyes and palsies our hands as for self to get between us and our end. We used, at old Bethany College, to walk prison fashion in lock-step on the old corridors, singing our college songs. A friend used to walk oftentimes in front of me, a very dear friend, who was as broad as he was long, which is saying a great deal, and who shut out all the view in front of me. I could not see the green trees and grass, and the hills and valleys that surround old Bethany, but could only see a broad expanse of gray back. I had to run round the side to catch a glimpse of the beauties of nature. So isn't it true that self—however dear—often gets between us and the light of life, obscuring beauties and limiting the outlook to a pitifully dull, grayish and monotonous hue? The only salvation is to run around self and get in front.

Nothing more quickly wins the hearts of men than selfless, gentle, kindly humility. Nothing more quickly repels men's hearts than a self-assertive and presumptuous bearing. This is not saying that one should fail to put a just estimate upon one's powers, far from it. Indeed, the greatest men have often, though thoroughly humble in their bearing, been entirely conscious of their own greatness, power and genius. Jesus himself is our best example. Altogether unassuming, but altogether self-confident, he uttered some of the most stupendous "I's" that men's ears have ever heard.

True himility is not self-depreciation; it is self-appreciation. It is not underestimating oneself, but estimating oneself at one's proper value. Such self-estimate is never offensive to others. Its calm, judicious equipoise is precisely what wins entrance to men's good graces. He that humbleth himself shall have exalted places in the hearts of men; not, of course, by seeking, for this same high place fleeth like the will-o'-the-wisp from those who seek.

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By J. Z. Tyler, *General Manager and Editor.*

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I wish to speak just now of our course in the study of missions, with special reference to the offering to be taken in the month of March. The course is not devoted exclusively to Foreign Missions, but deals impartially with every part of our missionary operations, both at home and abroad. From the very first until now it has received the most cordial support of all our missionary secretaries and boards, and is coming to be recognized, more and more, as an important, fundamental factor in the development of the missionary spirit among the Disciples. It is coming to be understood that if we ever develop into the great missionary people that we ought to be there must be a diffusion of missionary intelligence, and that this diffusion must begin among the young. They must know the great fields, the great facts, the great forces, the great heroes in this, the greatest of all the struggles of the ages. The history of missions is the profoundest part of human history. All the surface progress of the race, the noise and commotion, are as nothing compared with the deep spiritual movement known under the general name of missions. There are no heroes equal to the heroes of the mission field. There are no motives so vital in their nature or so vast in their sweep as missionary motives. In all human enterprise there is no scheme so magnificent in its ultimate purpose. There is no department of education upon which more emphasis ought to be laid, just now, not only in our colleges, but in all our churches. Our young people need to feel the greatness of this enterprise; they must be made familiar with its great facts. To aid in this is one of the chief purposes of the Bethany C. E. Reading Courses, and it is gratifying to its promoters to know that the large fruitage is already appearing. The rising generation will be more enthusiastically and intelligently missionary, because of this more general diffusion of missionary intelligence.

Our three handbooks on missions are admirable condensations. The one prepared by Archibald McLean, Corresponding Secretary of the Foreign Christian Missionary Society, has been pronounced by specialists as the best outline of the whole subject in the English language. It is a marvel of compactness and clearness. It is not a mere skeleton, but throbs with life. Beginning with the basis of missions in the Bible itself, with the knowledge of a specialist and the skill of a master he marshals and groups the main facts with thrilling interest. We are just now issuing the *seven thousandth* edition of this admirable handbook; there ought to be a call for at least seven thousand copies more during this Silver Jubilee of the Foreign Society. He who can devise some scheme by which the merits of this book may become well known to our entire brotherhood will render a fundamental, far-reaching and fruitful service. Coupled with this handbook, forming a special appendix to it, is William J. Lhamon's summary of the "Missionary Fields and Forces of the Disciples," in which are presented all the fields and forces, the methods and results of missionary enterprise as prosecuted by our people. The book is unique. There is no other book in existence which undertakes to cover the field so completely and accurately covered by this. It is an up-to-date book, tracing our missionary history from its beginning down to our great Jubilee Convention. It ought to be in every household where a Disciple of Christ is to be found. Our latest handbook is from the same gifted author, and briefly tells the thrilling story of some of the "Heroes of Modern Missions," among whom appear Count Zinzendorf, David Brainard, Hans Egede, William Carey, Henry Martyn, Adoniram Judson, Robert Morrison, Robert Moffat, David Livingstone and many others. The prodigious energy, the Christly self-sacrifice, the divine patience, the triumphant faith of these heroes lift us above all sordidness and link us to the truly noble. These are the books we are engaged in circulating among our young people, and we feel that every friend of our missionary enterprises, when they come to know this, will gladly aid us in the circulation of these handbooks. As the price of the three is only one dollar they are within the reach of all.

But the work already done should begin to bear fruit in an increased offering to missions. The thousands who have already taken this course, and who are now taking it, ought to feel an increased interest and to be of greater assistance in the taking of the March offering. They ought to see that announcements are made, that the claims of missions are set forth, that ample provision is made for the reaching of every member of the church, and that a very liberal offering be secured. *The Bethany C. E. Reading Courses wish to vindicate their claim simply by the fruits they bear.*

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Literature.

IMPORTANT ARTICLES.

Anti-Trust Legislation.

Since both political parties will probably try to make capital out of the popular antipathy to trusts in the next campaign, it is important to consider what further power Congress has for restricting trusts. David Willcox, in the Forum, maintains that the present anti-trust law, the Sherman law of 1890, exhausts the power of Congress. All the authority which Congress has in this matter is what is conferred by the clause of the Constitution which empowers it to regulate commerce with foreign nations and among the several states. The trusts can, therefore, be touched by legislation only in so far as they act in restraint of international or interstate commerce. But the Sherman law provides fully for this case, and the cases which have arisen under it have given the courts opportunity to define clearly what constitutes interference with interstate commerce. In the Sugar Trust case, in 1895, it was decided that the control of the production of an article which would later be shipped from one state to another did not constitute a restraint of trade within the meaning of the law. In the Kansas City Live Stock Exchange cases, in 1898, it was held that the anti-trust law did not apply to trade in commodities after they had been shipped from one state to another. On the other hand, it was decided in the Traffic Association cases, in 1897-'8, that an agreement of railroads to maintain fixed rates constituted a restraint of trade, and it was decided last year in the case against the Addystone Pipe Co., that it is illegal to make agreements preventing the sale and shipment of goods already manufactured. In brief, Congress has power to legislate for the control of commerce, but not of manufacture. The existing law effectually prohibits every kind of combination or trust which restrains trade between states. Further anti-trust legislation is therefore impossible.

The Mormons.

In the February magazine number of the Outlook, Charles B. Spahr writes of the Mormons in his series on America's Working People. The most interesting and instructive part of the article is that in which the author speaks of the Mormons, not as a religious sect, but as an industrial community. It cannot be said that Mormonism owes its hold on the people to the provision which makes it for their material welfare, but it is a fact that the founders and administrators of that community have shown unusual wisdom in dealing with the practical problems of agriculture, industry and commerce. The Mormon Church is a democratic theocracy, whose activities cover almost as wide a field as the advanced Socialists would ask for the state. The hierarchy takes the place of the civil courts in settling quarrels between individuals, carries on in a thorough and comprehensive manner the work of education and poor relief, and conducts a multitude of co-operative enterprises. All members of the church pay into its treasury precisely a tithe of their income, not always in cash, but in produce. Co-operative stores are maintained. In Salt Lake City the co-operative store, called Zion's Co-operative Mercantile Institution, has to some extent lost its co-operative character, having only about 800 stockholders, but in smaller towns the proportion of stockholders to patrons is large. Brigham Young, who was the author of these co-operative schemes, planned that each family should own a share. Other enterprises are conducted on the same plan—saw-mills, flour-mills, canneries, sugar-refineries and irrigation systems. These are not owned by the church, but by small stockholders, and the tendency is for them to fall into the hands of a few. Whatever socialism there may have been in the Mormon community at the beginning is dying out with the influx of Gentile population, but the co-operative enterprises played a valuable part in opening up the country.

Railroads as Educators.

It may not be as generally known as it should be that the Western railroads are carrying on a considerable amount of directly educational work. Recognizing the fact that the prosperity of the railroad depends upon the prosperity of its actual or potential patrons, it is reasonable for the railroad to take an interest in the welfare of the farmers along its route and to help them to make the most out of their land. The activity of the railroads in promoting colonization in the new territories is well understood, but it is equally to the interest of the railroad to see that the largest possible crops are raised. Mr. Theodore Dreiser, writing in Harper's Magazine, tells how the agents of the great railways secure examinations of land by the Department of Agriculture to determine what crops can be raised most profitably, and then send men through the district to give lectures to the farmers on the subject. In this way important changes have been effected in several districts of considerable size to the satisfaction of all concerned.

The Causes of the War.

The immediate occasion of the war in South Africa is a matter of common knowledge, but the underlying causes go farther back than the matter of the naturalization of Outlanders. Mr. Montagu White, who was consul-general of the South African Republic in London until the outbreak of war, and is now in this country trying to secure funds for the aid of the Boers, writes in the North American Review of the Mistakes of the British. In his view the great mistake which has characterized Great Britain's policy in South Africa from the beginning has been personal rule in the hands of the High Commissioner of South Africa. For the last quarter of a century the High Commissioners have, with the single exception of Sir Hercules Robinson, persistently maintained such an attitude of hostility or disregard to local sentiment, as to render themselves and the government which they represented thoroughly obnoxious to the Dutch, not only in the South African Republic and the Orange Free State, but even in Natal and Cape Colony. "Sir Alfred Milner has had magnificent opportunities for doing beneficent imperial work in South Africa. But instead of using his great influence in removing the distrust and unrest which were intensified by the clumsy diplomacy of Mr. Chamberlain after the raid; instead of checking and sternly repressing mischievous and reactionary organizations like the South African League, of which Mr. Rhodes is the president; instead of ignoring and discountenancing the frenzied efforts of the local newspapers, which are largely controlled by Mr. Rhodes, he appears to have utilized all these baneful forces for the purpose of bringing about this disastrous war in South Africa, the far-reaching consequences of which no man is able to foresee."

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A Defense of Great Britain.

In the same number of the North American Review, Henry Cust, former editor of the Pall Mall Gazette and a man who has resided long in South Africa, presents a justification of Great Britain's course with the Transvaal. The root of the whole trouble lies in the Boer character, according to Mr. Cust, from which flows naturally and inevitably their attitude of unjust oppression toward the Outlanders. It may be frankly admitted that Great Britain's course in the past has been marked by many features of which no Englishmen can be proud, but the responsibility for the present situation rests wholly with the Boers. "By ignoring utterly and ostentatiously those engagements upon which their national existence has depended; by refusing the least of political or even municipal rights to that majority of the inhabitants who paid nine-tenths of the income of the country; by using vast sums of money so obtained to enlist the enemies of England, and to equip themselves with an arsenal of arms against the power which created and maintained them; and, lastly, by declaring war against her—by these things the Boers have made South Africa what it is to-day."

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Some Practical Pointers.

Benjamin Franklin, Elijah Goodwin and J. K. Rogers are names which are known, or should be known, in every household among us. They were pioneers, men who endured hardships and labored valiantly. Their labors bore wonderful fruitage; they left a glorious heritage to us. No Disciple of Christ should be ignorant of the lives of these men. No preacher's library, certainly, should be without the volumes which tell of their work. The Christian Publishing Company is making a special offer—considerably less than half price—of these volumes. "The Life and Times of Benjamin Franklin" is offered at $.90, the original price being $2.00; the Life of Elijah Goodwin, which has always been sold at $1.25, is reduced to $.40; the "Memorial of J. K. Rogers," by O. A. Carr, is reduced from $2.00 to $.60. The simple mention of these books and the low prices should be sufficient to clear out the entire stock.

"Prison Life in Dixie" is what is known in the book trade as a "seller," a term which cannot be applied to one book out of a score published. The narrative of the author (Bro. J. B. Vawter) never loses interest. Mr. Vawter was a sergeant in Sherman's army, was captured and sent to Andersonville, and was a spectator and a participant in the many vicissitudes of life in the great military prison. The Christian Publishing Company has reduced the price of this book from $1.00 to $.50. It is cloth-bound and illustrated.

The Christian Publishing Company desires to again announce that the price of the Moffett Church Register has been reduced from $3.00 to $2.00. This announcement has been previously made, but some people evidently overlooked it, for they have been ordering the book and sending three dollars with the order. This must be stopped. Let our patrons distinctly understand that we *will not* accept $3.00 for the Register. It may be worth $3.00, and we may need the money, but we have advertised the book at $2.00 and we are going to sell it at that price. Ultra-conscientious persons who feel that it would not be right for them to secure so superior a book at such a low figure may send the extra dollar to the Foreign Society, P. O. Box 884, Cincinnati, O.

Gibson City Rally Day.

On Sunday, Jan. 30, the Christian Church of Gibson City had a Rally Day which was a pronounced success, at least three-fourths of the membership being present. At this service the financial reports of all the different departments of church work for 1899 were read, these reports showing a flourishing condition of the church. The grand total of finances collected by all departments during the year was $2,014, of which $333 went to different kinds of mission work. A roll of the membership was called by the clerk, and nearly all present responded with verses of Scripture. Two newly elected elders and four deacons were installed with impressive ceremonies by Bro. J. Fred Jones, Secretary of Illinois State Missions. Bro. S. E. Fisher, the new pastor, is doing a successful work here, and the church seems to be advancing in usefulness and spirituality.

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Marriages.

BARTON—OVERFELT.—In Paris, Mo., Jan. 31, 1900, Mr. Everett Barton to Miss Samantha Overfelt; C. H. Strawn officiating.

BREMER—NEAL.—At the home of the bride's mother in Middle Grove, Mo., Feb. 4. 1900, Mr. E. August Bremer to Miss Lena M. Neal; C. H. Strawn officiating.

DUNCAN—RAINS.—Married at the residence of P. D. Gunter, California, Mo., on Sunday morning, Jan. 28, 1900, Mr. Ira M. Duncan and Miss Lucy Rains, both of Eldon, Mo.; Eld. P. D. Gunter officiating.

PAINTER—REED.—On Jan. 14, 1900, Miss Lucile V. Reed, youngest daughter of Prof. and Mrs. O. S. Reed, was united in marriage to Mr, J. W. Scott Painter, all of Terra Alta, W. Virginia; Rev. J. L. B. Jones officiating.

PARSONS—MOBBERLY.—At the home of the bride's parents in Kellogg, Ia., Dec. 26, 1899, Mr. Lou Parsons, of Letts, Ia., and Miss Nelle Mobberly; F. W. Collins officiating.

PETERS—HUFFMAN.—At the home of the bride, near Mayview, Ill., Mr. A. O. Peters and Miss Nora Huffman; H. J. Hostetler, of St. Joseph, Mo., officiating, Feb. 1, 1900.

PRAY—WILLS.—In Promise City, Ia., Jan. 30, 1900, A. M. Pray and Miss Stella Wills. David Lyon.

WILLS—SPRING.—In Promise City, Ia., Jan. 30, 1900, A. E. Wills and Miss Mamie Spring. David Lyon.

Obituaries.

AINSWORTH.

Died, on December 10, 1899, in Tulare County, Cal., Edward Ainsworth. Mr. Ainsworth, who was only 22 years old, was one of the leading teachers of Tulare County. He was a relative of Clark Braden, the celebrated religious debater of the Christian Church. He died three days after a surgical operation for invagination of the bowels. Mr. Ainsworth aspired to a high position in his profession, and had carried a number of his pupils through the ninth grade, some of whom are now teaching. The people of the part of Tulare County where he was born and raised and where he did all his teaching feel the loss greatly. They simply idolized him, for they regarded him as an honor to their country. He possessed a bright mind, ranking as one of the best mathematicians. His papers on methods of teaching have seldom been surpassed in the county, being nearly perfect. During his vacations he employed every moment of his time. Edward Ainsworth fought a good fight and did not live in vain.

EDWARD BEAL.

Tulare City, Cal., Dec. 30, 1899.

DOUGLASS.

B. S. Douglass, of Allison, Lawrence County, Ill., died Jan. 9, 1900, at the home of his stepson, A. L. Eubank, in Kellogg, Ia. Bro. Douglass had come to Iowa with his wife on a visit, when he was taken ill with pneumonia. Deceased was 63 years of age, was the son of a Baptist minister and had been a member of the Christian Church for 37 years. He was at the time of his death a deacon in his home congregation. He leaves a wife and three sons. Services were held in the Christian Church at Kellogg, conducted by the writer.

F. W. COLLINS.

MOORE.

The church here is in gloom. On Sunday, Jan. 7th, we buried Bro. and Sister J. H. Moore. Bro. Moore was a charter member (40 years) and his his wife became a member soon afterward. He was always active. All but one year of this time he was a member of the church board. When he left us he was chairman of the board, church treasurer, chorister of both Sunday-school and church. Always genial and loved by all, he certainly is most sadly missed. Sister Moore, a native of Connecticutt, has lived in Scranton since her marriage. Though mostly confined to the house she was ever prayerful for the success of the church. They both knew they must soon meet Him, and both died serenely happy. Sister Moore died about 48 hours after her husband. Their three daughters, together with the husbands of the two married ones, are all children of our Father, and their confidence in him in their trial was such as to lead others to the same Father as well as an inspiration to those who already trust him.

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NOGGLE.

Sister Christa Belle Noggle passed from among us to the land of rest Feb. 2, leaving a husband and four children, two sons, two daughters and many warm friends to mourn her loss. Sister Noggle was in the 46th year of her age. She had lived a faithful life to her Master for 25 years, loved and respected by all who knew hear. The consolation given to those around her bed was, "God is calling me. I must go. Be good all of you."

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Train No. 51 now leaves St. Louis 2:21 P. M., daily, shortens the time by several hours from St. Louis to Dallas, Fort Worth, Austin, San Antonio, Houston and Galveston. Through Pullman Buffet Sleeping Cars will be operated on this train from St. Louis to San Antonio, and reclining chair car service to Dallas and Fort Worth. A delightful feature of this train is the daylight ride along the Mississippi and through the beautiful Arcadia Valley. Time of other trains remains the same excepting train No. 57 for Delta, Columbus, Cairo and Shreveport which now leaves at 8:00 A. M.

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Announcements.

Missouri Lectureship and Ministerial Association, Palmyra, Mo., March 19-23, 1900.

PROGRAM.

MONDAY.

8:00 P. M. "Permanency of the Pastor," T. P. Haley.

TUESDAY.

9:00 A. M. "Occultism in Modern Thought and Life," W. F. Richardson. Review, W. W. Hopkins. Discussion.
2:00 P M. Joint Business Session.
8:00 P. M. "Relation of Congregation to Pastor," J. P. Pinkerton. Discussion.

WEDNESDAY.

9:00 A. M. "Basis of Faith in Miracles," H. W Everest. Review, L. H. Otto. Discussion.
2:00 P. M. "Practical Christian Communion," F. G. Tyrrell. Review, Melvin Putnam. Discussion.
8:00 P. M "Relation of our Ministry to our Colleges," A. N. Lindsay. Discussion.

THURSDAY.

9:00 A. M. "The Authorship of Isaiah 40:66," Clinton Lockhart. Review, J. W. McGarvey. Discussion.

PROGRAM COMMITTEE.

Arkansas State Mission Notes.

One of our most encouraging things connected with our state missionary interests of late is the contribution of $100 from Brother and Sister S. H. Baldwin, of Knox County, Mo. They have done much for the cause of Christ and to help the needy. No donation has been made that will give a richer return than this addition to the much-needed mission funds of Arkansas.

Brother Crutcher recently closed a good meeting in Paris. That is an important field, and they should keep a preacher all the time, who can build up the cause there and in the country round about.

Brother Rama at this writing is in a meeting at Siloam Springs. Hope they will soon have a preacher.

Brother Marley, of Missouri, recently held a short meeting at Beebe. The people were much pleased with his preaching.

Brother Jordan, of Rogers, is now in a meeting at Newport. Probably he will engage with them. The church house at Amity will add greatly to the efficiency of the church at that place.

Brother J. N. Jones reports for December 30 days, 20 sermons, $110 raised for building, $28 for his own work. He reports nine churches with a membership of 282. Bro. Jones says: "I am trying to supply every church with regular preaching, either by myself or others; aim to see that all lines of church work are kept up. I think that the work is in better condition than ever before. The aid given by the state co-operation has made this and work at other points possible.

Brother J. M. Donham, of Junet, sends a good report. He will send, ere long, full reports from the churches in his district.

Hope every church in Arkansas will make good contributions to the foreign and home work. Remember March and May. In the meantime don't neglect the state work.

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A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

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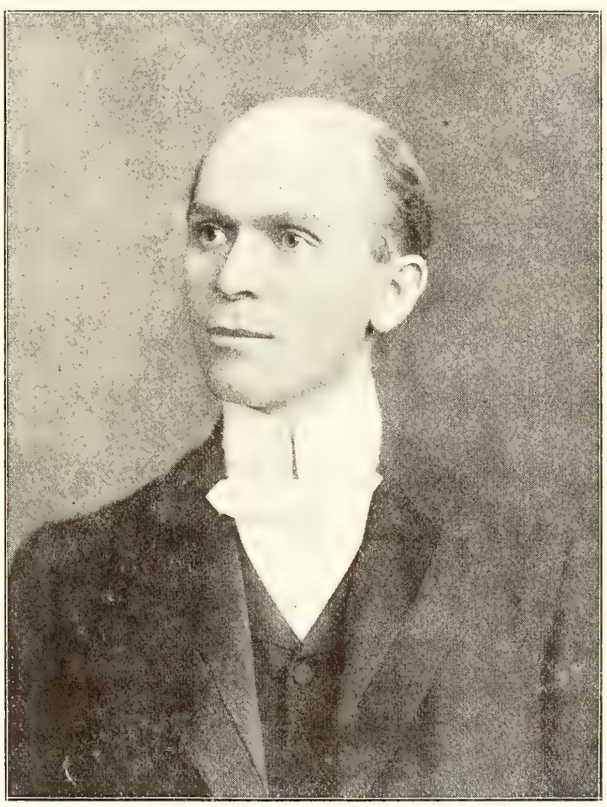

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J. H. GARRISON, Editor.

W. W. HOPKINS, W. E. GARRISON,
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The CHRISTIAN-EVANGELIST, one year, and The American Revised Reference Bible 3.25
Good alike to Renewals or New Subscriptions.

Remember that March 31st is the last day during which our offer of the CHRISTIAN-EVANGELIST in clubs of twenty-five for One Dollar is in force. Do not neglect this until too late.

A flood of subscriptions, singly and in clubs, continues to pour in upon us. More new subscriptions were received during the past week than our records show for any similar period in the past.

The CHRISTIAN-EVANGELIST in clubs of twenty-five or more, $1.00 a year.

Words of encouragement and appreciation are and always have been helpful to us, but when they are accompanied by long lists of subscribers, as they generally are at present, they are positively *exhilarating*. Brethren, "this is the way we long have sought;" but "be not weary in well-doing." No, no; *keep it up!*

If you want to be benefited by our club rate, your order should be in this office not later than March 31st.

And now Central Church at Des Moines takes a turn at sending subscriptions to the CHRISTIAN-EVANGELIST. Forty-three new ones added is the first section of the report. Verily, brethren, the daily papers of your city will be growing jealous directly. Our list in that city is approaching very near three hundred and fifty.

Just a little more than a month for churches to avail themselves of the chance of securing a club of subscribers for about one-half price.

Springfield, Ill., reports thirty-one subscriptions as a starter from that city and Springfield, Mo., *adds* fifteen to its already large list.

The CHRISTIAN-EVANGELIST has stated that the Current Reformation is a *movement* and the brethren are saying, "Amen!"

If a club of subscribers has not been formed in your congregation, better see to it at once. March 31st is "the last day of grace."

Bedford, Ind., has just held a great meeting with one hundred additions to the church.

The brethren there have shown their wise purpose to make the results a permanent blessing by sending us a club of thirty new subscribers.

The CHRISTIAN-EVANGELIST strives to strengthen the faith and increase the spirituality of its readers.

We have warned you that March 31st is the last day on which we can receive clubs of twenty-five at the One-Dollar rate. Don't find fault with *us* if *you* fail to heed the warning.

Kansas City does not like the idea of taking second place to Des Moines in the matter of readers of the CHRISTIAN-EVANGELIST and so adds twenty-five to the list already large. But that is only a slight movement of the waters. We hope to report larger things shortly.

Washington, D. C., adds twenty five to their list and promises many more.

Terre Haute, Ind., sends us a list of twenty-five and Holden, Mo., does the same.

Marshall, Mo., always to be depended upon, reports a club from that city.

There is no reason, brethren, aside from idifference, why every congregation of any considerable size should not have a club of twenty-five readers of the CHRISTIAN-EVANGELIST.

This is a general statement and there *may be* exceptional cases. If your case is one of these tell your troubles to us. Perhaps we can suggest a remedy.

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We have them on all subjects, in all sizes, at all prices. We own and publish the great majority of the tracts that have been written by our own men, and which set forth the plea of the Reformation of the Nineteenth Century. Out of our list of One Hundred and Ten different Tracts and Pamphlets which we publish, we here call attention to the following:

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Church Discipline. Hayden.	.15	Christian Experience. Franklin.	.05
First Principles of the Gospel. Errett.	.15	The Word Divided. Garrison.	.05
Baptism in a Nut Shell. Ingels.	.10	Our Position. Errett.	.05
Disciples of Christ, Their Purpose, Principles and Progress. Garrison.	.10	The Resurrection. Reynolds.	.05
Union Movement. Franklin.	.10	Spiritualism Self-Condemned. Errett.	.05
Our Movement. Garrison.	.10	Union and Victory. Garrison.	.05
		Harm of the Dance. Hopkins.	.05

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THE CHRISTIAN EVANGELIST

IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY.

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CURRENT EVENTS.

To all appearances the tide has turned in South Africa. Events are happening more rapidly than they can be narrated. The most important news of the week is the relief at Kimberly, but this is only one step in the working out of a far-reaching plan. From the main British position south of Modder River, a flank movement, led by Gen. French, crossed the Modder and its tributary, the Riet, passed between the two Boer positions at Magersfontein and Jacobsdal and entered Kimberley from the east without material opposition. Both Magersfontein and Jacobsdal have since fallen into the hands of the British. Gen. Cronje, who was for a time cut off from retreat toward Bloemfontein, slipped through and began a retreat in that direction, while Gen. French was operating north of Kimberley. Gens. Kelly-Kenny and Kitchener are now in full pursuit of Cronje's retreating army, and it is not improbable that an important battle may be fought before they reach the Free State capital. Meanwhile, events more favorable to the British have been transpiring in Natal and Cape Colony. Gen. Buller is making his fourth attempt to relieve Ladysmith, or at least to keep his antagonists too busy to allow them to send reinforcements to their hard-pressed allies in Orange Free State. He has succeeded in checking the aggressive movements of the Boers and driving them back north of the Tugela. Fighting has been going on in the vicinity of Dordrecht, a Cape Colony town held by the Boers, and the British captured by a bayonet charge, an important position commanding the town. The most striking fact revealed by the events of the past week is the increased mobility of the British army, which has hitherto appeared slow and unwieldy in comparison with the quick-moving Boers. The credit for this change is given chiefly to Gen. Kitchener, who has been reorganizing the forces and has effected important changes during the past three weeks. Gen. Roberts has issued a proclamation to the Free Staters, reminding them that Great Britain's relations with them have always been friendly and warning them against further participation in the war.

The British Parliament is developing plenty of criticism of the government, but not much opposition to it. The House of Commons has adopted the millitary scheme, carrying the appropriation recommended by the government, by a vote of 239 to 34, the opposition coming almost entirely from the Irish members. In the House of Lords, Lord Rosebery has made a spirited speech, emphasizing the critical character of the situation and the urgency of the need for immediate action, and reproaching the government for its proposal to do something after awhile. He stated clearly his opinion that, aside from South Africa, England's foreign relations were not in a satisfactory condition. "It does not appear that the friendship of France would bear any great strain, and as to Russia, events have been recently witnessed in Persia about which England formerly would have had something to say, but which she now passes unnoticed." Perhaps the most sensational utterance in Lord Rosebery's speech was his assertion that the British Government made urgent overtures last December to Germany and the United States for an alliance, but that neither of these powers showed enough inclination toward an alliance to justify England in pressing the matter. Mr. Macrum has been making dark allusions to a secret alliance between Great Britain and the United States, but a public statement by Lord Rosebery in the House of Lords is a more serious matter. The two statements, however, contradict each other, one claiming that an alliance exists, the other that England's attempt to get it was a failure. President McKinley and Secretary Hay both say that, so far as they know, England never made any overtures looking to an alliance, and that, of course, no such alliance exists. The modus vivendi in regard to the Alaskan boundary dispute, which was agreed upon last December, and the substitution of the Hay-Pauncefote convention for the Clayton-Bulwer treaty, indicate that England desires our good will, as well she may, but no alliance has been asked.

Mr. Macrum, late United States Consul at Pretoria, has at last broken the silence which he has maintained in spite of many attempted interviews during his homeward journey and since his arrival. The public knew only that Mr. Macrum had left Pretoria and returned home, and that Adelbert Hay, a son of the Secretary of State, was appointed in his place and reached his post before Mr. Macrum reached this country. Secretary Hay refused to see him when he called at the department, and turned him over to one of his assistants. In the public statement which Mr. Macrum has issued he gives his reasons for coming home. The Americans in the Transvaal were casting in their lot with the Boers. Obeying his instructions, he issued the order that they should remain neutral. In spite of this, even the vice-consul surrendered his place and took the oath of allegiance to the South African Republic. They were all "in utter despair at the apparent attitude of our government." His official correspondence was opened by the British censor. This fact he communicated to the authorities in Washington and at the same time asked permission to return to explain to the department the true situation in South Africa. The permission was refused. Again and again he cabled the same request, stating that the reasons for his return was imperative but could not be communicated, but no answer was returned. His fourth cable to the same effect brought a second refusal. Then, when he had decided to stay, he received orders to come home, which he promptly did, and was surprised to learn on arriving that this meant his dismissal. The most serious item in Mr. Macrum's statement is the assertion that his official mail was opened by the British censor, that he reported this fact to headquarters and that no attention was paid to it. This is a grevious charge, if true. The truth of it has been neither proved nor disproved as yet. An investigation of the records will show whether or not such a report was made. The House of Representatives has passed a resolution calling for information. Just what that state of affairs was which made his return necessary, Mr. Macrum has not yet stated. It looks, on the surface, very much like a case of panic. On the other hand, one cannot but feel that the department owed it to him to hear his story before dismissing him, or at least to let him know at once that the permission to return meant dismissal.

The belligerent spirit appears to have died out in Kentucky. The election contest is now entirely in the hands of the courts and neither party seems disposed to question their final decision. But the dual government still exists and will continue to exist until the courts decide. Judge Taft, of the United States Circuit Court, refused to grant the injunctions asked for by the Republican officials, on the ground of no jurisdiction. He held that a court of equity, such as the United States Circuit Court, could not hear an appeal from a state court on a question involving the right to hold a state office. Though the case was not presented to him in the form of an appeal, it was virtually that, for the injunctions asked were directly opposed to that which had been granted temporarily by Judge Cantrill. The appeal, therefore, will be carried before the United States Supreme Court. Notice has been given that this appeal will be taken. After Judge Taft's decision had been rendered, Judge Cantrill, of the state

court, made permanent the injunction restraining Taylor from interfering with the meeting of the legislature at Frankfort. Inasmuch as Taylor had already called the legislature back to Frankfort about a week before, and the Republican branch had resumed its sessions there, while the Democratic members were in session in Louisville, this injunction did not perhaps materially benefit those at whose request it was issued. The Democratic branch has also returned to Frankfort and the two sections are meeting in the same building, but both are carefully refraining from any act which imply a recognition of the officers of the other.

The Senate Currency Bill came to a vote on Feb. 15, according to previous agreement, and was passed by the unexpectedly large majority of 49 to 26. The principal speeches in the last stage of the debate were by Senators Allison, of Iowa, and Jones, of Nevada. The former, supporting the bill, laid stress on the fact that, as regards the standard of value, the present bill only re-enacts the law of 1873, and declared that it was not the purpose, nor would it be the effect of this legislation to withdraw from circulation any form of money now in use. Mr. Jones, on the contrary, accused the framers and supporters of the bill of insincerity, asserted that the purpose was to abolish the use of silver, and predicted that it would be followed by further legislation withdrawing greenbacks and treasury notes as soon as the Republican leaders considered such a move safe. He argued for the issue of an irredeemable paper currency. Before the passage of the bill the finance committee added an amendment providing that nothing in the bill shall be construed as placing any obstacle in the way of international bimetallism. The amendment was adopted, and it is one of the points which may cause some delay in the adjustment of the House bill and the Senate bill, which will at once be undertaken by the conference committee.

The meeting of the American Anti-trust League at Chicago came to a close last Tuesday. The League is supposed to be a non-partisan organization and the meeting was advertised to be a gathering to discuss ways and means for combating trusts without regard to politics. However one may interpret the fact, it can scarcely be maintained that the assembly maintained the non-partisan character which it claimed at the beginning. Resolutions denouncing the currency bills which have been passed by the Senate and the House were overwhelmingly adopted, with no dissent except from two delegates who withdrew, declaring that the whole thing was a partisan affair, gotten up in the interest of Democracy. Great enthusiasm was aroused in the convention when Mrs. Gougar denounced the President as "the most stupendous hypocrite that ever plotted against the welfare of the masses," if he signs the currency bill—which it is, of course, known that he will do—and recommended the election of William J. Bryan as one necessary means for accomplishing the overthrow of the trusts. This may be very true, but it can scarcely be said to indicate the calm atmosphere of non-partisan discussion of a great economical problem. Republicans claim that this cry of non-partisan agitation against trusts, accompanied by such outbreaks as this, is being used to throw dust in the eyes of the public in view of the approaching campaign. Democrats will reply that the Republican party has come to such a position that an anti-trust meeting simply has to be a Democratic meeting.

The bubonic plague which has been raging in Honolulu since last December has about run its course. In spite of the prompt establishment of strict quarantine measures the plague soon got beyond control by ordinary methods. In that part of the city which is inhabited by native Hawaiians, Japanese and Chinese, where there is no system of sewerage and no possibility of putting into operation the usual sanitary precautions, the plague spread rapidly. To check the pestilence it was found necessary by the Board of Health to burn the crowded and infected buildings of this quarter, covering a space of about forty acres, together with all their contents. This radical measure had the desired effect, but it also had the undesired effect of leaving about 8,000 people, or 7 per cent. of the entire population of the islands, without shelter or household goods. The value of the property destroyed is not much less than a million dollars, and it is desired that Congress make speedy provision for the relief of those whose possessions have been destroyed in the interest of the common safety.

The cotton market is enjoying a boom. Prices have been advancing steadily and by jumps during the past two weeks as it came to be more certain that there would be a shortage in the crop. It is now five dollars a bale higher than it was two weeks ago, and at this rate there have been large sales to foreign buyers. Upwards of eight cents a pound has been paid for several days, and in some cases sales have been made at nine cents. This means for the South about what dollar wheat means for Kansas and Nebraska. It is the highest price that has been paid for cotton since 1896.

A sententious statesman a few years ago justified the first "billion-dollar Congress" on the ground that this is a "billion-dollar country." It is more than that. It is a two-billion-dollar country. Last year, for the first time in the commercial history of the United States, the value of our foreign commerce passed the two-billion-dollar line, and on February 1, 1900, the amount of money in circulation in this country exceeded two billion dollars. The total amount of money of all sorts now in circulation in the United States is one-third greater than it was at the beginning of 1897, and the amount of gold coin and gold certificates in circulation is nearly two-thirds greater than it was at that time.

SOME REVIVAL TRUTHS.

V. STEPS CHRISTWARD.

In the great fundamental truths and facts to which we have called attention in this series of articles lie the supreme motives to repentance and the new life. Through these and through kindred truths, and the facts and experiences of our lives, the Holy Spirit convicts men of sin. The realization of any soul that it has sinned and that sin is a deadly peril, antagonistic alike to God and the highest interests of man, is the first movement of the soul Christward. This sorrow for sin and the hungering and thirsting for a better life, may, in some instances, come to one before he is prepared to fully accept Christ and publicly confess His name. There is a common ground, however, on which the winner of souls, and such a person as we have described, can always meet. Every rational soul recognizes the eternal distinction between right and wrong. No matter if one professes his inability to believe in Christ as the world's Savior; he does, nevertheless, believe that some things are right and some things are wrong; that some things secure the approval of his conscience and others are condemned by it. This, then is a meeting-place. "Are you," the spiritual instructor may ask, "loyal to your own convictions of truth and duty? Do you strive diligently to avoid those things you know to be wrong, and to do those things you know to be right?" The honest soul, thirsting for righteousness, will be sure to confess that he has fallen short of his own standard of righteousness and duty. He is, therefore, a sinner, judged at the bar of his own conscience. What he needs to do, what he *must* do, indeed, to increase his faith, is to begin to be true to himself and to follow loyally the light which he has. There is in every man a measure of light. It is concerning that light that the Savior says: "If, therefore, the light that is in thee be darkness, how great is the darkness!"

It is in this fact that the old controversy about the precedence of faith and repentance finds its solution. There is in every man a measure of faith. The stoutest infidel in the land believes there is a distinction between right and wrong, and he is conscious of being untrue to his own standard of right. If we can conceive of some one who believes nothing, who has no convictions about truth or duty, the first need of such an one would be, of course, a belief in something and some convictions of truth and duty. While we may conceive of such a person, we could not find one in a rational or responsible state. This is why, during the personal ministry of Jesus, he said to a certain class of persons, "Repent ye, and believe in the gospel" (Mark 1:15). This explains, too, why Paul preached "both to Jews and Greeks repentance toward God and faith toward our Lord Jesus Christ" (Acts 20:21). This does not disprove our position as to the precedence of faith to repentance, but rather confirms it. It does, however, discriminate between the common or universal faith of men in a supreme

Being, in a moral law, and in the moral order of the universe, and the Christian faith which accepts Christ as the Son of God and as the full revelation of His character and will. Christian faith has a repentance of its own, which is deeper and broader than any repentance that is possible to him who does not accept Christ. A Christian repentance, *i. e.*, a repentance that is required by Christ, must of course spring out of faith in Christ. Repentance must, in the nature of things, be limited by the degree of faith which inspires it.

What we are insisting upon as exceedingly important in bringing men to Christ, is that they shall be loyal to the light that is in them and to the faith which they already possess, and that this involves the forsaking of such evil ways as are condemned by their own standard of right. This is a condition precedent to a larger faith, even faith in Christ. We have here an explanation of the whole ministry of John, the forerunner of Christ. He was to "prepare a people for the Lord." That is, he was to prepare them to believe on Him when He should appear. He did this by preaching repentance to the people, and he baptized them when they gave evidence of repentance, saying that they should believe on Him who should "come after him." The impenitent condition of the people was an insuperable barrier to their faith in Christ, and by bringing the people into a condition of repentance, or of loyalty to the right, as they understood the right, they would be prepared to accept Christ. When they did accept Christ and received the full light of His doctrine, this no doubt led them into a more thorough repentance and to turn themselves more fully to God and righteousness. Had John believed in the impossibility of repentance before faith in Christ, he would have had no mission to the Jewish people until after Christ had come and fulfilled his ministry, and had given evidence of his divine character and mission. The Jews, however, believed in God and had the knowledge of his moral law as revealed through Moses. The Gentiles believed also in some supreme power, and while they did not all have the moral law as revealed through Moses, they were "a law unto themselves in that they showed the work of the law written in their hearts, their consciences bearing witness therewith, and their thoughts one with another accusing or else excusing them" (Rom. 2:15). So that both Jew and Gentile, apart from faith in Christ, were sinners, and stood in need of repentance.

We would say, then, that the first movement of the soul Christward is that condition of soul upon which Jesus pronounced his first beatitude, when He said: "Blessed are the poor in spirit, for theirs is the kingdom of God." It is otherwise described by the Savior as "hungering and thirsting after righteousness," and the promise to such is that they "shall be filled." It is, in other words, the soul's recognition of its poverty and a yearning after a truer, fuller and better life. Blessed is the soul that has these experiences. It may not be in the kingdom of God, as yet, but it is moving in that direction. There may be spiritual emptiness, yet, but there is the divine promise that the soul shall be filled with spiritual blessing. This step is usually unseen by the human eye, but God notes it as the dawn of a new life, the morning star that heralds the coming day. It is the prodigal coming to himself and becoming conscious of his need and of a longing for something better.

The next step, as we have seen, will be the breaking away from those sins which are seen to be displeasing to God and at war with the soul's highest interests. The grosser sins, and those most obviously in violation of the moral law, would naturally be the first to be abandoned. We have no right to expect faith in Jesus Christ to coexist with indulgences in known sin, or to regard it as possible to one who persistently disregards the moral light which he posseses. In turning away from these sins the soul puts itself in an attitude to receive greater light and to become a believer in Christ. Let us not make the mistake, as spiritual believers, of supposing that we have no message to men who are unwilling to confess faith in Christ, except to present to them the evidences of Christianity. What men generally need, much more than evidences of the truth of Christianity as they are usually presented, is to be shown that they are not true to what light they possess, and that it is in obedience to that light that they are to come into larger light and into larger faith. It is in the soul's struggle to be true to its highest moral ideal that it comes to the consciousness of its need of Christ, and his ability to satisfy the deepest longings of the human heart. Not to recognize and utilize this univseral moral law, written by the finger of God on the human heart, is to lose an important vantage ground in winning men to Christ.

"I AM WITH YOU."

It is Christ's promise to the church that is doing what it can to carry out His last and great commission. It is His promise to each individual disciple who is enlisted in the work. "I am with you alway." It is a wonderful promise. No church has ever died that had Christ with it. Churches die because Christ is no longer with them. No church can live and grow and exert a saving influence in the community that does not have Christ's presence. No church can have Christ's presence except it be engaged in His great enterprise of subduing the world unto Himself.

This is something worth remembering in connection with the coming annual offering for Foreign Missions. There will be churches pleading this or that excuse for omitting the offering entirely, or making it a merely formal matter. Let such churches face this question: "Are you able to get on without Christ's presence and approval?" If they answer the question affirmatively they will probably make no offering for world-wide missions. But if they feel that they cannot afford to dispense with Christ's comradeship and blessing, let them see to it that they co-operate with Him in this work of evangelizing the world.

It has been truly said that it is not simply a question of saving the heathen; it is a question of churches saving themselves. This they cannot do without an effort to save the lost. This promise of Jesus explains why. He is only with the church that is trying to do what He established the church to do, and the church that is not doing that is dead already, though it may have a name to live. It is not, then, a question of ability to make an offering for this cause, it is a question of loyalty to Jesus Christ, and that is a question of life or death. All churches have not equal ability, but they are all under equal obligations to do what they can, whether large or small, rich or poor, housed or unhoused.

"Lo, I am with you alway." This is the great promise accompanying the great commission. It should be the highest aim of every church to realize the fulfillment of this promise. Christ's presence in a church means a great deal. It means unity, brotherly love, the spirit of devotion, fidelity to its various meetings and enterprises, growth in numbers and in spiritual power. It is more to be desired than wealth, social position, an eloquent pulpit, the finest architecture or the most exquisite music. Indeed, the only thing that no church can dispense with and thrive, spiritually, is the presence of Christ, and this promise is made to churches that co-operate with Him in the work of sending the gospel to all nations.

If we expect, then, and desire above all things, that Christ shall be with us as churches engaged in a great reformatory movement, let us be with Him in our missionary offerings and efforts to save the world. It is from considerations of this kind, as well as from the needs of the heathen world, that we hope our churches, with great unaniminity, will participate in the March offering for Foreign Missions.

Hour of Prayer.

OUR SILVER JUBILEE OFFERING.

(Ps. 67:2; 2 Cor. 8:1-9.)

(Uniform Midweek Prayer meeting Topic for February 28.)

CENTRAL TRUTH: *God's "saving health for all nations" is the gospel of Christ, and it is the supreme duty of the church, which has received blessing and mercy from God, to send this gospel to all the kindreds and tribes of earth.*

That is a beautiful prayer of the Psalmist and one that finds a response in all our hearts:

> God be merciful unto us, and bless us,
> And cause His face to shine upon us.

Every heart feels the need, at times at least, of God's mercy and blessing, and to have God's face shining upon us is the highest and noblest aspiration of the soul. The shining face of God implies both His divine favor and the divine light. This petition has been remarkably fulfilled to the Christian in the person of Jesus Christ, the image of God, in whom God is causing the light of

His face to shine upon us. "Seeing it is God that said: Light shall shine out of darkness, who shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4:6). God has indeed, then, caused His face to shine upon us, and has filled our lives and all the Christian centuries with the light of His countenance, shining upon us through Jesus Christ.

But if this is a great petition to make—asking God for his mercy and blessing, and even that He might cause His face to shine upon us—it is asked for a great purpose. Note well what that purpose is:

> That thy way may be known upon earth,
> Thy saving health among all nations.

This is an unselfish prayer. It asks blessings of God, not simply for the sake of the petitioner, but to the end that God's saving health, the glorious gospel of his grace, might be known among all nations. This prayer challenges our admiration for the largeness with which it asks, and for the breadth of sympathy in which it is conceived.

It is worth while for us to remember, in connection with our Silver Jubilee Offering for Foreign Missions, that the gospel is God's saving health. Salvation is wholeness; it is bodily and spiritual health. Sin is a moral disease that has fastened itself on the souls of men. The gospel is the divine remedy. It brings healing and health to soul, mind and body. In proof of this, only compare the conditions in the heathen world with those in Christendom. There is no remedy for the diseases, squalor, wretchedness, superstition and idolatry of the heathen world but the gospel of Christ, the saving health of God.

If, then, the churches have received mercy and blessing from God; if they have been cheered by the light of God's face shining upon them, let them know that the end of this is that the gospel may be extended among all nations. This involves the grace of liberality, which the Apostle Paul urges upon the Corinthian Church in the passage above cited. He speaks there of churches that gave out of their "deep poverty" and this giving "abounded unto the riches of their liberality." One of the great dangers in this offering which we are about to make for Foreign Missions is that many individuals and many churches will excuse themselves from uniting with their brethren in this great work on the plea that they are poor. But this poverty is the very opportunity by which they can make their gifts abound unto the riches of their liberality.

The apostle cites the example which, above all others, ought to incite Christians to liberality: "For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye, through His poverty might become rich." If our silver offering for the extension of God's saving health among the nations shall be made in the light and under the inspiration of this supreme act of self-denial on the part of our Lord and Savior, it will be a worthy offering—one that will enrich our own hearts and prove a blessing to the perishing nations.

In the words of a beloved and lamented brother who, in leaving us, gave us his parting exhortation, "Quit you like men!" In the great effort that is soon to be made to make an offering that shall be worthy of our numbers, of our great plea and of the riches of God's grace which He has abundantly shed upon us, let us remember this exhortation and be stirred by it to heroic giving. The needs of our missions demand it. The command of Christ enjoins it; His example enforces it. The proof of our love requires it.

PRAYER.

O God our Father, we thank Thee for the riches of Thy grace which Thou hast shed upon us abundantly through Jesus Christ our Lord. We praise Thee that Thou hast, through Thy Son, made known Thy way to us and Thy saving health. May a deep sense of gratitude to Thee for what Thou hast done for us lead us to larger sacrifices that Thy way may be known upon earth, and Thy saving health among all nations. Stir up, we pray Thee, delinquent churches and members to make an offering for this holy work, that Thy face may shine upon them in the future and that they may enjoy a larger measure of Thy divine favor. We ask it in Christ's name. Amen!

Editor's Easy Chair.

Our issue of this week bears the date of George Washington's birthday. It is pleasing to note that the great characters in our national history are not forgotten, but that the annual return of their birthdays is made the occasion of renewing the memory of their lives and labors. Pre-eminent among the nation's heroes must always stand the name of George Washington. The affectionate designation, "The Father of his Country," expresses the unique relation which he sustains to this nation. His fame is partly dependent upon the time in which he lived and upon the great events in which he was the dominant factor. But had he not possessed the character and the ability to cope with the duties and responsibilities of his time, his name would not have come down to us with the halo of his fame that surrounds it. It was a happy conjunction of a great opportunity and a great character. It would be impossible to estimate the influence which Washington has exercised over the history and development of this government. He has never ceased to be a potential factor in our national life. He has remained throughout the life of the republic its ideal statesman and incorruptible patriot. Nor have we yet reached a point in our national development when we can afford to dispense with the influence of his example or with the far-seeing wisdom of his advice and teaching. Our nation has no doubt outgrown anything he ever dreamed of in his fondest imaginings as to extent, population, wealth and possibilities, and issues have arisen, no doubt, which neither he nor any other statesman of his time could have foreseen. But if the same spirit of disinterested patriotism and of high regard for the rights of men, together with the sound principles of political wisdom which he applied to the problems of his day be applied to those of our own time, we shall reach a happy solution.

The New York Presbytery, by a decisive vote, has determined not to bring Prof. McGiffert to trial on acoount of his recent work, "The Apostolic Age," but to let the matter rest with the repudiation of his teaching on the disputed points, which the General Assembly has already given. This case has been a very puzzling one to the Presbyterian body. On the one hand, there was a strong desire to guard the church against what the majority regard as erroneous and dangerous teaching. On the other, there was a strong disinclination toward plunging the church into the excitement of another great heresy trial. It seems to us, from our point of view, that the New York Presbytery has done wisely in deciding to let the matter rest with an official disclaimer of any approval of, or responsibility for, the teaching in question. This carries the whole weight of the influence of the Assembly against such teaching, and what more could a trial and condemnation accomplish? If Prof. McGiffert has been led into wrong conclusions, which affect the integrity and authority of the Scriptures, this fact is sure to be made apparent soon, if it has not already been done by other Christian scholars, who are at work in the same field of inquiry. Prof. McGiffert himself, after maturer investigation, may see some things in a very different light. If we will only have patience, time and further investigation will settle a good many of these difficult questions for us, and meanwhile, the agitation brought about by such teaching will be sure to result in a more general enlightenment on the issues involved, and in the long run in a more unshaken faith in the integrity of the sacred writings.

Perhaps there is no greater test of our faith in the gospel than the measure of our liberality in sending it to those who have it not. There are many prudential motives that would lead a man to give to the support of his local church and for the evangelization of his own country. But why should people concern themselves about the salvation of pagan nations? This is the very spirit of philanthropy which the gospel inspires. It is that supreme unselfishness by which the church in all ages has given the highest evidence of its possession of the Spirit of Christ. It is true that the world is getting smaller by reason of the rapid methods of communication and travel, and that each nation is affected more or less by the moral and material condition of every other nation, and that the more Christianity prevails in the world to the exclusion of idolatry and superstition and to the bringing in of a higher and better civilization, the better it will be for the Christian nations of the earth, who must supply their multiplied needs. But this motive does not appeal with great force to many people. Nor is it the highest motive. When we make our offerings for the evangelization of the heathen world because the same love

which constrained Christ to give His life for the world constrains us to make this sacrifice that others may have the knowledge of this salvation, we are being moved by the divinest motive that can influence human action. The people who are capable of being influenced by this love of humanity are those who give to foreign missions, and hence our gifts to world-wide evangelization become a sort of measure of our spiritual advancement, an index to our religious status. We may not approve the theology of a religious body because it gives the largest amount *per capita* to missions, but we cannot doubt the genuineness of its religion. We live truly only as we live unselfishly, and we act nobly only when our actions are prompted by unselfish motives. There is the losing of our life in order to find it, and there is the saving of life which results in losing it. Because Christ laid down His life for the world He lives to-day in the affectionate remembrance of millions of the human race, and is destined to become the universal King. We aid in that coronation as we assist in the world's evangelization.

Questions and Answers.

1. *Should we approach the study of the Bible believing firmly in it as the Word of God, or should we regard it simply as a book which probably contains the Word of God?*

2. *By what right does any one apply historical tests to determine the authenticity of any part of a book which he has already received as the Word of God?*

3. *If men can prove, by a process of historical and literary analysis, that a part of the Bible is spurious, what assurance have we that all of it cannot, by the same process, be shown to be spurious? Fraternally,* *T. Davis.*

Boonsboro, Ia.

1. We must approach the study of the Bible with such faith as we have, in some cases more, in some less. A majority of people receive, traditionally, from their parents and teachers, their faith in the Bible as the Word of God. This is perfectly right, but sooner or later the time comes in the history of every thoughtful and growing mind when it examines the Bible for itself, to find out what it is.

2. This is only another way of asking by what authority any one investigates the Bible to determine its character and origin. The Bible claims for itself no exemption from the examination and investigation which we give to any other literature. Our right to apply historical and other tests to its various parts is an inherent right growing out of the fact that God has given us the power to think and investigate. He has used human beings in giving us the books of the Bible, and this fact brings them within the range of human investigation. Experience shows that they are quite able to stand such investigation.

3. The only assurance that we know of apart from the self-evidencing power of the books, is the assurance that comes from the investigations of scholarship, which show us what is spurious and what is genuine. The same scholarship that has determined that certain passages in the Bible are spurious, or interpolations, and has expunged them from the accepted text of Holy Scriptures, has determined that the rest of the text is genuine. This question seems to imply that the Bible will not bear sifting and should therefore be let alone. But this is far from being the case. The most scholarly investigation has only served to give additional assurance of the authenticity and the supreme value of the literature of the Bible.

When there is a serious grievance existing between two brethren of the same congregation and the elders fail or refuse to take notice of it, or if they do try to settle it act unjustly and arbitrarily, what is the remedy? Is there no appeal to the congregation?

R. W Fleming.

Alamo, Tenn.

The congregation is always the ultimate court of appeal in such cases. If any person or persons feel that that they have been wronged by the action of the elders, they have a right to make a respectful appeal to the congregation to correct the error. The elders, in such case, ought to consent to such investigation, which can generally best be carried out through the appointment of a disinterested committee, that will hear the evidence, pro and con, and report its findings to the church for its approval. Elders are not infallible, but their recommendations in any case should not be lightly set aside. There ought to be good reasons why an investigation by another committee should be had, and when such reasons exist, the congregation has an undoubted right to reverse the action of its elders or their findings, if the evidence in the case seems to justify it in so doing. It is a much simpler way, however, for two brethren having a grievance to settle it between themselves, without taking it either to the elders or the church.

A man who was once a member of the Christian Church, but who in late years has made no profession of Christianity, dies. The family announce that the obsequies will be held under the auspices of a fraternal organization, to which the deceased belonged, and then calls the minister to come and eulogize the departed. What ought the minister to do under these circumstances? *Minister.*

A minister would hardly be justified, unsuch circumstances, in refusing to conduct religious services, but he should of course exercise his own judgment as to the nature of the eulogy. If the family should require him to say what he could not conscientiously say concerning the deceassd, and should make that a condition of his officiating, he would be justified in refusing to officiate. As a rule, however, a minister may utilize an occasion of that kind in a way to advance the interests of religion and should avail himself of the opportunity so to do. It ought to be understood, however, that a funeral discourse is not primarily for eulogy. It is to comfort the sorrowing and to warn the living.

Was it the decision of the Jubilee Convention that the offering on the first Lord's day in March should be for world-wide missions, or is it to be for Foreign Missions only? Something in your last issue seems to indicate the first, though the mission board is sending out the usual circulars. *C. E. Smith.*

Bethany, W. Wa.

The offering called for on the first Lord's day in March is for Foreign Missions, to be expended under the direction and control of our Foreign Missionary Society. The object of this society is to promote world-wide missions. There should not, therefore, be any distinction made between Foreign Missions and world-wide missions. The missions will be as "wide" as the offerings of the brethren will permit. Let the churches see to it that the offering for the month of March exceeds that of any previous year. We resolved at the Jubilee Convention to raise $200,000 this year for Foreign Missions, and the various offerings should be made on that scale.

Current Religious Thought.

A writer in the Literary Digest, some weeks ago, in emphasizing the undogmatic character of present-day Christianity, made the sweeping statement that Lutherans no longer believe the theology of Lutheranism and that the so-called Calvinistic churches do not hold to the doctrines of Calvinism. This was repudiated by two other writers representing respectively two denominations which claim to be the one Lutheran and the other Calvinistic. The latter maintained that Calvin's doctrines of reprobation etc., are still believed by the entire body of the Presbyterian and Reformed churches, with only a few individual exceptions. This may or may not be an accurate estimate. But the question of chief importance is: What attitude do those who hold to the theology of Calvin maintain to those who do not, and vice versa? Are the two classes willing to grant to each other Christian fellowship and live peaceably together in the same communion?

The following from an article by Rev. John Woods in the Interior contains much sound sense and a suggestion worth thinking about. The name of almost any other religious body, our own included, might be put in place of "Methodist:"

Are there too many ministers? No, not if those who preach the gospel have been "moved thereto by the Holy Ghost." Are there too many ministers? No, not for the conversion of the world. Compared with the greatness of the harvest, the laborers are few. The root of the trouble will be found in the divisions of Protestantism, leading to an undue multiplication of churches, to rivalry and competition, tremendous waste of forces and of means, and loss of prestige and influence by the church as a body. I once heard a presiding elder say, in a public meeting, that he did not consider any town or village complete without a Methodist church, and that he would organize one in every community in which he could get a foothold, regardless of existing conditions. That was sectarian zeal with a vengeance. Several Methodist ministers who were present repudiated the sentiment. They thought the day was past for that sort of thing. It is the policy which has resulted in the present distress, producing congestion in one place and deficiency in another. No one denomination is going to take the whole country; and the sooner the various religious bodies come to understand that fact, and adjust themselves to it, the better it will be for the cause of Christ in our land.

Missionary.

THE MISSIONARY RENAISSANCE.

CHARLES LLOYD GARRISON.

The latter half of the present century has witnessed the birth of a new and splendid idea. The future church historian may designate it not inaptly, The Missionary Renaissance. It is revolutionizing the whole trend of religious thought; it is marking a new era in Christian progress. It is a revival, it is a new birth, it is a resurrection, it is a transition from the old state of stoical indifference, scholastic contemplation and creed-building, Alexandrian mysticism and universal lukewarmness, into a bright, hopeful, normal period of Christian activity. Men are looking at Christianity from a new point of view, and withal a wider point of view; they are beginning to see that the propaganda of the gospel is essential and vital. And in direct ratio to the clearness with which they apprehend this splendid idea, their thought and life and activity take on largeness, fertility, attractiveness of form and durability of character. It is the grandest idea that has dawned upon the mind of man for centuries. Thus far it is in the first stage of its infancy. But the child is vigorous. There is life, virility, possibility in it. It was conceived in heaven; there is, therefore, the germ of immortality within it. The truth of this assertion is vindicated by the fact that it lay in embryo for two thousand years, struggling in the womb of time, abiding the hour of its birth, till in the fullness of time it was brought forth. And now that this idea has seen the light of day, the most sanguine imagination of man cannot forecast what it will be in the full maturity of its splendid manhood. The mind of man cannot measure the far-reaching, fructifying, transforming power which resides within it.

By way of reinforcing this message, I have thought it well to recite some familiar history showing the dearth of great ideas, their character and their influence upon the lives of men.

(1) In the first place, ideas of any kind are very rare. Hundreds and thousands of men have been born into the world, waxed fat and prosperous, propagated their species, disseminated their opinions and gone to their graves in blissful ignorance of the melancholy fact that they never had an idea in all their lives. Why, whole nations of men have lived and moved under the blue canopy of heaven, enjoying national peace and prosperity and lifting up their heads among the nations about them, which haven't had a great idea for centuries. Indeed, the old human family does very well if if she gets a really great, uplifting, fortifying, fructifying, transforming idea once in the course of four or five centuries.

(2) Another strange thing about great ideas is that they occur, not to one man alone, but to many men simultaneously and in different quarters of the globe. They seem to be in the very atmosphere. Men of mediocrity and even dullards catch the prevailing sentiment. It sets them on fire. Under the powerful stimulus of a great idea they do something or say something that is really worth while. Under ordinary circumstances they would have lived and died in obscurity, but they had the good fortune to be born in an age which was vitalized and glorified by the presence of a great and dominant idea, which everywhere throbbed at the heart of life.

(3) Another significant thing about a great idea is its diversity of expression. It breathes out its soul in lofty strains of music; it lingers in tints of glory upon the canvas; it moves in the light tripping measure of the lyric, or the sonorous tread of the epic; its more salient features of beauty crystallize into marble; it embodies itself in the high-vaulted roof, the column, the arch, the architrave, the stained-glass window. But express itself it must and will, in an endless variety of forms.

It was thus with the Pagan Renaissance which had its rise in Italy in the 14th century, and gradually spread westward over all Europe. It was simply the birth of a new idea—splendid, fertile, magnetic, dynamic, regnant, inundating nations with its transforming power and expressing itself in every conceivable form.

For long centuries humanity had been laboring under a morbid misapprehension which stultified their minds and paralyzed their efforts. "For seventeen centuries a deep and sad thought had weighed upon the spirit of man, first to overwhelm it, then to exalt and to weaken it, never losing its hold throughout this long space of time. It was the idea of the impotence and decadence of man. . . . For a thousand years universal ruin incessantly drove still deeper into their hearts this gloomy thought."—*Taine's His. Eng. Lit., Vol. I.* Under its baneful influence life degenerated. There was no self-confidence, no heroism, no originality; but rather cowardice, submission, corruption. "From the fourth century," says the same author, "gradually the dead letter was substituted for the living faith. Christians resigned themselves into the hands of the clergy, they into the hands of the Pope. Christian opinions were subordinated to theologians, and theologians to the fathers. Christian faith was reduced to the accomplishment of ceremonies. Religion, flowing during the first centuries, had become hardened and crystallized, and the coarse contact of the barbarians placed on it, in addition, a layer of idolatry." Now this deplorable condition of things was the inevitable outgrowth of causes which ought to have been removed: (a) A false and pernicious theocracy; (b) the unholy inquisition, established by Pope Gregory IX.; (c) the monopoly of the clergy, made possible by the union of church and state; (d) prohibition of the Scriptures, which denied the Word of God to the masses; (e) that most subtle and pernicious form of idolatry in the form of image worship, picture worship and reverence paid to shrines and relics and trinkets; (f) and finally, the sale of indulgences. Is it any wonder that "a thinking society ceased to think," and that "philosophy was turned into a text-book?" Life was necessarily robbed of its significance and perennial hopefulness. Men ceased to be men and became blind, submissive puppets in the hands of remorseless taskmasters.

The whole trouble with the Middle Ages was that they had no great, fortifying, uplifting, fructifying, transforming idea. But in the 14th century such an idea began to dawn upon men. The recovery of the classical Greek and Roman literature gave birth to the revival of learning, and the revival of learning in its turn begot the idea that man was not an impotent puppet, but a man—a Godlike being—with bodily and mental powers and boundless susceptibilities. And that great, luminous idea dispelled gloom, inspired hope, stimulated, fortified, electrified the mind. That idea was too vast for Italy. It spread over France, Spain, Flanders, Germany and England. And what stupendous miracles it wrought! Navigation, geography, astronomy, together with the experimental sciences, began to yield a vast and varied fruit. "Art and literature shot forth like a harvest." A great, dominant idea was beating at the heart of life, stimulating and glorifying its every manifestation. Men opened their eyes as if for the first time and saw things. They begin to feel deeply, as men ought. Their intellections and their emotions are of a high order. Like vigorous, romping schoolboys, who have suddenly burst out of a hot, stupifying room, they appear to us at this day. They have thrown away their arbitrary and mechanical classifications; they no longer see things as disconnected fragments. They see things in their entirety, in their beauty, in their relation. They have a keen, appreciative, sympathetic spirit. They drank in truth like a sponge drinks in water. They comprehended it, they masticated it, they assimilated it. They had images, vital and vigorous, which must and will express themselves in adequate externals. They had great pulsating thoughts in the heart of them which must burst forth like volcanic fires. Silence those men? You had as well try to stop an avalanche! They just must sing, or write, or paint, or carve, or chisel the wild, deep message that stirs in the soul of them. Ah, that "was Europe's grand age, and the most notable epoch of human growth." Then there were giants in the land. Then flourished the great mastodons and missouriums of science or art, of religious thought: such as Shakespeare, Milton, Michael Angelo, Raphael, Luther, Ignatius Loyola, John Calvin, Wycliffe, Zwingli, Savonarola and a mighty host hardly less renowned.

Now the secret of the whole matter is, the Middle Ages got a great, fortifying, uplifting, transforming idea. It produced the renaissance.

About five centuries have passed, and lo, we have gotten another idea. It is vast and significant. It is a new idea of re-

ligion. We are learning that Christianity is not self-centered, but world-wide. We are learning that Christianity is not merely a culture, but also a mission. We are learning that the propaganda of the gospel is an essential feature of it. In consequence of this great idea, Christian thought and activity are taking on largeness, fertility, attractiveness of form and durability of character. Itis a revival, it is a new birth, it is a resurrection, it is a transition from the old state of stoical indifference, scholastic contemplation and creed-buiding, Alexandrian mysticism and general lukewarmness into a bright, hopeful, normal period of Christian activity and growth. It is the missionary renaissance. Now this is not actually a new idea. It was exemplified by the life of Christ; it was distinctly enjoined in the great commission which he gave to his disciples before he left them. The idea was known to the churches at Jerusalem and Antioch and Ephesus; it was incorporated in the lives of Paul and Barnabas and a host of zealous Christian workers in the first two centuries of the Christian era, but it seems the world was unprepared for the reception and retention of this great idea. So, for long centuries it lay dormant; but now it has come forth vital and regnant. It is stimulating the minds of men. They are beginning to open their eyes and to see. It is stirring at the hearts of men. They are beginning to broaden their sympathies and to feel. We are gaining a new and superior kind of knowledge concerning the Word of God. We are experiencing a new and superior kind of joy in the Holy Spirit. Men are mastering the great themes of redemptive love as they have never mastered them since the days of the Apostle Paul. They are going unhampered to the Word of God. They are no longer picking out isolated texts which chance to enforce their dogmas or harmonize with their creeds, but they are getting broad, comprehensive views. They are accepting its promises; they are heeding its commands. When they read the words of the Lord: "Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit, teaching them to ob erve all thing whatsoever I command you; and lo, I am with you alway, even unto the end of the world," they are beginning to believe that the Master meant what he said. When they read the words of Isaiah: "As the rain cometh down and the snow from heaven and returneth not thither, but watereth the earth and maketh it to bring forth and bud, and giveth seed to the sower and bread to the eater; so shall my Word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the things whereunto I sent it" (Is. 55:9-11),—as they read that sustained and eloquent passage, they realize that there is something in it more potent and vital than eloquence—a great, overwhelming truth, with all the power of the throne of God back of it. And when they read that splendid optimistic strain of Paul in Philippians: "God highly exalted him, and gave unto him the name which is above every name; that at the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father," they realize that it is not rhetoric, but inspired prophecy. And what is yet more significent, they grasp the further thought that it is at once their lofty privilege and their solemn duty to co-operate with God in the fulfillment of that prophecy and in the accomplishment of that great design. The great missionary awakening of the nineteenth century is not only stimulating the thoughts of men, but it is stirring the hearts of men, it is enlarging their sympathies, it is bringing them into fellowship with an all-conquering Christ. This great missionary idea is putting new life in the church; it is delivering us from the emasculating power of selfishness; it is emancipating us from the stultifying power of ignorance; it is purging us from the pernicious results of the spiritual impotence and decadence. Thanks be unto God for the revival of this great missionary idea, which is resuscitating the church, spreading the kingdom of heaven among men and exalting the name of Christ.

Eminence, Ky.

GROUNDED FAITH IN MISSIONS.

ELLIOTT I. OSGOOD, M. D.

When one's mind encircles the world and finds in this last year of the nineteenth century so much of its surface occupied and ruled by dark heathenism,with so few Christian lamps to illuminate the darkness, is it any wonder that for a moment missions and the evangelization of the world appears at its best as a beautiful dream, but yet only a dream?

I. *God's purpose is to save the world.*

A Christian must have boundless faith in what shall be the ultimate outcome of God's plan. Not only a few are to be saved, but "a great multitude which no man could number, out of every nation, and of all tribes and peoples and tongues." In that great unsealed order Christ made the breadth of his desire very plain. "Even as I have *all* power, in it ye are to go to *all* men, and teach them *all* things, *always*." A lame man at the Gate Beautiful, a devout centurian, a religious fanatic, an immoral Corinthian, a dirty Chinaman, a naked African, a despised Jew, a millionaire, an infidel or a drunkard are all included in that great infinite desire.

Then why hasn't he saved them? Nineteen centuries have rolled on and the number of the heathen grows faster than the number of his followers. I would ask you, Christian, the question once asked of Frederick Douglass when he was presenting his gloomy views: "Is God dead?" Is God dead and his purpose annulled, that we should halt on the borders as we face a dying world and question the expediency of giving them life? The church cries out in sorrow, "O, God, how long?" but stops her ears lest she hear Christ's cry in patient waiting, "O, Church, how long!" God is not slack; it is the church.

II. *Men are God's tools.*

Abraham must begin the preparation of a place to which the Christ could come; Moses is used to deliver Israel; Samuel stands at Ebenezer; a prophet must take the message to David; Jesus must become a human as well as a divine Savior; Ananias, not an angel, instructs Paul; Carey sounds the war cry of missions; Livingstone must mirror Africa; Perry must open Japan; Barnabas Shaw must be forbidden to preach in Cape Town in order that the Hottentots coming south in search of the Word may be met by appointment of the Holy Spirit and given the Bread of Life. Men have not learned Christian living until they appreciate that every saved soul is to be a servant and tool of God.

III. *By faith in him men are to go forward until his purpose is accomplished.*

By faith Philip went to Gaza, Paul to Rome, John to Patmos. By faith David Brainard claimed the Indians for God, Livingstone walked without white followers in the jungle, the "Lone Star Mission" saw thousands saved, Judson escaped the power of the king of Ava and the China Inland Mission numbers over 600 missionaries.

Again, our faith wavers as we consider the few among the millions. We see Raymond Lull fall under the shower of Moslem stones in Bujia; we see Pattison drifting in his canoe with the five wounds like the wounds of his Master; we hear the wail of murdered ones in Armenia; the massacres in China and Africa rise before us; we see so many laying down their lives in the service. Shall we be dismayed, shall we hesitate? Nay, they are the call of God for more—more men, more money, more poverty, more persecution, more to burn out for Christ; always more, more until he shall reign supreme.

Chu Cheo, via Nankin, China.

DOES IT PAY?

CHARLES E. MOLLAND.

The question frequently asked concerning missionary effort in this mercenary age is, "Does it pay?" Quite recently there appeared in a religious newspaper an announcement of the work of a prominont missionary society during one year. Expenditures in funds were tabulated beside receipts in converts, and by a simple arithmetical exercise each convert was found to have cost about $100. No amount was written off for possible depreciation in value through backsliding and no allowance was made for a possible rise in the market price of Christian converts through a probable growth in grace. There it was in black and white, $100 each—and it set me thinking.

Among those hundred-dollar converts there must certainly be some Judases, perhaps one in twelve. What a terrible waste of money to pay so much for *them*. I could purchase them far cheaper than $100 per head.

But on the other hand, look at a miserable $100 for *an immortal soul!* ! What a fraud

was perpetrated when it was purchased at so low a figure!

While I was musing the fire burned; then spake I with my tongue: "Lord, make us to know our end and the measure of our days, the value of our opportunities and the measure of our responsibility; make us to know the glory of the hope of our calling and to appreciate the value of those souls thou didst die to save. Make us all less mercenary and more grateful to thee; more loving towards those who cost thee so dearly!"

Does it pay?—a man to resign home, friends, prospects, to say good-bye to those dear ones whose hearts break, sorrowing most of all that they may see his face no more, and all to go to seek and save those who will despise and reject him? No! From a worldly standpoint a thousand times, No! Thousands of gold and silver would not compensate the sacrifice. But when He says "go" it pays to obey even as it paid him who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. He that holds the rope sacrifices little compared with him who descends; yet, what is the greatest sacrifice compared to his?

And yet it does pay. He is faithful that promised, "and every one that forsakes houses or brethren or sisters or father or mother or wife or children or lands for his sake receives a hundredfold and inherits everlasting life." Fields where we labored for years amid difficulties and dangers are now giving their harvest of hundreds and promise of thousands of souls.

I would not say the heathen make better Christians than Christians at home. Comparisons such as this are odious. We are alike. A touch of nature, depraved, has made us kin in sin; and a touch of God's grace through faith renews after the image of Christ.

There are many dear Chinese Christians around me to-day for whom, any one of them, it would have paid me to come to China. Many prove their love to Christ and his servants by throwing in their lot with us when it does not pay from a worldly standpoint to do so. They have borne the sting of contempt that has pierced so unkindly their sensitive souls, and have persevered when all have seemed against them, enduring the horrors of long and loathsome imprisonment for Christ's sake, for Christ who, being perfected through sufferings, became the author of eternal salvation unto them and us.

A shrewd business man of sterling integrity here in the Far East, was approached by a friend who asked his advice as to investing some money in a company with which the former was interested. The reply was, "They who invest much will gain much; they who invest little will gain little." As a result of his investment the investor realized about a thousand per cent. Yet, there was a risk in it and as an offset to the saying, "Nothing venture, nothing win," it may be added, "And nothing lose." With shrewdness born of spiritual insight we now present you a brighter prospectus than any earthly company ever dreamed of; we offer you a guarantee whose capital is "all authority in heaven and in earth," and we promise you, you will not be ashamed of your dividend in *that* day. Our bonds are "go" or "send."

Wuhu, China.

INDIA'S ANCIENT CIVILIZATION AND THE GOSPEL.

W. E. RAMBO.

Back of caste, custom and tradition in India lies one of the most ancient of civilizations. This is the ground and pillar of heathenism. Caste and custom are but the visible product above the surface of this deep-lying root. And but for the latter the former would be as innocent as the superstitions of savage tribes.

The most prominent essential characteristic of civilization is established social organization. It is this that gives it strength. The lack of it makes savages weak. Civilization moves a nation as one man. Its strength is directly as the tenacity and permanence of the organization. In India time has so completely established custom as to make her social and religious position almost impregnable. The individual cannot be reached till the mass is broken up. Among savages the individual is accessible at once. Hence the greater success—apparently—among savage peoples.

India's civilization began with no higher light than human imagination. She has followed this firefly ever since. It has been said that Aristotle gave the Greeks the true logical method, and Jesus Christ the facts about God. They put the two together, and their speedy conversion followed. India has had no Aristotle. She has followed her erratic course so long that she has become wedded to it. She has no true method of reasoning. Hence the facts are not assimilated. Her methods are fallacious and evasive. Like a flea she cannot be made to take a stand. A sailor with a revolving compass, which always brings her around in the same circle, she has become crazed. She swears by her compass. The signals of passing ships are not heeded. At last, exhausted, her interest killed by the endless monotony, she founders in an adverse wind, having reached—nowhere.

Another vital disease in the Indian body is atrophy of the conscience. There is some knowledge of good and evil. But as a monitor which not only indicates the right and wrong, but impels men to do or to refuse to do, conscience has no practical existence in India. Let those who think they have found a mine in the Vedas and Shastras reflect on this fact. The senseless round of idolatrous rites satisfies in a vicarious way the natural instinct for the supernatural. There is no hunger or thirst for righteousness. Hence India is not filled.

I write not to discourage, but to call to arms. I would disabuse those minds which imagine that the few men and the pittance of money sent to India in a century should have redeemed her. India's statistics cannot be calculated by figures, nor drawn with the pen. But they are pregnant with hope of the dawn for those who have been in India long enough to discern the signs of the times. The victory will be, must be, for the truth.

What is the conclusion? The expenditure of men and money so far has been entirely inadequate to the demands. He who will compare the proportion of Christian workers in America to the population with the same in India, must see that this is so. There the trend is towards righteousness. Here it is the other way. I know there is a sort of sentimentalism at home that floods the missionary with divine light. He is supposed to have unlimited power and pity. He can therefore do more here than men at home. But he is only human, and at best not superior to his faithful brethren who send him. Add to this the difficulties of doing things where the motto is, "Do nothing to-day that you can put off till to-morrow," and the effects of a climate that robs the white man of half his wonted energy, and it takes no sage to compute the result. Truly, the church is playing in India. To mention Damoh, we have to cease asking for men and money when we think we have reached the limit of what we are liable to get. The work that is not undertaken is tenfold that which is. I will undertake to find work to-morrow for ten men in the station and fifty in the district, and will work each one so hard that he shall cry out. Given the missionaries, and I shall undertake to spend twenty times the money now spent, and guarantee a very small percentage of waste. Has it occurred to most people that one or two missionaries cannot reach a thousand villages with hundreds of thousands—sometimes millions—of people? Village work as I have seen it is mostly a hasty tour for a few months by one or two missionaries seeing many thousands of people for the first and last time, telling them a story and rushing on to the next. They never comprehend that Christianity is anything more than a nice little theory which is scarcely intended to be acted upon. A few rare conversions occur. But the mass remains as it was. So with school and educational work. One opportunity is grasped, much as the covetous gives a penny in the plate. It quiets his conscience. Yet, where one school is made to serve a district, a hundred are as badly needed as the one is. Still, we call such a station equipped. When will Christians go at this business as they go to war? Lord Kitchener could get millions to conquer the Soudan. But he more than returned it all. American money and youth were poured out to conquer Spain and free her slaves. It has paid her—morally at least. I believe an army with a mint back of it is the burning need of India. I believe there is nothing here that could withstand for a generation the onslought of such a force. Say what we will, the argument of numbers is powerful. Let it be realized that in every community the gospel is being both preached and its fruits made manifest, and converts would pour in faster than they could be cared for. But the blast must be sufficient to move and burn up the

mass. The new civilization must in action supplant the old. The gospel both preached and lived will sweep away the dead fabric of heathenism.

Damoh, C. P., Iudia.

WHO CAN GIVE THE REASON?

STELLA FRANKLIN.

Why have we so few preachers in India? I mean men who have been set apart for evangelistic work. Men who are not bothered with other things, but can give their entire time and energy to the study of the language and to preaching the gospel?

When the famine is all about us, starving children must be taken in, and if we adopt children we must educate them and teach them trades. If people are dying about us with pestilence, we must doctor and nurse them well again. But aside from this necessary work, what can be so important as preaching the gospel to the people?

True, this may be done through school work and by many other means, but why wait so long? Have you ever stopped to count how few men you have in India who can really give even two entire days out of every week to preaching the gospel? My work this winter has made me feel this lack intensely. I had expected to go into villages, but I found the people in Damoh so eager to hear more, that I believe for the present my work is here in the town. Frequently I start down the street with a definite house in view, but before I can get so far I have been called to half a dozen places and find my time and strength all gone. Along other streets I will meet with similar experiences. Sometimes I visit the high-caste purdua women, but more often poor people, where any passer-by may stop to listen. This is generally where a certain caste, as weaver or some other low caste, lives. Almost any time of the day men as well as women will stop their work for twenty minutes to listen. They are attentive and often respond, "good," "correct," or "very true" to something I have said. I leave with a hearty invitation to come again, or to use their own idiom, "Be in the habit of coming to cause them to hear." But other calls will be so important that perhaps for two weeks or more I cannot return.

If Mr. and Mrs. McGavran return next fall they will probably give their entire time to village work, but they cannot possibly visit all the villages even once during the camping season. And what does that mean for people who have never before heard such teaching? People at home, where there are a dozen or more men, each one of whom is as capable as the average missionary, grumble if they can have a minister only once a month. Here we have villages all around us and our only evangelist is home for a much needed rest. We are living in a town of 10,000 and have only one woman who can devote her entire time to Bible teaching. People listen and are impressed. "The harvest truly is great, but the laborers are few; pray ye, therefore, the Lord of the harvest, that he send forth laborers into his harvest." Other stations must have felt the same need, but I speak only of what I have seen. The time has come for evangelists. Why do not more of our young ministers at home feel the call? Are they needed at home as much as they are in India?

Damoh, C. P., India.

WHICH SHALL IT BE?

W. B. MADDEN.

Shall Japan be a Christian or an infidel nation? In that glorious century just dawning shall the influence of this mighty people be used for God and the uplifting of the lands of the East, or shall it be arrayed against the progress of the kingdom of Christ? Fellow Christians! this is the question before us. The heathen religions of Japan are passing away and the Christian force is not strong enough to instruct the people in the way of the Lord. From many gods to no God is a terrible change, and we cannot stand by and see this nation, possessing so many elements of power, take such a reckless and woful move, when by quick action we can prevent it and turn the mighty stream into the way of holiness. Japan is now in a formative state. Despite the great advances made in all material lines, there is a feeling of uncertainty. There is no foundation. There is no solid rock beneath the feet of the leaders in any of the walks of life. Just now is the time when all the force of the followers of Christ should be applied. Just now the balance is hanging. Which way will it turn? Friends of Jesus, partakers of the inheritance of the saints in light! what shall the answer be?

I was amazed when I read that it was impossible to get young men to come to Japan. Can it be possible that there are no young men going forth from our colleges and universities upon whose hearts the burden of the perilous state of this nation rests and who must feel, "Woe is me if I preach not the gospel"to the Japanese people? Young men, I write to you because you are strong, and the Word of God abideth in you. Think of this great people! Say, soon, "Here am I, Lord; send me." The influence of a missionary is more telling now than it has ever been. The doors are open. We meet in close association all classes of people. We are asked to teach, to lead, to guide. It is not rash to say that the opportunities to do large work for God will be greater in Japan in the next decade than in any other part of the world.

Our force of missionary workers must be increased at once. Double the present number will be too small. Treble the number will not begin to occupy the great centres. School work must be begun at once with a vim, force and equipment commensurate with the great need. Without a place in which to train evangelists and workers, both men and women, we are doing but shallow work; we are facing ultimate failure. To do this work the appropriations to Japan must be greatly increased. If the $200,000 is raised, this can be done. I am sure if all felt the extreme urgency of the work in Japan, you would unite in your might and rescue a nation for our risen and glorified Lord. This is an opportunity that will not long be available to the Lord's people. To wait is to lose. To the help of the Lord! Let the coffers be opened! Let the volunteers present themselves for the service, accoutered for victory! May the Lord open our eyes to the awfulness of this present moment.

Sendai, Japan.

THE MISSIONARY JUBILEE.

GEO. L. SNIVELY.

Our church has just been blessed by a visit from Bro. G. L. Wharton, and two addresses by him on "Sad India."

In the evening he spoke on India's need of bread, and from a tearful audience, without a collection, received many generous gifts for the relief of our suffering brethren there. It was the most affecting appeal to human sympathy and benevolence our people have ever heard.

In the morning address, with wonderful vividness he portrayed India's need of Christ. The degradation of her people, the pollution of their bodies by leprosy and other foul diseases, their moral depravity, their idolatrous ignobleness, intellectual acumen, and the naturally religious temperaments were shown to be constituent elements of that unhappy land's paramount need of Christ.

These expositions he blended into a trumpet call for a royal celebration of our missionary jubilee on the first Lord's day of March.

The work of redemption is there awaiting the church. The Lord has commanded his disciples to go forth and perform it.

Dying myriads are moaning, "Come over and help us." Heroes of the cross are lingering here only till money is forthcoming to transport them to the field. The lack of nothing but mere money that we can only control for a few years at the longest stays the bursting of a great light upon the nations so long in darkness.

The All-seeing Eye is watching the attitude of every congregation collectively, and of each preacher and other Disciple individually, toward the March offering.

Brethren, let us inspire a noble enthusiasm in the hearts of all to go beyond the $200,000 mark in this Jubilee Year!

Political orators declare it would disgrace our nation to pull down our flag from where the hand of bravery has placed it. There may be differences of opinion about that dogma, but none will question its being a shame because a crime to call back a single one of our 239 crusaders who, mustered in by the Foreign Missionary Society, commissioned by the brotherhood and led on by Christ himself, are conquering this world for God and heaven.

Let us now drill faithfully and pray fervently to the Lord of Hosts, and then on that crucial the first Lord's day in March, in the language endued with added meaning by the heroic A. M. Atkinson, "Acquit us like men."

Jacksonville, Ill.

To Wash Brushes and Combs.

To wash hair brushes and combs, dissolve a tablespoon of Gold Dust Washing Powder in boiling water; when it is nearly cold, dab the bristles up and down, without allowing the backs of the brushes to become wet; when the brushes are clean, dip them in plain cold water, and dry them either by the fire or in the open air.

Soap turns the ivory-back combs or brushes yellow, but Gold Dust does not injure them.

Our Budget.

—Foreign Missions March 4th.

—We give considerable space this week to missionary literature.

—We make no apology for this, as it makes very profitable reading.

—The question for each church is, "What is our share of this $200,000 for the silver offering for Foreign Missions?"

—Our correspondence department will be found quite full this week, but several original contributions have had to give place to the claims of the March offering.

—"Leaves from the Mission Field," by N. M. Ragland soon to be ready for mailing. Look out for it, and order a copy to assist you in the appeal for the March offering.

—February has given us some real winter weather, but it does not seem to have cooled the ardor of our friends in raising clubs for the CHRISTIAN-EVANGELIST.

—In most churches less than one-half of the members are present at any one service. The absentees should be seen and informed about the March Offering for Foreign Missions and urged to contribute. If a thorough canvass of the church is made the results will prove most gratifying.

—The church at Palmyra will entertain all delegates attending the Lectureship and Ministerial Association, from March 19 to 23. If you expect to attend these meetings please send your name at once, to M. McDonald, Palmyra, Mo.

—The Foreign Society asks for a gift from every member and an offering from every church. These gifts should be worthy of the cause of world-wide evangelism; they should be on a much larger scale than ever before. As new workers are sent out and new stations opened, new expenditures will necessarily be incurred. These expenditures must be met or the work will be crippled.

—"Bells of Eastertide," a cantata for Easter, will be issued by the Christian Publishing Company in a few days. The music is by W. J. King and the poems by Jennie Wilson, Birdie Bell and E. E. Hewitt. Sunday-schools desiring to make Easter Sunday (April 15) a day of glad rejoicing and celebration should correspond with this company at once in regard to this cantata.

—"I do not see how you are to continue the CHRISTIAN-EVANGELIST, at its present low club rate, and its present high grade of material and literature, without loss." We have made no pledge to continue this club rate indefinitely. This is a season of special grace to our patrons. "Strike while the iron is hot." "Make hay while the sun shines." Don't lie awake of nights trying to figure out how we can afford it, but ask your friends how they can afford to do without the paper at the present low price.

—The partisan virus is beginning to get in its work now. We warn our readers against it. Stand by your parties and political principles to your hearts' content, but do not become so blinded by partisan prejudice that you cannot see things in their true light. An old reader has just sent in a complaint because he thought we did not denounce the destardy deed of Mr. Gœbel's assassination in sufficiently strong language, and he inferred sympathy with that act! No sane man, without the virus of partisanism in his veins, could possibly have come to any such conclusion. This paper has always denounced violence in any form, as a means for punishing crime or of correcting political or social wrongs, regardless of what section of the country it is in which the lawlessness occurs.

—Thirteen new missionaries are under appointment. They expect to leave for their fields before the year closes. Their outfit and traveling expenses must be provided. It will be seen that more churches should give this year than ever before, and give larger amounts.

—The new converts should be instructed in all that relates to the cause of world-wide missions. They will do their part if properly instructed. If they are started right in future years they will give much more liberally than the average Christian now gives.

—A compliment which the CHRISTIAN-EVANGELIST appreciates as highly as any it has received of late is sent us by one who received it in a private letter from an aged sister, who said in her letter: "You can never know how much I enjoy reading the CHRISTIAN-EVANGELIST. *I feel that I love the whole brotherhood when I am reading this religious paper*". That is the spirit we are trying to instil into all our readers—a breadth of love that includes the whole brotherhood without regard to differences of opinion.

—The title of the paper to be read by F. G. Tyrrell at the Lectureship, Palmyra, Mo., March 19-23, is not "Practical Christian Communion" as it appeared in the program published in the CHRISTIAN-EVANGELIST last week, but "Practical Christian Communism." There is some resemblance in the outward appearance of the two words *communion* and *communism*, but they are wide apart in their meaning. We are informed that D. R. Dungan has kindly consented to take Prof. McGarvey's place as reviewer of Clinton Lockhart's paper at the Lectureship.

—Within the last few days the Christian Publishing Company has received a telegraphic order for one thousand copies of the Christian Lesson Commentary for 1900 from a publishing house of another religious body. This is probably the largest single order from an outside house ever received for one of our books. The same house had already taken several hundred copies of the Commentary in smaller lots. We are now printing the fourth edition of this book for the current year. We are not surprised at this, in view of the adaptation of the book to the needs of the average teacher and Bible student. This volume grows in popularity year after year. Bro. Dowling's skill in meeting the practical wants of teachers and students is unequaled among us, and unexcelled anywhere.

—But our Christian Lesson Commentary is not the only book that has a demand outside of our own brotherhood. Last week we received an order for five hundred copies of "Alone with God" from the leading publishing house of another religious body. This little book, now in its 17th edition, shows no signs of abatement in its popularity. It is rather coming into increased demand of late, although this is the tenth year since its publication.

—If any persons are omitting the reading of Brother Power's series of articles on "Pioneer Disciples," it is to their great detriment. Anything about which Brother Power writes is interesting. To read of our pioneer preachers from such a pen is, therefore, of the highest interest and importance. The article this week, the third of this series, treats of the first visit of Alexander Campbell to Washington, and the beginnings of the Church of Christ in that city. The Bethany C. E. Reading Courses' management are certainly vindicating their high calling in these masterly articles from these able writers and command the attention and co operation of the brotherhood in the extension of this splendid system of education. Send for the C. E. R.C. handbooks and enrich your mind from their abounding treasures.

—The Northeast Iowa District Convention will be held in Rockwell City, Ia., March 19-23.

—Charles R. Scoville's great meeting with W. J. Lhamon, Allegheny, Pa., recently closed, resulted in 272 additions to the church. This is remarkable success, but these are added to a church strong enough to hold them up until established in the faith. Bro. Lhamon and his assistant, Bro. Fillmore, will see that there shall be the least possible falling away of these new members.

—A special dispatch to the CHRISTIAN-EVANGELIST from Charles Reign Scoville, who is now in a meeting in Central Christian Church, Pittsburg, Pa., announces 37 additions on last Sunday. Twenty-four, all confessions but two, at the night service. The meeting in Allegheny City was a most remarkable one, and now the indications point to an equally great or greater meeting with the Central in Pittsburg. Surely, the Lord is in this work.

—From a letter from Dr. B. B. Tyler, our correspondent at Colorado Springs, Col., we glean the following itinerary for the next few months: He leaves Colorado Springs March 26; will stop at Cedar Rapids to attend District Missionary Convention, and will remain at Cedar Rapids ten days, preaching for Bro. Rudy. After a short stop in Chicago he goes to New York to attend a meeting of the International Sunday-school Committee. April 15 he begins a meeting with E. Jay Teagarden at Danbury, Conn. After that he will visit some of the New England churches and will attend the June meeting of the Disciples in Boston, probably remaining in the East until July.

—The reception of thirty members at regular services at Clark's Hill, Ind., recently, mostly by confession, reported by J. L. Sharitt, is said to have so surprised the brethren of that place that they could not sleep that night. We should like to hear of a few more such surprises; yea, many more.

—The following announcement of the death of C. S. Long, Dunmore, Pa., appeared in the Scranton Tribune of the 14th inst.:

Rev. C. S. Long, pastor of the Tripp Avenue Christian Church, Dunmore, who assumed the pastorate of the church on January 1, died yesterday morning at 4 o'clock of pneumonia, after an illness of ten days. Rev. Mr. Long was 55 years of age and is survived by his mother, wife, married daughter and two brothers. He had been in the ministry for twenty-five years, seventeen of which had been passed at Lock Haven, Pa., where he had been pastor of the First Christian Church. He was also corresponding secretary of the Missionary Society of Eastern Pennsylvania, connected with that denomination, and was Eastern editor of the Worker, published at Pittsburg in the interest of his people.

"Uneasy Lies the Head That Wears a Crown."

But such are not the only uneasy heads. Overworked housewives, harassed business men, anxious teachers, ambitious students — all ages and both sexes are uneasy with aches, pains, impure blood, disordered stomachs, deranged kidneys and liver. For all such, Hood's Sarsaparilla is the effective and faultless cure. It infuses fresh life and health into all parts of the body through purified, vitalized and enriched blood. Try it.

Hood's Sarsaparilla
Never Disappoints

Hood's Pills cure liver ills; the non-irritating and only cathartic to take with Hood's Sarsaparilla.

—It will be a great advantage to the work if the offerings of the churches are promptly forwarded to the mission rooms. The managers of the work will then know what to expect and what appropriations they can make. Sometimes it happens that the offering is not sent forward at the time, and because of the postponement never reaches the mission rooms at all; the treasurer forgets all about it, or the money is used for some other purpose.

—Some days ago W. T. Hilton, pastor of the Grant St. Christian Church, Omaha, Neb, banqueted the male members of his congregation, of which the following brief account is from the World-Herald:

When the guests arrived they found the auditorium of the church cleared of chairs and in their stead tables covered with snowy white linen were spread. Upon these tables were all of the articles of food that go toward tickling the palates of hungry men. Of course this food was prepared by the women, who were present to do the serving, but there their duties ended and the balance of the entertainment was in the hands of the men. Promptly at 9 o'clock Rev. Hilton bade his guests gather about the table and after discussing the menu and disposing of the bounteous supply of food, he assumed the role of toastmaster, and in neat speeches introduced the orators of the evening. Those responding to toasts and the subjects handled were: "Christ and the Law" Judge W. W. Slabaugh; "The Church and Education," Prof. Woolery, of the Omaha high school; "The Church and the Press," William M. Maupin, of the World-Herald; "The Church and the Business Man," George T. Wallace; "The Church and the Physician," Dr. W. O. Henry; "The Church and the Workingman," Arthur Chase. All of the speakers argued along the line that business, the professions and the church go hand in hand and that in all pursuits the church has a tendency to make men more honest and better. In every instance special stress was laid upon the statement that there is nothing in the teachings of the church that will interfere with business that is conducted upon business principles. So successful was the banquet that Mr. Hilton announced that no matter where he may be called to labor he will make this an annual feature of his ministry.

Frank G. Tyrrell.

Frank G. Tyrrell, whose picture will be found on our first page, this week, and who is at present pastor of the First Christian Church, Chicago, was born at Ferndale, Cal., August 21, 1865. He became a member of the M. E. Church in 1879, his father being a Methodist minister. He graduated at the State Normal School, San Jose, in 1883. He began the study of law and was admitted to the bar at Harrisonville, Mo., in December, 1887. Soon after he began the practice of law, he became acquainted with the teaching of the Disciples of Christ, and united with that body, and was ordained to the ministry by the Harrisonville Church, S. W. Crutcher being pastor, in August, 1888. He was married to Edna Burford Scott, September 5, 1888. He became pastor of the church at Cameron, Mo., January 1, 1889, and was called to the Central Christian Church, St. Louis, in September, 1890, at a critical time in the history of that congregation. He served this congregation for more than eight years, making it one of the strongest congregations in the city or state. In May, 1899, he was called by the church at Chicago, where he began work May 10, where he is at present. Bro. Tyrrell's characteristics as a preacher are too well known to require mention here. He enjoys a wide reputation for a young man, both as a preacher and lecturer, and has given considerable attention to the study of social problems. He is at present our Chicago correspondent. He has a wife and three lovely children, and his domestic life is well-nigh ideal. His whole-hearted devotion to what he believes to be right and his unsparing denunciation of what he believes to be wrong and mean makes him some enemies, as well as many strong friends. If his life is spared he will be more widely known and his influence more deeply felt as the years go by.

DO YOU GET UP WITH A LAME BACK?

Do You Realize The Danger You Are In?

Pain or dull ache in the back is unmistakeable evidence of kidney trouble. It is nature's timely warning to show you that the track of health is not clear.

If these danger signals are unheeded, more serious results are sure to follow; Bright's Disease, which is the worst form of kidney trouble, may steal upon you.

The mild and extraordinary effect of the world famous kidney remedy, Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. A trial will convince anyone—and you may have a sample bottle for the asking.

Lame back is only one symptom of kidney trouble—one of many. Other symptoms showing that you need Swamp-Root are, obliged to pass water often during the day and to get up many times at night, smarting or irritation in passing, brickdust or sediment in the urine, catarrh of the bladder, constant headache, dizziness, sleeplessness, nervousness, irregular heart-beating, rheumatism, bloating, irritability, worn-out feeling, lack of ambition, loss of flesh or sallow complexion.

If your water, when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling or has a cloudy appearance, it is evidence that your kidneys an bladder need immediate attention.

In taking Swamp-Root you afford natural help to nature, for Swamp Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

Swamp-Root is the triumphant discovery of Dr. Kilmer, the eminent kidney and bladder specialist. Hospitals use it with marked success in both slight and severe cases. Doctors recommend it to their patients and use it in their own families, because they recognize in Swamp-Root the greatest and most successful remedy.

If you have the slightest symptom of kidney or bladder trouble, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you free by mail immediately, without cost to you, a sample bottle of Swamp-Root and a book of wonderful Swamp-Root testimonials. Be sure and say that you read this generous offer in the ST. LOUIS CHRISTIAN-EVANGELIST.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at drug stores. Don't make any mistake, but remember the name, Swamp-Root.

George F. Scott.

A young soldier, unable to proceed further, was removed from the train to the waiting room of the depot at Kearney, Nebraska, and died in a near-by hotel, a few hours later. The boy had been en route for home, in Washington, D. C. Ere death came the parents were wired by the kind-hearted landlord. Joseph A. and Elizabeth Scott, leading members of the Ninth St. Christian Church, landed at Kearney, but too late to meet their child in life. All that their brethren in Christ and the G. A. R. could do was done to moderate the bitterness of their disappointment. Their son's company had been detailed to accompany General Lawton's body East; and at the resound of every sudden footstep on the home threshold the mother's heart had bounded with the thought of George!

But with all the bitterness of regret at not having been permitted to minister to their noble boy in the last sad hour, how infinitely less their grief on account of their child having been, also, a Christian soldier! And if they bore up under their great loss with surprising fortitude (and they did), their own intelligence and greatness of faith must be the explanation.

W. T. HACKER.

We take pleasure in announcing to our readers that the late fire in St. Louis, while touching the Plant Seed Co.'s store, did so but slightly, and will not affect their business. The same prompt and faithful attention that has characterized this reliable house for the past 55 years will be given all orders. Their address is as always 814 and 816 N. 4th St. A fine catalogue will be sent to any address free on request of any reader.

Death of R. T. Mathews.

The recent death of Robert T. Mathews, of Covington, Ky., comes to us as a severe shock. Only a few days ago he returned some proofs to this office of a paper of his appearing in a book soon to be published by the Christian Publishing Company. We had learned that he was to submit to a surgical operation, but had learned nothing further until we received notice of his death. We have not the dates of the birth and chief events in the life of Bro. Mathews; these will appear in a later and fuller notice. He was a preacher, writer and thinker of more than ordinary ability. For a few years past he was more or less under a cloud which greatly injured his influence and which puzzled his most intimate friends, but through it all there were those who believed in his purity of heart and integrity of character. The nature of that trouble, as well as the cause of his death, are best set forth in the language of the physicians who operated upon him and who attended him in his last sickness. They have issued this statement to the public:

A thorough examination of Mr. Mathews revealed the fact that he was suffering from an obscure local diseased condition of which he was unconscious—brought on by a sedentary life—which, reflexly, profoundly affected his nervous system, and at times overmastered the will. In the opinion of his physicians and surgeons this diseased condition was sufficient to account for all those aberrations of conduct which were as much a mystery to himself as to those who knew him so well, long before his affliction. A surgical operation was deemed imperative. This was performed, and the most sanguine expectations of the physicians and surgeons were more than realized. He expressed himself emphatically as finding almost immediate relief from a long mental and nervous strain which had all but wrecked his life. He was confident that the seat of the trouble had been reached, and that the long struggle with an overwrought nervous system was over. On his return home after recovery from the operation, but while yet in a weakened condition, he was stricken with typhoid fever of a severe type. From the first his overtaxed heart behaved badly, and this became so pronounced that in about six days' time he succumbed to the disease, the immediate cause of his death being heart failure.

This statement serves to solve the mystery which has both puzzled and grieved the large circle of friends who knew and loved Bro. Mathews. The lesson which it suggests of forming charitable judgments in such cases is too obvious to need pointing out. Bro. Mathews leaves a widow and five children, who have our sincerest sympathy in this their sad bereavement. We are glad to learn that Bro. Mathews had life insurance and other assets sufficient to meet the immediate needs of the family.

Baghdasarian Fund.

The following additional sums have been received for M. Baghdasarian, of Persia.

J. Coop, Southport, England,	$24.20
Lillie Ball, Jacksonville, Ill.,	3.00

We have closed the account and forwarded $75 to Bro. Baghdasarian, Kalassar, Salmos, Persia, in the form of a draft on the Bank of England. We have written Bro. B. that it is the desire of those contributing to this fund that he use it in getting away from where he is to some place where he can earn his way. The fund is not sufficient to bring himself and family to this country, but he may be able to get to some part of Armenia where he has friends and where he can find a field of labor.

An All-Year Resort.

The Crescent Hotel, Eureka Springs, Ark., opens March 1, 1900. A most desirable, attractive and convenient resort for health and pleasure-seekers. Ideal climate, pure, sparkling water, best accommodations. Through Sleepers via Frisco Line. Write for particulars to Manager Hotel or to any representative of Frisco Line.

Personal Mention.

Chas. A. Burridge has located as pastor of the church at Rochester, Minn.

J. H. Collins, of Burlington, Kan., writes that he is in a position to supply churches wanting a protracted meeting on reasonable terms.

There have been 24 additions to the Central Christian Church in Denver since Bruce Brown became pastor at the beginning of the year.

T. E. Hotchkiss, of Parachute, Col., is in a meeting at Rifle, Col. It is probable that a church will be organized at that point as a result.

J. P. Dickerson has returned to Holden, Mo., from Texas and can be secured for protracted meetings by churches wanting the services of an evangelist.

C. E. Moore, of Clinton, Ky., a brother to Sherman B. Moore, of this city, preached in Liberty, Mo., last Sunday and visited his brother on his return to Kentucky.

Miss Mollie Mountain, agent for the CHRISTIAN-EVANGELIST at West Liberty, Iowa, has gone to Cumberland, Iowa, on a visit of two or three months' duration.

H. A. Davis, of Greenwood, Ind., became pastor of the Highlands Church, Denver, January 21st. He is 24 years old. The work starts off well. He likes the people and the people like him.

After seven months in Colorado, with the church at Monte Vista, E. G. Merrill has removed to Arapahoe, Neb. The Colorado altitude was too great for him.

B. F. Vaughan, of Horton, Kan., was expected to begin work at La Junta, Colorado, Feb. 18th. He is commended by J. Fred Jones and J. G. Waggoner, of Illinois.

Robert W. Elder, of North Middletown, Ky., has gone to Colorado. It is probable, so we hear, that he will locate at Trinidad. This is an important point.

A. M. McLain, of Clearwater, Kan., would like to correspond with any church in Kansas or Oklahoma that needs a pastor. He is thirty-six years old, married, and has had experience in the ministry.

G. M. Read, of Buffalo, Ill., writes us that his musings on a certain evening were suddenly interrupted by a call from about thirty members of his flock who before departing gave abundant evidence of their good will and fraternal spirit.

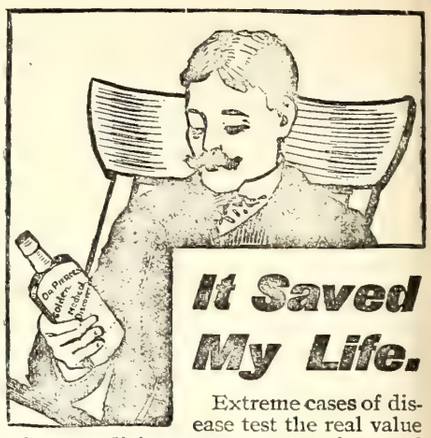
E. C. Harris will begin a meeting for the Christian Church in Eagle Mills, N. Y., toward the latter part of February. He will be assisted by Geo. B. Townsend, the new minister at the Christian Church in Troy, N. Y.

Last week J. S. Myers, of Philadelphia, Pa., was called to Sedalia, Mo., to see W. E. Bard in his last sickness, but the brother passed away a few hours before his arrival. Brother Myers remained to conduct the funeral services, and while in the city preached in his old pulpit to a large audience.

S. O. Burks who recently held a meeting in Brumley, Mo., is highly commended as an able preacher of the gospel by those who have heard him. He came to us from the Baptists about three years ago. J. C. Thompson, of Toronto, Mo., advises any church in need of a strong man to send for Brother Burks.

W. D. Ryan, of Lenox, Iowa, has accepted a call to become pastor of the church at Morgantown, W. Va. In addition to his church work Bro. Ryan contemplates taking a postgraduate course in W. Virginia State University, which is located at Morgantown. He expects to enter his new field of labor April 1st.

In writing of the meeting held in Bedford, Ind., by R. W. Abberly, of Columbus, O., James Small, pastor, says of Bro. Abberly: "The truth is, this young English-American has never been appreciated to the highest extent in our brotherhood for his ability as a true servant of God. Bro. A. Martin, of Muncie, accomplished a good work in Liverpool, England, when he led him into the light. The Bedford Church will remember him kindly, and strong men in the judgment will rise up and call him blessed. There is a great opportunity here for excellent work. The only regret we have is that Bro. A. could only remain with us four weeks. Human opinions are often wrong, but it looks like that if we could have continued two weeks longer we could have made 200 additions."



It Saved My Life.

Extreme cases of disease test the real value of a medicine. Many "tonic" and "stimulant" preparations, which have no real medicinal value, seem to brace up the users when they are feeling "played out." Any stimulant will do this whether bought at the liquor store or drug store. The true test of a medicine is when life itself is staked on its remedial power. In hundreds of such cases Dr. Pierce's Golden Medical Discovery has been the means of saving life when even the "family doctor" had pronounced sentence of death.

"I had been a great sufferer for several years, and my family doctor said I would not be a living man in two years, but, thank God, I am still living," writes Mr. George W. Trustow, of Lipscomb, Augusta Co., Va. "Dr. Pierce's Golden Medical Discovery is what saved my life. I had heart trouble so bad that I could not lie on my left side without a great deal of pain. I was nearly past work when I commenced your medicine, but I can do about as much work now as any man. I cannot say too much for the benefit I have received."

Many diseases, named for the organs affected, as "heart disease," "lung disease," "liver complaint," etc., are perfectly cured by Dr. Pierce's Golden Medical Discovery, which cures through the stomach diseases which originate in the stomach.

ALWAYS HELPS, ALMOST ALWAYS HEALS.

J. P. Lucas is in the evangelistic field. He is now in a meeting in Cripple Creek, the world-famous Colorado gold camp. Bro. Lucas is a good man and a good preacher. "A visit from him to any church will result in spiritual profit." So says B. B. Tyler. Address Bro. Lucas at Colorado City, Colorado.

At the request of W. S. Lowe, Superintendent of Missions in Kansas, Frederick Wyatt, of Kansas City, recently visited Ottawa, Kan., and before leaving baptized four persons. He informs us that O. P. Cook had been heartily called to become the pastor of the church in Ottawa and has accepted the call.

P. J. Rice, for seven years pastor of the West Jefferson St. Church of Christ, Ft. Wayne, Ind., has concluded his ministry there and will be succeeded by E. W. Allen, of Chicago. Bro. Rice delivered a very impressive closing sermon, extracts from whice were published in leaflet form with a fine picture of the retiring pastor on the front page, for distribution as a farewell souvenir.

R. J. Bamber, of 6601 Tenis St., Pittsburgh, Pa., says: "In connection with the work at Rowan Ave. I am also pastor of the new Christian Church in Turtle Creek. I shall take much pleasure in looking after the spiritual interests of any who have moved there or are members of the Christian Church elsewhere who are living there for a time. Do not neglect this. If you know of any one, write me a card telling me where they live. This is the place where the great Westinghouse Works are located. There must be many young men from other places employed here. We shall be glad to do anything we can for them."

CHANGES.

J. A. Longston, Oswego to Cherokee, Kan.
E. S. Stevens, Tokio, Japan, to Augusta, Ky.
H. W. Kobertson, Olathe, Kan., to Nardin, Okla. Ter.
Earle Wilfley, Wilkinsburg to Newcastle, Pa.
Chas. E. Dunlap, Nashville to Hancock, Mo.

Correspondence.

English Topics.

A PURITAN VIEW OF THE STAGE.

Some questions never subside. From generation to generation the theater problem is being agitated without any prospect of any settled and common understanding among the Christian people. I myself am constrained to acknowledge that I cherish a deep prejudice against the theater as an institution. But I frankly admit that many of the finest men and women whom God has called and chosen are not in agreement with me. Therefore I may be quite wrong. My antagonism to the theater is accompanied by a delight in the drama so far as literature is concerned. I constantly read Shakespeare, but have never seen Henry Irving and Ellen Terry on the stage, nor have I seen Shakespeare acted by any performer. I have often been challenged by kind and intelligent friends to explain why it is not right to attend theaters, if I consider it right to read dramatic literature. My reply is simple enough. The theatrical profession appears to be one of greater peril than any other to those engaged in it. At this very time loud complaints are being made by people familiar with the back of the stage and the green room, that instead of the English histrionic art being refined and elevated it is shamefully deteriorated. In France the stage is a sink of impurity, and for years past insidious efforts have been incessantly made to degrade the English stage. Mr. Spurgeon used to say that "the church must destroy the theater or the theater would destroy the church." To judge by appearances it must at this hour be the church not the theater which is in danger of destruction. I have known several Christians who retained beautiful spirituality while frequently enjoying histrionic amusements. But these, in my experience, have been exceptions. Usually a theater-goer will on no account attend a prayer-meeting, and in time drops out of the church into the world, led captive by the devil of indifference.

DR. GUINNESS ROGERS ON THE THEATER.

I am led once more to refer to this never-settled topic, to which I have formerly alluded in these letters, because of a remarkable discussion in the London magazine, The Puritan (not the organ as that of the same name in America). The ablest disquisition in the course of this current controversy is the article in the February issue by Dr. Guinness Rogers, the veteran Congregationalist, who is just retiring from the active ministry at an age a few years past 80. He is the fiery and vigorous leader of debate that he has always been. His magnificent church at Clapham in South London will miss him, but he will be much seen and heard for many a day in the public fight for righteousness. His article is entitled "A Puritan View of the Stage." He shows that, speaking broadly, the Puritan idea as to the theater is that of Nonconformists in general in Great Britain, while tolerance of the drama, or indeed constant patronage of it, is the almost universal rule amongst the people identified with the Church of England. I have just spoken of the view of the late Mr. Spurgeon. That is the typical view of English Dissenters from the Established or Anglican Church. The typical attitude of the devout Anglican was seen in Mr. Gladstone, the grandest Englishman ever seen, as many of us think. His religion was one of the most saintly type. No one who knew him could doubt his high-toned religious character. Now, the pleasure which this seraphic-souled man always took in the theater is adduced by Dr. Rogers as being one of the strongest that can be adduced by partisans on behalf of the stage. But as the Doctor proceeds to argue on the other hand it is not easy to imagine a Nonconformist of similar character and position taking an exactly opposite attitude toward the stage. The difference is ascribed by Dr. Rogers to the diversity of early training and surroundings. To Mr. Gladstone a visit to the play meant no more than a ride in the park, or a row on the river. The one was as innocent and as natural as the other. Mr. Spurgeon, on the contrary, was accustomed to regard the theater as an influence to be dreaded and therefore eschewed. "And yet," Dr. Rogers goes on to say, "that the Nonconformist attitude has materially changed during the time of my own ministry is patent to every observer. The fact is that the matter has in its roots nothing to do with Nonconformity. It is distinctly Puritan. Many of the Anglicans in the Middle Ages were rigid Puritans. Of these the noble phalanx came out, after the tyranny of King Charles II. had been brought to bear on them with its accursed weight, who are known as the "Two Thousand." Congregationalism as it has since existed began with them, as distinguished from the older independency of Cromwell. To these Puritans it was not only the theater that was abhorrent. Their condemnation extended equally to card-playing and dancing, and to all the many pleasures which were in general terms described as being "worldly." Indulgence in them would have been regarded in those days, and down to about a half century ago, as a sufficient reason for exclusion from church fellowship. But it was impossible that such a code could be maintained permanently. It was arbitrary and capricious, and what was worse, had no sound basis in either reason or Scripture. Consequently, the sentiment of uncompromising antagonism to the stage has been powerfully affected by the reaction which has set in during modern times against the Puritan idea. There are some who hold fast by the old tradition, but there are only a few who would to-day suggest that theater-going is a sin to be placed in the same category as offences against the moral law. Dr. Rogers remarks that in his early days the reading of Scott's novels was an offence only less mild than going to see a performance of a play of Shakespeare's.

WHAT I THINK ABOUT IT.

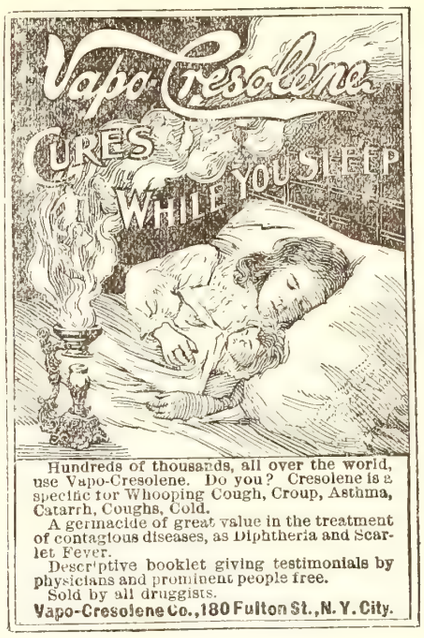
To my own mind the main point is generally missed in discussions about the stage. It seems to me that the solution of the problem lies in the nature of man. It is not a religious or even an ethical question at the bottom, whether the stage is a beneficial or an injurious institution. It is a philosophical question. It is a question of sympathy. The capacity of cherishing sympathy, so as to hold it in reserve in abundance for use in the world of manifold need, is inestimably precious. Now, I have noticed that habitual theater-goers are apt to gush with sentimental effusion during the performances which they witness. People return from the theater and seem to delight in complacently relating how they have wept during the wonderful acting of some stage star. Many such people are also insatiable devourers of exciting fiction. This makes further heavy drafts on their stock of sympathetic feeling. They enter into the imaginary sufferings and adventures of people who never had any existence at all, and laugh and weep with gusto or distress as their various emotions are worked on alternately. But what are these jaded sentimentalists, as a rule, fit for in practical life? They become worse than useless. They have no compassion left for real suffering as they see it all around. They have no sympathy to spare for those who piteously need their help. Their hearts grow callous and cold. It is not the stage-loving people who build the alms houses, the infirmaries, the orphanages. Not by them are the missionary funds of the churches supported. It was the great imaginary sentimentalist, Sterne, who wept over a dead ass, and wrote a pathetic elegy over the expired donkey, who allowed his old mother to starve, although that author of the famous "Sentimental Journey" was a reverend clergyman of the Church of England and rector of a Yorkshire parish. My main objection to the theater is that Christian people cannot afford to waste on it their most precious faculties. Human life is one vast drama enacted all around us, with ourselves as actors. "All the world's a stage." So says the bard of Avon. But the apostle also says: "We are a spectacle to the angels," the Greek word translated "spectacle" in that text being *theatron*. Yes, we with the mingled grave and gay, tragic and comic, sorrow and joy, shifting and changing in our lives, form the vast theater on which clouds of unseen spectators look.

IN SOUTH AFRICA.

Two of my nephews, dear and loving boys, are among the soldiers in South Africa. One of them is shut up in Ladysmith. The other is in the central army under French. The first campaign is virtually over. The British have so far failed to drive the Boers out of our own colonial territory. But though we are disappointed, there is no dismay. All the disputes as to the causes or excuses or merits connected with the genesis of this sad conflict are dying out. The whole empire is committed to the task of driving the Boers out of Natal and Cape Colony. The failure has been caused by the interference of the politicians with the generals. The second campaign is shortly to commence by the march of a strong expedition through the center of the field, not amongst impregnable kopjes and granite mountains, but over the open veldt. What most impresses me is the overwhelming condemnation of Boer policy by ministers long resident in South Africa.

W. DURBAN.

43 *Park Road, South Tottenham, London, Eng., Feb. 3rd*, 1900.



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St. Louis Letter.

How to estimate a given religious movement in a great city is governed largely by the view-point. To look upon the dozen small Churches of Christ in St. Louis from without, they suggest a very weak and feeble folk. Three thousand people worshiping in a dozen small houses in a city of three-quarters of a million souls is not very suggestive of a religious revolution, in the near future at least. And yet such an event transpired in the city of Jerusalem about the year 31 of the Christian era.

In the first place, the best of our houses of worship are but as schoolhouses by the side of those of some other religious bodies. Then over against us on every side are the great mountains of sin, some of which are fortified and strengthened by municipal, state and national laws. But what is worse still, all of the greater currents of the city are against even the stronger churches. Man may be a religious creature by nature, but he seems, for the same reason, to dislike the kind that necessitates moral restraint or self-denial. At least the crowds do not naturally flow toward the churches for worship. Ordinary religion is not popular in these days, much less that which is pure.

But when you go into one of our churches on Sunday and find it full of sunshine, activity and devotion, you will easily see that we occupy at least a niche in this great city. Then if you will note the attendance of over 2,000 children at our Sunday schools each Lord's day and hear the songs and prayers of more than 500 Christian Endeavorers, and then see the ushers carrying chairs to seat the audiences in some of our churches, and full houses in others, morning and evening, each Lord's day, to say nothing of the work of Junior Endeavorers, mission bands, auxiliary, aid and other societies, you will see that the niche we occupy as a religious people in St. Louis, is by no means the smallest one in the city.

But it is not from the numerical, commercial or social standpoint that we estimate our strength or importance in the life of our city. We are still the only people whose exclusive plea is the restoration of primitive Christianity. And so conspicuous have we made this plea, and ourselves, as a religious body, that we are now generally admitted to be both orthodox and evangelical, and worthy of a place in their general councils. These victories have been won upon the platform of primitive Christianity.

And yet our numerical development in recent years is worthy of note; it has attracted the attention of the older and stronger religious bodies. When the writer came to St. Louis, in in 1885, the fourth congregation of Disciples of Christ in St. Louis had just been born; now there are twelve. There was not a Christian Endeavor Society in one of the four congregations; now there are eleven. Then there was no concert of action in city mission work; now we have a city mission board expending from one to two thousand dollars a year in city mission work. Then we were giving but little toward state, Home or Foreign Missions; last year more than $2,000 was given for these fields. Then we had but two houses of worship, which, with lots, were worth about $15,000; now we have thirteen houses, worth, with real estate, $150,000. Then we had five or six preachers in the city in all; now, in all, we have more than 20. It is no wonder, then, that we have constrained the attention of our religious neighbors and, in a measure, of the city. Such advancement in a decade and a half is noteworthy and encouraging.

Our churches are fairly well located in the city and fairly well organized for co-operative work. There is very little overlapping of parishes, but there is probably not that division of wealth and workers that their respective fields and a closer co-operation necessitates; but there is constant improvement in these directions. Some day we hope to better illustrate our plea for oneness in Christ by our oneness in the city.

Of our various lines of co-operation the chief one is our City Mission Board. This is a representative executive committee or board composed of the pastor and two members from each church. This board collects and disburses funds, holds property in trust, helps the weaker churches and looks after new mission fields. Its regular meetings are held in the CHRISTIAN-EVANGELIST office on the first Saturday in each month, at 4 P. M. It now has an evangelist employed, A. J. Marshall, of whom we have written. All appropriations to missions or weaker churches in St. Louis from the state board are made upon the recommendation of our city board.

There are other lines of co-operation, such as the Christian Endeavor and the C. W. B. M. quarterly union meetings and the preachers' Monday meetings. These are all helpful, but do not exhaust these opportunities nor fully meet the demands. There ought to be at least a 16-page journal, CHRISTIAN-EVANGELIST size, devoted exclusively to their local and united interests. True union and sympathy, like faith, comes by hearing, reading, knowledge. Such a paper properly edited and distributed by the thousand every week would be a great propaganda of our plea and feeder to churches, and we hope that the preachers of our city can one day give this matter proper consideration.

Another matter in which our churches have a common interest and feel "the tie that binds," is the work of the Benevolent Association; especially that branch of it known as the Christian Orphans' Home. In this work our churches, Sunday-schools, Endeavor Societies, mission bands, auxiliaries, aid societies and preachers have fellowship and hold in sacred remembrance annually. The Benevolent Association has been a great blessing to the Churches of Christ in St. Louis, but its benign influence is by no means limited to one city or even to one state. It is now rapidly becoming a national affair, and its heavenly spirit will one day brood over all our cities as a hen over her young. In fact, no religious body is equipped for work in a great city until it has homes for the helpless, hospitals for the sick, relief stations for the needy and institutes for the young. But of these we cannot now speak. W. W. H.

Alaska Worker

GAINED 44 LBS. BY LEAVING OFF COFFEE AND TAKING POSTUM FOOD COFFEE.

Some people in Alaska have work to do. A widow woman Mrs. Adda Crossley, of Juneau, says she has been doing the cooking for eight men through the winter, and during the summer for fifteen more. She went to Alaska an invalid, and had been in poor health four or five years before going. It seems that her sickness was caused and kept up by the use of coffee. When she finally discovered the real cause she abandoned coffe, and finding Postum Cereal Coffee in the stores, took up its use.

She says: "I commenced using it once a day for two months, then twice a day. I only weighed 80 pounds when I started, and could hardly get up and down the stairway. After leaving off coffee and beginning the use of Postum, I took up the work for eight men. I improved steadily, and in December last weighed 124 pounds, which is more than I have weighed for 20 years. My face is round and ruddy. Friends say if it was not for my gray hair I would pass for 30 very easily. There is no doubt that the words on the famous trademark, 'It makes red blood,' are true."

Colorado Letter.

The First Christian Church in Kansas City, Mo, closed a meeting of four weeks' duration, Lord's day evening, February 4th, with more than 40 additions to its membership. The Society of Christian Endeavor rendered valuable service during this campaign. The preacher and his wife, Brother and Sister W. F. Richardson, were ceaseless in their efforts, and they were as discreet as they were diligent. In fact, it would be difficult for even a dyspeptic to find fault with anybody in the the church. All were ready to do their part. The co-operation, so far as a stranger could see, who was in a position to know a good deal of what went on, was general and hearty. The preacher is fortunate who has a body of helpers such as W. F. Richardson has in this church. It remains to be seen whether the meeting was successful or the reverse. The influence of a successful meeting will be felt and seen in every department of the church's life. Time alone can answer the question: Was the meeting successful? Some of the most successful meetings bring only a few persons into the fellowship of the church. There have been meetings in which the number of additions was great, which were exceedingly hurtful to the cause of Christ. If the meeting produces more Christly living it is successful; if it does not produce this result it is a failure. By their fruits protracted meetings, as well as individuals, are to be judged. Christly living is the need of the hour.

The Orphan School Record is the name of a paper, issued once a month, during the school year, by ten young ladies of the Christain Orphan School, at Fulton, Mo. Its motto is: *Buy the truth and sell it not.* This paper is conducted in a manner which would reflect credit on any school with which it might be connected. J. B. Jones, Jr, is the business manager; he is a son of J. B. Jones, the president. There are more than a hundred young ladies in this institution. There are in addition about twenty day pupils. President Jones is peculiarly well qualified for this position. He is an experienced teacher. The only thing I ever heard against him was that he openly denounced a bad man in a high place. It is not an exaggeration to say his soul abhors moral filth. This is the fourth year of his connection with this school. During this time all expenses have been paid. Not a dollar of debt has been incurred since J. B. Jones became its executive head. And besides this an old debt of $1,000 has been paid. The expenses per annum are $15,000. There are a dozen teachers. The income is from a small endowment, from tuition fees and from the free will offerings of friends. The work of the school has, for some years, been hindered by a considerable debt. This old obligation is now in a condition which encourages the hope that it will in the course of time be liquidated. So mote it b. The property is worth $40,000. The building is 200 feet long by 100 feet deep and stands in the midst of ten acres of ground. Forty acres of land in the vicinity are the property of the school. There is accommodation in the building for 100 boarders. The original purpose was to make this institution a strictly orphans' school; but the meager endowment has, to the present time, rendered this impossible. The original promoters were benevolent in their aim. Their desire was to educate girls who without this school would probably not receive an education. The horizon is brightening. The future is promising. The teachers are efficient. The school is distinctly and emphatically Christian. Friends are rising up on all sides and in unexpected places. In this important work Mrs. J. B. Jones, wife of the president, is one of the most important agents. She is a daughter of John Rogers, a friend and companion of B. W. Stone.

The Christian Church in Fulton is in excellent condition. It is in sympathy with the Orphan School. R. G. Frank is the preacher. He came to Fulton from Nicholasville, Ky., last fall. Recent repairs have been made on the house of worship. The audience room is most attractive. The wife of Bro. Frank is a daughter of the late C. S. Lucas. The people love them and they are worthy of their affection. S. D. Dutcher, the successful pastor of our church in Mexico, Mo., began a meeting in Fulton Monday evening Feb. 5th. The list of topics for two weeks, now in my hand, indicates that there will be no claptrap, no foolishness, in this meeting.

Westminster College, in Fulton, is a Presbyterian institution. Dr. N. L. Rice, who debated with Alexander Campbell in 1843, was for some years president of this college. A son of Dr. Rice is now a professor in this school; a daughter is a teacher in Colorado Springs. Westminster College has an endowment of $200,000. There is also in Fulton, a Synodical School for young ladies; so the Presbyterians are well represented in the town. These notes are the result of a brief visit to Fulton in the early part of February.

A grandson and a granddaughter of B. W. Stone are residents of Kansas City. The former has a letter written by his grandfather but a short time before his death—possibly the last letter ever written by the good man. In it he refers to his physical condition and speaks of the possible issue of his illness. A bit of hair taken from the head of the old saint after his death is also in the possession of the grandson, with a fine portrait taken from life. There are a number of mementoes, of no intrinsic value, but on account of their associations, of inestimable worth.

A volume of the Christian Messenger, edited by B. W. Stone, was given the writer by the granddaughter. It is the volume for 1830. The topics discussed at that time, with the manner of discussion, are exceedingly interesting. There is not space in this letter to more than refer to the subject.

But why should any person care for the relics of B. W. Stone, or Alexander Campbell, or Walter Scott, or Thomas Campbell, or John T. Johnson, or John Rogers, or Raccoon John Smith? Why? For this reason: They rendered a Christly service. They were unselfish. Their lives were holy. They so lived and wrought that whatever they touched is in a sense sacred. Their interest in others was so intense as to cause them to forget self. We are their debtors. They laid down their lives for their fellows; and thus in the truest sense they saved them.

May God help us to so live that when we shall have passed into the unseen the things that we now handle will be esteemed precious heirlooms. Amen!

B. B. TYLER.

Chicago Letter.

A missionary conference under the auspices of the American Baptist Missionary Union was held in the First Baptist Church of this city, Jan. 30 and 31. Some of the subjects discussed were "The Primitive Principles of Missions the Conservator of the Primitive Faith," "Christian Stewardship," "Education in Relation to the Kingdom," "The Goal of American Christianity" and Woman's Touch and Impress on Christian Expansion."

The event of the month of February is the Anti-Trust Conference at Central Music Hall, Feb. 12-14. As its name indicates, this conference is unitedly against the trust. A similar conference, held under the auspices of the Civic Federation, some months ago, was purely deliberative in character, and in it both sides of the controversy were represented. The present conference is composed of "the enemies of private monopoly." The purpose is declared in their call: "We believe the criminal conspiracies in restraint of trade, commonly known as trusts, which so alarmingly characterize the present time, are a menace to liberty. They close the doors of business opportunity to all but the rich and powerful. They impoverish the producer and consumer. They degrade labor. They have seized upon the avenues of transportation and poisoned the fountains of public information. They debauch the elective franchise"

The call is signed by the executive committee, M. L. Lockwood chairman, and two or three hundred citizens from all sections of the country. Some of the prominent names are Frank S. Monnett, ex-Attorney-General, Ohio; Hon. Chas. A. Towne, Minnesota; Senator Pettigrew, South Dakota; Hon. J. B. Weaver, Iowa; Gov. Poynter, Nebraska; Jas. R. Sovereign; Rev. J. P. Pinkerton, Jefferson City, Mo., and ex-Governor Lewelling, Kansas. Editors, labor leaders, politicians, preachers, commercial travelers, farmers and lawyers are to be seen among the delegates. They come from the extreme East and West and South, though not in very large numbers, probably less than a thousand from outside the city. Two men quit in disgust, because of the alleged partisan character of the conference. Bryan and free silver received much applause. Yet, it is not by any means a convention dominated by one idea. There seems to be practical unanimity of opinion that trusts are created and fostered by special privileges, and that they are to be annihilated by the abolition of special privileges.

The ideas advanced by speakers and discussed in committees are embodied in the platform or resolutions adopted. They condemn the telegraph monopoly, protection on goods manufactured by a trust, monopoly of the issue of paper money and private ownership of railways. Congress is called upon (1) to "take immediate steps under the power or eminent domain or otherwise," in any event paying the just value of the property taken or condemned, "to establish the telegraph and telephone systems of the United States as adjuncts of the post office department;" (2) to defeat and repeal all measures whereby corporations may acquire control of the volume of the circulating medium and create a banking trust; (3) to place on the free list all articles the sale of which is controlled by a trust; (4) to take, own and operate (just recompense being paid) the interstate rail highways, now owned and operated by railway corporations; (5) the resolutions close with a recommendation for the adoption of direct legislation.

Whatever one's political or economic views, it must be admitted that the Anti-Trust Conference has made a careful and thorough diagnosis of the trust evil and that the recommendations are not only such as promise relief to industry, but that they are the reforms of the immediate future. There were some significant incidents; for example, the mention of Henry George and his "masterly logic" was greeted with cheers. One speaker compared the ownership of the rail highways to the private ownership of roadways; declared that the private owners would exact a toll from every one for walking or riding over them; that legislators, having it in their power to embarrass the owners, would doubtless receive free passes, and preachers, as teachers of the people whose silence would help the monopoly, would at least be entitled to half fares! This sally was greeted with loud laughter and derisive applause. It remains to be seen whether this conference has been able to crystallize reform sentiment sufficiently to influence the platform-building and candidate-naming of either party.

Under a recent modification of the organization of the Chicago Christian Missionary Society, all executive power is lodged in the hands of a board of seven men, and the society holds quarterly rallies. The first rally was held Sunday afternoon, Feb. 11, at Kimball Hall, corner Jackson and Wabash Avenues. The hall filled up and overflowed. A most delightful program of songs and special music had been arranged and there were two addresses, the principal oue by Benj. L. Smith, who hails from Cincinnati. J. H. O. Smith presided. You have heard of the Church-building Syndicate, composed of those who subscribe five dollars to be paid for every mission chapel erected, and go into a permanent loan fund; it is Church Extention localized, or municipalized. Twenty-five subscribers had been secured by previous effort, and under the urgent and eloquent solicitation of B. L. Smith, about thirty-seven more were enlisted. It was a gratifying rally in every respect.

J. H. O. Smith is engaged in a meeting with his own forces, having rented the Leavitt Street Congregational Church for week-nights. Jno. L. Brandt, of Valparaiso, preached for the West Side Church, Feb. 11. The First Church has moved from 40th and Indiana Avenue to the northwest corner of Grand Boulevard and 47th Street, into a beautiful hall; all bills are paid and money in the treasury.

FRANK G. TYRRELL.

3211 *Prairie Avenue.*

STARVED HAIR

Slow growth of hair comes from lack of hair food. The hair has no life. It is starved. It keeps coming out, gets thinner and thinner, bald spots appear, then actual baldness.

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It feeds the roots, stops starvation, and the hair grows thick and long. It cures dandruff also. Keep a bottle of it on your dressing table.

It always restores color to faded or gray hair. Mind, we say "always."

$1.00 a bottle. All druggists.

"I have found your Hair Vigor to be the best remedy I have ever tried for the hair. My hair was falling out very bad, so I thought I would try a bottle of it. I had used only one bottle, and my hair stopped falling out, and it is now real thick and long."

NANCY J. MOUNTCASTLE,
July 28, 1898. Yonkers, N. Y.

Write the Doctor.

He will send you his book on The Hair and Scalp. Ask him any question you wish about your hair. You will receive a prompt answer free. Address, DR. J. C. AYER, Lowell, Mass.

Letter from Cuba.

No. 7 Tenth St., Vedado, Havana, Cuba,
January 30, 1900.

My Dear Bro. Garrison:—The Christian-Evangelist has at last come. I enjoy reading it and thank you very much for forwarding it down here. I have always urged the reading of our Christian papers as a means of spiritual growth and intelligent discipleship, and have many times exhorted, in my sermons and church papers, my church to embrace the splendid privileges of our own papers, no better than which are published. The Christian-Evangelist and the Christian Standard have come to my home since I can remember, and God knows how thankful I am for the good they have been to me. I never before appreciated them so much as when I had to do without them a number of weeks in this sinful, semi-civilized city, that would become to me unbearably monotonous if I could not have the company of my Master. But we are well and hopeful. This is a great field to the Spanish-speaking missionary that has the love and sympathy of Christ abounding in his heart. We can do much more effective work here when we can speak the language. The other missionaries here have the advantage of us in having known the language before coming. Dr. Carter, superintendent of missions for the Methodist Church, has been in Mexico seventeen years. The Congregationalists have here Rev. Mr. Herrick, a former pastor of a Spanish-speaking church in Tampa, 40 of whose members are in Havana. Dr. Lopez, of Brooklyn, N. Y., a refined Christian gentleman, and a Spaniard, came recently. The Presbyterians have Rev. M. Rio Seea, a native Cuban, reared in the States. The Episcopalians have Dr. McGee and a number of helpers, and the Romanists have their English-speaking priests here pushing the work among a people they pretend to have been Christianizing during four centuries. The Baptists own a property here worth $80,000, and since we came they are very busy.

So you see, dear brother, we shall have all the competition incident to an American city, together with the stubbornness of Romanized infidelity and superstition with which to contend. Pray for us. We need wisdom from above, and to forget that we know is fatal. But we receive the kindest treatment from our fellow-missionaries here, and we shall foster the fraternal spirit they manifest by a righteous emulation. We have no reason for discouragement at any time. Even with the misrepresentation of the United States here in the lives of so many indifferent, pleasure-seeking, money-grabbing Americans, God's own way must be pursued and sin will diminish here year by year. How much one learns better to appreciate the superior influences of Protestantism in the United States after being here awhile among a class of people so thoroughly Romanized! But I anticipate the day when Cuba will be Christianized through the medium of Western aggressive missionary influences. The struggle will be trying to those upon whom the duty will devolve, but such trials always refine a child of God. Our Mission is No. 13 San Miguel St.

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Kansas City Letter.

From the private words the writer has received, called out by the suggestion in his last letter, that a more aggressive campaign should be undertaken by the Disciples in our more important centers, a campaign that should have as its objective point the familiarizing of the people with "Our Plea," and that through a united support of a staff of lecturers, it is evident that there is a widespread interest in this subject and a profound dissatisfaction with our present methods. There is no wisdom in shunting the fact that as a people we have made but slight impression on our cities. In cities of the first class we are hardly known. It is safe to say that in New York, Brooklyn, Philadelphia and Chicago not one soul in ten knows anything at all of our movement. In cities of the second class, like Cincinnati, St. Louis, Baltimore, we are without influence and prestige. Only in our smaller cities, such as Louisville, Indianapolis, Kansas City, are we reckoned within the popular estimation as a religious force of commanding importance. Now if ours were no distinctiveness of contention, no originality of doctrine, no largeness of thought contribution, we should be undisturbed by these conditions. But if, as we proudly say, ours is a message for the day, an important message, a message unique, distinctive, surely we should be led to question the practicableness and all-sufficiency of our present methods. There is a growing feeling among our most thoughtful men that now more than ever before the world is ripe for a doctrinal propaganda that shall bring an unadulterated, non-metaphysical religion to the people. Then, if the "times" are receptive, and yet our work still comparatively fruitless, obviously our methods are inadequate. "City Evangelization" means more than well-intentioned efforts to reach the submerged tenth, or one-half, as the case may be. To the Disciples it should mean nothing less than an indoctrination that should reach from the lowest to the highest; a proclamation from many housetops of the "faith once delivered to the saints." This is not bigotry. It is but consistency. And it is wisdom, too. The cities hold the to-morrows.

The type of preaching in the thought of the writer in the aforementioned note, the preaching that will win, is being honored in this city by B. B. Tyler. Here is scripturalness, strength, power. Without sensationalism, free from all eccentricities, thoughtful, spiritual, biblical, these sermons delivered at the First Christian Church have created wide and enduring interest. The preacher's familiarity with the Book is little less than marvelous. It would be difficult for our brother to even successfully lay claim to the honor of heresy after such deliverances. The secret of this familiarity with the Scriptures and its accompanying attractiveness was given in a personal reference. When a young man, only twenty-four years of age, quickened by a stirring, searching sermon of the saintly H. T. Anderson, he determined that master what else he might or might not, he would at least know the Word of God; and from that day until the present he has read the New Testament through every month, in addition to his other critical studies of the Bible—a golden word for the young ministers of to-day. We are hearing much nowadays about the minister's library—much, but not too much. It is safe to say that the greatest need of many of our younger preachers is a fire. For the heaped-up homiletics there is nothing quite so good as a match. What one hundred books shall I buy? Please, sir, buy one or none and read the Hebrew Library for a twelvemonth. The writer is no book hater, a book lover, the rather, and a book buyer, but clearly does he see or think he sees that in the study of books about the Bible we of the younger generation are having no time to read the book itself, and that while we are shutting ourselves up in our libraries we are shutting ourselves *out* of the Bible. Who will say that the Alexandrian fire, when the great library was all consumed, was not a benefaction? The Germans have a proverb, wise and weighty: "The good is the enemy of the best."

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112-114 South Hoyne Ave., Chicago.

At the last meeting of the preachers of Kansas City and vicinity, W. T. Wharton, of Marshall, read a paper on "The Inner Life of the Preacher"—so vigorous, so suggestive, so helpful, that it was by the unanimous vote of the body requested for publication. It is to be hoped that none of our ministers will overlook it.

On Friday, March 2, there will be a Silver Jubilee service at the First Christian Church in the interest of Foreign Missions. This, it is hoped, will be in every way a notable service furnishing information and inspiration to all and mightily telling on our own work. The programme is interesting, both in its personnel and the themes discussed. We confidently expect a great rally, not only from Kansas City churches, but of all the churches in the western part of our state. The service is for a single day and hundreds of the Disciples within easy reach of us should come.

There are some up-to-date preachers in these parts. These gentlemen are past masters in realism. They have a genius for the dramatic. They are artists in the spectacular. A Kansas City minister wishes to preach, say, a sermon to cyclists and he has a large floral bicycle nailed on the wall just behind the pulpit to give the proper realistic touches to the performance. But alas, the honors for originality and daring must go elsewhere! An itinerant evangelist of the Holiness sect has been preaching in Kansas providing such realistic accessories for the sermon that he must easily be sent to the head of the class. He preaches a sermon from the promise that serpents shall do you no harm and he has a rattlesnake to hand and gives an ocular and physical demonstration! This pulpiteer was cutting an extremely wide swath until it was discovered that the snake's fangs had been extracted! Now his following is not so large, yet the exhibition of a real, live snake, though fangless, is not to be looked down on. Great is pulpit realism. When shall we have done with such pettiness, such silliness! G. H. Combs.

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Washington (D. C.) Letter.

I have been requested to give some of my experiences as chaplain of the House of Representatives. My election to that honorable position was a matter of general surprise, and I have often been asked, "How did it happen?" The Disciples of Christ were well represented in the Fifty-third Congress. Among the Democratic members were such men as Richardson and McMillan, of Tennessee; Champ Clark, of Missouri; Tom Johnson, of Ohio; Judge Hunter, of Illinois; Cooper, of Indiana, and last but no means least, Allen, of Mississippi. Bro. Allen presented my name to the caucus in a characteristic speech—a speech abounding in good humor and choice anecdotes. He made it plain that his own spiritual welfare depended upon the selection of a congenial chaplain. Some said that John Allen's spiritual condition was a matter of greater concern to them than denominational or state affiliations, and they would have to vote as he requested.

Marcus Lisle, of Winchester, Ky., who had been a college mate of mine in Kentucky University, proved himself a staunch friend. I remember also with pleasure the support given by W. J. Bryan, destined to achieve in a few months national fame. Mr. A. B. Hurt, doorkeeper of the House, and Henry Mohler, assistant sergeant-at-arms, were also actively enlisted in my behalf. The other candidates had not been idle. The pastor of the largest Southern Methodist Church in the city had, naturally, a strong following, and won some votes by his offer to give the widow of the late chaplain half the salary. A Baptist minister made the plea that no Baptist had held this office since 1803, and claimed recognition for his great brotherhood. A Lutheran preacher thought the Democrats should select one of his persuasion as a reward for the solid support of the German vote in the recent election; while a New England Presbyterian, with Yankee shrewdness, was busy circulating cards with the inscription: "My platform: One-minute prayer." A Washington newspaper told of this the following morning and said: "Another candidate, not to be outdone, had announced, 'My platform: One-half minute prayer;' while a third declared that if elected he would not pray at all, but would be content simply to draw his salary." This method of bidding for votes was strongly resented by members of the House, and those engaged in it found few supporters. On the first ballot the Methodist candidate had a good lead, the Lutheran was second, while my name was third.

Mr. Mohler, who understood the ways of politics, came into the lobby and said to me, "It is the Methodist brother against the field, and you will be elected." On the second ballot the Lutheran candidate dropped to third place. On the third ballot Judge Hunter brought over the entire Illinois delegation. The Pennsylvania contingent came to me, and when the Tammany Hall men dropped their favorite son and voted for me the day was won. Tammany Hall methods are not always above criticism, but their representatives in the Fifty third Congress were exceedingly agreeable and clean gentlemen. The formal vote was taken next day. I was escorted by Mr. Jones, of Virginia, to the bar of the House, where the oath of office was administered by the speaker. This was not so trying an ordeal as the delivery of the opening prayer. I found a great difference in leading the devotions of a sympathetic congregation and the recital of a petition in the presence of a thousand curious and critical people. When Speaker Crisp rapped on the desk, called the House to order and announced, "The chaplain will offer prayer," I was seized with stage fright. I shall never forget the horrors of that moment. I managed to get through without serious mishap, but the Washington Post said next morning: "The young chaplain's voice trembled in the presence of the Lord and the congressmen." I learned that the chaplain need not expect to escape the gauntlet of criticism. The House is said to have had one chaplain who repeated the same prayer every morning during the entire session, and some of the members were careful not to come to the Capitol until "the devotions" were over. An Episcopal chaplain was accustomed to recite a long prayer, and always closed with the Lord's Prayer. When Bro. Power became chaplain and never repeated the Lord's Prayer, it was said he was not familiar with this form.

One of my predecessors was accustomed in his prayers to refer frequently to topics of the day. Mr. Reed is said to have remarked, "Dr. M. can tell the Lord more in two minutes than you can read in the newspapers in half an hour." There was a chaplain who was reproached for trying to win the favor of the Lord for partisan legislation, and another who in a time when the war fever was running high, prayed: "O Lord, grant us peace—but may it be honorable peace," and was styled thereafter "the fighting chaplain." Of the earnest men who devoutly stood during the prayer, and in whose hearts was the spirit of supplication instead of the spirit of criticism, we shall tell in another letter. EDWARD B. BAGBY.

631 *8th St., N. E.*

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Leading Paper for the Young People of the Christian Church.

W. W. DOWLING, EDITOR.

Our Young Folks is a Large Sixteen-Page Weekly Journal devoted to Bible Study, Christian Work and Home Culture, first-class in every particular, with a large and brilliant corps of special and general contributors.

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CONSUMPTION

The Benevolent Association.

The B. A. C. C. are glad to report the year 1899 the most prosperous in its history. Thanksgiving and Christmas were happy days indeed. The boxes came thick and fast; crates of chickens, turkeys and ducks, until the boys said they had not room to play. There were whole hogs, dressed, with ears of corn in their mouths. How happy the children were! How they danced for joy! And why should they not? God knows their little lives have had sadness enough, and the stern old world to meet in a few years. Pile up the gladness! Scatter the sunshine! There is no better field for sowing; none may yield a richer harvest. But the happiest of all are those who contributed to this joy.

The following is the cash reported in the January Cry, being the amount received during the month of December, 1899:

From Ill., $484.15; Mo., $465.09; Col., $79.75; Kan., $71.71; Iowa, $62.60; Cal., $9.25; Ind., $7.66; Ohio, $3.60; Miss., $3.50; Ky., $2.00; Idaho, $2.00; N. Y., $1.50; Neb., $1.50; Minn., .50.

Making a total of $1494.81.

To care for the three homes, the Orphans', the Mothers' and Babies' and the Old People's (see Jan. Cry), it is much too small, but larger than usual and the association is encouraged.

There are now three men in the field as follows: J. M. Tennison, for the territory west of the Missouri and Arkansas; Bro. J. D. Dillard for Missouri, and the writer east of the Mississippi.

The B. A. C. C. ladies are hoping for a large offering on Easter. Last year it was very small. Programs will be sent out in February to all who will apply and promise to use them for the benefit of the association.

Write Mrs. J. K. Hansbrough, 5018 Cabanne Ave., St. Louis, Mo.

Yours in the service of the King,
L BROWN.

Evangelistic.

ENGLAND.

Southampton, Feb. 6.—Ten added at regular services; seven by confession.—LESLIE W. MORGAN.

CALIFORNIA.

Artesia, Feb. 8.—Nine added in the last two weeks. Everybody hopeful.—N. B. McGHEE.

TEXAS.

Galveston, Feb. 12.—Sanders-Douthit meeting closed last night with 40 additions. For this city this is a great meeting. We rejoice.—JESSE B. HASTON.

PENNSYLVANIA.

Pittsburg.—We closed with 272 added at Allegheny. Bro. Lhamon is one of our very strongest men and the great church one of our best. We praise Him for all.—C. R. SCOVILLE.

ARKANSAS.

Siloam Springs, Feb. 12.—All the church activities are progressing. We expect to raise all the apportionment for Foreign Missions, and more if possible. There have been seven added since I began the work.—H. H. RAMA.

MINNESOTA.

Mankato, Feb. 11.—Two more additions yesterday and four on the previous Lord's day; six in all not reported. We have had 22 additions since I came to this state, two months ago. The work prospers and the brethren feel that they have entered into a new field of prosperity.—W. H. WILLYARD, pastor.

INDIAN TERRITORY.

Vinita, Feb. 15.—In January I visited Bristow. Commenced preaching Friday night, closed Sunday night, with 23 additions. I returned second Sunday in February, had two more additions and raised $550 with which to build a church, which will be commenced at once. Pray for the cause in this country.—F. G. ROBERTS.

FLORIDA.

Jacksonville.—We have had another confession at the Adams St. Christian Church. Bro. G. W. Muckley delivered an excellent address to our congregation last Friday evening. All were delighted with the man and the matter. Our Sunday-school has more than doubled in the last month. One excellent church worker of our number has brought 25 new scholars in in two weeks' time, and tells us she has a much higher mark. She has been a Christian less than nine months.—T. H. BLENUS.

NEW YORK.

Buffalo, Feb. 11.—There were seven additions to the Richmond Ave. Church this morning; four by baptism; two confessions last Lord's day and two confessions the previous Lord's day. The fields seem to be white unto the harvest here.—LLOYD DARSIE.

Tonawanda, Feb. 12.—Just closed a meeting here with 12 accessions; 11 baptisms and one from the Catholics. Bro. Hootman is an "all-round' man—pastor, evangelist, singer and general manager of church affairs. He is ably assisted by his helpmeet, Mrs. H., who preached at the evening service, on the last Lord's day of the meeting, Mr. H. being sick. I go to Milton, Ind., to assist Bro. W. F. Shearer.—LILLIAN PEARL PERRIN, singer.

OHIO.

Ætna St. Church, Cleveland, Feb. 12.—Our revival services closed last night, after running three weeks and one day. There were 28 additions; 24 by confession. Prof. James E. Hawes, of Ada, O., had charge of the song service. He is a most efficient leader of song and a soloist of rare power and efficiency.—AUSTIN HUNTER, pastor.

Cleveland, Feb. 12.—W. W. Sniff closed his meeting at the Franklin Circle Church of Christ last night with 40 additions. W. E. M. Hackleman, of Indianapolis, Ind., conducted the music. He did the work exceedingly well. One lady 82 years old was baptized. One Romanist young man was baptized and his parents turned him away from their house and disowned him. He fought in the Cuban War and now thinks Protestants are the real army, opposing sin and Satan. His intelligence and Bible will direct him aright. Bro. Sniff is a scriptural preacher of great clearness and power. His chart sermons were attractive.—ALLENSON WILCOX.

OKLAHOMA.

Perkins, Feb. 14.—We have just closed a meeting at the above place with 27 additions; 13 by baptism. We have just finished a new church building here and our outlook is very good.—J. W. GARNER.

NEBRASKA.

Kearney, Feb. 14.—One confession last Lord's day, which means two baptisms since entering upon this work. Hope to be in our meeting soon.—W. T. HACKER, pastor.

Plattsmouth, Feb. 12.—We began our meeting one week ago with home forces. Four added to date; three by obedience. Miss Mabel Ford, of Cotner University, has charge of the music. Her work is highly appreciated. We will be joined to-day by Bro. Sherman Hill, of Hampton, Ia., who will conduct the services for an indefinite time. The outlook is very good for a great ingathering.—R. M. DUNGAN.

KANSAS.

Marion.—Our meeting opened with one addition. Bro. I. T. LeBaron, the pastor, has the work under the best of control. He was for many years one of our successful evangelists, and is demonstrating that one can be a thoroughly successful pastor as well. The church here love him. It is a pleasure to see such a pastor and church labor together in the Master's kingdom. We expect great things in this meeting.—MILO G. CUMMINGS AND MISS WILEY, evangelists.

Randall, Feb. 14.—Star meeting by A. C. McKeever resulted in 19 additions; 12 by baptism, two Friends, three reclaimed and two by statement.—E. A. NEWBY.

Erie, Feb. 14.—Began a meeting with home forces, January 7. Closed in fifth week on account of sickness, with 14 added; 12 by baptism.—W. H. SCRIVNER.

IOWA.

Nelson G. Brown, pastor, Ottumwa, reports 35 additions to date (Feb. 8) in their meeting.

Lake City, Feb. 14.—Our audiences continue large. Two added Feb. 4 and two added Feb. 11. Our work is in very fine shape.—F. H. LEMON.

Pleasantville, Feb. 13.—During a short meeting at the Fairview schoolhouse 11 were added to the church; seven by obedience.—FORREST D. FERRALL.

Hamburg, Feb. 14.—I began a meeting here about two weeks ago, with results as follows: An organization 44 strong, 25 of them charter members; 15 by baptism and four by statement. Prospects good for many more.—H. W. CIES, evangelist.

Marcus, Feb. 15.—This week closes the Estherville meeting, held by Evangelist Wickham. There have been 48 additions; 40 of these by confession. He begins a meeting at Sioux City next week.—T. F. ODENWELLER, dist. sec.

T. R. Hodkinson, of Winterset, reports 10 recent additions, and all departments, except the treasury, flourishing. The financial weakness, due to an old debt and removals, will compel Bro. H. to seek a new field. He can furnish high recommendations from churches and leading brethren to any church wanting a pastor.

Sloan, Feb. 17.—Am in a meeting here with home forces. Meeting five days old and five confessions; seven additions before, making 12 additions in first two months of my pastorate. Work is progressing.—M. S. JAMESON, pastor.

We closed our meeting at Pioneer the 6th inst., leaving a church organized of 20 members, and a C. E., Aid Society and S. S. started. Before leaving we secured pledges of $272.50 for the support of a pastor for a year, and some yet to pledge. Also $200 was pledged for a new church building, but for the present they will meet in the hall. A gentleman there will give them a lot. Secretary Denny wrote me that the state board would stand by and support the work there to the best of their ability.—MILO G. CUMMINGS.

Bradyville.—M. F. Redlien, evangelist of Kansas City, Mo., and Clarence Smith, of Nebraska, singer, began a meeting here Jan. 9 and closed Feb. 9, with the organization of a church of 43 members and a preacher employed for one sermon per Sunday. Two lots were bought and $1,000 pledged to built a church and $500 more in sight. Page county is the banner county of the state for new work this year. Two old churches revived and three new church buildings will be erected. The brethren at Clarinda gave liberal financial support and at Siam the Iowa state board put $50 in the meeting. The brethren are greatly rejoiced and the community well pleased.—WILLIAM JONES.

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No form of athletic exercise demands such perfect physical condition as prize fighting. Every muscle in the body must be fully developed and supple, and the heart, lungs and stomach must act to perfection.

Whether we endorse prize fighting or not, it is nevertheless interesting to know the manner by which men arrive at such physical perfection.

James Jeffries, the present champion heavy weight of the world, and his gallant opponent, Tom Sharkey, in the greatest pugilistic encounter that has ever taken place, both pursued much the same course of training and the first and most important part of this training was to get the stomach in condition, and keep the digestion absolutely perfect, so that every muscle and nerve would be at its highest capabilities.

This is not done by a secret patent medicene, but both of these great pugilists used a well-known natural digestive tablet sold by druggists under name of Stuart's Dyspepsia Tablets and composed of the digestive ferments which every stomach requires for healthy digestion.

Champion Jeffries says: "Stuart's Dyspepsia Tablets prevent acidity, strengthen the stomach and insure perfect digestion. They keep a man in fine physical condition." Signed, James J. Jeffries, champion of the world.

The gallant fighter, Sharkey, says: "Stuart's Dyspepsia Tablets remove all discomforts after eating. They rest the stomach and restore it to healthful condition. I heartily recommend them." Signed, Thos. J. Sharkey.

The advantage of the daily use of Stuart's Dyspepsia Tablets is that they keep the people well and ward off sickness and are equally valuable to well persons as to the dyspeptics. Another advantage is that these tablets contain no cathartics, or poisons of any character, but simply digestive ferments which are found in every healthy stomach, and when digestion is imperfect it is because the stomach lacks some of these elements and Stuarts Dyspepsia Tablets supply it.

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KENTUCKY.

Bardstown, Feb. 17.—We had two accessions at Springfield Sunday. This is a mission of the state board. Since October last, one year, 66 have been gathered together for active work for the Lord. We will soon begin our new house of worship.—W. F. ROGERS.

WASHINGTON.

Dayton.—We closed our meeting on Lord's day, Feb. 11, having continued five weeks. The interest was excellent and the attendance large. We closed with a crowded house. Twenty obeyed the Master's call; one by statement, three by letter and sixteen by confession.—W. W. PEW, pastor.

MICHIGAN.

St. Louis, Feb. 12.—Had two additions here yesterday.—J. L. SMITH.

Owosso, Feb. 5.—Our three weeks' meeting closed with 13 confessions; three the last night. I felt we had just nicely got started. Bro. Daniels, of Iowa, Mich., was with us as singer. It was his second meeting and he leaves many friends. One more confession last Lord's day.—S. A. STRAWN, pastor.

KANSAS.

Columbus, Feb. 12.—Seventeen additions here so far in this month. They are the result of a union meeting just closed with the Newlight Christian brethren at the Mitchell Schoolhouse three miles south of Columbus, in which the writer did most of the preaching. Sixty-four have been added here in nine months; four at regular services. Others will be baptized soon. Have been called for another year without a dissenting voice from either within or without.—M. MCFARLAND.

Coffeyville, Feb. 16.—We have just closed a month's meeting here, resulting in 40 additions; mostly by confession and baptism. Bro. J. T. Bays, of Independance, did the preaching. He is a plain, strong gospel preacher. We feel greatly encouraged and face the future with strong hope. —ALFRED BRUNK.

ILLINOIS.

Clay City, Feb. 11.—We began a meeting with home forces last Friday night. Last night one young lady made the good confession before a crowded house.—WALTER KLINE.

Lanark, Feb. 16.—We have had five baptisms during the last two weeks at our regular services. We expect to commence a meeting soon. All departments of our church work are moveing along nicely. E. I. Stanley is our pastor.—G. H. ROYER.

Longview, Feb. 16.—I began a meeting here on New Year's eve, and continued one week, with a full house and seven additions. I also held a week's meeting at Camargo the last of January, which resulted in six additions. My work is in fine condition.—B. N. ANDERSON.

Galesburg, Feb. 12.—There were seven additions to the church here yesterday.—C. H. WHITE.

Pekin, Feb. 14.—We are engaged in a good meeting here. Ten additions to date; seven baptisms. R. R. Lovall, of Ipava, is leading the singing for us. He is to sing for State Evangelist C. E. Evans.—J. T. ALSUP.

East St. Louis.—Our meeting closed third week with 22 added. February 4, had four added; February 11, seven added.—W. A. MELOAN.

Watseka, Feb. 12.—Two added here by letter yesterday. Our three Endeavor Societies held an inspiring union meeting yesterday P. M. Our protracted meeting soon begins with Victor W. Dorris, of Kentucky, as chief speaker.—BENJ. S. FERRALL.

Astoria, Feb. 9.—I have just closed a two weeks' meeting here, with nine additions. Closed on account of sickness and bad weather. We have the largest audiences in the city.—A. R. ADAMS.

Girard, Feb. 15.—Our meeting lasted 25 days. Eight made the good confession. Bro. G. B. Williamson led the singing. As a leader he has few superiors and in character he is irreproachable. The Girard Church has given me a unanimous call to remain another year from March 15. Bro. W. A. Green, of Carlinville, is in a good meeting at Blooming Grove, Macoupin County, with results already assured.—E. O. SHARPE.

East St. Louis.—Meeting closed wite 24 additions; 12 since; 47 in all since we began work here Nov 1.—W. A. MELOAN.

Virginia, Feb. 14.—Our meeting here resulted in gaining 24 to our membership; 20 by primary obedience. Bro. Omer ably presented the truth to our people.—J. H. S.

DeLand.—Our meeting at DeLand resulted in the baptism of 12 persons. I will serve this congregation regularly.—T. T. HOLTON.

Illiapolis, Feb. 17.—Our meeting continues, with five additions to date. Preaching is done by the pastor, S. F. Rogers. He is in his seventh year. Will continue till the 28th.—V. E. RIDENOUR, singer.

MISSOURI.

Galena, Feb. 12.—Just closed a two weeks' meeting at Cape Fair, Stone County; 21 baptized, eight restored and organized a Bible-school with 40 scholars. Bro. G. G. Cottrell, of Shell Knob, assisted.—J. H. GAYLOR.

Tarkio, Feb. 12.—I have accepted the work at this place. Since I began (Jan. 1) there has been 11 added to the church; two by baptism.—F. BELMORE.

Albany, Feb. 12.—Bad weather and protracted meeting at the Methodist Church diminished our crowd some and yet we had audience larger than the other church and two confessions at the evening service. Our church is in good condition.—J. E. DAVIS.

Springfield, Feb. 15.—Eight accessions to the Washington Avenue Church since our last report. Our Sunday-school, Endeavor and all departments of the church is much encouraged. We are planning to take the March collection for Foreign Missions.—F. S. HALTOM.

Deulow, Feb. 16.—Held two meetings in Texas County in January, with 30 additions. Engaged at present in a meeting at Deulow, Daughs County; 15 added to date.—MORTON H. WOOD, Bible-school evangelist.

Springfield, Feb. 18.—Three more added to-day noon. This makes 47 since the middle of November last. Our work prospers greatly. Our second anniversary occurs Feb. 25. Our outlook is glorious. The convention for the Springfield district will occur here April 3-5, 1900. It promises to be good.—D. W. MOORE.

Osceola, Feb. 17.—I began a meeting here one week ago and in spite of the bad weather have had 20 additions. The prospect seems good for a great meeting.—KING STARK.

St. Louis.—The fellowing additions were reported at our preachers' meeting in this office on last Monday: Fourth Church, 3; Tuxedo, 5; First, 3.

INDIANA.

Clark's Hill, Feb. 12.—Have preached two Lord's days at this place, and at our regular services yesterday 30 were added; mostly by confession. The brethren were so surprised and rejoiced that they could not sleep last night.—J. L. SHARITT.

Bedford, Feb. 12.—Our meeting with Bro. R. W. Abberley, of Columbus, O., has just closed, with 100 additions; about 50 by baptism. The interest began with the first meeting and continued even to the close. When we consider that this was accomplished in a town of about 10,000 inhabitants, and that last year the church enjoyed a meeting with over 200 additions, it is considered one of the remarkable meetings reported this winter in Indiana.—JAMES SMALL.

Irvington, Feb. 12.—Just closed an 18 days' meeting at Montpelier, with 19 additions. Also one confession at a special meeting two weeks before the meeting began. During the meeting we organized a Sunday-school and will organize a Y. P. S. C. E. next Sunday evening.—HERBERT H. MONINGER.

Rushville, Feb. 13.—The writer has just closed a four weeks' meeting with his own congregation, with 82 additions; mostly by confession. The church claims that this is the best meeting ever held in its history. Never did a congregation stand more royally by its pastor. One remarkable feature about the meeting was the large number of young men and women and heads of families who came into the church. The church now has a membership of more than 900 members.—W. J. RUSSELL, pastor.

Brazil, Feb. 12.—I was called to the pastorate of the church at this point August 6th. All lines of church work are progressing nicely; six additions to the church at the regular services. We will not hold a meeting in our present quarters; our house is too small. We have contracted with W. S. Kaufman, of Richmond, Ind., for plans and specifications for a new modern structure. We trust that we may be able to build in the spring. —A. L. PLATT.

Angola, Feb. 15.—Closed our short meeting with Bro. Simpson Ely last evening; 13 confessions, one reclaimed, one by statement.—C. S. MEDBURY.

Zionsville, Feb. 17.—We had eight additions in a meeting of one week at the old Providence Church in Montgomery County. Also one addition at our last regular appointment at Dover; all men but one. We are convinced that the church can reach the young men.—WM. H. KNOTTS.

Elwood, Feb. 15.—We recently closed a four weeks' meeting, held by M. W. Harkins, of Anderson, with 119 additions. Bro. Harkins is a fearless preacher of the gospel. We have had 140 added in the last three months. Conversions at nearly every C. E. meeting, Sunday-school and prayer-meeting. Baptized eight at a recent prayer-meeting, who came forward since the revival closed. We have the best Intermediate C, E here to be found in the state. All departments alive and the church growing. We have instituted meetings for men only, every two weeks, on Sunday afternoons. We expect great good to result from them. Our motto now is, "One hundred more conversions yet this year, more for missions, more *spirituality*, more of all that is *good*."—T. C. HOWE.

THE

TOPICAL HAND-BOOK

CONTINING THE

PRAYER-MEETING
SUNDAY-SCHOOL
AND ENDEAVOR TOPICS

1900

By WILLIAM WORTH DOWLING.

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Notes and News.

The Southeast District Convention, of Iowa, meets at Albia, March 5-8. A program is being arranged and a full attendance is requested.

A. F. SANDERSON, Sec.

From the published report of the Fourth Christian Church, of Indianapolis, Ind., we note that during the year 1899 the total sum of all money raised was $1,784.58, which exceeded that of the previous year by $177.57. The sum of $96.40 was given to the various missions. The membership of the church Dec. 31st, 1899, was 389.

Allegheny, Pa.

Our glorious meeting with Bro. W. J. Lhamon and this great church increases in victorious results. We went to the Carnegie Music Hall Sunday night. It is the largest auditorium in the city, and although it was raining continually in the afternoon and night, the building was packed and the ushers say 500 were turned away after all standing room was taken. The offering that night for the meeting was $70.30, and 17 additions Sunday.

There were 15 more, all confessions, on Monday, and 25 confessions to-night. We took up a collection or an offering for the famine sufferers in India and it amounted to $66. There has been 47 added in three days and 227 in all to date. Will close to-morrow night. Bro. Lhamon has the largest per cent. of young men and women in his congregation of any church of my acquaintance. Bro. Fillmore stays on, as before, with this church, and Bro. J. Walter Wilson will sing for me in Pittsburg; he arrives to-morrow. "Thine is the *kingdom* and the *power* and the *glory* forever. Amen!"

CHAS. REIGN SCOVILLE.

Bloomington, Ill.

Dr. Herbert L. Willett, of the University of Chicago, was with us recently for two weeks. He delivered a course of lectures on "The Beginnings of Christianity," and one on "The Life and Times of Jesus." Our people gave him a royal reception. We had arranged to give the lectures free to the city, and the people turned out en masse. We had the most representative attendance of any religious meetings I have ever known in Bloomington. Bro. Willett quit himself like a C ristian gentleman; his work was scholarly, dignified and faithful. It was received with great satisfac ion by all classes; it is the unanimous verdict that Bloomington never before had such a rare treat in the way of Bible lectures. During Dr. Willett's stay he preached two sermons and delivered two special addresses: one on "Modern Biblical Criticism," at the request of the Pastors' Association, which was given in the Second Presbyterian Church, on invitation of the pastor, Dr. Denlinger. The other address was delivered in our own church to a great throng of young people on Sunday afternoon. Bro. Willett won all our hearts; praises for him and his message come from every quarter. The invitation was extended the last four nights and six persons responded in the confession of faith; and twelve others by letter. Criticisms of Bro. Willett and adverse reviews of his books will count for little here, where the people have seen and heard the *man*. I have never more thoroughly enjoyed or endorsed the message of any preacher coming into my pulpit.

J. H. GILLILAND.

All interested in fruit and ornamental trees, shrubs, roses, plants or seeds, will do well to write the Storrs & Harrison Company, Painsville, Ohio, for their valuable free catalogue. They are one of the most reliable as well as the oldest in the business and have a reputation behind them on which you can rely.

Dedication at Star City, Ind.

On Lord's day, Feb. 11, in the presence of a very large audience, we preached the opening sermon and dedicated the elegant new house of worship, just completed by the Christian Church in Star City, Ind. More than enough money was raised to pay all debts. It was a red-letter day for the church and the community and there was great rejoicing. More than 30 years ago the writer dedicated the first house of worship built by our brethren there. After more than 30 years it was a great pleasure to go back and dedicate a second house.

L. L. CARPENTER.

Wabash, Ind.

Uniontown, Pa.

The Central Christian Church, Uniontown, Pa., celebrated its tenth anniversary Sunday, Jan. 28. C. H. Plattenburg, the pastor, stated in his report that 647 persons had been added to the church, and that the present membership was 478; that the church had acquired property during the ten years valued at $35,000, which is free from debt excepting $1,600 on the new parsonage, and that during his ministry of nearly five years 400 had been received into the church. Two flourishing missions have been planted. Earle Wilfley, pastor of the First Christian Church at New Castle, recently assisted in a short meeting, which resulted in 30 accessions.

C. H. P.

Pittsburg, Pa.

Our annual meeting, held Wednesday evening, January 17, was a most delightful occasion. Our church raised for all purposes, during the year, $10,034.39. This does not count individual gifts to Bellevue and other church enterprises, which would easily add $1,000 to the above amount. The church proper raised and expended $7,385.87; C. W. B. M., $333.69; Ladies' Aid Society, $185.37; Y. P. S. C. E., $330.65; Junior Y. P. S. C. E., $113.60; Sunday-school, $354.40; for Rowan Avenue Mission, $1,384.64; Western Pennsylvania Mission, $300. This makes a total of $10,383.89. Deducting from this $349.50, which was counted twice, we have the net amount raised and expended by the church and its organizations, $10,034.39. When it is remembered that this is almost $30 per member for the entire membership, the result is most gratifying. Indeed, we do not know a church in the brotherhood that surpasses this record, all things considered.

T. E. CRAMBLET, Pastor.

East End Christian Church.

Propaganda.

The two items in recent numbers of the CHRISTIAN-EVANGELIST have set me to thinking, and I offer the following suggestions:

Let the Home Board begin planning an aggressive scheme of nation-wide revival by our people with the beginning of the new century.

As an illustration, take Cincinnati. What was done here for the Jubilee Convention shows what could be done in a great union revival by our forces in this city. At our preachers' meeting next Monday morning I expect to propose such a movement.

I will suggest that one of our successful evangelists be engaged for next January; that we organize our forces for a thorough and systematic canvass of the city and suburbs; that the Music Hall be engaged for mass meetings on Sunday afternoons and evenings; that the week-night meetings be at the Central Church; that a large chorus choir lead the music; that suitable tracts be distributed by tens of thousands.

After a month of union work, let each church continue the good work in its own neighborhood and gather the results of the union meeting.

Now, if at the same time similar meetings were held in St. Louis, Chicago, Kansas City, Louisville, San Francisco and all the large cities of the country, it would bring our plea before the world in a way that has never been done before.

I believe it is feasible. I believe we have a number of evangelists and pastors capable of organizing and carrying on to a successful issue such a campaign. I believe it is within the province of the Home Board to superintend such a nation-wide movement. It is none too early to begin a general agitation and discussion of the matter now. It would also be a good idea to devote a half day at the Kansas City Convention to a discussion of the subject.

CHARLES M. FILLMORE.

Carthage, O., Jan. 27, 1900.

To the Illinois C. W. B. M.

I want to take this opportunity of expressing my appreciation of the faithfulness on the part of the officers of our auxiliaries. There are only nine in the state that I have not heard from this year. Is yours one of the nine?

I have had reports from every auxiliary in the second district. The greater part of these are Chicago churches.

The largest auxiliary in the state is at Jacksonville, with a membership of 110. Paris is second, with 98 members. Are you a member of the C. W. B. M.? Have you an auxiliary in your church? If not, why not?

At our state board meeting in January we decided to make the Calcutta mission the object of our special gifts, the offerings of self-denial week and all special gifts to be given to that work.

With Calcutta, Mexico and Virginia before us, all so important, it was hard to decide.

Dear sisters, Illinois must sow by all waters. Let us help to complete the endowment of the Virginia Bible lectureship by giving all life memberships paid in full this year to that work. Are you a life member? Have you a friend that is not?

Mexico! So near to us. Shall we "pass by on the other side?" The work in Mexico will be supported by our general fund. Let us increase that by doubling our membership.

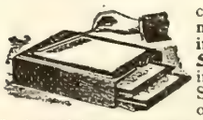
Dear sisters, have you read the February Tidings? If not, read it. If you do not take it, then begin with the February number. Read and pray. Think, plan, act.

It is yours to decide what part the women of Illinois shall have in this great work. Illinois, with its fertile prairies, happy homes and thousands of women who are Disciples of Christ, what is the measure of your love.

ANNA M. HALE.

Peoria, Ill.

ONE HUNDRED



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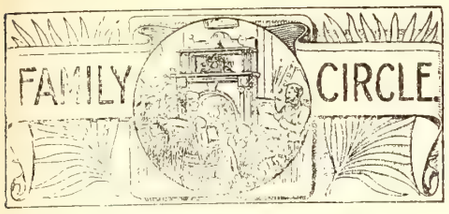

"Like Flakes of Snow."

BY NELIA M'GAVACK.

Like flakes of snow God's mercies fall,
We cannot count them if we would;
And, swift descending on us all,
We would not count them if we could.
So fair and pure, so sweet and sure,
They swiftly come, yet long endure.
In answer to our prayers they fall;
Thy mercies, Lord, encircle all.

Like flakes of snow God's mercies fall.
Above our finite vision's bound,
They seem to us like some dark pall
That, slow descending, wraps us round.
So dark, so drear, so fraught with fear,
Afar they seem, yet, drawing near,
They change to blessings, one and all—
Like flakes of snow thy mercies fall.

Nevada, Ia.

The Lost Emigrants.

R. H. JOHNSON.

CHAPTER XVI.

Up to the present we have found no traces of the missing party; and as we could not believe that the earth had yawned and devoured them, we gradually came to the conclusion that they had been swallowed up by the sea, on leaving the island. We had reason, however, soon to revise our conclusions. It was reported that our animals were steadily disappearing. There was a continuous drain upon our fat pigs and kids. The Birds must be somewhere upon the island. But where? Search was instituted, but returned no answer to the query. Still the animals vanished.

Some of the colonists were filled with mysterious fears and forebodings. There are thousands who will brave the greatest real perils; who are the veriest cowards if you but whisper of a mysterious or imaginary danger; who will charge in the face of a death-dealing storm up the heights of a San Juan, but will refuse to sleep in a lonely house that some fool says is haunted. Censure not, therefore, our colonists for their fears. They were only human.

To put the matter to rest, it was decided to search every nook and corner of the island. This was accordingly done. It resulted in the discovery of not the slightest trace of the missing men; and the mystery deepened. Scouts were then sent out every day to keep watch in various parts of the island, but nightly reported no discovery. One evening a scout failed to come in. He failed to report the next day, and the next. And when the days had lengthened into a week, and no tidings came of the missing man, a vague alarm was in the faces and on the tongues of many.

But one evening, when a scout came in and reported that he had seen a man, and had shadowed him for some distance, until he disappeared in some bushes up against the southern face of the mountain, there came a great sense of relief. So much easier is it to face a real, than an imaginary danger.

Later a hunting party came upon the missing boats concealed in the chaparral near a bay in the south part of the island.

From these evidences we readily concluded that Bird and his party were hidden in one of the caverns which we knew existed in the mountainous part of the island.

We decided, for the security of the animals, to drive them to the northern part of our domain for the winter. We did so, but the fences were soon down and they roamed at will.

We returned the animals and repaired the fences repeatedly, only to have them repeatedly thrown down; and finding our labors useless, we finally gave up the matter altogether.

We were still at a loss to account for the disappearance of the scout, but we generally concluded he was with the malcontents; either having voluntarily gone over, or having been captured and either held as a prisoner or having made terms with the party. We were glad that they were as remotely situated as they were, and after several weeks had elapsed and we saw nothing of them, we dismissed our apprehensions, and a delightful sense of security came to the colonists.

This period of tranquility gave a favorable opportunity for Bible study, which was improved by an unusually large attendance at our meetings.

At one of these Mr. White, arising, said: "There is one subject to which I wish to call the attention of this meeting. My wife is insisting that we ought to have our little daughter, born at sea, dedicated to the Lord in baptism. This view is in harmony with my religious education, and I think is in line with Bible teachings. We are told to bring our children up in the nurture and admonition of the Lord. Jesus said: 'Suffer little children, and forbid them not to come unto me, for of such is the kingdom of heaven.' This clearly shows that they ought to be dedicated to him. Moreover, there are numerous cases of household baptisms recorded. And as households contain infants, it follows that these must have been baptized. But, as we have all agreed to go only by a clear scriptural warrant in every duty, which it seems to me we have in this case, I should like to have the views of others."

Whereupon, Mr. Smithson followed, saying: "I am glad that this matter has come up, and that we are all seekers after the truth; investigating, not in the spirit of controversy, but 'seeking the truth in love;' and that is the only way to secure it.

"The importance of bringing up children in the nurture and admonition of the Lord cannot be overestimated. Parents are too careless in the religious training of their children. They care far more for the well-being of their bodies than they do for their souls. We have assumed a great responsibility in the guardianship of the little ones, and will be called to give an account of our stewardship in the eternal day.

"The account of Christ's rebuking his disciples and calling the little ones to himself is a beautiful story, and reveals the great and loving heart of Jesus. But since he says: 'Suffer them to come and forbid them not,' I conclude they were not infants, but were old enough to come. But that the Savior baptized them is an assumption without the shadow of proof."

Mr. White: "But, Mr. Smithson, we must not forget that while it is not stated in so many words that he baptized the children, the fact of the numerous household baptisms goes to make a strong presumption that he did."

Mr. Smithson: "But, when the Bible declares the purpose, that he 'might put his hands on them and pray,' that should end the matter. We are told what the Savior actually did. Let us not say he did something else."

Mr. White: "Certainly; but putting hi hands on them and praying might have been in the act of baptism."

Mr. Smithson: "A mere inference. The act of baptism is never so described in the Bible. We know by the authority of the Talmud, however, that it was a beautiful Jewish custom for parents to bring their children to the elders, or to any saintly person, that he might put his hands on them and pray. This is simply an example of that custom. Moreover, the unfounded assumption that he baptized them is destroyed by the fact that Jesus never administered water baptism. In John 4:2 we have the definite statement: 'Jesus himself baptized not, but his disciples.' We dare not affirm the contrary.

"Now let us look to the household baptisms upon which Mr. White seems to chiefly rely. The burden of proof rests with the advocate of infant baptism. If he will show that there was a solitary infant in one of these households I will give up the matter

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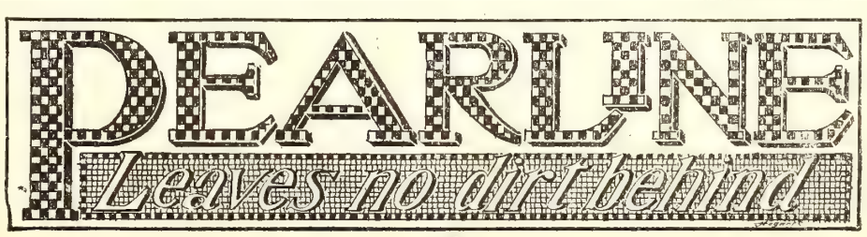

and baptize my baby.

"Let us look at these cases: I see you have your Bibles; please turn to the account of the household of Cornelius, Acts 10:43. The blessings of the gospel here are offered to 'whosoever believeth in him.' Were these infants? The next verse says: 'The Holy Ghost fell on all them which heard the Word.' Can infants hear the word? The 46th verse declares that they heard these new converts 'speak with tongues and magnify God.' Can this be asserted of infants?

"The next case is of Lydia and her household (Acts 16:15). To prove infant baptism in this case its advocates will have to establish—

"1. That Lydia was a married woman.

"2. That she had one or more children.

"3. That there was an infant in her family.

"4. That she brought the infant with her in her extensive travels.

"Now what are facts? Lydia was a merchantess. Her home was in Asia, and she was traveling selling her goods in Europe. The probabilities are that she was an unmarried woman, and that her household was composed of her assistants and domestics, for no mention is made of her husband. Even though he existed he must have been among those of her household baptized. Then she calls her place of sojourn 'my home,' which no married woman would dare to do in that day, when her relations to her husband were those of an inferior to her master. If, however, a married woman, the idea that she should take an infant in her business travels in that age of extreme difficulty and danger in travel, is too absurd to entertain.

"We must, therefore, agree with Olshausen, the great Pedobaptist commentator, who says: 'It is highly improbable that the phrase *her household* should be understood as including infant children.'

"In this same chapter we have an account of the baptism of the Philippian jailer and his household, of whom it is said (34th verse): 'He rejoiced, believing in all God with all his house.' This is clearly a household without infants, as all were believers.

"The next household example, I believe, is Acts 18:8. Here it is asserted that Crispus, the chief ruler of the synagogue, believed on the Lord with all his house. The fact that all believed takes this away from the Pedobaptists.

"The remaining case is found in 1 Cor. 1: 16, in which Paul says: 'I baptized also the household of Stephanas.' In the same epistle (16:15) he declares of this house: 'They have addicted themselves to the ministry of the saints,' and he further beseeches the brethren to submit themselves unto such. It is, therefore, clear as the unclouded sun that this was a household of believers.

"A final argument for infant baptism which ought to be noticed is that in the covenant made with Abraham infants are included; that they were therefore circumcised; that baptism has come in the room of circumcision, and therefore infants are to be baptized. But where is the proof of this? Where the statement that baptism came in the room of circumcision? To infer such a substitution is a dangerous precedent. If we may establish an important and far-reaching ordinance on an inference, where are we going to stop? And wherein is the similarity of baptism to circumcision?

"Infants were circumcised, not to make them Jews, but because they were born Jews. Yet infants are baptized, not because they were born Christians, but to make them Christians!

"Again, only male infants were circumcised. If baptism is in the room of circumcision, only male infants should be baptized, and the females must be shut out of church and heaven.

"Without a command for or an example of infant baptism in the New Testament it is not surprising that many learned Pedobaptists in their admissions give up the whole question. Thus, Dr. Woods, in his lectures on Infant Baptism, says: 'There is no express precept respecting infant baptism in our sacred writings.'

"Bishop Burnett says: 'There is no express precept or rule given in the New Testament for the baptism of infants.'

"Prof. Stuart says: 'Commands or plain examples in the New Testament relative to it [infant baptism] I do not find.'

"Neander says: 'Since baptism was thus immediately connected with a conscious and voluntary accession to the Christian fellowship, it is highly probable that baptism took place only in those cases where both could meet together, and that the custom of infant baptism was not practiced in this age.'

"Again, this great authority says: 'The lateness of the time when the first distinct mention of infant baptism is made, and the long-continued opposition made to it, lead us to infer its non-apostolic origin.'

"Finally, not to wear your patience, Olshausen says: 'There is altogether wanting any conclusive proof-passage for the baptism of children in the age of the apostles.'

"The papist freely admits that there is neither precept nor example for infant baptism in the New Testament; but bases his authority for its practice on an infallible church, and charges the Pedobaptist with inconsistency in claiming to go by an authoritative Bible; and yet, without the slightest warrant in the Scriptures recognizing the authority of a so-called infallible church, by the practice of infant baptism.

"I know it is hard to give up our cherished beliefs, but as we have covenanted together to practice nothing only that which is enforced by express command or example in the Bible I am sure we will give up infant baptism until some one will produce the inspired authority for it, and then we will with one heart and soul enforce it."

Science and the Biograph.

One of the most interesting uses of the biograph is to photograph and show minutely the growth and flowering of plants from the time of planting until in full bloom. A picture is taken every half-hour continually for about thirty days and nights. In order to secure a uniform light for every view a powerful electric light is employed. Sometimes 1,000 pictures will be made of one subject. Should the subject be a lily, the pictures at one stage will show the opening of the lily, while at another stage its fading away is seen. By quickening the time of the pictures on the screen the plant is actually seen to be growing.—*Chicago Record.*

Are You Happy?

Old Mr. Rothschilds who was supposed to be the richest man in the world, was once asked this simple question: "Are you happy?" "Happy," he answered, "when just as you are going to dinner you have a letter placed in your hands saying: 'If you don't lend me five hundred pounds I will blow your brains out!' Happy, when you have to go to sleep with pistols under your pillows? No, indeed! I am not happy!"

Mr. Astor, another very rich man, was once asked the same question. "Ah!" he answered, "I must leave it all when I die. It won't put off sickness; it won't buy off sorrow; it wont't buy off death." And so, it was plain to see, he was not happy.

But I went at once to see a poor, lame and aged woman by the name of Lydia Jones. She lived in one small room, and earned a part of her scanty living by knitting; for the rest she had to depend upon the kindness of others. I asked her this same question: "Lydia, are you happy?" "Happy!" she answered with a beaming face; "I am just as full as I can be. I don't believe I could hold another drop of joy." "But why?" I asked. "You are sick and alone, and have almost nothing to live upon." "But have you never read," said she, pointing to the Bible, "all things are yours; and ye are Christ's, and Christ is God's?" And again, "Ask and receive, that your joy may be full."—*T. C. B., in Union Gospel News.*

There Was Sorrow There.

The Colonel halted his horse in front of a Dakota dugout and uttered a vigorous "Hello!" and after a minute a tow-headed girl about sixteen years of age showed up and looked him over and said:

"Now, then, what ye whoopin' fur and who be ye?"

"Can I get anything to eat here?"

"Not a thing."

"Any water for my horse?"

"The spring's gone dry."

"How far is it to the river?"

"Dunno."

"Please ask your father to step out."

"Pop's been on a drunk for a week."

"And your mother?"

"She's got a toothache. That's her crying."

"Haven't you got a brother?"

"Yep, but he got snake-bit yesterday and don't feel well."

"Well, what about you?" persisted the Colonel. "You seem to be all right."

"Oh, but I ain't," she replied, as she made ready to disappear. "I was to git married yesterday, but my feller got shot by an Injun, and it'll take two weeks to ketch on to another. This ar' a house of sorrow, sir, and you will please ride on and not ask any more fool questions."—*Sunny South.*

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Thorough Bible course by mail, leading to diploma and degree. Terms, only $1.00 per month. Circulars for stamp. Write Prof. C. J. Burton, Christian University, Canton, Mo.

A GOD-SEND TO ALL HUMANITY.

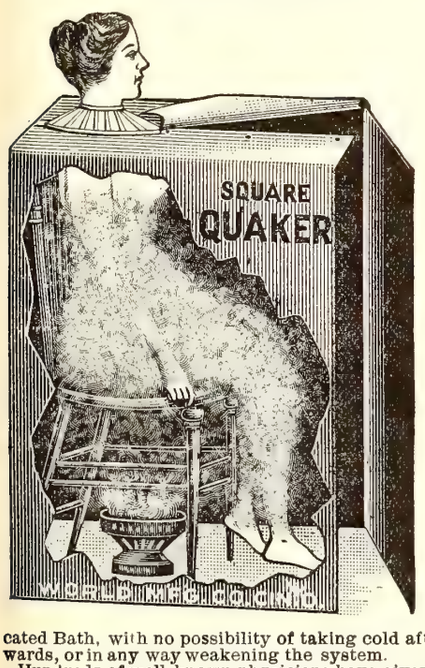
Invention of an Ohioan that Guarantees Perfect Health, Strength and Beauty to every User, and Cures Without Drugs, All Nervous Diseases, Rheumatism, La Grippe, Neuralgia, Blood and Kidney Troubles, Weakness, and the Most Obstinate Diseases, by Nature's Method of Steaming the Poisons Out of the System.

Ministers and Those Who Have Used It Declare It to Be the Most Remarkable Invigorant Ever Produced, Better than any treatment at Hot Springs, Sanitarums or Health Resorts.

A genius of the Queen City has placed on the market a Vapor Bath Cabinet that has proven a blessing to every man, woman and child who has used it.

Our recent investigation of this remarkable invention was so very satisfactory we have no hesitancy in endorsing the same as just what all our readers need.

It is an air-tight enclosure, in which one comfortably rests on a chair, and with only the head outside, enjoys at home, for 3 cents each, all the marvelous cleansing, curative and invigorating effects of the famous Turkish Bath, Hot Vapor, of Medi-



cated Bath, with no possibility of taking cold afterwards, or in any way weakening the system.

Hundreds of well-known physicians have given up their practice to sell this Cabinet—such eminent men as Emerson McKay, Detroit, who has already sold over 700, and John C. Wright, Chicago, who sold 125 last month.

Thousands of remarkable letters have been written the makers from users, some of which, referring to

Rheumatism, La Grippe, Kidney Troubles,

will be interesting to those who suffer from these dread maladies. W. L. Brown, Oxford, O., writes: "My father was down in bed for months with rheumatism; this Cabinet did him more good than $50 worth of drugs." G. M. Lafferty, Covington, Ky., writes: "Was compelled to quit business a year ago, being prostrated with rheumatism and kidney troubles, when your Cabinet came. Two weeks' use cured me; I have never had a twinge since." Rev. Geo. H. Hudson, Okemos, Mich., says: "I gave up my pastorate on account of nervous prostration and lung troubles; my editor so highly recommended your Cabinet, I tried it; from that day I have steadily grown better; am now well; nervousness gone; lungs strong; am a new man." Mrs. Ober, No. 994 Broad St., Columbus, O., writes: "It is grand for curing colds, la grippe, inflammation, aches, pains; it cured my uncle of neuralgia and sleeplessness with which he had long suffered. A neighbor cured herself of la grippe in one night, her little girl of measles, her son of croup." Another neighbor cured eczema of many years' standing." Hon. A. B. Strickand, of Bloomington, writes that the Cabinet did him more good than two years' doctoring, entirely cured him of catarrh, gravel, kidney trouble and dropsy, with which he had long been afflicted.

Hundreds of Ministers

write, praising this Cabinet. Rev. H. C. Roernaes, Everett, Kan., says: "It's a blessing, made me full of life and vigor; should be in use in every family." Rev. J. C Richardson, N. Fifth St., Roxbury, Mass., was greatly benefited by its use, and recommends it highly, as also does Prof. R. E. P. Kline, of Ottawa University, who says: "I find it a great benefit. No Christian should be without it." Hon. V. C. Hay, St. Joe, Mo., writes: "Physicians gave me up to die; was persuaded by friends to try this Cabinet and it cured me I cannot praise it enough." Rev. Baker Smith, D. D., Fairmont, N. J., says: "Your Cabinet rids the body of aches and pain, and as cleanliness is next to godliness, it merits high recommendation."

Congressman John J. Lentz, Mrs. Kendricks, Prin. of Vassar College; John T. Brown, Editor "Christian Guide;" Rev. C. M. Keith, Editor "Holiness Advocate," as well as hundreds of clergymen, bankers, governors, physicians and influential people, recommend it highly.

It Prevents Disease,

and physicians are unanimous in claiming that colds, la grippe, fevers, smallpox, consumption, kidney trouble, Bright's disease, cancer—in fact, such marvelous elliminative power has this Cabinet that no disease can gain a foothold in your body if you take these hot Thermal Baths weekly. Scientific reasons are brought out in a very instructive little book, issued by the makers. To

Cure Blood and Skin Diseases

this Cabinet has marvelous power. Dr. Shepard, of Brooklyn, states that he has never failed to draw out the deadly poison of snake bites, hydrophobia, blood poison, etc., by this Vapor Bath, proving that it is the most wonderful blood purifier known. If people, instead of filling their system with more poisons by taking drugs and nostrums, would get into a Vapor Bath Cabinet and steam out these poisons, and assist nature to act, they would have pure blood, and a skin as clear and smooth as the most fastidious could desire.

The Important Feature

of this Cabinet is that it gives a hot vapor bath that opens the millions of pores all over the body, stimulating the sweat glands, drawing out all the impure salts, acids and effete matter, which, if retained, overwork the heart, kidneys, lungs, and cause disease, debility and sluggishness. Astonishing is the improvement in health, feeling and complexion. The first bath makes you feel like a new being; 10 years younger.

With the Cabinet, if desired, is a

Head and Complexion Steamer,

in which the face, head and neck are given the same vapor treatment as the body, producing the most wonderful results; removes pimples, blackheads, skin eruptions, cures Catarrh, Asthma and Bronchitis.

O. C. Smith, Mt. Healthy, O., writes: "Since using this Cabinet my Catarrh, Asthma and Hay Fever, with which I have been afflicted since childhood, has never returned. Worth $1,000 to me. I have sold hundreds of these Cabinets. Every one was delighted. My wife finds it excellent for her ills."

Whatever

Will Hasten Perspiration

every one knows is beneficial, but other methods are crude and insignificant, when compared to the convenient and marvelous curative power of this Cabinet, known as the 1902 style

Square Qauker Folding Thermal

Bath Cabinet. We find it to be a genuine Cabinet, with a real door, opening wide as shown in cut. When closed it is air-tight; handsomely made of best, most durable, water-proof goods, rubber lined. A heavy steel frame supports it, making it a strong and substantial bathroom within itself. It has top curtains; in fact, all the latest improvements.

The makers furnish an excellent stove with each Cabinet, also valuable receipts and formulas for medicated baths and ailments, as well as plain directions. It folds flat in 1 inch space, when not in use; easily carried; weighs but 10 pounds.

People don't need bathrooms, as this Cabinet may be used in any room, and bath tubs have been discarded since this invention, as it gives a far better bath for all cleansing purposes than soap and water. For the sick room its advantages are at once apparent. There have been

So-Called Cabinets

on the market, but they were unsatisfactory; inconvenient, simply cheap, flimsy affairs.

After investigation we can say the Quaker Cabinet made by the Cincinnati firm is the only practical article of its kind, and will last for years. It seems to satisfy and delight every user, and the

Makers Guarantee Results.

They assert positively, and their statements are backed by a vast amount of testimony from persons of influence, that this Cabinet will cure Nervous Troubles, Debility, Purify the Blood, Beautify the Skin and Cure Rheumatism. (They offer $50.00 reward for a case not relieved.) Cures the most obstinate cases of Woman's Troubles, La Grippe, Sleeplessness, Neuralgia, Malaria, Headache, Obesity, Gout, Sciatica, Eczema Scrofula, Piles, Dropsy, Blood and Skin Diseases, Liver and Kidney Troubles. It will

Cure the Worst Cold

with one bath, breaks up all symptoms of La Grippe, Fevers, Pneumonia, Consumption, Asthma, and is really a household necessity. Gives the most

Cleansing and Refreshing Bath

known, and all those enjoying health should use it at least once or twice a week, for its great value is its marvelous power to draw out of the system all impurities that cause disease, and for this reason is truly a God-send to all humanity.

HOW TO GET ONE

All our readers who want to enjoy perfect health, prevent disease or are afflicted, should have one of these remarkable Cabinets. The price is wonderfully low. Space prevents a detailed description, but it will bear out the most exacting demand for durability and curative properties.

Write The World Mfg. Co., 1496 World Building, Cincinnati, O., and ask them to send you their pamphlets describing this invention. The price is wonderfully low, only $5.00, complete, with heater, directions and formulas. Head Attachment, if desired, $1.00 extra, and it is indeed difficult to imagine where one could invest that amount of money in anything else that guarantees so much health, strength and vigor.

Write to-day for full information; or, better still, order a Cabinet; you won't be disappointed, as the makers guarantee every Cabinet, and agree to refund your money after 30 days' use if not just as represented.

We know them to do as they agree. They are reliable and responsible; capital, $100,000.00.

The Cabinet is just as represented, and will be shipped promptly. You can remit safely by express, P. O. money order, bank draft, or certified check.

Don't fail to send for booklet, anyway.

The Cabinet is a Wonderful Seller

for agents, and the firm offers special inducements to both men and women upon request, and to our knowledge many are making from $100 to $150 every month, and expenses.

The Poet's Grievance.

The editor was sitting in his office one day, when a man whose brow was clothed with thunder entered. Fiercely seizing a chair, he slammed his hat on the table, hurled his umbrella on the floor, and sat down.

"Are you the editor?" he asked.

"Yes."

"Can you read writing?"

"Of course."

"Read that, then," he said thrusting at the editor an envelope with an inscription upon it.

"B—," said the editor, trying to spell it.

"That's not a 'B;' it's an 'S,'" said the man.

"'S;' oh, yes, I see! Well, it looks like 'Salt for dinner,' or 'Souls of sinners.'"

"No, sir," replied the man, "nothing of the kind! That's my name—Samuel H. Brunner. I knew you couldn't read. Called to see you about that poem of mine you printed the other day on the 'Surcease of Sorrow.'"

"Don't remember it."

"Of course you don't, because it went into the paper under the infamous title of 'Smearcase To-morrow.'"

The editor fled.

My Creed.

J. F. WILLIAMS.

Let those who never viewed the cross
Spend time debating creeds,
But he who represents his Lord
Contends for Christlike deeds.

In fine, my creed is Christ, not men,
Who shift like driven sands;
Christ's living Word my daily rule,
My all his love commands.

What Is a Church Without a Fuss?

My neighbor's children and my own frequently meet at my house and do what they call playing church. They sing and pray and take up a collection and preach and have some one come forward and make the confession and have a make-believe baptism, and even go through the form of having the Supper, all in the most orderly and solemn manner imaginable.

After watching their childish performance one day, I said to them when they were through: "Children, you have done pretty well, but you have left out one of the most important things in the whole program of running a church, and that is a *church fuss*—a regular, old-fashioned row." Said I to them: "If you want to have your performance real lifelike and natural, put into it, somewhere, a first-class, old-fashioned fight, in which a whole lot of the members run around and berate each other and pull hair and seek to claw each others' eyes out."

"Goody! goody!" they all exclaimed in one general chorus, clapping their hands. "We never once thought of that! Let us have that in when we play church again." So to work they went, and with a make-believe fuss as large as life, as a part of their program, they gave us a performance that so vividly called up old church scenes, I almost seemed to be living my life over again.

After it was all over and I was once more alone, I sat and meditated for some considerable time, and as I did so I found myself exclaiming: "What a fearfully dull and dreary place church would be without the regular church fuss! It seems to me that it would be about as dreary a place as 'home without a mother.'" And as I mused upon the matter an entirely new idea struck me, and I said to myself, "How beautifully appropriate and expressive it would be to have the words, 'What is a church without a fuss?' printed in large black letters as a motto and hung up in some conspicuous place in every church in the land, where all the members could gaze upon it to their heart's content."

I fancy that when I shall shuffle off this mortal coil, if I am so happy as to sit down with old Abraham and Isaac and Jacob on yonder's golden shore, there will be two things that I shall greatly miss. One will be a good pile of political papers with which to while away the tedious hours of Sunday, *and the other the good, old-fashioned church fuss!* I know that I will miss these, and especially the fuss, for I always did like things that had snap and get-up in them. I have never yet seen anything for causing real life in a church that is equal to a church row. You can run a church on nothing but row for twenty-five years, and have it as live at the end of the term as when you started in. All a church needs to do this kind of work with is one or two of the kind of animals for members that wear the big, long ears. I do not like to name them out, for fear they might think I was kind of personal. You know the kind I mean. Balaam, one of the ancient worthies, owned one of them and tried to utilize it in his kind of church work, but it wouldn't go—it went back on him, simply because it was young and inexperienced in the work. It wasn't as fully developed as its more modern descendants. Evolution has been onto its job and has been getting in some of its best work since Balaam's day and generations, hence the great improvement in the kind of stock I am here so imperfectly describing.

Say—do you know that my horse, Tom, is a better Christian than a great many professors I meet? I can always count on his being sweet-tempered and kind when I go about him and want him to do any kind of work, either in the church or out of it, and if I pat him and speak kindly to him, as if I give him an extra bite of anything, he seems to fully appreciate it. But there are many church members upon whom one lavishes all his kind acts and words in vain. There is not one drop of the milk of human kindness in their coarse and unfeeling natures. They wound your sensibility every time you come in contact with them. My horse is a more agreeable companion than any of them. If they go to heaven I will try to endure them there just as I do here. But for real companionship, here or hereafter, in place of them give me my dear old horse, Tom, who always seems glad to see me and who does his very best at all times to please me. Tom will die sometime and I fancy he will stand as good a chance of going to heaven as these coarse-grained, croaking church members.

A. GOBETWEEN.

Gorgeous.

AARON PRINCE ATEN.

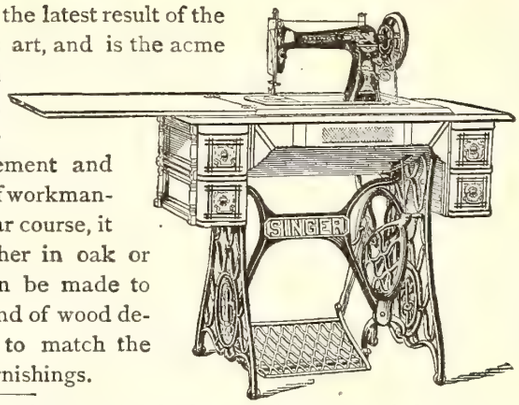
Not Solomon in purple glory grand,
In flashing coronet with diamond light,
With Orient gems and ocean pearls bedight,
Where fawning sycophants around him stand,
Where roll sweet, sensual strains from Music's band,
Could bear comparison in beauty bright,
With gorgeous tints that burst on mortal sight
Of one sweet flower made by Eternal Hand.
Bright emblems of embowered vales of bloom,
Pressed by the tread of countless ransomed feet,
Where comes no shadow of approaching gloom,
But welcoming smiles with gracious gladness greet,
With fadeless bloom and chaplet crowns bedecked,
Shall walk in royal robes the host elect.

Kansas Christian College, Kansas.

To Relieve Lassitude
Take Horsford's Acid Phosphate.

A few drops added to a half a glass of water, relieves the feeling of lassitude so common in midsummer. A pleasant and wholesome tonic.

The Singer Cabinet-Table



This table is the latest result of the cabinetmaker's art, and is the acme of perfection in convenience, simple ingenuity of arrangement and thoroughness of workmanship. In regular course, it is supplied either in oak or walnut, but can be made to order in any kind of wood desired, finished to match the most ornate furnishings.

The machine is hinged, so that it can be folded down below the table against a bent-wood shield that fully protects the dress of the operator and the floor from all drippings of oil, lint, etc.

By this device the machine is thoroughly protected from dust, and the stand forms an ornamental and useful table that is fitting and appropiate to any home. The hinged extension leaf covering the machine when down is folded back when it is raised, thus making a table-top measuring 50 inches in length by 18 inches in width, affording ample room for the work.

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is a household necessity; mends any garment by weaving to match original warp; marvellous.

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IN HIS STEPS,' and many other high-class pure books, post paid for 5cts. each by H. E. Irwin, Lock Box 998 New Orleans, La.
[Mr. Erwin is endorsed to us as worthy and reliable. —Editor]

GENESIS IN HARMONY WITH ITSELF AND SCIENCE. Published at $1 25. This work deals with the common difficulties of Genesis by a new exegesis arrived at through a careful study of the Hebrew original I maintain that the verses prior to Gen. 2:4 record events long anterior to the verses which follow. I show this to be in harmony with the whole Book. Among many things I deal with; local and universal floods, various races and languages prior to Babel, the locality of Eden, Nod and the Land of Cush. In short I harmonize Genesis with itself and Science. Send me a $1 note and I will mail you the book free Pastor G. Rapkin, Christian Church, Margate, England.

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THOMAS P. ULLOM.
"Moody Bible Institute." 80 Institute Pl., Chicago.

The Red Box Clew.

J. BRECKENRIDGE ELLIS.

Chapter XVII—Continued.

As soon as they were left alone Mrs. Dew opened her motherly arms and took the trembling child in a fond embrace. "You are mine!" she said, her voice breaking into sobs. "I have found you at last. No wonder I have loved you so tenderly! No wonder I have been reminded of my little one; for you *are* mine! I believe what was written in that note. Frank Douglas is Emily Dew. Did you know what that meant? But let us hurry to the attic."

"I thought I knew," said Frank, trembling still more. "Mrs. Dew, I was awake last night when Mr. Clarmont talked with you. I found out that he is your brother, and that he took your little girl away from you. And now I believe I am that little girl."

"Yes," said Mrs. Dew, embracing her again and kissing her tenderly, "you *are* that little one!" They reached the attic, and Mrs. Dew drew Frank to her bed. They sat down together with their arms about each other, and the housekeeper studied the pure, sad face with glistening eyes. And strange to say, Frank was not happy. It was so different from anything she had dreamed of. Ah, where was the palace? Where was the queen-mother? She loved Mrs. Dew; but not in the way she had imagined she would love her mother.

"How strange it is!" she whispered. "Tell me about it."

"It is soon told, darling; but how long, how bitterly it has lived—this little story! Mr. Clarmont, my brother, never told his family who I was, because—well—poor brother! he was proud. He has been punished. My dear, I married when I was young and foolish. I ran away with Mr. Dew; I hadn't known him very long; he was a very handsome young man. He drank, and I knew it; yet I eloped with him. And so, my dear, I have no cause to complain. I do not complain. Ten years passed by. My little boy died. We became very poor, and we were very unhappy. I worked hard. He spent it all. Well, my darling, as I said, ten years passed by, and a little girl was born to us, and on the same day Mr. Dew died. He was shot. It was in a saloon. I was left with nothing in the world but my baby; and O, how my heart clung to her."

"And I was that little baby!" said Frank.

"No," said Mrs. Dew.

"But"—Frank faltered; her heart seemed to stand still.

"No, my dear. That baby was not born strong enough to fight its way in this world. It died."

"Then *I*"—faltered Frank. "Then who *is* my mother."

"I do not know," replied the housekeeper.

GOLD DUST
The Best
Washing Powder.
Cleans Everything from Cellar to Garret.

CHAPTER XVIII.

"You are not my mother?" Frank said in a voice of utter perplexity. "Then I don't understand anything. You called me your little girl. Mr. Clarmont said he took your little girl from you. And *you* said I was that little girl! And yet you are not my mother! And yet I am Emily Dew."

"Yes, Frank, you are really Emily Dew, but not my daughter. I will explain it. When my little girl died and my brother heard of it, and how my husband had been killed, and how I was miserably poor, he came to my relief. He had married into a very proud New York family, and on account of my wretched life he never told them he had a sister. No wonder he was ashamed of me! But after Mr. Dew was shot he sent me money and wrote saying he was coming to see me. My brother was poor when he married, and he never had success in business. His wife was what is called a 'great manager,' and she soon began to scorn his poor ability. She kept the property in her own hands, and this is why Mr. Clarmont was never able to do much for me; the money was not his and he couldn't make any. Well, just three days after my little girl died, and as I still lay prostrated with grief and bitterness—for I thought the little one would bring sunshine into my life after all—something strange happened; a baby was left on my doorstep. It is a very usual thing in large cities, especially in the winter time. This strange baby seemed to have been sent to comfort me—another might not have looked upon it in that way, but I thought I saw the hand of my Heavenly Father in the gift. So I took her to my heart and gave her my love and cared for her, and this little one was named after my dead child—Emily Dew. You were the sweetest baby, my dear, and had the brightest little smile, and such a way of curling up your toes. Well, I grew to love you just as a mother loves her only one. And so I thought of you, and spoke of you as my little one. And you *were* mine—mine by right of discovery, and of care, and of love. My brother didn't object at first. He saw I needed you, that I would have died without something to cling to. But at the end of nearly two years, when my heart-strings were entwined about you, my dear, he tried to persuade me to send you to an orphans' home. He had been sending me money all the time, as much as he could; and I had made more so I could live, at least. But it was a hard life. As you may well know, I wouldn't listen to his words. He promised to make me housekeeper in his wife's house, not letting her know that I was his sister, of course, if I would send you away. I laughed at him. Then came the greatest sorrow of my life. One morning I missed you from your little bed. He, my brother, had taked you from the house, and I could not learn what he had done with you; all he would tell me when I saw him two weeks later was that you would be well cared for. And all these years I have pined for my little one. I will try to forget those years. It was you who taught me to forgive my brother; it was you who led him to repentance; it was you who have made a new girl of poor Vega. See what one good life can effect! It is wonderful. So you leave this place this evening, darling; but I go with you. I have saved up enough to give us a fine start in a small town. Can you be happy with me?"

"Of a Good Beginning cometh a good end." When you take Hood's Sarsaparilla to purify your blood you are making a good beginning, and the good end will be health and happiness. It never disappoints.

Sick headache is cured by Hood's Pills. 25c.

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Sunday-School.

W. F. RICHARDSON.

JESUS HEALING IN CAPERNAUM.*

The incidents of the present lesson occurred shortly after that of last Sunday. From Nazareth, whose people had so rudely rejected him, the Savior came to Capernaum, where he had already spent some days, after his first miracle in Cana. This city became henceforth the earthly home of the Son of Man. Capernaum lay on the northwestern shore of the Sea of Galilee, near where it receives the waters of the Upper Jordan. Its site is generally believed to be at *Tel Hum*, whose ruins show that there was once an important city there. Fragments of the walls of a large synagogue are still to be seen, probably the same synagogue in which Jesus taught, which had been built for the Jews of Capernaum by the Roman centurion, as told in Luke 7:5. In Jesus' time this was a thriving place, whose commerce was of considerable importance. Its fisheries sent great shipments of fish into all parts of Syria and Phenicia, as well as to the nearer cities of the Holy Land. The Sea of Galilee, also called in the New Testament the Sea of Tiberias and the Lake of Gennesaret, is a beautiful body of water, almost pear-shaped, about thirteen miles long and six wide. It lies in a deep depression, 680 feet below the level of the Mediterranean, and is surrounded by lofty hills, from which sudden and violent storms are wont to sweep down upon its surface, making the calling of a fisherman one of frequent peril.

After a short time spent with the Master, the disciples had returned to their usual vocations, since they had not received as yet a definite call to follow him. Simon Peter and Andrew were fishermen, as were also James and John, the sons of Zebedee. The four were partners in business, Luke tells us. Jesus found them mending their nets on the brink of the lake and, finding a crowd pressing after him, to hear him discourse, he asked Simon to push out his boat a little way from the shore, that from it he might more freely speak to the people. After dismissing the multitude Jesus instructed the disciples to again cast their nets, in the deep water farther from the shore, the result being that their nets were filled to their utmost capacity, both boats being needed to carry the fish to land. Smitten with awe at this display of power, the impetuous Simon prostrated himself before the Master, confessing his unworthiness and sinful doubt. At the word of Jesus these earnest and simple-hearted men abandon their worldly occupations and go after him, who promises to make them fishers of men, giving them power to deliver the captives of sin.

The Sabbath day came in Capernaum, with its holy calm. Every pious Jew would take his way to the synagogue, to hear the law and the prophets read and to listen to a discourse by some favorite rabbi. Unusual interest would be felt in the worship of that day, for the whole city had heard of the strange rabbi who had taught by the seaside, and whose words had wonderfully drawn the people to him. The discourse of Jesus deepened the impression already made. Not so much that his doctrine was different from that which they had heard, but his manner was unlike that of any other of their teachers. The scribes were wont to appeal constantly to the injunctions of the law and the traditions of the elders. They spent the time in subtle and intricate disputes over the interpretation of certain obscure portions of their ritual or dogma. Not so with this new teacher. He appealed to none but God. He spoke out of a manifest consciousness of divine authority. "I say unto you," was his formula, and the majesty of his bearing and saneness of his words made it impossible to charge him with either arrogance or fanaticism.

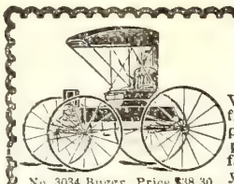
But his word was quickly tested and all question of his authority set at rest. Among those who had sought the synagogue that day was one of the unfortunate creatures, who were so numerous in Palestine at that time, who were possessed by demons, or unclean spirits. Exactly what this dread affliction may have been we may not be able to determine. Some have thought it merely the popular name for insanity, due to the misconception of mental derangement held by the people of that day. There is some reason for this view, perhaps, in the fact that, in Matthew, 17th chapter, a youth is brought to Jesus with the explanation by the father that he is a lunatic (or, as in the Revised Version, an epileptic), and when he is healed it is said that Jesus rebuked the demon, and he went out of the youth. Yet, in the 4th chapter of Matthew, in the account of the Savior's wonderful ministry of healing in Galilee, the demoniacs and lunatics are separately named, as if distinct from each other. In any event, this form of affliction was very common, and attended with awful results. The victim lost all control of himself, and was likely to fall into convulsions at any time, or to become violent toward others. One fact that seems to strongly favor the theory that these demons were actual evil spirits, which had taken possession of men, is that they were always hostile to Jesus, while they feared him exceedingly. Their personality, likewise, seems to have been recognized by the Master as distinct from that of their victims.

Such an unfortunate was now present, and in the midst of Jesus' discourse rudely interrupted him with the cry, "What have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God." To this cry of mingled rage and fear the Master made calm reply. He would not tolerate the testimony of the demon, for his claims should rest on the power of the truth he taught, and the works of God which had been given him to do. "Hold thy prace, and come out of him," said Jesus, and with one farewell effort, which convulsed the poor victim, the evil spirit departed, and the man stood before them healed of his dread malady. Never before had they heard a word with such power as this. It won their instant attention. And it is this power of the gospel of Christ to drive out the evil spirits of greed, lust and selfish ambition that attracts the world today to the Christ. Heathen nations are being delivered from the bondage of superstition and sensuality, the savage is being civilized, the brutish made humane and the races once naked and starving, frenzied by fear of false deities, are clothed and in their right mind.

After this display of merciful power, there could be no quiet or rest for Jesus. Returning from the synagogue to the home of Simon Peter, Jesus is told of the serious illness of the mother of Peter's wife, who was very low with the fever so prevalent in Capernaum and vicinity, due to the swampy land that lay about the delta of the Jordan. It required but a word form Jesus, as he held her fevered hand in his own, to expel the disease. The cure was complete and instantaneous, and she arose and resumed at once her household duties. Such were the cures of the Master, not like those of the "divine healer" of to-day, wrought with pain and protracted effort, and with frequent utter failure.

So soon as the sun had set and the Sabbath was past, a great throng gathered about the house where Jesus was, and the sick of the city and vicinity were carried by their friends to receive the touch of the Savior's hand, or to be healed with a mere word. And we are informed that he healed them all. He could not deny to men the mercy with which his heart was filled. Though Jesus seemed to have had perfect health himself, yet he ever sympathized with all the afflicted, something which is difficult, ordinarily, for those who have not been themselves sufferers. Matthew, seeing this tender ministry in Jesus, is reminded of the words of Isaiah, in the 53rd chapter and 4th verse, as they occur in the Hebrew Version: "Himself tôok our infirmities and bare our diseases." Truly, the Son of Man came not to be ministered unto, but to minister. If it is indeed more blessed to give than to receive, how happy must the Savior have been. Nor can we doubt that the deep peace which ever filled his soul was infinitely more satisfying than any joy the world could have given him. It is our privilege to share in this joy. "He drank deeply of the well at which he would have his followers be ever drinking, the bliss of doing good." There is no other way to true and lasting happiness.

*Lesson for March 4—Mark 1: 21-31. Parallel passages—Matt 8:14-17; Luke 4:31-41.



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TOPIC FOR MARCH 4.

HOW GOD PAYS MEN.

(Matt. 19:30; 20:1-16.)

This was a strange employer. He goes out into the marketplace during various hours of the day; and, at last, at the eleventh hour, is still sending men into his vineyard. It was either a very pressing piece of work, or else the employer was simply eccentric. But stranger than all was his procedure when it came to paying his hands. Beginning with the last, he pays to each man a denarius, and those who had worked all day, and who, seeing the later comers receiving a denarius, had built hopes of a larger remuneration, were disappointed. All shared alike.

But the point of the parable is not that all share alike, so much as it is that the employer simply pleases to have it so. His eccentricity, his peculiarity, his disregard of all legal methods, his benevolence in rewarding men, not according to work, but according to his kindness, giving large reward for faithful though brief service—this is the spirit of the parable. It is directed against all legalism of spirit that would claim reward from God as an equivalent for services. God does not so deal with us, but chooses, rather, to reward us, not according to our deeds, but according to his kindness.

Here is Paul's great doctrine, then, which destroys all legalism, namely, the doctrine of justification through the grace of God. It is not a matter of desert, but a matter of God's bounty. To those Gentiles who at the last moment come into the vineyard of Christianity he gives justification freely. Who are the Jews that they should cavil at this free gift? If he chooses to be benevolent, has he not the right?

The parable is spoken half in rebuke at Peter's self-seeking question as to the reward the apostles should receive. God does not do things on this legalistic basis. Jesus assures Peter that the apostles should have all that they deserved, and then he turns and assures Peter that there were others not so deserving who likewise should obtain great reward, not according to deserts, but according to God's kindness.

Of what wide variation and suggestion is this parable! So often we find people carping and critical regarding others. So often they say, "He doesn't deserve anything. He ought not to enjoy what he has. He is far from getting his just deserts." And doubtless many will so cavil at the bar of judgment as they see God's kindness poured out on undeserving men.

Again, how often do people wonder, "Can I do this or that without incurring the displeasure of God?" all the while trying to find out how little service they can render to an employer so kind and generous as he is. Is this the way to treat one so bounteous?

And so all the casuistry involved in asking, "Dare I dance, drink, attend theaters, do this, do that?" is an ungrateful attitude to assume. The spirit with which we work for such a Master ought to be: "He is so kind to me, so far beyond my deserts is his goodness, that I will do my utmost to serve him. Nothing that I can sacrifice for him is too great return."

A good book for any Endeavorer to buy to throw light upon these lessons for the year, from the parables of Christ, is Alexander B. Bruce's "Parabolic Teaching of Jesus," published by Chas. Scribner's Sons.

University of Indianapolis.

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Bethany Reading Courses.

PIONEER DISCIPLES IN THE EAST.

By F. D. Power, *Director.*

(The *third* article in a series on Pioneer Disciples.)

The work in Washington City was late in its inception. Alexander Campbell passed through the capital in 1839 on his Southern tour of that year. He complained that the sculptures and painting in the Capitol building were Roman and pagan. He declared he knew nothing more antipodal to the gospel than politics. "True, there have been a few statesmen," he declares, "who have been devoted to religion, and some to Christianity. Even Julius Cæsar was Pontifex Maximus of the Roman Empire! Wilberforce and Soame Jenyns of the English Parliament, are favorably known to the Christian community. There was one senator in the Sanhedrin that consented not to the deed of the sixty-nine that condemned Jesus. There was one Joseph at the court of Pharoah and one Daniel at that of Nebuchadnezzar, and who knows but there may be one or two Christians in the American Congress?" It is hard, he thinks, for a Christian "to please unchristian constituencies," and "the true politician rises by descending to cater for the lusts and passions of men," and "the breath of the forum is as the simoon of the desert to the life of the soul." "Still," says Mr. Campbell, "I would not say that the gospel ought not to be preached even in the District of Columbia."

Not until 1844 was any attempt made to establish the cause of primitive Christianity at the capital of the nation. A few brethren, holding these principles, met in December of that year at the home of Dr. J. T. Barclay. The records of that early period are very meagre. The first statement of a formal organization appears in 1856. Dr. Barclay served as pastor at intervals from 1844 to 1856. Early in 1851 he went as a missionary to Jerusalem. Alexander Campbell first visited the city in 1850 and was invited to address the two Houses of Congress at the Capitol, which he did on Sunday, June 2nd, speaking from John 3:17, to a house full to overflowing with the leading men of the nation, and "exhibiting the divine philanthrophy in contrast with patriotism and human friendship, reasoning in a grand and masterly manner from creation, providence, divine legislation and human redemption, and holding the audience in the most fixed attention for an hour and a half."

Mr. Campbell again visited the little congregation in May, 1856, preaching in "the basement of the recently erected Baptist meeting house." Frequent appeals were made by him in the Millennial Harbinger for money to erect a house of worship in Washington, but without result. The congregation had no settled home. There is something pathetic about their peregrinations. If the church at war with evil is the church militant, and the church at rest after its successful warfare is the church trimuphant, this was the church itinerant. First, it is the Church of Christ in the house of Dr. Barclay; then the church which is in Mr. Campbell's house; then it is in the Medical College and then in Temperance Hall; then meeting in the Corcoran Library; now worshiping in the City Hall and now at Metzarot's Hall; to-day at Old Trinity and to-morrow at Shiloh meeting-house; back again to Mr. Campbell's and then at the City Hall, until finally it pitched its tent on M Street, 1869, where it owned its first meeting house. But even here it does not find rest. Its nomadic life continues. Soon the little chapel is on wheels, journeying to Vermont Avenue, where the new house of worship was erected in 1884. Surely, these were pilgrims and sojourners. Literally they were *going into all the city* and preaching the gospel to every creature.

An incident of this early time will indicate the disadvantages under which these good people labored. While the church was meeting in Temperance Hall, Judge J. S. Black, of Pennsylvania, Attorney-General under Pres. Buchanan from 1857 to 1861, and Mrs. Mary Black, his wife, associated themselves with the little congregation. Judge Black's driver, Peter, was an original character. Sensitive for the honor of the family, and more for his carriage, he felt it so nothing of a disgrace to stand before such a building on Sunday. One day he touched upon the subject as gently as he could by saying: "Mrs. Black, that ain't a very fine church you and the Judge go to." "No, Peter," said the lady, "it is not a very grand one." "Mrs. Black, do you 'spect to 'tend that church every Sunday?" "Yes, Peter, until they get a better one." "Well, Mrs. Black, I wants to ax you somethin', though I don't like much to say it, marm." What is it, Peter?" "Well, marm, I wants to tell you the drivers of the other members of the Cabinet kinder make fun o' me 'bout standin' 'fore dat meetin' house, and I want to ax you if you hadn't no objection, to let me drive to dat fine Presbyterian Church where the other big men go, and stand thar wid my carriage until meetin' is out and then drive back for you and de Judge." "All right, Peter, if you will be on time," said Mrs. Black, and Peter satisfied his mind that he saved the credit of the family and of his horses and carriage afterward by standing regularly with the fine turnouts of the other Cabinet ministers!

The obscurity of the little meeting-place, it is fair to say, never influenced such noble minds as Judge Black and President Garfield. The church has known the glory of a fellowship that has embraced all conditions of society from the Chief Magistrate of the Republic to the humblest laborer.

John O'Kane, D. P. Henderson and Henry T. Anderson are among the pioneer names that are remembered gratefully in Washington. The last-named fell asleep at the capital, Sept. 19, 1872. He served the church one year as pastor, and it was during his pastorate the movement to build a church took form, which resulted in the purchase of the little frame chapel where I began my work for the congregation twenty-four years ago. Washington has its pioneer history. It is not simply the preachers that are honored in the records of these early struggles. Such gracious spirits as Mr. and Mrs. Benjamin Summy, Mr. and Mrs. R. G. Campbell, Mr. and Mrs. George E. Tingle and Mr. and Mrs. H. H. Hazard are never to be forgotten. They were our heroes. They bore the heat and burden of the day. With a loyalty and faithfulness that are worthy of all praise, they assembled themselves together every Lord's day and "continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread and in prayers." They sowed the seed whose rich harvest we reap and rejoice in to-day. May we be worthy of such an inheritance. May the spirit of the fathers rest upon their children. May the sacred principles for which they gave their great services conquer the world.

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Literature.

In "The Science and Pedagogy of Ethics"* is given the result of Dean H. W. Everest's "life-long devotion to the study and teaching of moral science and religion." It is written in the author's well-known systematic and comprehensive style, reflecting the spirit and method of a careful student. In the first section, treating of Theoretical Ethics, the questions of conscience, moral freedom, obligation, purposes and ideals are discussed. These and immediately related problems are the most fundamental in ethics, and in such works as those of MacKenzie, Muirhead and D'Arcy receive almost exclusive consideration. Dean Everest's clear, concise definitions are especially helpful in expressing his meaning here. "Conscience is the judgment pronouncing on questions of right and wrong, together with the feelings consequent on these judgments." Upon that view, therefore, conscience is not a special faculty, as was once thought, but is simply intelligent judgment directed to questions of conduct, together with the accompanying feelings. All men judge that there is right and that it ought to be performed, but they differ most widely as to *what* is right. The discussion of will and moral freedom would not be so generally received. The tendency to-day is rather to identify the will with the self, and to solve the question of free will in terms of self-determination. The treatment of Practical Ethics consists of an enumeration of the duties men owe to inanimate nature and animals, to self and to fellowmen, to the home, the state and to God. The third part, devoted to Ethical Pedagogy, is the most original feature of the treatise. It seeks to answer the question, "How shall morals best be taught in the home, in the school and in the church?" The presentation of these topics is calculated to interest and aid parents, public school-teachers and ministers. It reflects the modern development of child-study and rightly magnifies the importance of training the young by the threefold agency of the home, school and church. The book lacks in references to the numerous recent publications in the same lines. It is well indexed. Several diagrams are used to illustrate difficult points. The type, binding and general appearance of the book speak well for the work of the Christian Publishing Company. E. S. A.

We are in receipt of a document headed "An Appeal," signed by Rev. George F. Seymour, Theodore Cuyler, Josiah Strong, A. H. Strong, Bishop Vincent and D. S. MacArthur, warning the public against an unauthorized and piratical reprint of the Expositors' Bible which is about to be issued in this country. Unfortunately, international copyright law is not yet sufficiently developed to give the proprietors of a literary work a legally defensible right on both sides of the Atlantic, and it is still necessary to depend in the main on the public conscience to refuse patronage to such pirating publishers. Ministers need many books and have usually little enough money to buy them with, but they do not need books badly enough to justify them in buying unauthorized reprints. It would speak well for the conscience of the American ministry if this and all similar undertakings should prove financial failures. The original publishers of the Expositors' Bible are A. C. Armstrong & Son, and the only authorized reprint is that by Funk & Wagnalls.

"To Have and to Hold," the novel dealing with early colonial days in the settlement at Jamestown, which has been running through the Atlantic Monthly has been issued in book form by Houghton, Mifflin & Co. The publishers say that nothing since "The Autocrat at the Breakfast Table" has given such an impetus to the circulation of the magazine as has this serial by Miss Johnstone. So far as we can observe, it has no other points of likeness to the Autocrat, except that it is a thoroughly worthy piece of literary workmanship. Further than that it is a stirring story and exhibits careful and conscientious attention to the historical setting.

It is but natural that the market should be flooded with the lives of D. L. Moody. Half a dozen publishers that we know of have announced "the only authentic and authorized biography," and we have not been making any special search for them. These books will naturally have various degrees of merit. There are a great many people who know a good deal about Moody and will be able to write highly interesting and profitable books about him, whether they are "authorized" or not. It may, however, be worth while to know that the only biography which will be sanctioned by the family and enriched by the letters and papers in their possession, will be that written by his son, W. R. Moody, and published by the Revell Company.

It was not a lover of books who made the remark that "country people read books, while city people read only about books." If this aphorism were true—which it is not, except in a very limited measure—it would leave the advantages about equally balanced. Certainly, the great masterpieces of literature it is much better to read than to read about. Shakespeare is greater than all his commentators, and when I read Lowell on Dante it is because Lowell wrote, not merely literary criticism, but literature. To touch these mighty men of letters at firsthand is to come into strengthening contact with the elemental forces of nature, and no interpretor is so good as none at all. But there are other books—good books, too—which it is so much better to read about than to read. It is physically impossible for one to read all of the books which he ought to know something about, and it is mentally impossible to know which books to read unless one reads about a great many more books than he reads. The fact is that the literary table is very much overcrowded, and a little judicious reading about books is like a glance over the menu card; no substitute for eating, but it saves you from the dilemma of having to try to eat everything for fear of missing the thing which you most want. We learned the other day that the Bookman which is one of the best magazines about books, now has a circulation of 25,000. Glad to know it. It deserves them.

As spring comes on—it happens to be snowing to-day, but the days are lengthening perceptibly—a good many thousand people who think that they love Nature will become sensible of the fact that they do not love her very intelligently. For the benefit of such, or for that still smaller class who desire to supplement their general admiration for nature with a little specific knowledge of her workings, there are two books by Mrs. Ellis Rowan and Miss Alice Lounsberry. "A Guide to the Wild Flowers" has already won approbation. During the present month Frederick A. Stokes & Co. will issue a companion volume, "A Guide to the Trees."

It is announced by the publishers, Dodd, Mead & Co., that Tolstoi's new novel entitled "Resurrection," which he is now finishing, will be issued during the summer. It is said to contain an arraignment of European morals more terrible and sweeping even than any of the author's previous works. According to his method, that will mean that it is to present a set of characters whose morality is of a highly irregular type.

Professor H. T. Peck has maintained in a recent article that the decade which is just closing has been, from the literary standpoint, the most barren and unfruitful of the century. To use his own expression, literature is "marking time." This may or may not be so; we are not quite sure about it. That question is of course entirely apart from the question of the number of books written and the number of copies circulated. If the present decade has produced few books of lasting value, it can at least claim the distinction of having circulated the books which it has produced to an extent hitherto unknown. The quick and enormous sales of some of the popular novels is enough to take one's breath away. Of "David Harum" 400,000 copies were sold in a little over a year; "Richard Carvel" reached 310,000 in six months; and within three months from the date of publication 200,000 copies of "Janice Meredith" had been sold. The "marking time" business may not produce abiding monuments of literature, but it is profitable for somebody. But then, marking time always does raise about as much dust as marching.

"Three Men on a Bicycle" is the title of a new book by Jerome K. Jerome, which will be issued soon. Mr. Jerome, like Mr. Bangs, writes some diverting things, but his besetting sin is that when he gets hold of a good idea he is in danger of working it just a trifle too long. The House-Boat on the Styx was a real inspiration, but its second cruise became slightly monotonous. The Cheerful Idiot, too, was excellent company for awhile, but most of the readers wearied of his society before the author did. It is, therefore, with some misgivings that we learn that the new book is, as its name suggests, "in the vein of Three Men in a Boat." Still, a bicycle is very different from a boat and we will hope that the men are different.

To say that Prof. Fairhurst's "Good Poems"† reach the highest standard of poetic art would be untrue. There is a noticeable deficiency in poetic rhythm and rhyme in many of them. But, in spite of this fact, the poems have decided merit. Many of them evince that poetic insight into nature and natural things which is an essential element of a poet. There is also evinced a love of nature and of the manifold forms of life, together with the power of scientific observation, which in a measure atone for the lack of that art which is in part a hereditary gift, and in part the result of practice and pains. Some of the longer poems, as "Life's Battle," grapple with the profound problems of life. Some are humorous, some are philosophic, some of them lie in the realm of pure fancy, but all of them are penetrated by a spirit of deep reverence and faith. The marvel is, not that the author of "Organic Evolution" has not written better poetry, but that he has written a volume of poems that contains as much merit as this one possesses. Authors of scientific works are not generally visited by the divine afflatus.

*Science and Pedagogy of Ethics: A Text-book. By Harvey W. Everest, A. M., LL. D. Christian Pub. Co. $1.00.

†My Good Poems By Prof. Fairhurst, author of "Organic Evolution." St. Louis Christian Pub. Co. 1899. Price, $1.25.

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Marriages.

BEVER—MATHEWS.—In Burlington Junction, Mo., on Feb. 4, 1900, Mr Homer Bever and Miss Floy Mathews, both of Burlington Junction; N. Rollo Davis officiating.

BISE—SMITH.—In the First Christian Church, Birmingham, Ala., Jan. 28, Mr. W. R. Bise and Miss Sallie Smith; O. P. Spiegel officiating.

EASTMAN—CASEY.—In Burlington Junction, Mo., on Dec. 31, 1899, by N. Rollo Davis, Mr. Bird Eastman, of Clarinda, Ia., and Miss Maud Casey, of Burlington Junction.

FISH—BRIGHT.—Tuesday evening. Jan. 30, Mr. Roy E. Fish and Miss Cora Bright were united in marriage in Highwood, Montana; Rev. W. W. Van Orsdale officiating.

JEPSON—JEPSEN.—At the home of the bride's sister, Mrs. John Roth, Greene, Ia., Feb. 1, 1900, Miss Elsie Jepsen and Mr. N. J. Jepson of Nashua, Ia.; G. A. Hess, of the Christian Church, officiating.

JONES—DEBORD.—In Quitman, Mo., on Jan. 31, by N. Rollo Davis, Mr. W. Logan Jones, of Maryville, Mo., and Miss Lillie M. DeBord, of Quitman.

LANCE—LEEPER.—At Savannah, Mo., Feb. 6, Mr. William Lance and Miss Abbie Leeper; A. R. Hunt officiating.

McCLARY—HAGEY.—At Burlington Junction, Mo., Jan. 18, 1900, by N. Rollo Davis, Mr. Robert McClary and Miss Bertie Hagey, both of Burlington Junction.

SMITH—DEMPSTER.—Jan. 2, 1900, at Burlington Junction, Mo., N. Rollo Davis officiating, Mr. J. H. Smith, of Skidmore, Mo., and Miss Nora Dempster of Burlington Junction, Mo.

WARREN—DICKEY.—On Jan 31, 1900, in Burlington Junction, Mo., Mr. Edward S. Warren, of Mound City, Mo., and Mrs. Dora Dickey, of Burlington Junction; N. Rollo Davis officiating.

Obituaries.

CORD.

Another old veteran of the cross fell asleep at his home in Warrensburg, Mo., Feb. 3, 1900—H. C. Cord, aged 79 years. He was born in Fleming County, Ky., and obeyed the gospel in his young manhood; was married to Zerilda Shryack, of same county, in 1839. They lived and loved as husband and wife for 61 years. The wife with four sons and four daughters, all Christian men and women, yet live to cherish the memory of a Christian husband and father. Bro. Cord was a faithful worker and trusted official in the church wherever he lived. Truly, a noble man has been called to his reward. We drop a tear for a faithful friend, relative and brother. Good-by till we meet in the *better land.* M. SHRYACK.

DAVIS.

Elizabeth Davis, aged 73 years, departed this life January 15, 1900. She came here from New York to spend her remaining days with her children. She died in the triumphant faith of the righteous. The writer preached the funeral sermon and gave as best he could comfort to the bereaved hearts.

S. A. STRAWN.

Owasso, Mich., February 4, 1900.

JOHNSTON.

Elizabeth Jane Johnson was born in Henry County, Ky., November 26, 1823. She was united in marriage to Younger Johnston, February 10, 1842. She was baptized when 19 years of age, and from that day to the day of her death she was a devoted and consistent Christian. Sister Johnston was the mother of seven children, three of whom, with their father, are dead. The father fell asleep March 4, 1868. Sister Johnston was a patient sufferer and was prepared to meet her Master. She went to her reward on the evening of February 2, at 8 o'clock, 1900. The funeral services was conducted by the writer on Sunday morning, February 4, 1900, in the Christian Church of this city. The large number of sympathizing friends present testified as to the esteem in which this Christian mother was held by all who knew her. May the God of all comfort console her sorrowing children. GRANVILLE SNELL.

Memphis, Mo.

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GOODMAN.

Joseph Goodman was born in Madison County, Ky., in 1815, and died near Savannah, Mo., Feb. 4th, 1900. He was twice married and the father of 14 children, 10 of whom survive him. Funeral and interment at Long Branch Christian Church, of which he was a faithful member.

A. R. HUNT.

LILLIBRIDGE.

Mrs. Martha Lillibridge was born in Potsdam, N. Y., 1832 and died at her home in Savannah, Mo., Feb. 1, 1900. She was married to I. B. Lillibridge in Hartford, Conn., in her 22nd year. She was the mother of three sons, two of whom survive her. Funeral at her home and interment in Home Cemetery. A. R. HUNT.

SCHLY.

Henry Schly, aged 58 years, after suffering much from a cancer, departed this life January 17, 1900. He had been a Christian one month before his dissolution. His wife and son, and daughter, also, were recently baptized by the writer. Bro. Schly was a kind husband, a good father and a devoted Christian. May the good Father soothe the troubled breast and heal the broken hearts of those left behind.

Father, thou art gone
To the Father above;
To the beloved Son
In the realms of love.

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Publisher's Paragraphs.

The *fourth edition* of the Christian Lesson Commentary for 1900 is now ready. This work, by W. W. Dowling, has had a much larger sale this year than ever before, despite certain unselfish and disinterested attempts which were made to cast suspicion upon it, and to bring the other Sunday school publications of the Christian Publishing Company into disrepute for heterodoxy. As is mentioned elsewhere in this issue, we recently received an order for *one thousand* copies of this work. Most of our live, progressive Sunday-school workers have already supplied themselves with a copy of the Commentary, and those who have so far neglected it should attend to the matter at once. Price, $1.00.

The reduction in price of the splendid Map of the Travels of Jesus has been well received by our Sunday-schools. Orders are coming thick and fast. Teachers and superintendents realize that they cannot properly give instruction to children on the Life of Christ without this map. Three dollars is a very low price for this map. The price has always been five dollars, but, as we have before explained, we secured a lot at a special low price and so are enabled to sell them at what is about the usual wholesale price.

On page 2 will be found the titles and prices of a few of the many tracts and pamphlets of the Disciples of Christ, which the Christian Publishing Company owns and sells. If you do not see what you want in this list, drop us a postal card, and let us send you—free—a complete catalogue of tracts and pamphlets, as well as books, church, Sunday-school and Christian Endeavor supplies, etc. You should have a copy of this catalogue where it will be handy for reference.

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FIRST CHURCH, ALLEGHENY, PA.

Our meeting is all that the most enthusiastic of us us could wish. The audiences have been great from the first. We have occupied our auditorium constantly. There have been 30 additions up to date. Twenty-one of these came yesterday. Bro. Scoville's work is a great blessing to us all. He came to us highly recommended, and our expectations have been fully met, if not surpassed. We are delighted with him, and we feel that our meetings have only begun. At the morning service yesterday (January 14) the pastor made the following statements respecting the work of the past year: The total amount raised by the church was $6,032.18; Sunday-school, $1,216.15; C. W. B. M. auxiliary, $374.00; C. E. Society, $224.13; Junior C. E., $75.00; Ladies' Aid Society, $138.63; King Mission Band, $49.00; subscriptions to Bellevue Church, $1,400; returned loans from Fellowship Fund, $76.00; grand total, $9,585.09. The pastor believes that in addition to this, offerings and gifts have been made by our members which, had they passed through our treasury, would bring the total close to $10.000. Our gifts to various missionary societies and benevolences, including the subscriptions to the Bellevue Church, have reached $4,000 lacking $1.84. As stated above, the pastor knows of offerings which did not pass through any of our treasuries that make the amount virtually much above $4,000. Too much cannot be said in praise of Mr. Fillmore's care of the church moneys. His perfect system begins to be appreciated so much that he has received several very kindly letters from contributors. During the present pastor's whole time with the church there have been 160 baptisms and 111 added otherwise. During 1898 and 1899 there were added 222. During 1899, 72. We believe we are now reaping another harvest. The pasto estimates his calls during the past year at not less than 1,800. He wrote the book, "Heroes o Modern Missions," and prepared above 60 articles for publicaton. He attended 30 funerals, at nearly all of which Mr. and Mrs. Fillmore assisted in the service of song. We have lost during the year several of our aged and beloved members whose names are here once more enrolled, though they have been spoken of at length in these columns: Mrs. Harriet Macklin, Mrs. Rachel Shriver Mrs. Margaret Ross, Mrs. Nancy Acton, Mrs. A. J Watters, Mrs. Nancy Lighthill, James Patterson and Fredolin Hertzog.

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Vol. xxxvii March 1, 1900 No. 9

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Kearney, Mo, Girard, Ill., Nortonville, Kan., Clarksville, Mo., and Jacksonville, Ill., all send us clubs this week; our list at the last-mentioned place now numbers sixty-five. Cedar Rapids, Ia., adds seventeen to their list. This church during last year had the distinction of having the largest list of readers of the CHRISTIAN-EVANGELIST in the state of Iowa outside the city of Des Moines.

The rapid increase of our list in other Iowa cities this year renders their holding this position somewhat doubtful, but they have not signified their intention of surrendering.

Just another word concerning our club rate. It expires March 31st. There is yet plenty of time to form a club in your congregation *if you go at it now*. We urge you to do this because we know the CHRISTIAN EVANGELIST in your midst will be a great help to your work. We are giving you every chance to avail yourself of this special opportunity. If you fail to realize the situation, y are surely at fault.

And to those who prefer to deal directly wit us on the regular individual subscription basi may we not say, please forward this year's su scription promptly and send your neighbor's su scription with yours, if possible. Don't wait f us to remind you directly, but save us that ite of labor and expense.

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A Beautiful, New Concert Service for Easter Sunday.

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Once again, let us warn all our Sunday-school friends that the tim is short. Easter Sunday comes on April 15, or in about six week from the present time. Not a day should be lost. "Bells of Easte Tide" is not a difficult exercise, but time and careful preparation a required to satisfactorily present the simplest service.

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CURRENT EVENTS.

The surrender of Gen. Cronje with about 5,000 men at Paardeburg early Tuesday morning is the most decisive event of the war up to the present time. The events leading up to it showed two things: first, the effective strategy of Gen. Roberts, and second, the splendid heroism of the Boers in holding out so long against overwhelming odds. The retreat of the Boers toward Bloemfontein after the fall of Kimberley became partly a race to see which could be the first to reach the Free State capital, and partly an attempt on the part of Gen. Cronje to detain the British on the road long enough to permit the throwing up of fortifications to protect Bloemfontein. The most important point on the route was Paardeburg on the Modder River. In the race for this point, Gen. MacDonald outstripped the Boers but, being unable to hold it alone, at once took a position to the east, between Paardeburg and Bloemfontein. Gen. Cronje, with his 5,000 men, occupied Paardeburg. Gen. Kelly-Kenny seized Koodoo's Rand Drift to the northwest and Gen. Roberts completed the circuit by coming in on the south. Gen. Cronje's position was a strong one for defense, lying in the river valley and protected by the precipitous banks of the stream. The British bombardment produced little effect and, after the first day or two, was continued only in a desultory manner, while preparations were being made by sappers for an assault. The Boer reinforcements under Gen. DeWet, a few miles to the southeast, made repeated but unsuccessful attempts to break through Gen. Roberts's lines. After lying in this hopeless position for about a week Gen. Cronje surrendered unconditionally early in the morning of Feb. 27, the nineteenth anniversary of the battle of Majuba Hill. It was the only course which a sensible man could pursue. He and his forces had already given sufficient proof of their bravery and their gallant resistence had won the admiration of the world. It is not the business of the victorious general, when he has secured an advantage, to throw it away to avoid causing the enemy loss of life. If that prospective loss of life is enough to cause the civilized world to shudder and cry out, as Boer sympathizers have been pointing out, it ought to be enough to make the weaker force surrender. Gen. Cronje wisely saw that it was his business to prevent unnecessary loss of life and that it would be his fault if it was not prevented, and he took the only sensible means to prevent it. Meanwhile, it is reported that a force is gathering farther east in the vicinity of Bloemfontein to contest the way to the capital. Gen. Buller has doggedly continued his advance toward Ladysmith, fighting his way inch by inch. He is now only six miles from Ladysmith and two miles from Cæsar's Camp, Gen. White's farthest outpost.

The Hay-Pauncefote treaty, which formally removed the last obstacle to the construction of the Nicaragua Canal, was at first received with enthusiasm, because it effectually disposed of the troublesome Clayton-Bulwer treaty. On second thought, much of this enthusiasm died out when it was realized that the agreement to allow the United States the exclusive ownership and control of the canal had been secured only at the price of conceding that it should not be fortified and should be absolutely neutral in time of war. For a time there seemed to be a prospect of serious opposition to this arrangement, but public opinion is swinging back again in favor of the treaty, as further consideration leads most thinkers to the conclusion that neutrality of the canal would not be a disadvantage to us. Admiral Dewey expressed the opinion of many men when he said that we had no advantage to gain, either commercial, military or naval, by fortifying the canal. Fortifications would be expensive to build and to maintain, and in time of war they would give us no service which could not be rendered equally well by the use of a fleet blockading the entrances of the canal. The neutralization of the canal, while it reduces to a minimum the political consequences of its construction, does not by any means destroy them. Mr. Bryce, in comparing this enterprise with the Suez Canal, which was constructed by British capital as a neutral waterway, points out the fact that in that case the most unexpected and unforeseeable political consequences ensued, and he reasons from that that there will be in this case political results which it is at present impossible to prophesy. England's domination of Egypt and her whole East African policy are the direct result of her interest in the Suez Canal, and it is not improbable, according to Mr. Bryce, that the construction and control of the Nicaragua Canal may lead us into a similar relation with the Central American republics. This may or may not be probable, and it may or may not be desirable. At any rate, it is a very remote result. The immediate motive for the construction of the canal is its commercial value, and in our opinion this motive is quite sufficient.

The attempt on the part of the anti-administration press to show that there is something very dark, dangerous and mysterious back of the Macrum case is becoming pitiful in its futility. It will be remembered that Mr. Macrum, on his return to this country, announced through the press (not to the department) that his official dispatches had been delayed and his mail opened by British censors, that he had notified the department of these indignities and that no attention had been paid to his protests. As requested by a resolution of the House of Representatives, the Secretary of State has forwarded to Congress information on this topic. After reciting the fact of a temporary delay of mail in last November, the protest against it and the satisfactory arrangement which was at once made for the prompt delivery of consular mails, the Secretary says: "No obstacle, therefore, is here known to have existed since them to Mr. Macrum's unhampered correspondence with the Department of State. At no time while at his post did Mr. Macrum report to the department any violation by opening or otherwise of his official mail by the British censor at Durban, or by any person or persons whatsoever, there or elsewhere. Neither has he so reported since he left Pretoria, although having the amplest opportunity to do so by mail while on the way home, and in person when he reported to the department on his return." There is certainly no evasion about this answer. It categorically denies what Mr. Macrum asserts, that the department deliberately ignored the known fact that consular mails were being tampered with by British censors. On this assertion Mr. Macrum bases his belief in a secret alliance with Great Britain. On this point, too, Secretary Hay makes a definite statement: "There is no truth in the charge that a secret alliance existed between the United States and Great Britain. No form of secret alliance is possible under the Constitution of the United States, inasmuch as treaties require the advice and consent of the Senate. And, finally, no secret alliance, convention, arrangement or understanding exists between the United States and any other nation." One is, of course, at liberty to believe that the Secretary of State has deliberately and officially lied. Short of this, we see no way of sustaining Mr. Macrum's allegations. For ourselves we are not willing to believe this of Mr. Hay without more substantial proof than the insinuations of his political opponents. The two official envelopes which Mr. Macrum has been exhibiting, which have been opened and

sealed with the "V. R." of the British censor, do not bear upon the case. The question is not whether or not consular mail was opened, but whether or not the department ignored information to that effect. If the envelopes prove that mail was opened, and the records show that the department was not informed of this fact, Mr. Macrum might reasonably be called on to explain why he did not report it. Investigation of the facts has also shown that Mr. Macrum was never refused audience by either the President or the Secretary of State. Meanwhile, he has not yet divulged the reasons which made it necessary to return home.

The debate on the bill establishing civil government for Porto Rico has developed a good deal of opposition to the proposition to levy a tax on commerce between that island and the United States. The bill as presented by the committee proposes a tariff equal to 25 per cent. of that imposed by the Dingley law on imports into the United States. The Democratic opposition to this arrangement has been based chiefly on the constitutional question involved in the proposition to establish a duty on commerce between the United States and territory belonging to the United States. The opposition within Republican ranks, which has been very considerable in amount and importance, has turned chiefly on the question of expediency. The vote on the bill will be taken in the House of Representatives on Wednesday afternoon of this week. A series of Republican caucuses have been held to try to secure agreement with the party. Several compromises have been suggested: to reduce the duty from 25 to 10 per cent.; to put a time limit of two years or more to the operation of the tariff, with or without the reduction of the rate; to pass the bill as it stands, but with the added proviso, that this shall not be considered a precedent for the Government of Hawaii or the Philippines; to remove the duty entirely with the proviso that this shall not constitute a precedent. It is reported that at the last Republican caucus held Monday night it was agreed to reduce the rate to 15 per cent. and limit the act to two years. It is believed that this will command almost the entire Republican vote. The President favors free trade with Porto Rico, but does not consider this act unconstitutional and has said that he will sign the bill in any form in which Congress passes it.

The conference committee of the Senate and the House has finished its work on the currency bill and has agreed upon a measure which differs in many particulars from either of the original measures. The text of the first section of the bill expresses the gist of it: "That the dollar, consisting of 25.8 grains of gold, nine-tenths fine, shall be the unit of value, and all money issued or coined by the United States shall be maintained at a parity of value with this standard, and it shall be the duty of the Secretary of the Treasury to maintain such parity." Provision is made for the maintenance of the gold reserve of $150,000,000 as a special fund which may not be drawn upon to meet deficiencies of the revenue. The clause authorizing the Secretary of the Treasury in a general way to maintain the parity of all currency with the gold standard was substituted for the provision in the House bill, which authorized him to exchange gold for silver if necessary to maintain the parity of the metals. The committee retained the amendment to the Senate bill which declared that "the provisions of this act are not intended to preclude the accomplishment of international bimetallism whenever conditions shall make it expedient and practicable to secure the same by concurrent action of the leading commercial nations of the world, and at a ratio which shall insure permanency of relative value between gold and silver."

The Democratic National Committee has decided upon Kansas City as the place for the presidential nominating convention. One of the chief inducements which Kansas City offered was the possession of an auditorium for which a seating capacity of 25,000 is claimed, and which Mr. Bryan is said to have pronounced the finest auditorium in America as regards acoustic properties. The Republican national convention will be held in Philadelphia, beginning June 29. The Populists will meet at Sioux Falls, S. D. Of these three parties, only the Republican has a platform already determined in all its essential features. Some of the negative elements of the other platforms may be predicted with certainty, but the positive elements are yet to be decided. In other words, it is easy to tell what they will denounce, but not so easy to predict what they will advocate, much less to predict which of the issues will occupy the foreground during the campaign.

The recent order of the French courts suppressing the Order of the Assumptionists, on the ground that it is an unlicensed association with more than twenty members and therefore illegal, appears to be only the beginning of a campaign conducted by the government against royalist propaganda masquerading in the garb of religion. The Order of the Sacred Heart and the Jesuit Order have now been attacked on the same ground. Both of these orders have long been conspicuous for their educational work, the former for its schools for women, the latter for its schools for men. It is a matter of common knowledge that the schools of both orders have long been hotbeds of royalist teaching and centers of agitation whenever there has been talk of setting up the French monarchy again. It is one of the recognized characteristics of the Jesuit order that it shall take a hand in the politics of every country in which it has representatives. It was this taste for politics, with an especial predilection for conspiracy against established forms of government, which in the eighteenth century compelled even the most Catholic countries in Europe —Spain, Italy, France, Austria—to drive all Jesuits from their borders, and finally moved the Pope to disband the order to prevent further loss of prestige by the Catholic Church. The order has gradually crept back into all these countries and has again secured the papal sanction, but it has not lost its liking for political intrigue. The recent offense in France is implication in royalist conspiracies, but it may be easier to proceed against the Jesuits, as against the Assumptionists, under the law which makes it a criminal offense to belong to an unlicensed organization of more than twenty members.

SOME REVIVAL TRUTHS.

VI. STEPS CHRISTWARD: CONVERSION.

Conversion, in its New Testament sense, is the act of turning to the Lord. The word has been so abused in theological discussion that it would be better, perhaps, to use the word "turn" or "turning," instead of "convert" or "conversion." The necessity for turning to the Lord, in mind and heart and outward act, grows out of the fact of the universal prevalence of sin in the world. The Bible idea is that a man who is sinning is going in the wrong direction; he is following a path that leads to certain destruction. The object of the gospel is to turn him about and make him face and walk in the opposite direction. The moral act of turning is perhaps best understood by its analogy to the physical act of turning. One ceases to travel in any given direction the moment he understands that he is in the wrong way to reach the destination he is seeking. He not only ceases to go further in that direction but, as the result of his enlightenment and consequent change of mind, he turns about and goes in the other direction. This is just what takes place in the sinner in conversion except, of course, that the motives are deeper and the change is moral and spiritual, as well as intellectual. Sin is a mistake, a blunder, a missing of the mark, as the Greek word means. But it is more than this, as we have seen. It has its roots in a depraved nature—a wrong bias, a perverted taste, a false ideal, a weakened will, an impure and hardened heart. It is not, therefore, simply, conceived of as a series of individual acts, with which the gospel has to deal but with a sinful condition, a more or less perverted nature. This is a more difficult problem and requires both divine wisdom and power for its solution.

This condition can only be met by the faithful preaching of the gospel, which is "the power of God unto salvation to every one that believeth." What these great gospel facts and truths are we have already stated in these articles. In a previous article we stated also the immediate effect of this preaching in producing a condition of spiritual unrest and of hungering and thirsting after righteousness, followed by the breaking away from those transgressions of the moral law which are obvious and clear. But the honest soul does not rest there. This is only the prophecy of better things. The soul is in quest of that which will satisfy it. It finds that the mere abstinence from evil practices will not suffice. In this attitude it hears the gospel with an appreciative

mind and an understanding heart. Jesus Christ is seen to be the soul's supreme need. He alone can meet the deepest longings of the heart and satisfy the demands of an awakened conscience. He learns that through Him is offered forgiveness of sins and the gift of the Holy Spirit, *i. e.*, the blotting out of past misdeeds and the indwelling power of an endless life. He sees in Christ an ideal than which there is none higher to be conceived of. He sees in Him a Friend who has laid down His life in his behalf and who has risen again for our justification. He sees in His sinless life, in His divine teaching, in His wonderful works, evidence adequate and overpowering of His divine character and mission. Seeing all this with the eyes of his soul, he receives it into his heart as truth. This is faith. No sooner does he receive this great faith into his heart than he resolves to be His disciple and to live the new life which he requires. This is repentance. These two psychical experiences are so closely allied that it is difficult to determine their order in time, but, psychologically, it is the conviction of the truth concerning Christ, called faith, which produces the resolution to forsake sin and follow Him, which is called repentance.

The inward change, brought about by these internal experiences, demands outward manifestation and finds its opportunity in the divine requirement for an open confession of Christ and a surrender to Him in the ordinance of baptism. This the believing penitent does, willingly, joyfully, and takes his side with believers and with Christ. This entire process is conversion. Conversion is sometimes used in a narrower sense, including only the internal change, frequently spoken of as the "change of heart," but it seems more in accordance with New Testament usage to include in it the confession of Christ in baptism, by which the believer declares to the world his allegiance to Christ, and his purpose to live the new life. It may be admitted, of course, and should, indeed, be insisted upon continually, lest men forget it, that the yielding up of the heart and the will to Christ, and the mental resolve to follow Him, is the pre-eminent part of conversion, without which all else is vain. It is the spiritual illumination, the awakening of the conscience, the turning of the soul Christward for life and for salvation which, in the sight of God, is of great price. There is no danger of our laying too much emphasis upon this side of conversion. For lack of sufficient emphasis here, many nominal converts have gone back into the world and are satisfied to live the old life of sin It is easy, however, for people of a certain temperament to underestimate the value of the open confession of Christ, both with the mouth and in the act of baptism, as it is also easy for another class of a different temperament to lay undue emphasis upon that which is outward and formal. What relation, then, it may be asked, does baptism sustain to the process of conversion?

Baptism is putting into a solemn, symbolic act the soul's new faith and purpose. It is entering into covenant with Jesus Christ to be His for time and eternity. It is taking the oath of allegiance to the new Commander. It is crossing the Rubicon that flows between the church and the world, and committing one's self irrevocably to the leadership of Christ. It is entering into new and sublime relationships, solemnly and formally, with the Father, the Son, and the Holy Spirit, into whose names we are baptized. It is translating faith into obedience, or, it may be said, it is faith yielding to a divine command at the threshold of the new life. It is the act by which we assure ourselves of the strength of our faith and of our purpose, and by which God assures us of our acceptance and forgiveness. Many of the high-caste natives of India, we are told, come to the point of acknowledging Christ as divine, and His religion as the true religion, but hesitate at the command of baptism, feeling instinctively that, in submitting to that act, they, so to speak, "burn the bridges behind them," and identify themselves permanently with the Christian faith and the Christian church. They do not forfeit their caste privileges and honors until this step is taken. This is precisely the relation which baptism sustained to the Christian life in the apostolic age. In this light it seems to be presented to us in the New Testament. It is, then, the consummation of that turning to the Lord which has its beginning in the soul's dissatisfaction with sin and its hunger for righteousness, and its culmination in an open surrender to Jesus Christ, who is "the end of the law for righteousness unto every one that believeth."

Conversion, then, or turning to the Lord, is of course, man's act. He it is who is to do the turning. He must *resolve* to turn and then actually turn about in his life and follow Christ. But while it is a human act, it is an act performed under a divine influence. Behind it lie the mighty motives of the gospel. Preceding it and sustaining the relation to it of cause to effect, is the gospel of the grace of God, through which Christ's tender voice is heard, pleading with the sinner to turn and live. Turning to God is the result, in human action, of a divine call, appealing to the noblest and divinest part of human nature. It is, then, a human act divinely caused, but in such a way as to leave human volition free and unforced.

What a change, then, conversion is! It is, indeed, turning "from darkness to light, and from the power of Satan unto God." It is turning about from the downward way, and facing the heights of holiness and everlasting life. It is the soul's response to the divine call in the gospel of God's grace. To effect it, Jesus Christ came into the world, and died for sinful men. The soul's destiny is in it. The most meaningful act of human life is that of turning to the Lord and committing one's self, for all the ages to come, to His leadership. For this purpose the gospel is preached among the nations, and when all men are converted, or turned to the Lord, and have incorporated his teaching in the social and corporate life of mankind, there will be "a new heaven and a new earth, wherein dwelleth righteousness."

Hour of Prayer.

INTERCESSORY PRAYER.

(1 Tim. 2:1-4; John 17:15, 20, 21; Eph 6: 18-20.)

(Uniform Midweek Prayar-meeting Topic, March 7.)

CENTRAL TRUTH: *It is alike our privilege, and our duty, to pray for others as well as for ourselves, and intercession is but carrying into prayer the same spirit of unselfishness which applies in every other department of Christian life.*

Prayer must be reckoned among the supreme privileges of Christian life. It is as normal and natural an act for the spiritual man as breathing is to the physical man. It is an act that grows naturally out of our relationship to God. He is our Father and we are his dependent children. Because He is an infinitely wise Father, He does not give us all that we ask for, but He gives us all that is good for us. What he can give us safely depends on our capacity to receive and to use. These are some of the general principles that must guide us in our praying, both for ourselves and for others.

There is danger, however, that even our prayers may become selfish. Unless we are on our guard, our prayers are likely to run within a very narrow range. Although they may not assume the familiar formula, "Bless me and my wife, my son John and his wife; us four and no more," they nevertheless frequently fail to get out of these limitations. It is a part of our spiritual education that we are taught to pray for others as well as for ourselves. Paul exhorted, as we learn from one of the citations above, "that supplications, prayers, intercessions, thanksgivings be made for all men; for kings and all that are in high places; that we may lead a tranquil and quiet life in all godliness and gravity." The same apostle tells us that "this is good and acceptable in the sight of God our Savior; who willeth that all men should be saved, and come to the knowledge of the truth." This is the breadth of God's desire and sympathy for the human race, and our prayers should be made in line with God's desire and the desire of all good men.

The admonition of the apostle to pray "for kings and for all that are in high places," is one that we are, in this country, peculiarly apt to omit. In state churches prayer is always made for the rulers of the nation. In this country, where there is separation between church and state, we have almost acted on the principle that there is separation between religion and the state, and that we are under no obligation to pray for the men who occupy high places in the state and nation. Perhaps nothing would tend more to cultivate a proper respect for our civil dignitaries than the habit of interceding in their behalf before that supreme Ruler from whom all earthly rulers derive their authority.

The finest example of intercessory prayer in the Bible is that of our Savior, recorded in John 17. In that sublime prayer the burden of His petition is the welfare of his

disciples who were then about Him and those who were to believe on Him through their Word. He prays that they may be kept in His name. He does not ask that they be taken out of the world, but that they shall be kept from the evil one; He prays that they may be sanctified in the truth, and "that they may all be one, even as Thou, Father, art in me, and I in Thee; that they also may be in us; that the world may believe that Thou didst send Me." This prayer of intercession takes in, first His immediate disciples, and then those who are to believe on Him through their Word, and finally the whole world, which is to be converted through the sanctification and unity of believers.

It may well be questioned whether we are now praying for the unity of Christ's followers as much and with as great a degree of earnestness as did the fathers of the Reformation, and as would seem to be demanded by the nature of our plea. We have the example of the Savior in thus praying, and his example should be followed in this as in all other respects. The church is not likely to achieve anything for which it does not pray. Prayer is likely to accomplish more for the unity of believers than argumentation.

At the close of Paul's splendid exhortation, couched in terms of the weapons of warfare, offensive and defensive, used by the Romans of that period, he comes to the favorite topic of prayer, reminding the Ephesian Christians that their warfare is to be carried on "with all prayer and supplication, praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all saints, and on my behalf, that utterance may be given unto me in opening my mouth to make known with boldness the mystery of the gospel, for which I am an ambassador in chains; that in it I may speak boldly as I ought to speak."

The exhortation here is, besides praying for "all saints" in general, to make special prayer for the ministers of the Word, that utterance may be given unto them to declare fully the gospel of Christ. We are persuaded that this duty and privilege is much neglected in the churches. Praying for your preacher is much better than criticizing him. No preacher can succeed in doing a large work for God who is not sustained and upheld by the intercessory prayers of his church. No poet of modern times has better expressed the value of prayer than Tennyson, in the Passing of Arthur:

> More things are wrought by prayer
> Than this world dreams of. Wherefore, let thy voice
> Rise like a fountain for me, night and day.
> For what are men better than sheep or goats
> That nourish a blind life within the brain,
> If, knowing God they lift not hands of prayer,
> Both for themselves and those who call them friend?
> For so the whole round earth is every way
> Bound by gold chains about the feet of God.

PRAYER.

We thank Thee, our Heavenly Father, that Thou dost permit us to pray for ourselves, for those we love and for all men. Give us, we pray Thee, the true spirit of supplication and intercession. May we have the spirit of Christ, whose great heart was large enough to embrace the entire world. We pray Thee that Thy children may be sanctified in the truth and may be united with one another in Christ Jesus, to the end that the whole earth shall be full of the knowledge of the Lord and shall rejoice in Thy salvation. These petitions we make in the name of Jesus Christ our Lord. Amen!

Editor's Easy Chair.

One of our local papers recently contained a cartoon representing two men, reading the war news from South Africa. One of them was reading out of it a British victory, and the other a Boer victory. The title of the cartoon was: "It Depends Upon The Standpoint." Indeed it does! But what makes the standpoint? That is an interesting question. One of these gentlemen wore a hat marked "Made in Germany," and the other one a hat marked "Made in England." The fact of blood or race, however, accounts only in part for the difference in point of view. Among native Americans there is an almost equal division of sentiment in reference to the South African war. It is a striking fact, to begin with, that the people of this country should be taking sides in a war going on in another part of the globe, with which we have nothing to do. It shows how close the world is getting together, however, and emphasizes the solidarity of the race. A century ago very few people in this country would have known much, if anything, about a war so distant from them, and perhaps would have cared less. Not so now. Americans scan the daily papers eagerly to find on which side of the Tugela Buller was at last account, whether or not Cronje has surrendered to Kitchener and Roberts, and whether Ladysmith is still holding out. The strange thing is that men living in the same block, or, as for that matter, in the same building, separated by only a brick wall, and often members of the same family, differ entirely in their sympathies. Who can tell what subtle causes lie behind this phenomenon and turn the sympathies of the people in these opposite directions?

When the Boer sympathizers are asked to state the grounds of their sympathy they do so very readily. They say it is a contest between a grasping monarchy on the one hand, and two struggling republics on the other; that it is tyranny against liberty; the strong against the weak, and that all true Americans ought naturally to sympathize with the weaker party as it represents liberty and independence. They will remind you that at one time Great Britain attempted to coerce this country into submission to "taxation without representation;" that we successfully resisted the attempt, and ought now to sympathize with the Boers in their conflict. The British sympathizer, when asked to state the grounds for his sympathy, is equally ready to answer. He says the people of England are our kith and kin; Great Britain was our friend in our recent war with Spain and stood between us and foreign intervention; that she was the only nation in Europe that understood or sympathized with the unselfish nature of our war with Spain for the liberation of Cuba; that Great Britain is as free a country as the United States, and a much freer country than either of the Boer republics; that the refusal of the Boer to grant to British subjects in the Transvaal their civil and political rights when they were paying nine-tenths of the taxes of the country was the cause of the war; that Great Britain is not seeking to subjugate these republics or to deprive the people of their political rights, but to secure the rights of her own subjects and protect her own interests in South Africa. Thus we have the two points of view. It is inevitable that one occupying the first point of view should sympathize with the Boers; and it is equally as natural that one occupying the latter point of view should sympathize with Great Britain.

There would seem to be good reason, therefore, for a more careful study of the situation and of the causes which have led to the war. A better knowledge of all the facts in the case might not entirely change our sympathies, but it would be certain to modify them, and we should see that, like most other questions, it has two sides to it. There are some things concerning the war about which the people of this country generally agree: first, that it might have been avoided by a little more of the spirit of concession on each side; second, that the Boers have manifested a courage, a love of country, a skill in war and a readiness for it, which show them to be a foe worthy of the respect of Great Britain or any other nation; third, all Americans will rejoice at the speedy ending of the war in such a way as will conserve the rights, civil and religious, of both Boers and Uitlanders, and will not paralyze the arm of Great Britain in carrying forward her great work of civilization in Africa. Disinterested observers in this country have scarcely doubted from the beginning that, without intervention from other European nations, Great Britain would, sooner or later, conquer the the Boers and dictate the terms of peace. It is unsafe to predict, in the present condition of the nations of Europe, what course they will pursue in reference to intervention, but it does not seem probable, from the present outlook, that any other nation will attempt to interfere, unless England's demands should be so unreasonable and should so threaten the balance of power in Europe as to compel intervention.

But we do well to remember that in this, as in all other wars, there is the God of battles, who can overrule even war to further His purposes. We may not always understand His plans, but we may not doubt that there will be such an outcome of the present conflict, and of all the conflicts between nations, as will ultimately advance the reign of righteousness over the earth. This is the Power that dominates all history and makes nations and peoples serve His pur-

poses in the world. We do not for a moment doubt that both Boer and Briton will come out of this bloody conflict chastened, corrected, wiser, and better fitted to accomplish the special mission for which God has raised them up. Meanwhile, why may we not sympathize with all the brave men who are struggling on opposing sides for what they believe to be right, while we pray that God may give such issue to the war as will best promote the rights of mankind, and hasten the coming of the Kingdom of Everlasting Peace.

Questions and Answers.

Is it proper for members of a Christian Church to vote in the calling of a preacher, or should the elders employ him? Why do we have elders if they are not to do this?

Mrs. S. Blunk.

The elders should take the initiative steps in looking out a suitable man for preacher, and should recommend him to the congregation when they have found him. It is the right of the church, however, if it sees proper to exercise it, to approve their recommendation before it becomes effective. If they choose to delegate their authority to the elders to act for them, that is their privilege. But the average preacher, we judge, would prefer to have the direct endorsement of the church for which he is to preach.

1. *Was Mary Magdalene and the woman who anointed the feet of Christ at the house of Simon the same person?*

2. *What are we to understand by demons or evil spirits possessing people in the time of our Savior?*

3. *What is the best life of Christ?*

Querist.

1. There is no evidence that the woman who anointed the feet of Christ in the house of Simon the Pharisee was Mary Magdalene.

2. The belief in demoniacal possession, *i. e.*, that wicked spirits took possession of certain persons and controlled them, has prevailed, more or less, in all ages of the world. We do not know how to explain many passages in the New Testament, referring to this subject, without accepting the reality of such possession, but the nature of it is so obscure that it would be unsafe to venture on any dogmatic explanation of the phenomena. We have something similar in our day; that is, many persons claim to come under the control, at times, of some departed spirit (not generally acknowledged, however, to be evil) and to be able thereby to convey superhuman information to the world. There is so much of pretense and imposture associated with modern spiritualistic phenomena that one is at a loss to know how much is slight-of-hand and how much remains to be accounted for by some occult laws which are not yet understood. We do not pretend to say what resemblance or relation may exist between these strange phenomena of our times and the instances of possession recorded in the New Testament. It is worthy of note, however, that in the New Testament those who were possessed by evil spirits were regarded as victims of Satanic influence, and to relieve them from this possession was a miracle of blessing. In our day those who claim to be possessed at times by spirits regard it as a most desirable gift or attainment, by which they are exalted above theis fellows.

3. There are so many excellent lives of Christ that it is difficult to say which of them is the best. Among some of the most modern are Farrar's, Edersheim's, Geikie's, and there is one now running in McClure's Magazine, by Rev. John Watson, which will no doubt possess some merit of its own.

Isn't universal salvation to the people who may be living at Christ's second coming the natural consequence of the faith-alone theory of A. B. Jones, from the fact that when they see him coming, as represented in the New Testament, they will certainly believe in him.

T. F. George.

Bozota, Ill.

In the first place, it should be said that Bro. Jones holds no "faith-alone theory." He believes that the faith which does not manifest itself in obedience and in a renewed life is not a saving faith. In the second place, our brother needs to study anew what faith is. The men who are convinced by seeing Christ with their literal eyes will not be believers in the sense that belief or salvation saves. Many who shall be thus convinced will cry for the rocks and the mountains to fall upon them to hide them from the face of him whose life and teaching, death and resurrection, failed to convince them of His divine mission and character. The faith that does not prodnce love for Christ and a renewed Spirit, is dead, being alone.

1. *To what denominateon did Henry Drummond and Spurgeon belong?*

2. *What is the address of the Bethany C. E. Reading Course?*

3. *Is the oppositson to the organ and missionary societies within the Church of Christ dying out, or have they organized to themselves?* *C. M. Shirley.*

Monte Vista, Col.

1. The first of these belonged to the Free Church of Scotland, and the second to the Baptists.

2. Address J. Z. Tyler, 760 Republic Street, Cleveland, O.

3. Yes; just as the light is spreading, the opposition to the expedients mentioned is dying out. There is no separate or distinct organization of those who oppose such useful expedients. There are many good people yet, however, who from wrong teaching have conscientious convictions against these things. They are to be borne with patiently, but the good of the cause is not to be sacrificed on the altar of their scruples. They must have freedom to feel and act as they please concerning these matters, but they must allow others to do the same.

Current Religious Thought.

The following sentences are from a strong article by Prof. Shailler Matthews, of the University of Chicago, in the American Journal of Sociology:

Church members may hold different opinions as to socialism, monarchy, trusts, prohibition, evolution and a thousand other things, but a church as a social institution is concerned with none of them. It must educate its members in the principles governing Christian conduct; it must teach them to do right at any cost; it must bring them into vital relationship with God, that their lives may get something of the divine expansion, and then it must trust them to act freely as their own intelligence and judgment dictate. . . . Social environment and public opinion are only other names for men and women. As men and women grow purer and more generous, and their virtues get socialized in some institution, social environment and public opinion must improve. It is here that the local church becomes of social importance. It not only is producing Christian people, but, if it is properly performing its duty, it is coordinating, socializing their influence. But it must work out from life. It cannot socialize theological opinion. . . . Let the church cease to be a theological lectureship and, without puzzling men with strange theologies and stranger class sympathies, train them in the experience of Christian living, and under the guidance of God they will be able as individual citizens to devise wise means by which social institutions and economic conditions and political machinery shall so embody the Christian spirit as shall make a Christian society less a matter of rhetoric, and Christian living easier for all classes.

When President Patton, of Princeton, who, as nobody need to be told, is an intense conservative, assisted in the inauguration of President Stewart, of Auburn Theological Seminary, he uttered the following noteworthy words:

The question is not whether you accept this or that or a third type of Calvinism, or whether you are a Calvinist at all, or an Arminian, or whether you hold to this or that view of original sin, or whether you hold it at all—the issue in which we should stand shoulder to shoulder is the issue of fundamental anti-supernaturalism as opposed to the bedrock of conviction that Christianity is a revelation culminating in the incarnate Christ. If this institution is true to the faith "once for all delivered to the saints" you will understand that in the maintenance of this truth she represents not simply the Presbyterian Church, but what is far more important, she is a constituent factor in the maintenance of that faith for which all churches are contending, and which is the condition of the life of any Christian organization.

These are good words to keep in mind when the spirit of heresy trials gets in the air.

The New York Observer comments as follows upon an utterance of Dr. Hillis:

In a recent sermon Dr. Hillis remarked that in every age there have been two classes in the church, the one emphasizing "knowledge and culture," the other "affection and sentiment," while "outside the church" stands a third class of Christians, "whose emphasis has been upon good deeds, conduct and character." It would be more proper to say that more of this class of thoroughgoing Christians, who practice what they preach, are found inside than outside the churches. We weary of this continual assumption that much creed means little character. A firmly held creed and an honest, truly benevolent character can and do very frequently subsist together.

The original remark was good and the comment is good. It may be pertinent to observe further that there is room in the church nowadays for the man of honest and truly benevolent character, even though he has not many articles in his creed.

HIGH STANDARD IN COLLEGES.

W. E. G.

One of our contemporaries a few weeks ago issued an editorial rebuke to the colleges of this country for what it was pleased to term their "worship of the high standard fetish," meaning the raising of the requirements for admission and graduation. This general elevation of the educational standard, a tendency which has been operating in all good colleges during the last quarter of a century, is characterized as a merely negative movement, which does not improve the quality of education, but only keeps the student out of college by hard entrance examinations until he has a pretty extensive liberal education. Poor men, it says, cannot afford to spend four years at college after spending the necessary time on the preparatory course. This means the creation of an intellectual aristocracy, for, says the editor, "a young man cannot have access to our highly eulogized and endowed institutions of learning unless he has a rich father."

It might be sufficient to reply that if the poor young man gets as much education now in preparing for college as he formerly got in going through it, he certainly has not lost anything worth weeping over. Let him stop at the end of Freshman or Sophomore year if he cannot afford to go on, and then he will have more than his father had when he received his college diploma.

But the young men whose fathers are not rich do not stop there. The above statement about the "high standard" colleges of to-day being open only to young men who have rich fathers, bears no relation to the actual facts except one of contradiction. It is true that the average expenditure of college students has increased in recent years. There are several reasons for this, but none of them have anything to do with the high standard. Rich men's sons are now sent to college preparatory to a business career, whereas formerly few young men entered college except those who intended to teach, preach or practice law—professions not recruited largely from the families of the rich. This has raised the average of expenditure without increasing the necessary expense. But, all arguments aside, so long as it remains a fact that, even in the most expensive institutions in the country, a considerable per cent. of the students support themselves, it cannot be said that the thing is impossible. It is done. The objection to the "high standard" on the ground that it excludes poor men fall to the ground, for as a matter of fact it does not exclude them.

But another objection is made, the gist of which is apparent from the following quotation:

"Consider what is demanded of the candidate for matriculation in the ancient languages and in mathematics. For example, the candidate must in Greek be able to translate Attic prose at sight. A little time appears to be given for rendering any passage in Homer. He must be also able to render English into Greek. In Latin he must have read six books of the Æneid, six orations of Cicero and write a composition in Latin. This means that the applicant must already have mastered as much of the classic languages as is good for him—any further pursuit of which will be a waste of the time which should be employed upon broad and intellectually expanding sciences, rather than upon narrow and profitless drill."

Good! By all means let not the precious years of the college course be expended in "narrow and profitless drill." And for that very reason it is important that the student should be rooted and grounded in his Latin and Greek grammar before he enters college, if he is going to study them at all. They are certainly drill, not infrequently narrow and sometimes profitless, and they are the very thing which filled the college course from matriculation to commencement day, to the exclusion of the "broad and intellectually expanding sciences," in the good old days before the "worship of the high standard fetish" had done its deadly work. With the high standard has come another feature of the college curriculum, namely, the elective system. Either is impossible without the other.

Compare for a moment what used to be and what is. The college of twenty-five years ago took the student as it found him, asking few questions about preparation. A common school education was considered a good enough foundation. It put him through a fixed regime of elementary Latin and Greek, mathematics, a vague smattering of one or two sciences without laboratory work, sometimes the grammar of a modern language, and in the Senior years lectures by the president on evidences and "mental and moral philosophy." These filled up the four years. There were practically no electives—there was no time for them—and the choice between the "literary" and the "classical" course was the only recognition of the student's right to have needs and aptitudes different from those of every other student. These studies, all essentially of the "grind" order and neither requiring nor producing intellectual maturity or power of thought, filled the college course. Yet, the college of twenty-five years ago did a grand work. Its strong point was that it took people where it found them, gave them some mental discipline and taught them to study. If it also taught them to think (which is a very different thing), the credit belongs not to the curriculum, but to the old literary society, of blessed memory.

The college of to-day, with its high standard and its elective system, depends upon the secondary school for its touch with the common life. It demands that the secondary school, whether high school or academy, shall give the broad foundation of a good general education. If a student comes to college without this, he is referred to such a school, which is sure to be quite as accessible to rich or poor as the low-grade college used to be. When he has gone through this and is admitted to college, it is not for four years more of "text-books and class drill" (to quote again from our contemporary), but for work which, whether science or not, is certainly "broad and intellectually expanding." If he wishes to continue his classics, he has before him, not the drudgery of the grammar, but the delights of literature. If he turns to history, he need not begin by conning a text-book suited to the mental capacity of children of twelve; he is already familiar with the outlines of general history. He has at least one modern language where he can use it without much difficulty. He has time now for consecutive courses in the natural sciences, in philosophy, in literature, in economics, in social and political science. He cannot do all of these, of course, but he can choose among them.

We hear the complaint that the old college literary society does not flourish as it once did. No, more's the pity, it does not. We mourn its loss, but we rejoice in one of the chief causes of its desuetude. The college class room is no longer a place for mere drill; it is a place for thought; and students are not, as of yore, forced to organize independently of the faculty to get the privilege of thinking.

Is the high standard, with its inevitable accompaniments, the elective system, such a misfortune? Only to those who hope to apply get-rich-quick methods to education.

The essential difference between the educational situation at the present time and that of a quarter of a century ago is not in the high or low standard of the colleges, but in the fact that we are coming to have an educational system, the various factors of which have a definite relation to each other. The college is one item in the system. The question of the efficiency of the college is not to be settled by asking, Does the college do the whole work of education? Does it meet the student at the threshold of the temple of learning and conduct him into the most holy place? But, Does the system as a whole do the work which we have a right to expect of it, and does the college contribute an essential element of that work? Formerly, there was the common or grammar school, and above that practically nothing except the college. For the college to have made for itself a high standard would have been to cut off its entire constituency. Wisely it kept its connection with its base of supplies, the common school, by keeping its entrance requirements low, and from this starting-point it reached out as far as it could. To-day the educational system comprises primary or common school, secondary or high school, college and university. It is, therefore, no longer required of the college that it keep its doors open immediately to the boy on the farm. He must pass first through the secondary school.

The work of co-ordinating the various elements of this system is as yet far from finished. The educational problem of the present generation is broader than any single question of isolated reforms in college curriculum or theological education. Theological education, or professional education of any sort, cannot be right unless the college education before it has been right; and college education cannot be right unless there has been preparation for it in

the right sort of secondary school. The primary school, thanks to Horace Mann and the common school movement, is already in a more satisfactory and settled condition than any of the others, and the secondary school presents more unsolved problems of pressing importance than either college or university. If there is any reasonable fault to be found with the movement toward higher standard in the colleges, it is that they have gotten somewhat ahead of the development of the secondary schools. The educational problem of the immediate present has to do first of all with the adjustment of secondary education, on the one hand to limitations of the primary school, and on the other to the reasonable demands of the colleges.

THE PERPETUAL CLAIMS OF MISSIONS.

EDWARD SCRIBNER AMES.

The perpetual claims of missions are often presented in terms of the permanent authority of Christ, who commands the church to go, preach. It is frequently said that other religions have been pronounced false and their devotees are, therefore, in danger of future eternal punishment; and further, the church must go and preach to the heathen world in order to save itself. Now, all this is true, and that is one way of emphasizing the everlasting claims of missions. But you will perhaps permit me to say the same things in other words, and from the point of view of the inherent value of Christianity and its power in the lives of those who truly follow its teachings.

1. In the first place, truth itself is dynamic. Man is so constituted in his psychological nature that every clear conception of the truth tends to express itself in appropriate acts. When a man gets an idea of an improvement in the construction of bicycles, or engines, or other mechanical devices, the natural tendency is to get a patent and begin the manufacture of a new article. Or when a man conceives a new idea of government, or education, or science, the tendency is to present it to the world and to advocate it before all men. It is in no sense natural for a man to be selfish and niggardly with intellectual and spiritual truth. Now, just to the degree to which Christianity seems to its adherents truer and better than anything else in the world, to that extent they will be compelled *from within* to support Christian missions. The more inner and spiritual the religious life becomes, the more missionary it becomes. When a man accepts the Christian religion as a system of facts and propositions, because they are recorded in a certain book, or have been testified to by external signs and wonders, that man is going to be slow about missions. He will want clear proof of his obligation to the heathen, and then he will probably excuse himself with a complaint about the way the missionary *society* is conducted. His religion turns largely upon technicalities, and there is little inner power about them. But when a man feels in his own life the beauty and power of the teaching of Jesus, then he needs no other motive. His own experience urges him to speak, to give, to go, to help men everywhere. Add to this inner conviction the outward demonstrations which have come from the ends of the earth in this century concerning the power of the gospel to save and civilize the lowest tribes, and the true Christian cannot reject the claims of missions. The greatest miracle of all the ages is that such imperfect conceptions of Christianity as the church has cherished should have wrought such achievements in every land. In a sense, therefore, the cause of missions can only be permanently advanced *indirectly;* that is, by cultivating in the church a purer and more adequate knowledge and practice of the truth. The essential thing is to get the church to realize vividly and intelligently the beauty and truth of its own ideals. When that is accomplished their dynamic power expresses itself in missions of all kinds.

2. The difficulty to-day in gaining a proper recognition of the claim of Christian missions is the difficulty of fixing people's attention upon Christian ideas. There is much being done toward reviving Bible study and spreading religious knowledge in the church. But it is lamentably insufficient. So many other things crowd upon the attention in this busy age that religion is in danger of being conventional and lifeless. Again, the knowledge of other religious literature has led many to a partial reaction against aggressive missions. The circulation of the best sayings of the sages of other religions, together with the fascination the Western peoples have always felt for the quasi—mysterious Orientals, has led to an overestimation of their civilizations. The World's Fair brought the wild Hindu, Japanese, Chinese, the Brahman, Buddhist and Jani. They spoke English, had good manners and an ingenious philosophy—all of which, together with the sheer novelty, made many superficial observers think the missionaries were not needed abroad after all! But neither the fine maxims nor the polite priests represent the true inwardness of their religions. In order to appreciate *that* we had but to look at their social institutions and inhuman practices. A religion is not to be judged by the fine speeches of its representatives, but by its fruits. Another thing which hinders missions in the so-called upper circles of the church is the influence of a certain tendency in modern culture, represented by the so-called realism in literature and art. The artistic point of view, the real evidence of culture, they tell us, is simply to see and describe things as they are, without idealizing or moralizing. Such a tendency makes us forget how to read Victor Hugo and Carlisle and even Thackeray. That view has lost the nerve and stamina of a healthy idealism. It doesn't aim to bother any one else with new ideas. It opposes the advocacy of better conditions in the Philippines and Africa simply because the establishment of higher ideals always means struggle and suffering and, at present, war! Those who are influenced by these views are in favor of leaving the heathen alone, and not doing so rude a thing as to unsettle their long-established views and ways of life.

3. But in contrast to all this the principle for which I contend is that the normal and proper thing is for ideals to express themselves and impress themselves upon the world. Now Christianity is coming to a rebirth through the developments of the present age. It is freeing itself of many false traditions of the elders; it is fortifying itself through the new and larger conceptions of life which the natural sciences afford; it is finding new strength in new views of history and in the new social awakening. By all these things we are entering upon a new appreciation of the life and work of Jesus. His religion is now seen to be something which does not belong to the wilderness and the cloister, but to the cities, the homes, the social life of man. Science is also emphasizing the brotherhood of man in a new way, through the theory of evolution and historical development. These two things are essential to healthy, successful missions—to realize the supreme *truth* and *beauty* of the message to be given and the common humanity of those who need it.

This point of view finally establishes the perpetual claims of missions. Just as truth is always dynamic and seeks to communicate itself like *leaven,* so it must follow that wherever men gain a deeper insight into the truth of Christianity, there missions will arise. The student volunteers have a watchword—the evangelization of the world in this generation. That is a worthy motto. They mean by it that every creature should have the gospel preached to him, should have an opportunity to hear the story of divine love and grace. And that ideal, under the increasing velocity of missions, is possible. But let no one think that would make further missions needless. That would only fulfill the first part of the commission. The latter part, the *larger part*—"teaching them all things whatsoever I have commanded you"—that part would remain to be obeyed. Just as long as one man feels that he has a clearer insight and deeper experience of the divine ideals than others, so long he will feel the great commission ringing in his soul; so long he will recognize the perpetual claims of missions. In the first sense America and England may perhaps be said to be evangelized, but do you notice that we send missionaries to England and to various parts of our own land? We justify ourselves by the belief that we give them the *pure* gospel. In the same way it is conceivable that others should one day send missionaries to the Disciples of Christ in America. It is in this way that the world moves upward, step by step.

What is needed, then, to-day, to forward the great cause of missions? Above all, that the Christian world should understand its own religion better, free itself from binding traditions and feel within itself the joy and power of the divine life. Add to this the knowledge, in a vivid way, that al

men are indeed our brethren—children of the one God—and that they are lost, lost *now*, from the richness, from the abundance of life which Christian nations enjoy. By these two forces, one compelling us from within, one drawing us from without, shall the parables of our Lord be confirmed, when he said the kingdom of God is like leaven, the kingdom of God is like growing seed, the kingdom of God is like a stone cut from the mountain. By its inner dynamic power it shall grow until it fills the whole earth.

Butler College, Irvington, Ind.

SOME OF OUR PRESSING NEEDS.

WATCHER, JR.

It was gratifying to note in a recent number of the CHRISTIAN-EVANGELIST an article purporting to diagonse the condition and needs of our movement in Missouri. The writer was convinced of our need of earnest, unselfish, consecrated men, placed in command of machinery at once new and suited to practical ends. That the somewhat bloodless form of a religious institution confronts us in Missouri is obvious, but that its disease is due to want of God-fearing men and soul saving methods is not, to me at least, obvious. What Missouri has in abundance is energetic men with a wealth of sympathy and a grace of compassion and a record of heroic endeavors to combat the common evils of intemperance and to commend the staple virtues of a healthy manhood and womanhood. There is, too, no lack of machinery, so far as individual churches are concerned, to affect the realization of the best possible plans. The congregational system lends itself to whatever peculiar needs obtain in any community. Moreover, the officers of Sunday-school, prayer-meeting, Christian Endeavor are arbitrary. It is not leech-like methods, but scanty thought respecting the fundamentals of religion; it is not self-centered men, but uneducated men that threatens the cause of the Disciples in Missouri and elsewhere.

There is impending in the whole West a battle between the essentials and the non-essentials of Christian faith. Indeed, it has begun in the assertive and unchained minds of some, especially the laity. They want to know wherein religion has practical serviceableness, what there is in and behind the ingenious cant phrases of ministers that has an immediate and eternal claim upon them. They are asking for the more abundant life of social consciousness and political responsibility, the life of insight and sympathy, the life they will have as soon as it is discovered that religion demands, not the acacceptance of a system of thought or a kind of church ordinance, but every-day duty-doing, and God-fearing young men there are whose support the church needs to save it from the violence of fanatics and intellectual weaklings, but are being repelled by its archaism of thought and feeling. Sermons are asked for that will disclose the significance of practical experiences, that will give life a meaning and its plodding details a purpose. Instead sermons are preached on hell and evolution and Jonah and baptism, cribbed, as they not infrequently are, from the apologetics of some one of our out-of-date theologians.

On the whole, many of our ministers are powerless to grapple the unrest that characterizes the more thoughtful and inquiring. Not that it is needed publicly to expound the minutiæ of biblical criticism or to expostulate on the advancement of science and learning. Rather the point of view of modern thought is what is demanded. This, coupled with fresh utterance, present-day truth in living speech, would give a new lease on life to our ministry.

Considering their personal qualifications, it is the nobleness of character that is the secret of whatever success the larger part of our preachers have, and as suggested, timely utterances respecting the ordinary problems of morality are not wanting. But there was wanting the larger conceptions of life that give point and potency to the smaller, that furnish morality with a rational basis and commend religion to strong men as well as women and children. Such conceptions are in the shell of orthodox faith about God and Christ and the grand purpose of creation. Unfortunately, they are there to stay till freedom of thought and investigation is welcomed in our colleges. Many of our preachers have come from seminaries that have stamped them irredeemably with biblical and dogmatic theology. It is true, they know Greek and Hebrew, but it is knowledge in itself absolutely worthless to help them grapple with social, ethical, industrial and political problems.

There is reason for gratitude in the fact that some of our active men have escaped the theological education that is furnished by the majority of our schools. Others have maintained their individuality notwithstanding. But in a few of these, it is to be regretted, there is a lack of assertiveness. What seems to be the besetting sin of the vanguard of our ministry is its tendency to treat ideas according to their probable effect on human character. A great deal of doctrine once held by them is now half believed, but is clung to for fear that in the present state of things it would be dangerous to give it up.

Only a few months since a yonng man said to me: "But what motives to morality will the people have if you cease to preach these things?" Such a conception is founded on a lack of faith in the people and in truth and in God. We need to respond to the manly appeal of Bishop Brooks and never say anything we do not believe to be true because we think it may be helpful, or keep back anything we *know* to be true because we think it may be harmful, letting our reverence for truth wait on our desire for usefulness. Of one thing we may be sure: the economy of this universe is such that while the truth may for a time disturb and result even in the loss of some, it will eventually prove the only sure basis on which to build.

"There is no little enemy." Little impurities in the blood are sources of great danger and should be expelled by Hood's Sarsaparilla.

CARING FOR YOUNG CONVERTS.

W. S. HOKE.

Recently, while passing through a rural district, I chanced to see a farmer at work in his garden. He held in his gloved hands a sharp, heavy hoe which he applied vigorously and effectively to the grass and weeds growing among the plants and robbing them of necessary food. Suddenly he stopped, threw down his hoe and knelt among the weeds, removed his gloves and, bending over a bruised and prostrated plant, no longer able to stand alone, he thrust aside the tares and tenderly lifted the downcast plant. He held it with one hand while with the other he pulled the loose soil, so replete with plant-food, and, piling it around the plant until he so braced it that it could stand erect, the farmer declared it would not surprise him if it produced one hundredfold. Then he pulled and cast aside the weeds growing near it.

It occurred to me, as I silently watched this farmer, that we who labor in the Master's vineyard would accomplish much more and much better results if we would imitate this farmer's manner. In our Master's vineyard are many tender ones, almost strangled by bad associates and worse literature, and we persist in standing erect, head and shoulders above them, with gloved hands. It frequently occurs that we, in our haste and roughness, cut down many tender plants which we could have saved to the Master's service had we laid aside the hoe and gloves and knelt tenderly at their feet and supplied them with what they lacked. No man can raise plants by pulling or twisting or distorting the leaves and blades. Remove the weeds, stir up the soil and leave the plant alone, for under right conditions the plant could not avoid growing, and under right conditions it is as natural for character to become beautiful as a flower. Brethren, have you young men and women, young converts, under your care? Are you engaged in soul-saving, in character-building? If so, you will do well to imitate this old farmer's plan. Lay aside your coarse and heavy hoe, cast aside your gloves, humble yourself at the feet of these tender, bruised ones, thrust from them the dangerous weeds and, as the farmer placed the soil about the mouth of the plant, so you can place before the eyes (the soul's mouth) of your young converts pure and wholesome literature. No more potent force is known for molding character than literature. Books and papers are the associates of one's mind and never fail to leave their impress upon their associates. For $1.00, brother, you can place 52 copies of the CHRISTIAN-EVANGELIST in the hands of one convert. Try it! I declare unto you that it will be to him what the soil is to the plant, replete with food so necessary for the growth and support of character and spiritual development. Place it in the hands of some poor, struggling one. It will prove a blessing to him, and a glory to that Name which is forever blest.

Weldon, Ia.

THE SPIRITUAL SIDE OF OUR PLEA—I.

Authority in Matters of Religion.

A. B. JONES.

In what court are the matters of religious faith to be adjudicated and determined? By what authority are the affairs of my spiritual life to be settled and accepted? What is authority? The Standard Dictionary gives, as its first and most essential definition of authority, this:

"The right to command and enforce obedience." That is clear, comprehensive and satisfactory. But where does this "right to command and enforce obedience" rest? The question of infallibility obtrudes itself into this investigation. This authority, it is thought, ought to be infallible, as a necessary qualification "to command and enforce obedience."

The Roman Catholic Church, in ecumenical council, in 1870, decided that this infallibility was lodged in the Pope. But how are we to know that that decision was correct—infallibly correct? Must not the council itself be infallible in order to settle that article of faith? Whence its authority, its infallible authority, to determine the infallibility of the Pope? Did this council find this great truth in the Bible? Why, then, cannot the rest of us find it there as well? Did God guide their minds into the discovery of that truth in the Bible? Then why does he not so guide the minds of all other earnest seekers after truth, and lead them to see the same important doctrine in the Bible?

With Protestants, generally, infallibility is assigned to the Word of God as revealed in the Bible. But in what sense is the Bible infallible? Who wrote the Bible? Men. Are men infallible? The world has never known but one infallible man—the man Christ Jesus, the God-man. How, then, can fallible man produce an infallible Bible? Is not this similar to the question the Catholics have to face—How can a fallible council produce an infallible Pope? But it is agreed on all hands by believers, that the men who wrote the Bible were inspired. But does inspiration imply infallibility? Certainly not, in a general sense, else the writers of the Bible were infallible men. This they were not, by general consent. They did not claim to be infallible men. But inspiration means inerrancy, infallible certainty in the writing down of that wherein they were inspired. The Holy Spirit illuminated their minds to understand unmistakably and to write down unerringly *the matters wherein they were inspired.* Within this limit they were made inerrant, infallible; without this limit they were like other men. They were not, then, absolutely infallible. But, by general consent, there are many other things in the Bible than those "matters wherein they were inspired." Now how are we to infallibly draw the line between the "matters wherein they were inspired" and the matters wherein they were not inspired? This is certainly important. But even in the "matters wherein they were inspired," that were originally written down with infallible accuracy, how have they been transmitted to us? Through transcription after transcription, and translation after translation, from one language to another. Who made these transcriptions and these translations? Uninspired men, fallible men, like ourselves. Then, even if "the matters wherein they were inspired" were infallibly written down at first, how can they come to us, through the handling of fallible transcribers and fallible translators, and through intervening centuries, as the infallible Word of God, the inerrant Bible? Evidently not at all, in any absolute sense—only in an approximate sense. But again, even if the original, inspired and infallibly written Word had come down to us, through an infallible handling, how can fallible men like ourselves read and understand that Word with infallible certainty? Language is mercurial; words have different meanings. Figurative speech abounds in the Bible. The plain and the ornate shade into and out of each other imperceptibly. Without an infallible interpreter, how are we to know that we have the true sense of the infallible Word? And this introduces us again to the Pope, and to the old question, How shall we know that the Pope is infallible?

There is no *absolute infallibility* but with God, the immaculate, infinite God. All other infallibility is but approximate—an ideal.

But we crave a standard whereby we may settle our difficulties and bring contentment to our hearts. Where is it to be found?

Protestants claim the Bible as that standard. But what means all this contention among Protestants; this diversity of views; this alienation of feeling; this denominationalism? A perfect standard, yet an imperfect measurement; an infallible standard, yet a fallible use of it. How is this?

"The Bible is for the people, and the right of private interpretation is theirs," cried Luther in the sixteenth century. "The Bible and the Bible alone is the religion of Protestants," cried Chillingworth in the seventeenth century. "Where the Bible speaks we speak; where the Bible is silent we are silent," cried the Campbells in the nineteenth century.

At a conference of ministers, held in Lexington, Ky., in 1841, at which Alexander Campbell was present, the following resolution was adopted, indited, doubtless, by his presiding genius:

"*Resolved*, That the Bible, and the Bible alone, is a sufficient foundation on which all Christians may unite and build together; and that we most affectionately invite all the religious parties to an investigation of this truth."

Luther fought for his principle of "private interpretation" against the usurpations of the priesthood of the Catholic Church. The Campbells fought for their principle of an open Bible for all the people against the "hireling clergy" of Protestantism. "What is the great difference," asked Thomas Campbell, "between withholding the Scriptures from the laity, as the Romanists do, and rendering them unintelligible by arbitrary interpretation, forced criticisms and fanciful explanations, as many Protestants do; or by making the people believe that they are nearly unintelligible by urging the necessity of what is called a learned clergy to explain them?"

But let us not lose sight of the question before us—How is the infallible Bible to receive an infallible interpretation? or rather, How is the *approximate* infallible Bible to receive an *approximate* infallible interpretation? *Every man is to read and interpret the Bible for himself.* This is liberty; this is responsibility; this is Protestantism; this is Christianity. But, in this view, where is the "authority"—"the right to command and enforce obedience?" As there is no absolute infallibility but with God, so there is no absolute authority but with God. But, if the Bible contains the revealed will of God to man, then it is, in some sense, vested with authority over man. And it becomes his duty to recognize that authority to the full extent of its significance. But why do we accept the Bible as of Divine authority?

Liberty, Mo.

(TO BE CONTINUED.)

A Fable.

Once upon a time there was a man who sat in his room at his boarding house, waiting for the gladsome sound of the dinner-bell. He was well-nigh famished, and when the joyous clang of the bell smote upon his ear, he arose in haste, and with jocund glee hied him to the dining room. When he entered the door, his eager eye fell upon the table, and he smiled happily as he noted in rapid succession the roast turkey, baked lamb, fried chicken, hot biscuits, mashed potatoes, stewed corn, cauliflower, mixed pickles, escalloped oysters, parsnips, baked sweet potatoes, brown gravy, celery, chow-chow, mince pie, tapioca, pudding and angel cake. But a terrible frown quickly succeeded the smile, and with a snort of rage he tore himself away from the chair where he was in the act of seating himself, and turning to the astonished landlady, he howled: "Why this insult? Why do you presume to have canned apricots on your table, when I do not like canned apricots? By me halidome, 'tis monstrous. I will not sit at your table!" In vain did the landlady endeavor to soothe him, and assure him that there was no rule compelling him to eat what he did not like, and that if he didn't like apricots, he could leave them alone, and eat what he *did* like. In vain did she point out to him the fact that she provided a large variety of edibles, that all her guests might find something to their liking, and that no one person was expected to like everything. The hungry boarder only raved the more, and stalked majestically from the room, preferring to go hungry rather than eat at a table whereon was placed an article of food that he did not like.

And there was another man who was a subscriber to a religious newspaper. He needed the matter therein contained, and he knew he needed it, and he greeted it with joy when it reached him each week. He read eagerly the editorials and news notes, and church reports, and items of interest, and the correspondence, and the advertisements, and the poems, and the stories. But one day he chanced to find a little thing that he did not like. He did not have to like it. He did not even have to read it. But he was exceedingly angry, and sat down and wrote the editor a letter, in which he ordered his paper discontinued, and spoke his mind—what there was of it—with great freedom and fluency.

MORAL: There are all kinds of silly people in the world.

Our Budget.

—March! into all the world and preach the gospel.

—March is the month for missions and meetings.

—The best thing to be said about March is that it is followed by April and the bluebirds.

—An old darky observed that he had noticed that if he pulled through March he always lived through the rest of the year!

—Whether we live through March or not, let us attend to the March offering, and we shall be in proper condition either for living or dying.

—March, by the way, has always been a good month for increasing the circulation of the CHRISTIAN-EVANGELIST. It should be especially so this year because of our exceedingly low club rate and the fact that this month is the time limit of our offer.

—Let no one conclude that the price of the CHRISTIAN-EVANGELIST has been reduced to $1.00. This is the rate in clubs of 25 where churches do the work of an agent and secure the clubs for us. The price of the CHRISTIAN-EVANGELIST to single subscribers is $1.50. If anybody can tell of another paper which pays as much for its contributions and the material upon which it is printed, as the CHRISTIAN-EVANGELIST does, and has as low a price, we will send him a copy free.

—Rev. George Whitefoot, superintendent of colportage for the American Tract Society, called on us this week and showed us specimens of new books the society has printed in Spanish for circulation among the people of our island possessions. Among these were a Bible Dictionary, a sort of Bible Primer for beginners, hymns and tracts on various subjects. We were glad to learn that this great organization, which represents us all, is taking such active measures to promote the religious enlightenment of the priest-ridden people of these islands.

—The next regular quarterly meeting of the C. W. B. M. auxiliaries of thie city will be held in the Carondelet Christian Church, 6809 Virginia Avenue, March 23rd, from 10 A. M. to 4 P. M. It is the desire of the sisters that there be a large attendance and in view of enlarging their work the invitation is extended to all interested in this work whether living in or out of the city to attend these quarterly meetings. They place no boundary lines to their field or parish. Parties living outside of the city who will attend the March meeting in Carondelet will be entertained free by notifying the district secretary. Mrs. W. D. Harrison, 6023 Clemens Ave., St. Louis, Mo. Further plans for widening and deepening their work will be presented at that meeting.

—The Christian Publishing Co. has just completed an arrangement with the Hackleman Music Company, of Indianapolis, whereby the former becomes publisher of "Silver and Gold," the popular song book compiled by J. V. Coombs and W. E. M. Hackleman. This book was brought out a little more than a year and one-half ago, but it has already reached the enormous sale of *over One Hundred Thousand Copies*. No poor book, and no book that was merely a passably good book ever reached such a circulation. Its merit made it a success, and its success has proven its merit. Silver and Gold is a low-priced book, too. In cloth, single copy, thirty cents; per dozen, $3.00; per hundred, $25.00; in boards, single copy, twenty-five cents; per dozen, $2.50; per hundred, $20.00; in limp cloth (evangelists' edition) single copy, twenty-five cents; per dozen, $2.00; per hundred, $15.00. Send orders to Christian Publishing Company, St. Louis.

—The Southwest Iowa District Convention will be held at Leon, March 12-15, and for this convention a large and interesting program has been prepared.

—We have received a copy of the 6th annual directory of the church in Council Bluffs, Iowa. We presume that the 6th annual means that the directory is revised annually. This is the only way to keep a church directory that is of any practical value. The way some churches get out directories is simply a waste of money. Every church ought to take a pride in keeping up a full living directory of its members. S. M. Perkins is the pastor of this businesslike church.

—Henry Meyer, a former employe of the Christian Pub. Co., who is now in Denver, Col., writes: "Our churches here are doing fairly well considering the fact that they are *in Denver*. It is no easy matter to win converts in Denver and the people here glory in the reputation of being cold and not susceptible to religious influence and exhortation. This fact is so glaring that the daily press has noticed and commented upon it. The Methodists recently held revival meetings in their churches, and I believe no conversions were reported. And yet, logically, the church is just what Denver needs.

—The new yearbook, issued by the American Christian Missionary Society, is out and ready for distribution. It appears as the regular January edition of the American Home Missionary edited by Benj. L. and C. C. Smith, our Home Mission corresponding secretaries. In addition to a revised list of all our preachers by states this edition of the yearbook contains a vast amount of tabulated information about our various missionary societies, so that it becomes an exceedingly valuable and convenient book for every Disciple of Christ to have about, and you can obtain a copy by enclosing ten cents in postage stamps to either one of the brethren named, Cincinnati, Ohio. The stamps simply pay the postage. The yearbook is sent to any address free of charge.

—The course of religious evangelism, no more than that of true love, runs smooth, in the midst of our divided Christendom. We learn from a marked copy of the Pittsburg Leader, which has been sent us, that the great meeting which C. R. Scoville has just concluded with the First Christian Church, Allegheny, Pa., with Bro. W. J. Lhamon, pastor, has stirred up considerable feeling in the Lutheran Church. This feeling found vent at the Lutheran Ministerial Association in their Monday morning meeting. One excited brother said he wanted to call attention "to the First Christian Church and Evangelist Scoville." "I think," he said, "a halt should be called, and that surely and emphatically." Further remarks indicated that a number of the Lutheran ministers present had been called on to write letters of dismission for a number of their members to join the First Christian Church. One said he did it with very bad grace, against his inclination, while another said he had refused to do it, though requested. Of course, this thing of losing members is not very pleasant, nor is the spirit of proselyting to the commended; but we suppose that Bros. Scoville and Lhamon, without any intent of proselyting from other churches, just preached the gospel faithfully as they understood it, with the result that a number of good people belonging to the Lutheran Church saw some things in a new light, and felt that they would be more at home in a church like that than in the Lutheran Church. How are these Lutheran brethren going to prevent that sort of thing? How will they "call a halt?" They will certainly not deny to their members the same right which Martin Luther claimed and exercised for himself when he left the church of Rome to build on what he regarded as a more scriptural foundation. The only way to prevent the passing of members from one church to another, and especially from churches having human creeds and party names to those having neither and claiming to be Christian only, is to hasten Christian union, and to cease "teaching for doctrine the commandments of men."

—F. G. Tyrrell, chairman of the committee which has under advisement the establishment of a Bible Training School, announces that there will be a conference of all persons interested in this movement at Indianapolis on Friday morning following the Congress, which will be the 30th day of March. The Congress dates are March 27-30.

—In a personal letter from Bro. B. H. Smith, of Canton, Mo., referring to his picture in a recent issue of the CHRISTIAN-EVANGELIST, he says: "The picture has brought me many letters of sympathy. I realize more than ever what is meant by the fellowship of the saints."

—We hope that the churches have all been well supplied with the Missionary Intelligencer for March. It is full of the most inspiring literature in behalf of Foreign Missions. If there is any motive for great liberality in the March offering, not set forth in the CHRISTIAN-EVANGELIST, or any lack of directions in taking the offering, they will surely be found in this number of the Missionary Intelligencer. The first page contains an interior view of the place where the Foreign Society was born and a good picture of Isaac Errett, its first president.

—One peculiarity of the British and Boer war in South Africa is that every new battle fought requires a new map of that particular bit of country or the revision of the older ones. This shows how little the people know about the interior of that great continent. There may be no more lands to discover, but much of this and other great continents are yet practically unknown. Even the British do not seem to have had a very good war map of her own colonies in Africa previous to this war. Not such at least as she will have in the future. Of wars it may, therefore, be said that they at least stimulate the study of geography.

—Sometimes some of our readers think our papers do a little too much sparring, but if they could see some of our esteemed exchanges they would think the CHRISTIAN-EVANGELIST and the Christian Standard are only billing and cooing. Here is Dr. Gray of the Interior denying a charge against him by one of his more conservative contemporaries of the same faith and order, and closing his statement thus: "But we have additional evidence now that we never thought of it. For many years we have noticed that when that paper editorially states anything as a fact, it isn't so."

—The Methodist Discipline on oath binds every Methodist preacher to "go into every house in course and teach every one therein, young and old, to be Christians inwardly and outwardly; make every particular plain to their understandings; fix it in their minds; write it on their hearts. In order to this there must be precept upon precept, line upon line" (Dis. ¶ 142). That this rule declares a good work is not to be questioned, and yet of it, especially that part which requires a full and complete explanation of "every particular" of Christianity as seen through Methodist glasses, almost any Methodist preacher might say as Peter said of the law of Moses: "A yoke which our fathers nor we were able to bear." It is perfectly plain that all men ought to be Christians, but it is not possible to make perfectly plain "every particular" of the Christian religion, much less of Methodism. Some things have to be accepted on faith.

—Trinity Church, Chicago, the leading Methodist church in the city, located on Indiana Avenue and Twenty-fourth Street, was burned last week, the estimated loss being $100,000. The building was insured for only $50,000.

—There is in session at Chicago this week the largest assembly of college presidents which has probable ever come together. It is expected that some important action will be taken in regard to "fake" universities and diploma mills.

—It is said that gifts to the University of Chicago amounting to about $4,000,000 will be announced at a dinner of the Alumni Association at New York, to be held late in March. This probably means that Mr. Rockefeller's offer to give dollar for dollar up to $2,000,000 for every contribution up to January 1, 1900, has been met, realizing $4,000,000 to the University.

—Gen. Wood has astonished and delighted the Cuban editors by subscribing for their papers and asking them to send their bills to him, personally, every month. A Havana paper says: "It is the first time in the history of the island where a governor-general has either paid or offered to pay a newspaper subscription." If any additional proof were needed that Gen. Wood is the right man in the right place the above incident furnishes it. There is no way to stand in with the editorial fraternity like paying one's subscription. It indicates a nobility of character, in their judgment, out of all proportion to the bulk of the financial transaction.

—We print this week a revised and corrected program of the Indianapolis Congress. Preserve this for future reference. Look over the splendid themes to be discussed, and the splendid men who are to discuss them It will be worth more than a whole homiletic library to the young preacher, or to the unfinished preacher regardless of age. It will be a good school of the prophets, and will be profitable to our schools. It is not for preachers alone, but for all who feel that they have something to impart to their brethren.

—The New Liberator is the name of a new paper recently started in Chicago by a Y. P. C. T. U., 119, The Temple, in the interest of the million votes pledge, for the temperance movement. If you would know more about this movement send to the same address for literature.

—The Interdenominational Evangel for March apologizes to its readers for having permitted a reference to baptism as taught by one of the religious bodies, in its columns and promises to "go and sin no more." We never expected to see baptism discussed in the Evangel, or any other interdenominational paper, as for that matter, but we were not aware that they had got so far away from the Bible and primitive Christianity that they regard it a sin to permit even the mention of such a subject in their columns. The paper that refuses to declare the whole council of God in the matter of salvation certainly places itself in an unenviable if not a compromising condition.

—Ralph C. Sargent, Salem, Ohio, says that the offering of $40, which that church recently made, was for the Ministerial Relief Fund instead of Foreign Missions as we reported. That church will be in line for the Foreign Mission Offering also on the first Sunday in March.

—In the article, "The Remission of Sins—What Does it Mean?" by W. H. Thomas, of Fulton, Mo., which appeared in our edition for Feb. 15th, the little word "no" changes the meaning of a sentence to the opposite of what the author wrote. The sentence is this: "There is *no* such thing as formal and real righteousness." The *no* should be ommitted.

—Special dispatch to the CHRISTIAN-EVANGELIST:

Pittsburg, Pa., Feb. 26, 1900.
Thirty-seven added again to-day. All confessions but four; 103 to date. Continuing. C. L. Thurgood, pastor. CHAS. REIGN SCOVILLE.

It is somewhat remarkable that there should be the same number of additions, 37, on the first and second Sundays of Bro. Scoville's meeting. This meeting is being held in the Central Church of Pittsburg and is now only in its second week. The meeting in Allegheny City, in which there were 272 additions, must have shaken the entire city of Pittsburg. All will rejoice at such successes, first, because it demonstrates that our larger cities can be evangelized, and in the second place, that we have men who are beginning to understand the problem of city evangelization. Let the good work proceed.

—The Daily News, Denver, Col., Feb. 19th, contains an outline of a sermon by Bruce Brown, pastor Central Christian Church of that city, on "Relics of Barbarism." Bro. Brown certainly did not have to look far nor search long for material for a sermon on that theme. It is only in a very general way that we can even be called a Christian nation. Relics of Barbarism are neither antiquated things nor yet relegated to their place, but painfully abounding in daily life. When we think of recent occurences in one of our states and of the wars and rumors of wars and other things we are almost tempted to say that a series of sermons on the renaissance of barbarism would be in order.

—Christian England laughed when Sydney Smith sneered at William Carey as a "consecrated cobbler," going out on a fool's errand to convert the heathen. Carey died, aged seventy-three years. He was visited on his deathbed by the Bishop of India, the head of the Church of England in that land, who bowed his head and invoked the blessing of the dying missionary. The British authorities had denied to Carey a landing place on his first arrival in Bengal; but when he died, the government dropped all its flags to half mast in in honor of a man who had done more for India than any of her generals.—*The Disciple, London, England.*

And yet one of the accusations of England against the Boers in South Africa is that they opposed the earlier missionaries in that country. There seems to have been ground for Kipling's famous poem, "The Recessional,"—"Lest we for get; lest we forget."

—DEAR BRO. GARRISON:—$1,000 by 100 men and $100 by 1,000 men for Foreign Missions would make a glorious closing to this wonderful century, for a people with such manifest destiny before them as I see breaking upon us in the gray light of the new century. It would thrill the church, startle Christendom, shake the powers of this world, and set the pulse of Christian life and zeal throbbing with a new force. We are able. It ought to be done. What can and should be done *must* be done quickly. Amen!

D. W. MOORE.

Springfield, Mo., Feb. 18, 1900.

—The sixth annual convention of the Missouri State Missionary Association, auxiliary to the Cross Bearers' Missionary Reading Circle, a three years' course of systematic reading and study on missions in all lands, will be held in Cowgill, Mo., March 20-22. The program of this convention is built upon the course of study prescribed by the Cross Bearers' Missionary Reading Circle for the current year, and its subjects are of a vital character. The object of the Missouri State Missionary Association is to increase and deepen interest in missions in all of the evangelical missionary societies in Missouri, and to aid in promoting their growth and efficiency. Every organized missionary society in the state is entitled to two delegates. For a home during the convention write to Mrs. J. A. Linnville, Cowgill, Mo.

—Shame on us, that along with our Christian civilization which we are sending to our island possessions we are sending the accursed saloon, with all its blighting, soul-destroying, poverty-breeding and utterly demoralizing influence! A recent writer says: "Heathen Manila, that never knew a saloon, has had 430 of them thrust upon her by Christian America." If this be so, shame be upon us!

—Dr. Hillis, of Plymouth Pulpit, made this statement from his pulpit recently:

The newspapers represent Dr. Broughton, the revivalist, as affirming that Prof. Briggs and all the higher critics will burn in hell forever. Mr. Porter, the associate pastor of Plymouth, is the embodiment of toleration, charity aud liberty. His refusal to announce Dr. Broughton's services was a protest against bigotry and cruelty. So long as there are saloons, brothels and poorhouses to be destroyed, good men should refrain from crusades against others equally Christian, earnest and devoted.

Whatever one may think of Dr. Broughton's theology, it is quite evident that he is lacking in that which is even of more importance than a sound theology, viz., Christian charity and courtesy. The last sentence of Dr. Hillis, above, is worthy of all emphasis.

—In a letter from Pres. Josephus Hopwood, of Milligan College, Milligan, Tenn., "referring to the reminiscences of the past," how from the little "Echo" the "great CHRISTIAN-EVANGELIST has come to the world," he adds:

May the Lord give you, and all of us, wisdom to exercise the greatest liberty, but always within a well-grounded faith in Jesus Christ as the direct incarnation of the life and character of God, trusting fully that his resurrection from the dead has shown him to be the Son of God in a sense different from our own sonship—in a way that gave him glory with the Father before the world was. We become like him as we let his life and character come into ours. The figure of the vine and the branches is the same as Paul's thought of "God working in us both to will and to do his good pleasure." Secure within these truths we may exercise great freedom in following thoughts of God through nature and revelation, but even here we may be bounded by our love for those who do not fully understand that Christianity is a life and growth, as the vine and the branches. But after all, there still remains the obligation to let in new light and to walk in it and to speak the further truths which it shows, but in love.

This quotation shows how well our brother has caught the spirit and purpose of the CHRISTIAN-EVANGELIST. No doubt thousands of our readers, like him, appeciate the work we are striving to accomplish, and know something of the difficulties which are in the way. We trust, too, he is not alone in praying that we may have wisdom from above to guide us in the right way and method.

—Next to keeping politics out of religion is the fearful mistake of keeping good men out of politics. Our country to-day is suffering untold evil from these two tricks of the devil. Unscrupulous men ask no better favor of the public than the enforcement of these two fallacious rules. We think the following words from the Hon. S. M. Jones to the point on this subject, whatever one may think of his political doctrines:

The thing that we call politics, which so many good but misguided people only regard with contempt and speak of with a sneer, has really to do with the most sacred relations of life; and the man who piously says that he is above having anything to do with politics simply says that he is above having anything to do with adjusting the relations between his fellowmen, and to my mind there is no more dangerous citizen or dangerous class of citizens to-day than the Pharisees of business and religion who, counting themselves holier than other men, are so absorbed either in the business of money-getting or self-adoration that they frankly say "they have no time" to meddle with politics. If it is true that politcs are "dirty," and good and pious men are too good and too pious and too busy to lend a hand in the work of cleaning up the political situation what hope is there for our political institutions?

—The question of distinction between Christians and worldly people is not a question for the pulpit nor preachers. The members of the church alone can settle this question so that it will stay settled.

—The Christian News, Bethany, Neb., Feb. 14, contains an article from J. L. Stine on "The Comforter" that is admirable for its simplicity and clearness. It is in the form of questions and answers, the answers being chiefly quotations of Scripture. For instance, take question No. 6, as follows:

Was He for the apostles only? "For the promise is to you and to your children and to all that are afar off, even as many as the Lord our God shall call." "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh. . . . And on my servants and on my handmaidens I will pour out in those days of my Spirit and they shall prophesy" (Acts 2:17-18). These apostles, then, to whom he was promised declare, "He was for all."

—Every church should take a pardonable pride in reaching its full apportionment. This can be done if a little effort is made.

—The work is being greatly enlarged this year. An effort is being made to go forward. We have full confidence the churches will heartily second this step.

—The offering should be sent promptly Monday morning, March 5th, to F. M. Rains, treasurer, Box 884, Cincinnati, O., who will at once return a proper receipt. Please give local name of church when different from post office Send by bank draft, post office order, express order, or registered letter. The Foreign Society is compelled to pay for the collection of all personal checks.

—Remember, the fields of the Foreign Society are Japan, China, India, Africa, Turkey, Norway, Sweden, Denmark, Cuba, Hawaii and the Philippine Islands. The number of missionaries is now 229, and about twelve more will go out in the near future.

—In commemoration of the Silver Jubilee Year of the Foreign Society the Silver Jubilee League has been inaugurated. Every church that raises $25 will be entitled to membership in this league, and will receive a certificate of membership. A church will be entitled to one certificate for each $25 raised. The church may select the names of the parties who are to receive the certificates, provided they are members of the Church of Christ. The certificate was appropriately and elegantly drawn by a competent artist, and will prove a valued souvenir of the Silver Jubilee Year. It is 11x14 inches. The league confidently expect to enroll at least 1,000 memberships. Any church, Endeavor Society or individual may become a member of the league by the payment of $25.

"Deeds Are Better Than Words."

What does Hood's Sarsaparilla do? The answer comes full-throated from a gigantic chorus of healthy men and happy women. "It does just what it claims to do." It purifies the blood as nothing else can. The number of those who answer thus is legion and their sentiment is unanimous.

Kidney Trouble—*"Grip left me with severe pains in my back and kidneys. Could not walk without support. I began taking Hood's Sarsaparilla and was soon relieved. Am also cured of catarrh and indigestion." W. A. Reed, 17 Mowry Avenue, East Providence, R. I.*

Hood's Sarsaparilla
Never Disappoints

Hood's Pills cure liver ills; the non-irritating and only cathartic to take with Hood's Sarsaparilla.

E. W. Brickert.

The following sketch of E. W. Brickert, whose picture we furnish this week, is sent us by a mutual friend:

Mr. Brickert is a native of Indiana, born at Bedford, Feb. 21, 1863. The first 22 years of his life were spent on a farm. He was educated in the common schools and taught three terms in the district, beginning when 18. He then studied in the Valparaiso Normal, and afterwards entered Butler College, from which he graduated six years later, having completed the classical and theological courses, and ranked among the best students. The Bible work was all done in Hebrew, Greek, Latin and German; no English texts permitted in the class room. In September,1886,he united with the Christian Church and began to preach shortly afterward in Michigan, returning in one year to Sheridan, Ind., where he preached while attending college. The church in four years doubled its membership.

He was called to Washington, Ind., in 1895, and his pastorate there was marked with great success. A membership of 100 in two years grew to 350, and one of the largest church buildings in Indiana was erected. It was dedicated Feb. 21, '97, by Z. T. Sweeney, who said of the pastor: "From what I saw of Bro. Brickert and his work, I think he possesses a happy combination of pastor and preacher that is not often found. He is fitted in an eminent degree for successful work in Christ."

In response to the urgent appeal from the little church at Boise, Idaho, he took charge of the work there, which was very promising, 12 being baptized the last week. But just as he had gotten his work in hand he lost his wife and was obliged to take his little children to relatives in Michigan. He was then called to Red Oak, Ia., to set the church in order. While there the church was reorganized and about 40 people added, doubling the wealth of the church. Not only was a strong work done here, but six neighboring congregations were assisted by Bro. Brickert and 35 people added to these. In response to a call to Sullivan, Ill., he closed his work in Red Oak and accepted the call. Just before leaving for his new field, he was married to Miss Zaidee Shipley, one of the most popular soloists in the state, who is a model preacher's wife. She is not only a great singer, but is doing successful work as a preacher. Under the leadership of their new pastor Sullivan has taken on new life; 25 have been added to the church, every department is in fine working order, the elegant new church edifice is almost completed and everybody happy. During 1899 the pastor preached 230 sermons, gave 10 lectures, rode 6,000 miles on the train, 1,100 in a buggy, made 700 calls at home, assisted nine weak congregations and received 80 people into the church. Few of the younger men of the brotherhood have done more for the weak churches than Bro. B. He is an untiring student, spending each forenoon in his library, making a specialty of the heaviest works of theology and evangelistic literature, but gets his inspiration and sermon matter from the old Book, to which he is deeply devoted and unflinchingly loyal. He spends his afternoons among his flock.

Personal Mention.

T. H. Kuhn has been employed to preach for th church in Windfall, Ind., for the ensuing year.

D. B. McCanon will preach for the church Hickory and in Antioch, Miss., during the presei year.

E. T. Nesbit, of Gilroy, Cal., will finish h three years' course in Berkley Bible Seminar June 14.

S. M. Perkins, Council Bluffs, Iowa, is makir his paper, the Tabernacle Visitor, an attractiv newsy journal.

Wm. Oeschger, of Fairbury, Neb., has decid not to accept the call to Vincennes, Ind. Tl church at Fairbury will not let him go.

Henry C. Canter, Frankford, Ind., Writes th he could be secured to preach for a church f $400 a year, or one-half year for $200.

Prof. W. E. M. Hackleman, of Indianapoli Ind., celebrated Washington's birthday by visitin the Christian Publishing Co. and the office the CHRISTIAN-EVANGELIST. We commend h wisdom

Sherman B. Moore, of Compton Heights Churc this city, read an interesting paper at our preacl ers' meeting in this office on last Monday on th subject, "Is the Act of Conversion the same in a Ages and Conditions of Mankind?"

Marion Stevenson, of Decatur, Illinois, say "G. L. Wharton presented India's needs to the E ward St. Church. Individual responses to th amount of $66 were made to the famine fun His visit was a spiritual blessing."

Bro. Hess, pastor of the church in Greene, Ia writes encouragingly of the work in that plac Various activities have been organized and ar doing good work. The church will observe a missionary offering days this year.

The church at Vinton, Ia., voluntarily raise Bro. Nichols' salary, nearly three hundred dollar without waiting for the expiration of his firs year. They feel greatly indebted to him for hi efficient help in their building enterprise.

W. E. Harlow, Parsons, Kas., writes that he i now in a position to again answer calls for meet ings, with his former singer, Miss Murphy. He i now in a meeting at Humboldt, Kas., with 2 added to date. Address him at Parsons, Kas.

F. H. Lemon, of Lake City, Iowa, says that th work there is moving nicely. Their splendid hous is now free from debt and they are still adding t the furniture. Bro. Lemon was invited to ope the Iowa Senate and House, the 16th and 17th, a chaplain.

H. M. Brooks goes from Paris, Ill., to Tuscola same state. The people of Paris regret to los Bro. Brooks, while those of Tuscola are rejoicin in their success in securing him. Bro. Brooks i a vigorous man in the use of the sword (of th Spirit) or the pen.

J. M. Russell, now in the life insurance busi ness, has consented to preach one Sunday pe month for the brethren at Carter Town, Col County, Mo., during the year, for his traveling ex penses only. His first appointment was Feb. 11th when two were added to the church.

B. B. Tyler, our Colorado correspondent, is writ ing a series of articles for The Disciple, a maga zine published in London, England, on "Peculiar ities of the Disciples." Brother Tyler is becom ing a recognized authority on the restoratio movement of the 19th century.

N. A. NcConnell, the pioneer preacher of Iowa recently delighted the church in Vinton with visit and a sermon. This church recently had fine meeting with home forces. The pastor, Jas T. Nichols, was assisted in his work by Wm. Pitt and a fine choir of singers of the congregation.

The work at Colorado City, under Flournoy Payne, starts off well. He began with the coming in of the new year. Bro. Payne is of the very best Kentucky Christian Church blood. He is grandson of John T. Johnson. While he preache in Colorado City, Bro. Payne will attend Colorad College, in Colorado Springs.

J. T. Boone, pastor First Church, Jacksonville Fla., says: "One of the members of the Firs Church, who came to us from the Methodists dur ing Bro. Martin's meeting, Bro. J. N. Bouta, ha been called as minister of the church at Oxford, Ala We regret to lose him, but trust he may do good work in our sister state."

Prof. J. Fraise Richard, president of Normal ollege, Washington, D. C., is to assist in the ayette (hio) Normal University summer school, eginning June 12th. Few men in the United tates are more highly endorsed as a teacher and rganizer than Prof. Richard. He is one of the remost educators of the land.

R. E. Dunlap, writing from Anaconda, Mont., eb. 12th, says: "Reopening of church here yes- rday by E. O. Tilborn, of Butte, under whose irection the inside of the church has been re- odeled and beautified. I began a meeting last ight to continue indefinitely. Bro. Minnick, of ndiana, has been secured for this church begin- ing March 1st."

Lura V. Thompson, national organizer of the C. . B. M., is working in Oklahoma in the interest f the C. W. B. M., and on Sunday, Feb. 18, filled he pulpit of the El Reno Christian Church, both orning and evening, and gave the address at the nion Frances E. Willard Memorial Service, held nder the auspices of the local W. C. T. U., at hree P. M. Large audiences were at each service.

Quite a number of our preachers are going to urope and Asia this spring and summer. Here another: P. H. Duncan, pastor of the church t Ludlow, Ky., sails the 10th of March, by way f the Strait of Gibraltar, visiting Egypt, Pales- ne, Asia Minor, Constantinople, Greece, Italy and ther points in Europe. Bro. Duncan resigns his ork at Ludlow after nearly nine years service ere.

The church in Kansas, Ill., recently initiated its ew pastor, Bro. Thomas, with appropriate install- tion services, conducted by C. C. Griffith, one of he elders of the church, and followed by an en- yable reception given by the members. At the stallation services the other ministers were resent and participated in short addresses. The nging, by Miss Mountjoy, of Charleston, was also ne of the enjoyable features of the occasion.

F. N. Calvin has resigned at Milwaukee to ccept a unanimous call from the church at olorado Springs, Col , and will enter upon his ork there the first Lord's day in April. In a ersonal letter Bro. Calvin speaks kindly and even enderly of the church in Milwaukee, which he as learned to love, and hopefully of its outlook. Ve are sure the church at Colorado Springs has ade no mistake in calling Bro Calvin to its pas- rate.

D. R. Dungan, of the Mt. Cabanne Church, is iving a series of lectures at the Fourth Christian hurch, this city, on "Travels in Palestine." The rst lecture was given on Tuesday evening, Feb. 0th. E. T. McFarland, the pastor of the church, s making a fine impression upon his people and he community, and if the church can manage to eep him in the field will do a fine work. Their hurch Bulletin, issued weekly, shows that the hurch is alive and at work in all of its depart- ents.

J. T. Ogle, of Corrollton, Mo., has resigned. he announcement, on Feb. 18th, was a painful rprise to the congregation. The church official oard felt that the church was unable to pay the alary which it had been paying and Bro. Ogle elt that he could not labor for less with justice o his responsibilities. No trouble or friction hatever existed. Bro. Ogle has served the arrollton Church of Christ for five years. He as not decided upon his future field. It is re- orted that an effort is being made to meet his alary and have him reconsider his resignation, hich we hope will be done.

Bro. Carey E. Morgan's pastorate at the Seventh treet Christian Church, Richmond, Va., began ve months ago, in September, 1899, and since hen there have been fifty persons added to the embership. His labors have been richly blessed f the Master, and he is constantly endearing him- elf to the people by his devotion and piety. He ossesses strong pulpit ability and is equally effi- ient and successful as a pastor. Under his lead- rship the church is growing in spirituality and in ood works. He is a regular attendant at the essions of the Sunday-school and Christian En- eavor and is identified with all departments of he church work. The congregations Sunday orning and night are large and the Wednesday ight prayer-meeting is helpful and well attended. he pastor and people are in hearty sympathy ith each other. Sister Morgan has also taken old of the work with a will and occupies a warm lace in the affections of the people. This pleas- ng message we have from one of his members.

J. C. Reynolds, of Macomb, Ill., says: "I recently had the pleasure of listening to a course of lectures continuing one week, day and night, delivered by Elder T. A. Hedges in the Christian Church at Macomb, Ill. These lectures were both entertaining and instructive to all who heard them. I can conscientiously recommend them to any church or any community, and especially to any church that needs to be roused up out of a state of lethargy and spiritual inactivity. Send for Bro. Hedges. He will do you good. His terms are easy. Any church can comply with them. Address Elder T. A. Hedges, LaGrange, Mo."

—The Rev. William Henry Green, D. D., LL. D., the distinguished Old Testament scholar and professor of Oriental and Old Testament Literature in Princeton University, died at his home in Princeton, N. J., on Saturday, February 10. Dr. Green was easily the leading conservative scholar and critic in the United States, if not in the world, and was the author of a large number of works along the line of his studies. These works are mostly of a controversial character, but he is said to have been a man of genial disposition and of childlike simplicity in faith and piety. He accepted most heartily the principles of the Higher Criticism, and claimed that these principles, fairly applied, confirmed and established the authority and integrity of the Old Testament and the Word of God. He had just passed his seventy-fifth anniversary, and had been suffering for some time from an incurable disease, though his friends had hoped that he would recover from his recent attack.

Jesse P. McKnight preached his farewell sermon at Peoria, Ill., Feb. 18th, and assumes the pastorate of the church at Oskaloosa, Ia., the first Sunday in March. During his three years and eight months at Peoria, 341 members were added, all of them at regular services excepting 28. Loss by death or removal, 114, leaving a net gain of 227 members. Not only numerically, but financially and spiritually has the church made great progress. The missionary offerings grew from $175, in '96, to $254, in '99, while $1,500 was paid on the church building, aside from general expenses. Preaching at two mission points, recently inaugurated. The church presented Bro. and Sister McKnight a handsome and costly gift upon their departure, and tendered them a farewell reception upon an elaborate scale. The City Ministerial Association, of which Bro. McKnight was president, passed suitable resolutions in his honor, the press of the city gave due recognition of his ability, while a souvenir edition of the Church Messenger contained two poems expressing the sorrow of the church at his departure.

J. S. Myers, pastor of the First Christian Church, Philadelphia, Pa., bears the following testimony to one of our Missouri singers: "Prof. C. E. Millard, of Maysville, Mo , has been with me in a meeting in the First Church, as song evangelist for sixteen evenings, and every one has been greatly pleased with his singing and bearing as a Christian gentleman. No man ever sang with greater a ceptance in gospel work with the First Church than Prof. Millard. Bilhorn, Root and other distinguished gospel singers of America have sung with us, but none of whom charmed our people with the sweetness of his voice and with the wonderful effectiveness of his message as he. He is easily the equal, and by many thought to be superior as an evangelistic singer, to any that have sung in the churches of Philadelphia. During his stay with us he was invited to and sang most acceptably in the union meetings at the Heidelberg Reform Church, conducted by Dr. Wood, of London. He goes from our work to assist Bro. Holmes, pastor of the Sixth Church in West Philadelphia, in a special meeting. The First Church will have him again."

CHANGES.

Wm. Branch, El Paso to Abingdon, Ill.
A. O. Hunsaker, Irving, Ill., to Winslow, Ind.
Oscar T. Morgan, Chicago to Lindenwood, Ill.
Imri Zumwalt, Wilsey to Herrington, Kan.
W. A. Parker, Paducah, Ky., to Emporia, Kan.
J. E. Deihl, Griggsville to Ipava, Ill.
Jewell Howard, Waco to Bryan, Tex.
R. E. Dunlap, Seattle, Wash., to Anaconda, Mont.
J. W. Wittkemper, Leisure, Ind., to Moscow, Idaho.
E. W. Allen, Monroe, Mich., to Ft. Wayne, Ind.
E. G. Merrill, Monte Vista, Col., to Arapahoe, Neb.
J. K. Hester, Cincinnati, O., to Erlanger, Ky.
J. N. Banta, Jacksonville to Oxford, Ala.
J. H. Marshall, Taylor, Tex., to Oklahoma City, Okla.
W. E. Phillips, Battle Creek, Mich., to American Medical College, Chicago, Ill.
S. W. Brow, Eureka to Beloit, Kan.
Jno. C. Hay, Pueblo, Col., to Honolulu, Hawaii.
E. Flinn, Chicago to Des Moines, Iowa.
B. H. Lingenfelter, Tacoma to Seattle, Wash.
Robt. W. Elder, North Middleton, Ky., to Trinidad, Col.

Sunday School Periodicals.

THE SUNDAY-SCHOOL PUBLICATIONS issued by the CHRISTIAN PUBLISHING COMPANY, of St. Louis, are in use in a little over **Two Thirds** of the Sunday-schools connected with the Christian Church in America, as shown by the statistics in the last Annual Year Book, among which are most of the prosperous and progressive ones There is no good reason why a large proportion of the other fractional **One Third** should not also be thus furnished, as we have abundant facilities for supplying all. The list of Publications is complete in every particular, and supply every want. It consists, in part, of the following:

Three Weeklies

1. **Our Young Folks,** a large 16-page Illustrated Weekly, nearly four times as large as the ordinary Sunday-school paper, for Sunday-school Teachers, Advanced Pupils, Christian Endeavorers, and in fact for all Working Members of the Christian Church, with a well-sustained department also for the Home Circle, adapted to the wants of the whole family. Single copy, 75 cents per year; in clubs of 20 or more, 50 cents—12 1-2 cents per quarter.
2. **The Sunday-school Evangelist** for the Boys and Girls of the Intermediate Department, with bright Pictures, Lessons and Entertaining Stories. In clubs of not less than ten copies to one address, 30 cents per year—8 cents per quarter.
3. **The Little Ones,** for the Little Folks, with Beautiful Colored Pictures in every number. In clubs of not less than 5 copies, 25 cents a copy per year—6 1-4 cents per quarter.

Four Lesson Quarterlies

1. **The Bible Student** for Teachers and Advanced Classes: Ten copies, per quarter, in clubs to one address, 70 cts.; 25, $1.60; 50, $3.00; 100, $5.50.
2. **The Scholar's Quarterly** for the Senior Classes: Ten copies, per quarter, in clubs to one address, 40 cents: 25, 90 cents; 50, $1.60; 100, $3.00.
3. **The Youth's Quarterly** for Junior Classes: Single copy, per quarterf 5 cents; ten copies or more to one address, 2 1-2 cents per copy, per quarter.
4. **The Primary Quarterly** for Primary Classes: Single copy, per quarter, cents; five copies or more to one address, cents per copy, per quarter.

Four Lesson Annuals

1. **The Lesson Commentary** for Teachers and Advanced Classes: $1.00 per copy, post-paid; $9.00 per doz. not post-paid.
2. **The Lesson Helper** for the Senior Classes and Teachers: 35 cents per copy, postage prepaid; $3.60 per doz., not prepaid.
3. **The Lesson Mentor** for Junior Classes: 25 cents per copy, postage prepaid; $2.40 per dozen, not prepaid.
4. **The Lesson Primer** for the Primary Classes: 20 cents per copy, postage prepaid; $2.00 per dozen, not prepaid.

Concerning Samples

If your school has not been using these publications, samples of all, except the Lesson Annuals, may be had **Free** for the asking. Your School deserves the Best Supplies Published, especially when they are to be had at the Lowest Rates.

Christian Publishing Co.,
1522 Locust Street
St. Louis.

Correspondence.

New York Letter.

Miss Helen F. Clark, director of "The Evangel Band and Mission Work," doing work among the Chinese and Italians, of New York City, was at our prayer-meeting at the 169th Street Church, Feb. 14, and gave us a most instructive and inspiring lecture on her experience in Chinatown, this city. Miss Clark was for many years associated with Dr. Schaufler in the work of the New York Mission Society, but some years ago became special director of this special work. This missionary enterprise is sustained altogether by voluntary contributions, and the Lord has graciously blessed her labors,and his people have supported her. Perhaps her best work is done among the the Chinese women, of whom there are some sixty in the Chinese district. Although dwelling in New York City, they have only heathen surroundings from their birth, and are so secluded by custom that they see nothing of any other religion than their own. Unless some one takes the gospel to them and patiently wins them they will never know any more of Christianity than if they were hidden in the heart of the Chinese Empire. Several of these poor "shut-ins" have been brought into the knowledge of salvation. Miss Clark also superintends street preaching all through the summer on the corner of Mott and Pell Streets, where a native Chinese minister does the preaching. She also conducts services for the Italians, of whom she says they seem to be especially open to the preaching of the gospel and are eager to learn the Protestant views and reasons therefor. And besides, she carries on kindergartens for Chinese and Italian children.

Miss Clark recently published an article in the New York Herald on the Religious Condition of New York, in which she says: "In New York there are 501,116 Protestants and adherents, and 547,549 Catholics (or 27 per cent.), and Mohammedans (claimed) 300." In Brooklyn she figures that there are 390,870 Protestants and adherents, and Catholics, etc., 290,700 (or 25 per cent.). Total nonreligious population of both cities, 1,372,009. Total population of both, 3,102,544. This article has aroused considerable discussion among those particularly interested, and will result in great good, no doubt.

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J. M. Philputt is holding a series of evangelistic services in his church on 119th Street, in which different ministers, Disciples and others, are doing the preaching. B. Q. Denham has announced a special series of meetings of two weeks' duration, to begin March 4th. He will do the preaching himself. John L. Kevill is planning for a similar effort at the Second Church, Brooklyn. We hope all these meetings will result in the salvation of many souls and revive the life of the churches. The band of Disciples at Newark, N. J., have arranged with the pastors of Greater New York for weekly preaching, perhaps on Thursday evenings, at their mission rooms, corner 14th St. and Park Ave. It is to be hoped that a minister may soon be located in that city to lead the forces on to success. On Tuesday eve, the 20th, the Rev. Marcus Daniel, a native of Kurdistan, a Disciple of Christ, lectured in the 169th St. Church on "The History and Peculiarities of the Peoples of Persia and Kurdistan, and Mission Work Among Them." He illustrated his lecture with stereopticon views and appeared in native Persian costume. He is in this country endeavoring to enlist support for a proposed mission school in Persia. A copy of the Westfield (N. J.) Republican has just fallen into our hands. Its platform and purposes seem to be somewhat peculiar. It is edited and published by Willard H. Morse, M. D., who announces the following as the platform of the paper: "We stand for and support the principles of the Republican party. We aim to give all the good news of Westfield and vicinity. We promote the work of spreading and teaching the Scriptures, as conducted by the Disciples' Mission."

Evidently Bro. Morse believes in uniting religion and politics, two forces which should never be divorced, provided they are of the right kind. We do not question his rectitude in the matters of religion, but would ask the privilege of considering for a time the political aspects of the question. Dr. Morse, however, is doing good service, from all reports, in preaching and carrying on this mission work in Westfield, N. J.

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On Lord's day, Feb. 18, we came into possession of what is now our third Sunday-school. The Rev. W. G. Coker, a Baptist preacher, opened a mission on Prospect Ave., near Home Street, about five blocks from our church last summer and has been preaching and conducting a Sunday-school in that section ever since. He came to me about two weeks since and proposed turning all his work over to me, as he had received a call up the state. After several conferences, in which we freely and frankly discussed all the features of the situation, it was finally decided that I should take the work and open it as an afternoon Sunday-school in the lecture room of our church. The mission has an enrollment of about 70, the greater part of whom will come into our work. The transfer was made the 18th, which on account of the inclement weather and prevalent illness cut down the attendance to something like half. In this transfer we get all five of the classes and three teachers, the pianist and a cornetist. Beside this school proper, there will be, I think, a transfer of several families into the sphere of influence exerted by our church, some of whom we hope will come into our fellowship in the course of time. This now puts three Sunday-schools in connection with and under the control of our work, in which there are almost 500 scholars and teachers. This makes a large field for work—much hard work, which if properly done ought to bring splendid results in the course of a few years.

***

Dr. Chas.H.Parkhurst has just published and sent out an appeal to ministers of the gospel asking them to consider seriously the excuses being made for the waging of warfare by our army in the Philippines. He takes the ground that we have no right to hem these poor heathen up in a corner with our guns and subdue them in order to convert them to Christ. This he says many of the ministers, in effect, are saying as an excuse for the war now being waged; and others try to justify these Mohammedan methods by trying to show it is to our commercial advantage. The subjugation of these people will increase our trade and enrich our nation. He discards all this as far beneath the notice of the minister of Christ. Dr. Parkhurst very truly claims that it is the preacher's duty to ascertain the will of God as revealed in his Word and proclaim it. And certainly the cause of salvation is nowhere to be propagated by the sword or the gun. We think with Dr. Parkhurst that many preachers would do well to restudy this whole question and their relation to it.

1281 *Union Ave.* S. T. Willis.

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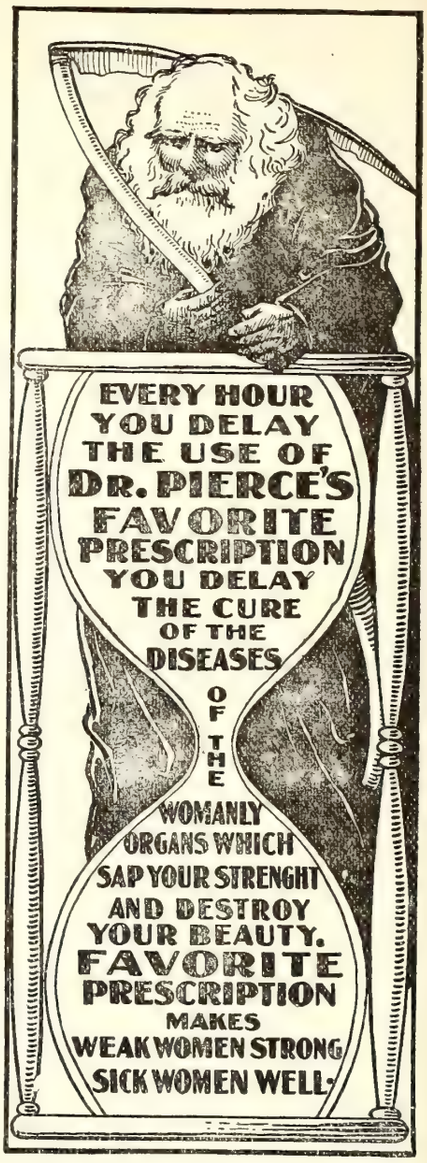

Colorado Letter.

I am not at all certain that I can give you all the information desired. As to the International Sunday-school Lesson Committee, I can tell you in a minute what you want to know.

The names of the members of the committee, with their church affiliations, are as follows: B. F. Jacobs, Baptist; A. F. Schauffler, Presbyterian; A. E. Dunning, Congregationalist; E. B. Kephart, United Brethren; John R. Pepper, Southern Methodist; John R. Sampey, Southern Baptist; Mosheim Rhodes, Lutheran; John Potts, Canadian Methodist; J. S. Stahr, Reformed; J. I. D. Hinds, Cumberland Presbyterian; B. B. Tyler, Disciple of Christ; H. W. Warren, Methodist Episcopal; W. W. Moore, Southern Presbyterian; E. I. Rexford, Protestant Episcopal. Warren Randolph, who died in December, was a Baptist. Dr. Randolph had been a member of the committee since its organization. Until within the last two or three years he was its secretary. His death is a serious loss to our Sunday-school work. He was both efficient and diligent. Mr. Jacobs is the only member of the committee who has been with it from the beginning. All the members are preachers except Mr. Jacobs and Colonel Pepper. Dr. Schauffler is superintendent of the work of the New York City Mission Society. He is active in Sunday-school work—especially as a teacher of teachers. Dr. Dunning is editor of the Congregationalist, Boston. E. B. Kephart is a bishop in the United Brethren Church. Mr. Pepper is a business man, but is prominent in the Sunday-school work of the Methodist Episcopal Church, South. John R. Sampey is a professor in the Southern Baptist Theological Seminary, Louisville, Ky. He was selected to take the place on the committee made

vacant by the death of John A. Broaddus—I feel like saying, Broaddus the beloved. Dr. Sampey's specialty as a scholar and teacher is the Old Testament. He is conservative in relation to the literary questions connected with the study of the Bible. Dr. Rhodes is pastor of St. Mark's Lutheran Church, St. Louis. John Potts, D. D., is the chairman of the committee. He has charge of the work of education carried on by the Methodists in Canada. Dr. Potts' home is in Toronto. J. S. Stahr is a professor in a college supported by the Reformed Church. Dr. Hinds is also engaged in educational work. Until recently he was a professor in a Cumberland Presbyterian College, located at Lebanon, Tenn. H. W. Warren, D. D., is one of the bishops in the Methodist Episcopal Church. Drs. Moore and Rexford are teachers, the former in Virginia, the latter in Canada. Mr. Jacobs is engaged in the real estate business in Chicago and is superintendent of the Sunday-school in Emmanuel Baptist Church.

The members of the committee serve without financial compensation. The expenses of travel and entertainment, when attending meetings of the committee, are defrayed by houses which publish notes and comments on the selected lessons. The work of the committee is to select portions of Scripture to be studied in order to obtain a general knowledge of the Bible in six years. The lessons are arranged in chronological order. The present series of lessons began with January first of this year and will continue six years. Eighteen months will be given to a study of the life of the Christ. Three and a half of the six years will be given to a study of the New Testament, two and a half to the Old Testament. The committee is now at work on lessons for 1903. Some of the comments on the work of the committee are funny when one knows what the work is and how it is done. A few years ago, for instance, a rival series of lessons entered the field. It did not, nor does it now, appreciably affect the use of the International Sunday-school Lessons. But at a certain point a shout was raised and proclamation was made that the Lesson Committee, feeling the pressure, was yielding to the demands of the rival! As a matter of fact, the lessons which caused this outburst of joy were agreed upon before the aforesaid rival had been heard from!!

The next meeting of the International Sunday-school Lesson Committee will be held in New York, the twenty-fifth day of April. I am sure you will be interested in the method of procedure. This is the manner in which the work is done:

The meetings are held in a hotel where the members are lodged, that there may be no loss of time. Three sessions are held each day. Each meeting, of course, begins and ends with prayer. The first item, probably, in the next meeting will be reports of committees. Then the reading of communications containing requests, criticisms, suggestions. Then a review of the work of the last meeting in the light of criticisms and suggestions made by the corresponding members of the committee residing in London. The names of these are: J. Munro Gibson, W. H. Groser, C. H. Kelly, S. Green, Charles Waters and Edward Towers, all of London, all active Sunday-school men, the first four named being ordained ministers of the Word. The initiative is with the American committee, as is also the final decision. After a selection has been made of lessons, lesson titles, memory verses and golden texts by the American committee, the work is sent to the London committee for examination, criticism and suggestion. These criticisms and suggestions are considered and a final decision is reached. The lessons are then sent to those whose business is is to prepare notes and comments.

Frequently, the committee has face-to-face conferences with leading Sunday-school men and women. These conferences are perfectly free and frank. The constant effort is to secure the greatest good to the greatest number in this study of the Bible.

The International Sunday-school Lesson Committee consists of—or did until the decease of Dr. Randolph—fifteen persons. The aggregate membership of the churches represented on the committee is 15,324,000. The membership of the smaller denominations not represented is 733,000. Each member of the lesson committee, therefore, represents more than a million church members.

The next International Sunday-school Convention will be held in Denver, in 1902. These meetings are held once in three years. The last convention met in Atlanta, Georgia, last April.

The foregoing probably furnishes the information that you desire as to the above matters. Other topics in which you are interested will be considered next week. B. B. TYLER.

Texas Letter.

Andrew Carnegie is one of the wealthiest and wisest men among us, and the following wholesome words should be heeded by young men. They were spoken to a congregation of young men in New York: "I was born to the blessed heritage of poverty. I hope the heritage of riches has not been laid upon any of you at your time of life. When it is laid upon a young man, and notwithstanding all its great temptations, he acts his part well, he is entitled to double honor. He is the very salt of the earth. We hear a good deal in these days about poverty—oh, abolish poverty! But the saddest day civilization ever saw will be that in which poverty doesn't win its way. God doesn't call his great sons from the palace."

The cotton mill movement is becoming a real thing in Texas. Not less than a dozen towns and cities are earnestly and enthusiastically reaching out for a mill. Corsicana seems to have hers secured, and it is only a question of a short time when the spindles will be buzzing in that busy little city. McKinney, another one of our best towns, is moving in a businesslike way for a mill. Hillsboro, Waco, Longview, Henderson and other places are at work in the matter. The cotton field and the cotton mill are too far apart. The field cannot be carried up to the mill in New England, but the mill can and will be brought down to the field in "Dixie."

J. H. Marshall has had a fine meeting at Devine, with 41 additions, a church of 82 members organized and a pastor, J. S. Bonham, of Springfield, O., called.

Tyler is the most important town in Eastern Texas; but our church there, owing to a series of misfortunes, has not kept pace with the city. But the outlook now is brighter. A. J. Bush, sent by our state board, has inspired them with hope and has raised money enough to complete their house. The C. W. B. M. and our board will help them to employ a pastor, who it is hoped, will soon be on the ground.

Galveston has just closed a good meeting, with 40 additions. Pastor Haston was assisted by Sanders and Douthitt. Lowder also took a hand in the fight. Remembering that the little church had a debt of about $600, and having planted it a few years since with his own hands, he thought it an opportune time for a fatherly act, and he slipped away from Austin, and ran down to the rescue, and the *money was raised.*

Archer is a small town "away out West." It has no preacher, but they have additions all the same. Why not? When the church was driven from Jerusalem, the disciples went everywhere preaching the Word. Why not the same thing to-day?

C. W. Worden has been to Mahomet and wheeled a "Firm Foundation" church into line and added 26 to this number. Much of this kind of work is to be done in Texas.

Sam Jones doesn't like "Christian Science." In a late lecture he was scoring first one ism and then another, when he came to this last foolish fallacy. He seemed to be preparing for a terrible blow. He paused, pulled his little moustache, set his long under jaw, and his eyes flashed fire as he cried: "And Christian Science!" But to the surprise of all he again paused, and stood for a moment in perfect silence, and then said: "No, I must not do it, for my father always taught me never to strike an idiot or a cripple."

Albert Buxton has been called to the pastorate of the Hillsboro Church, and it is said that he will accept the call. This leaves Add-Ran University without a chancellor, but it supplies a leader in a very important field. We are rather glad to hear this, for colleges can succeed without chancellors, but there seems to be no substitute for the pastor.

The Third Church, at Ft. Worth, was dedicated on Feb. 18. It was a great day for that vigorous young congregation. J. S. Myers, of Philadelphia, preached the sermon, and it was well done. He will hold a short meeting for them. He can beg as well as preach. This was shown when his appeal for money brought $7,000, which only lacks about $2,000 of providing for this debt. Homer T. Wilson, the pastor, and his devoted people are on the hilltops of joy, and we rejoice with them.

M. M. DAVIS.

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A Word From Philadelphia.

Seldom in the Eastern cities does the ideal of the church, held by us, receive definite recognition, and when recognition is given in the midst of a religious conservatism, such as that of the City of Brotherly Love, it sends a ray of encouragement into the lives of those who are working and waiting patiently for the time when the religious world will catch up with ideas advanced by the Disciples of Christ. At a recent banquet, held in this city, at which a large number of clergymen were gathered, a remark was made by the presiding officer, a prominent layman in one of the denominations, which no doubt surprised many of the ministers present. The speaker quoted a statement made in the New York Independent to the effect that the most enthusiastic and rapidly growing body of Christians were the Disciples of Christ. There was but one of our pastors present, but he noted with pleasure the remarks of the speaker and the manner and place in which *the great cause* was honored. A Congregationalist clergyman spoke to him after the meeting and congratulated him on being a pastor of a Christian Church. He said, "The people are ready to hear your plea, and you have the great opportunity of presenting the world with the church unhampered by creed or dogma."

Is not the heart of the world directed to the study of God's Word as it never was before? and are not men finding between the covers of the New Testament an example of Christian living that is larger than creeds and nearer to the human heart than "isms?" Let us quote from an article in the January Outlook:

Is there not a new import to-day to the question, Who is a Christian? And are not the rolls of the kingdom of heaven, as the church has compiled them in the past, open to revision? That we have Luther or Calvin or Wesley to our father is nothing; for God is able to raise up of the stones of the Tenderloin District children unto Luther and Calvin. He does not need the church, but the church needs him, and needs to learn ever anew, and to heed with ever-new courage and consecration his will. "The history of the church in the nineteenth century," says the great German historian, Frederick Nippold, "is less than ever before synonymous with the history of Christianity." *Can the church allow such a judgment of her to be registered in the twentieth century?* It is in America that the great opportunity of Protestantism in the twentieth century lies. With our material resources, with our fundamental Anglo-Saxon endowment of character, with our traditions of political and religious autonomy, with our democratic institutions, with our church separated from any embarrassing subsidies of state, we are better able clearly to conceive, earnestly to discuss and effectively to meet the tremendous scientific, ethical and social problems of Pretestantism which lie before us in the new century. *The future belongs neither to a creed nor to a sect.* Inscrutable authorities once universally bowed to are now almost universally questioned. Infallible standards are not exempted from searching criticism and honest judgment by any desperate appeal to their antiquity of tradition, nor is the voice of reason drowned by the fanatic's shout of infidel.

***

A meeting was recently held in one of the large city churches as a memorial service to Dwight L. Moody. Addresses were made by Drs. Hoyt, Tomkins, Dana and the Honorable John Wanamaker. The song service was conducted by Mr. Sankey, the evangelist. People of as many shades of belief as were represented by the ministers on the platform united in their efforts to honor the memory of the great, large-hearted Christian leader. Incidents of like nature reveal the ease with which denominational scruples can be laid aside and great attributes of character honored.

***

At a meeting in the First Christian Church, on January 16th, there was an enthusiastic reorganization of the Disciples' Association into the Philadelphia Christian Missionary Society. Representatives of the First, Third, Fourth, Sixth and Kensington Christian Churches and the Beth-Eden Mission were present. The membership has been divided into annual, honorary and life members and life directors. By this means there is assured an income of $500 annually to be devoted to co-operative work in the city. The reports of several of the representatives show that larger accommodations are needed for Sunday-school work, particularly in the newer churches and in the mission. The outlook for strong co-operation is brighter than at any time in the three previous years of organization. V. B. B.

What an Indian Famine Means.

To many millions of human beings in India it means actual starvation and death. The latest word from that famine-stricken land is that FOUR MILLIONS were living on the government dole of three cents a day, and that the number was increasing over 100,000 every week. It means the complete destruction of all that was home to these millions. It means the abandoning of whole villages and wandering in search of bread. It means the gradual wasting away of flesh and strength, and finally the last torturing stages of hopeless death. It means mothers seeing their children starve to death before their eyes, with the same fate awaiting them. It means cholera and pestilence and fever. It means more than words can tell. The poetry of Longfellow is more than realized:

"Oh, the famine and the fever!
Oh, the wasting of the famine!
Oh, the blasting of the fever!
Oh, the wailing of the children!
Oh, the anguish of the women!
All the earth was sick and famished;
Hungry was the air around them;
Hungry was the sky above them;
And the hungry stars from heaven,
Like the eyes of wolves, glared at them."

To our missionaries, 41 in number in India, it means an opportunity to show the spirit of Christ by doing as Jesus would do. It means the breaking down of centuries of caste prejudice. It means the preaching of the gospel of pity and power to save. It means the giving of life to dying men, women and children. It means the confirmation of the Word as if by miracle. It is the golden opportunity of speaking in a language none can mistake. It is this and much more, provided the missionaries have the means put in their hands of feeding the starving. Otherwise, it means torture next to starvation themselves.

To the Christian people of this land of plenty, it means a practical test of our Christianity. It means that we may know now what will meet us in the great day of judgment—"I was hungry and ye gave me meat: I was hungry and ye gave me no meat." It means that we may understand why our land flows with more than milk and honey. "We that are strong ought to bear the infirmities of the weak." It means that we may humble ourselves under the hand of God, for all our plenty is his gift. It means that we shall see how dependent we are on him who sends the early and latter rain. It means that as we are sending the Bread of Life to starving souls, we, like our blessed Master, will not neglect the starving bodies. He says to us: "Give ye them to eat." One dollar will feed 30 men one day, or one man a month. One man said, "I will feed 10 men a month," and gave $10. And there is not many who will do this; some more, some less. In the name of the starving in India, in the name of the Lord, I beseech you to heed this *now*. Let your offering be above and help to swell your regular offerings. Send to the CHRISTIAN-EVANGELIST, St. Louis, F. M. Rains, Cincinnati, O., or myself at Hiram, O., *but send now*. G. L. WHARTON.

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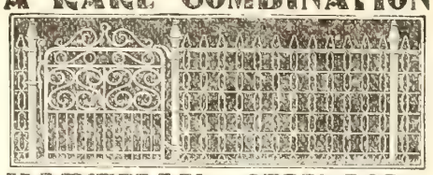

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Christian Science at Beanville.

Beanville, mo., feb. 20, 1900.

Henrietta Minerva Tomkins, apposel ov Chrischun Syunce and mishunerry to the benited members ov the "old cherches," iz now in Beanville.

Missis Tomkins iz the same woman I met when I wuz visiting my dawter over to Smith Center, and had the roomaticks. She had calculaitid on stayin considrabel longer at Smith Center, but a unforchunait littel eppysode cut short her stay. Three childern ov one ov her converts wuz tuk with scarlit feever. Henrietta Minerva wuz sent for, and undertook to cure 'em. But somhow her incantashuns diddent werk jest rite in this case. In vane did she reed thoze childern chapter after chapter ov "Syunce and Helth," Missis Eddy's book; in vane did she ernestly and sollemly declair that "awl iz mind; mind iz awl." Thoze childern perzistid in the delooshun that they had the scarlit fever, until they finelly cum to bleeve that they wuz ded. The offishels ov Smith Center, not understandin the grate prinsipels ov relidjus liberty, thretened to make trubbel about the matter, and Henrietta Minerva shook the dust ov Smith Center from her feat, and hurridly departid for Beanville.

The ferst thing she did after gettin cumfertably settled at the hotel, wuz to arrange for her leckcher. She hired Bunkum Hall, had a lot ov handbills distribootid, and put notises in the paper. She anownsed that the admishun wood be free. This assured a good attendunce. The peepel ov Beanville are grate on free shows, or ennything elce that iz free. If you want to heer hearty, hole-soled, enthoosyastick singin, you want to be in enny ov the cherches in our town when the preecher gives out that grand old him:

Herald the tidings—salvashun iz free!

The nobel sentiment ov that him seems to strike the good peepel ov our town jest rite.

So Henrietta Minerva Tomkins had a good crowd out. Before time for the leckcher to begin the hall wuz packt full, and peeple wuz standin outside, not abel to get in. Me and Betsy got thare erly, and got good seets way up frunt, whare we cood see and heer good.

At last Missis Tomkins walked out on the platform, smiled a comprehensiv smile at the awjence, took a drink ov water out ov a glass and begun her speech. The ferst part ov it wuz jest too sweet and luvly for ennything! If I haddent herd her talk over to Smith Center I bleeve she wood hav fooled me like she neerly fooled sum ov her awjence. She jest rippeled along like Shady Crick duz, down at the ford, talkin about her ekstatick delite at havin the plezzure ov addressin sich a large and intellijent awjence of the cultivaitid peepel ov the bewtiful citty ov Beanville. Then she talked about the fatherhood ov God and the brutherhood ov man, sayin a lot ov things wich wuz verry pritty and verry true, but wich wuzzent Chrischun Syunce, speshully. Her intent wuz plane: She was tryin to make the peepel think that she wuz jest about orthodocks and that after awl, Chrischun Syunce wuzzent so bad. After we got home that nite, I asked my boy Zeke what he thot ov that part ov her talk, and he sed "she wuz jollyin the crowd to beat the band, and provin that she wuz a hot air generater ov the ferst magnitood." He awlso remarked that "as a slinger ov con talk she wuz an eezy ferst, with the uther entries not even numbered az awlso rans." When Zeke wuz at college he lerned menny new and pecoolyer werds. I deplore hiz langwidge, but if I correckly catch the drift ov hiz remarks, I must endorse hiz sentimint.

But after about 40 minnits ov this sort ov thing, Henrietta begun to warm up. She jumpt onto the docters and the druggists, and when she got thru with them, she begun slatherin the members ov the "old cherches," az Chrischun Syuntists call the evengellikel denominashuns. She walloped them for bein hippocrits. "I spoze most ov you in my awjence iz members of the old cherches," she sez, "and that time and time agen you have repeetid the nobel sentimint, 'In God we liv, move and hav our bein'," she sez. "You were awl hippocrits when you sed it," she sez, "for you diddent bleeve a werd ov it," she sez. "Only Chrischun Syuntists reely bleeve it and pracktis it," she sez. "*Tell me,*" she shreekt, rizin up on her toes, and waivin her arms, "*whare iz the consistuncy ov the man who sez that in God he lives, moves and haz hiz bein, and then goes rite into a drug store to get sumthin to help him move?*" she sez.

Heer Henrietta Minerva made a drammatick pauze, standin with her hed throwed back, and her finger pintin at the awjence. It happened that her finger moved moved round till it got to pintin to me, and so, thinkin it wood be unpolite not to anser the lady, I roze up:

"Maddam," I sez, "sich conduck az you hav deskribed duz appeer jest a trifel inconsistunt on ferst thot," I sez, "but let me ask you what you think ov the consistuncy ov a persun who claims to make a speshulty ov bleevin that in God he lives, moves and haz hiz bein, and then goes into a resterrunt to get sumthin to help him live?" I sez. "Do Chrischun Syuntists eat?" I sez.

The awjence laffed, and Henrietta Minerva got red in the fase. "You are a irreverunt skoffer," she sez, "who haz cum heer to interfeer with the proclaimin ov the truth," she sez.

"No mam," I sez, "I only cum heer to lissen to what you had to say on Chrischun Syunce," I sez. "I don't want to interfeer with nuthin," I sez, "and I don't want to make a speech," I sez. "However," I sez, "now that I am standin up, I will make this remark: I shall advize my frends to insist, when you call to convert 'em, that you give plain, strait ansers to 2 queschuns, az follers:

"1. Do do you deny the egzistunce ov matter?

"2. Do you deny the efficasy of medisin in curin sickniss?

"If you answer 'No' to theze queschuns, you aint no Chrischun Syuntist, and if you answer 'Yes,' and after that suckseed in gettin enny converts, you are welkum to have 'em," I sez. I then sot down, midst considrabel applauze, to heer the rest ov the leckcher. But thare wuzzent verry mutch more. Henrietta Minerva seemed kind ov flustrated, sumhow, and her talk wuzzent neer so smooth and pritty az it had bin. Peepel begun to git up and go out, until thare wuzzent hardly ennybody left.

I understand Missis Tomkins iz vizitin sum in the town, but I feer she will not call at my house, tho thare are sevrel things I wood like to ask her about. Praps I shal get a chanse to see her agen. I do not think thare iz mutch liklihood ov thare bein a "Cherch ov Christ, Syuntist" orgenized in Beanville.

HEZEKIAH HOBSON.

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Notes and News.

The Southeast District Convention will meet with the church in this city, March 5-8. On behalf of the church I extend a cordial invitation to delegates from all the churches. Please send us word if you intend coming. R. H. INGRAM.

Albia, Ia., Feb. 13, 1900.

T. S. Ballard, of Aspen, Col., writes that a gentleman there has donated a thousand packages of polish for copper, nickel, silver and tinware, to be sold for the benefit of the church debt. A package of this powder, large enough to last an ordinary family for one year, will be sent, express prepaid, to any person for 75 cents. The church is in a new field, is weak and needs help.

DEAR BRO. GARRISON:—I have read, the past two days, Aylsworth's Frequency of the Lord's Supper. It is wonderfully rich. It ought to be read by every preacher in the land. I want to suggest that our preachers *read* it first, and then put a copy in the hands of his denominational neighbor. You have been wise in putting it up so it can sell for 25 cents. I don't know when I have read anything so delightful and so helpful. This is true of it from the standpoint of literature, logic and spiritual power. It deserves a wide reading. C. A. FREER.

Unnatural Hunger

A SURE SIGN OF HIDDEN DYSPEPSIA.

"It was necessary to eat dinner at 11 o'clock," says Mrs. C. F. Ollman, 1131 Preston St, Rockford, Ill., "in order to have strength to prepare the noonday meal for the family.

"While I was drinking coffee I felt so faint at 11 o'clock that I was unable to proceed with the work unless I had lunch. If I missed the 11 o'clock meal I was attacked with a severe sick headache.

"My complexion at that time was a sight, great blotches appearing on my face, and I was so nervous that I could sleep but a few minutes at a time, and would wake in the morning more tired than when I went to bed.

"Our grocer called my attention one day to Postum Cereal Coffee. This was about three years ago. I immediately quit the use of coffee and took up Postum, having it prepared properly. The change produced a remarkable result. In a week or two I was able to leave off the 11 o'clock lunch and take my dinner in the natural way with the rest of the family. My blotchy complexion disappeared and a natural complexion took its place. Now I can go from morning until night without a meal, if I desire, and no headache or inconvenience of any kind appears. I sleep sound as a baby, and my kidney trouble, which was more than serious, has entirely disappeared.

"A lady friend was recommended to try Postum, and a short time after told me she was disgusted with it, for it had no taste. I asked her if she boiled it carefully fifteen minutes after the real bubbling commenced. And in reply to another question, said she used only one heaping teaspoonful to the cup. I explained to her that she must use two heaping teaspoons to the cup and let it boil long enough. The next time I saw her she said she used Postum regularly and liked it very much indeed, and that it had made a great change in her health and the health of one or two members of her family."

It seems plain from this experiment, that one is justified in the inference that coffee is an actual poison to many human beings, and sets up all sorts of diseases. The remedy is plain enough—to abandon the coffee and use Postum Food Coffee, which is sold by all grocers at 15 and 25 cents a package.

Dr. Sheldon and the Topeka Capital.

[A despatch printed in the Chicago Record some days ago, reads: "Mr. Sheldon has always been averse to writing for the Sunday papers and has frequently said that they should not be published, yet Mr. Poponoe announces that the Sunday Morn-Capital will appear as usual the week Dr. Sheldon has charge." In reply to my query as to the accuracy of the above statement Mr. Sheldon replies as below. W. P. KEELER.

Chicago, Feb. 23, 1900.]

Topeka, Kan., Feb. 21, 1900.

DEAR SIR:—

The last issue of the Capital the week I have charge will be printed and delivered *Saturday* evening. All work on the paper will cease before midnight. No papers will be delivered or sold on Sunday with my consent. The character of the paper will be such that it can be read on Sunday with as much profit as any *religious* weekly.

Cordially,

CHARLES M. SHELDON.

An Architect.

For three and a half weeks I have been assisting E. J. Lampton in a meeting with his good people at Louisiana, Mo.

Bro. Lampton is well known as one of our best pastors, as well as a strong preacher of the Word, but his signal ability as a church builder is, I believe, not so generally understood. The house at Louisiana is his plan and essentially his work. It is of pressed brick, seats five hundred, has furnace, baptistery, parlor, dining room, well-equipped kitchen and is a model outside and inside. And yet the cost was only $7,500. People desiring a new church house would do well to consult this good man. CRAYTON S. BROOKS.

New London, Mo., Feb. 7th, 1900.

Prohibition Convention.

The Prohibitionists of Missouri are hereby called to meet in State Convention, in the Ferris Grand Opera House, Mexico, Mo., Wednesday, Thursday and Friday, June 13, 14 and 15, 1900, for the purpose of electing delegates to the National Convention, a new State Central Committee, and nominating a full state ticket, and transacting such other business as may be regularly brought before the convention. Information as to railroad and hotel rates, togeter with the program more in detail, and other general information, will be given later. By order of the State Central Committee, at its meeting held in Sedalia, January 17, 1900.

CHAS. E. STOKES, Chairman.

Hon. T. W. Phillips, of Newcastle, Pa., has just sent $1,000 to the Board of Church Extension to help complete the $250,000 this year. Also, Mr. and Mrs. Wilkes, of Chester, Neb., has sent $500. It will be remembered that we reported a $5,000 gift to that work two weeks ago. Let the special gifts come along and we will surely reach the goal—one quarter of a million—by our next convention. G. W. MUCKLEY, Cor. Sec.

This is an important and strategic point, but the work will require patience and hard work and time. There are now three of us here, Miss Clara L. Case of Ann Arbor, Mich., Mrs. Omer and I, and we expect Miss Bertha Mason, of Houston, Tex., to join us in one week, and later, a converted Mexican from San Angelo, Tex., is to be with us.

L. M. OMER.

Monterey, Mex., Feb. 3, 1900.

I note an error in the account of my resignation here in this week's CHRISTIAN-EVANGELIST. The account states that I will be succeeded by Victor W. Dorris, of Georgetown, Ky. He will hold a meeting for this church next winter. No one has been selected as my successor.

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1900

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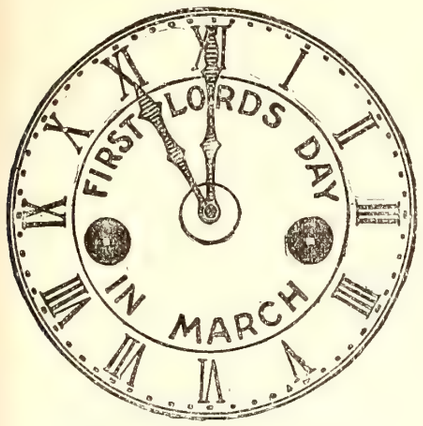

TIME FOR TAKING THE OFFERING.

No Time for Excuses.

March Offering next Sunday! March 4th is the time. Only one offering in the churches during the whole year for Foreign Missions. It is the one supreme subject before the churches just now. We are hopeful for a great offering. The sky is all bright. The prospects are good for $200,000 this year. A few churches, however, will straightway begin to make excuses, as follows:

1. *We forgot it.* Found asleep while on duty! "Arise, shine!" "Up, my comrades, up and doing!" As you value the interests of your own local church, you can not afford to forget this work.

2. *Our preacher did not announce it.* Then you announce it at once. Do not permit an indifferent preacher to deprive you of the luxury of sending the gospel to the ends of the earth. There are few preachers of this class, and their number is growing less year by year. If the people will stir up the preacher, he will announce it. One sister called the attention of the pastor three times to the subject before he announced it, but finally succeeded.

3. *There are too many calls made upon us.* This excuse is pitiful. The Foreign Society asks the churches for only one offering during the whole year. It can not ask for any less, if it asks at all. If *you* refuse to help, and all the churches follow your example, then the missionaries must be called home. Are you ready for that?

4. *We have a church debt.* It is a dangerous experiment to attempt to pay one debt to the neglect of another. We are not commanded to build churches, in any part of the New Testament, but we are positively and imperatively commanded to preach the gospel to every creature. But the way to *get out* of debt is to *give out* to missions. The light that shines farthest shines brightest nearest home. An active preacher says: "While our other burdens here are bearing heavy, I feel sure we will get a good offering this year for Foreign Missions. Have been talking and praying about it for three months."

5. *We are behind on our pastor's salary.* You are not apt to catch up on *that* by neglecting *this*. A real, live missionary church rarely ever gets behind on current expenses. These are the churches that meet home obligations most promptly. One of our good preachers stated that whenever his church got in debt he always went to preaching on Foreign Missions, and he invariably succeeded in removing the debt.

6. *We have all we can do at home.* Do you mean that you are doing more at home than the churches who give to Foreign Missions? The world is the field. "Go ye into all the world and preach the gospel to every creature." This last order of our Lord is imperative. It has never been abrogated nor modified. It is as binding upon the Christian to-day as upon the apostles to whom it was addressed.

7. *We had no meeting the first Sunday in March.* Then attend to it at your first meeting. The *offering* is more important than the *time*.

Please be in the column of missionary churches March 4th. Be kind enough to forward your offering to F. M. Rains, treasurer, Box 884, Cincinnati, O., Monday morning, March 5th.

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Civilization—intense, world-wide and interwoven among nations—intensifies the sense of interdependence and mutual obligations. We must help them. "Bear ye one another's burdens," for this is Christ's law of life. We must educate, elevate and Christianize them. Japan and China and India are enrolled among the nations. With them we buy and sell, exchange and communicate; shall it only be commerce and not ideas and religion? Cuba, Puerto Rico, Hawaii and the Philippines are "the heathen given us for an inheritance." Shall we not be true to the trust, and "be perfect as the Father in heaven?" viz., *generously give the best we have*—Christ's evangel to the poor!

BAXTER WATERS.

An Irresistible Missionary Appeal.

"It is the will of God."

We need constantly to repeat and restate the appeal that calls every Christian to missionary activity. Our wills, like our watches, need daily to be rewound. What appeals strongly to one may not to another. That which appealed yesterday may not to-day.

The horrors of that hell that awaited unconverted heathen appealed yesterday; the happiness of heart and home that as a Christian he may enjoy here and now appeals to-day.

There is an appeal, however, that it seems to me must always be irresistible to every enlightened Christian conscience, namely, that it is the *will of God* that his gospel be sent to all nations and that we be the senders. This is all the more irresistible because there is no doubting but that this is his will. 'Tis an old story, how at the time of the first Crusade, Pope Urban, addressing a council of the church in burning words, portrayed the desecration of the Holy Land by the profane Turks and called all Christians to the rescue.

"When Jesus summons you to his defence," exclaimed the eloquent Pontiff, "let no base affection detain you in your homes." The appeal was irresistible. The assembly burst forth with one voice, "Dieu le volt! Dieu le volt!"—"It is the will of God. It is the will of God," and thousands sprang forward to enlist under the banner of the cross, and went forth to the rescue of the Holy Sepulchre.

Brethren, when we make the appeal to our churches on the first of March, if it be in the name of our empty treasury we may get fourteen cents apiece to fill it. If it be in the name our two hundred and twenty-nine heroic missionaries who depend on us for daily bread we may get enough to feed them; but if the appeal come white-hot from a burning soul, and is uttered in prophetic tones in *the name of God* and as his own summons to his people, then, if we be not consciousless, $200,000 will not begin to measure our gifts this Jubilee Year.

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TENNESSEE.

Johnson City.—One added at this place recently.—ADAM B. CROUCH.

COLORADO.

Denver, Feb. 19.—I have become pastor of the Highlands congregation. Three additions in last two weeks at regular services. All lines of the church work is moving off grandly.—H. A. DAVIS.

OKLAHOMA.

Ingalls.—There have been added here two by letter, one by statement and one by confession. J. W. Cats preached for us a few nights. He preaches the old Jerusalem Gospel.—D. W. JOHNSON.

INDIAN TERRITORY.

South McAlister.—Have had 50 added since I came to this place. This Southland is ripe for an abundant harvest. Why not send some missionaries here as well as to India and China? We need them badly. A cry comes from this territory saying, "Come and help us."—J. C. HOWELL.

WASHINGTON.

Palouse, Feb. 21.—We are assisting Bro. E. C. Wigmore in a meeting at this place, 32 additions to date; 22 confessions. Interest good and house crowd d.—STIVERS, WEBB AND WIFE.

Eden Valley.—We were at this place six days, with four additions; closed on account of bad roads.—STIVERS, WEBB AND WIFE.

PENNSYLVANIA.

Cogan House.—Just closed a meeting at Cogan House with 19 additions. The work in this place in a prosperous condition.—GEO. C. ZEIGLER.

Philadelphia, Feb. 16.—Just closed a meeting with the Third Church. Audiences large, interest intense; 52 additions.—G. P RUTLEDGE, pastor.

OREGON.

Portland.—J. B. Lister closed a meeting recently at Canby with 21 added. Bro. Moore had 17 additions at Garfield in a short meeting. They will build a church. At my appointment last Lord's day (the 11th) one was baptized, one added from the Methodists and two from the Congregational Church. Three deacons were appointed, a hall is rented and furnished and Bro. Skaggs is continuing the meeting with good prospects. These are all in Clackamas County, of the third Oregon district. Bro. Skaggs reports good interest in the Albina Church and at Woodlawn.—BRUCE WOLVERTON.

MISSOURI.

Kirksville, Feb. 22.—Our work moves on nicely here. Three additions last Sunday and four the Sunday before.—H. A. NORTHCUTT.

Galena, Feb. 17.—I preached yesterday at Ponce Deleon. One confession; one by statement. Have just organized an Endeavor Society at Galena.—ELDER J. H. GAYLOR.

Albany, Feb. 19.—Better interest in church work all around at Wilcox. Large audiences yesterday, and one of the prominent men in the Southern Methodist Church at that place united with us at the morning service.—J. E. DAVIS.

Westboro, Feb. 21.—Am here in a meeting one week old. Interest and prospects flattering. I will be open for engagements in a few weeks. Churches desiring meetings or a pastor, address me at Westboro, Mo. One reclaimed at regular services at Salem, Ill., my regular charge.—G. HALLECK ROWE.

Savannah, Jan. 20.—One addition here Sunday from M. E.'s. At the age of 67 he concluded to be a Christian only. Our outlook is good.—A. R. HUNT.

Dearborn, Feb. 22.—Our meeting of two weeks closed last night, with 14 additions; 10 by baptism. F. M. Hooton did the preaching. He leaves here to assume his duties of state evangelist of the Springfield district, to which position he has recently been appointed. The state board has made a wise choice.—GEO. W. CALVERT.

Fulton, Feb. 22.—S. D. Dutcher has just closed a great meeting here. There were 32 additions; 29 baptisms, and others by letter. It is only necessary for me to say that Dutcher did the preaching to tell that it was well and faithfully done. The church at this place is happy and hopeful, and in the strength of this good meeting will plan and push larger things.—ROBT. G. FRANK, pastor.

St. Louis.—Two additions in the Fourth Chursh yesterday, 25th inst.—R. H.

NEBRASKA.

David City, Feb. 19.—Our meeting with Bro. C. C. Atwood and wife closed on the evening of the 14th. We rejoice greatly in the success of this meeting. Sixty-one were added to the membership and every department of church work is strengthened. $276 50 was raised to pay off all present indebtedness of the church. Bro. Atwood is a strong and true preacher of the Word. Every sermon was forcible and practical and presented in a loving and dignified manner. He was greatly assisted by his noble helpmeet, Sister Atwood, who led a large chorus from night to night. Bro. and Sister Atwood began in a meeting at Schuyler, with N. T. Harmon, the 15th.—H. H. HARMOM.

Overton, Feb. 21.—I am helping Pastor P. S. Wickham in a meeting with his home congregation. The attendance and interest are growing. We had one confession last Sunday evening and three more last night. The dancing element of the community claim the hall we are using one night this week. So we may have to give way and let the devil get in his work for one evening. This is a town with no saloons or billiard rooms, and drugstore will sell whiskey only with the physician's prescription. We hope for a good meeting.—R. A. GIVENS.

OHIO.

Rocky Fork, Feb. 19.—Recently closed a meeting here with nine additions. I divide my time between this congregation and Perryton for the present year.—J. H. MCCARTNEY.

Canton, Feb. 19.—A four weeks' meeting closed here on last evening. The preaching was all done and very earnestly done by our pastor, C. A. Hill. The singing was conducted by A. R. Davis. With one exception the meeting has been, both in attendance and results, the largest held in Canton this season. The entire number added is 54, and of these only six are under 20. Ten from the denominations, eight by letter, 23 confessions and 13 by statement.—CHARLES E. TAYLOR.

Painesville, Feb. 19.—We closed a three weeks' meeting with the church here last night. Bro. R. C. Sargeant, of Salem, led the singing. He is a true yokefellow in the gospel. There were 32 added; 27 by baptism. This is 42 since the beginning of our work here Sept. 1st. The outlook is very hopeful.—F. A. BRIGHT.

Canton, Feb. 19.—Our meeting closed last night; 59 additions during the meeting, all over 20 years except six. This is the largest number ever added at any one meeting in Canton. Our pastor, Bro. C. A. Hill, did the preaching and was assisted by Prof. A. R. Davis, singing evangelist.—J. D. JOHNSON.

Mark Collis assisted J. W. Maddox in a meeting at Ironton, which resulted in 45 additions.

KANSAS.

Garden City, Feb. 19.—We have just closed a splendid meeting here with 11 additions and the church in better working order than for the last two years. Our meeting was 13 days long; eight confessions, one reclaimed and two by letter. The brethren expect to have a regular pastor soon as they are able to arrange matters. Bro. John Bull, of Cimmaron, spent one Sunday with us and preached in the afternoon.—ELLIS PURLEE.

Belleville, Feb. 20.—Our meeting here is doing nicely. Six additions to date.—M. INGELS.

Colony, Feb. 19.—Held a three weeks' meeting in a schoolhouse at Fairview, with seven confessions; good interest to the last. Closed a 10 days' meeting in Colony with one added by statement. Weather and roads were bad. Interest fair.—L. H. BARNUM.

Wilsey, Feb. 21.—Two confessions here at regular services last Sunday night.—IMRI ZUMWALT.

Arkansas City, Feb. 23.—We are assisting in a meeting, with 22 additions so far. The church here is flourishing under the leadership of Bro. M. Lee Sorey. On Feb. 18th this congregation ordained Bro. Sorey to the ministry, Bro. Geo. T. Smith assisting in the service. In our absence the pulpit at Parsons was occupied on Feb. 18th by Bro. D. H. Johnston and on the 25 inst. by Bro. Sorey.—W. W. BURKS.

Kensington, Feb. 23.—Our meeting, conducted by Evangelist Hazelrigg, closed Feb. 18, with 34 additians by confession and 18 by letter and reclaimed. Many are heads of families. Junior C. E. organized and all departments of work greatly strengthened. Pastor's salary raised for all time. People of this place have heard the gospel presented as never before, the results of which have just begun. God bless her who is indeed his servant.—RUTH G. AHLBORN.

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INDIANA.

The meeting at Lebanon, Jay O. Rose pastor, closed with 61 additions.—W. O. DARNALL.

Jamestown, Feb. 19.—Am in the midst of a great meeting here. The house nightly overflowing and many bowing to the authority of Christ. Never a greater interest seen in this place.—H. C. PATTERSON, pastor.

Corydon, Feb. 19.—Closed an 11 days' meeting yesterday, resulting in 19 additions; 17 by confession, one by letter and one by statement. Improvement is seen in every department of work. Have just started a Junior C. E. Will take the March offering for Foreign Missions.—JOHN TRELOAR, minister.

Jamestown, Feb. 24—.We are having the greatest meeting ever known here. Notwithstanding the most unfavorable circumstances the house is crowded to the doors. Many are turning to the Lord and there is great rejoicing. We expect to close as soon as possible.—H. C. PATTERSON.

Metz, Feb. 24.—Through the organized co operation of the churches of Steuben County, J. K. Hester is now employed as county evangelist. He has held meetings at South Scott with 18 additions, North Scott with 13, and just closed a five weeks' meeting at Metz with 44 added. All expenses have been raised on the field. Next meeting begins at Fairview (Angola) March 3rd. The County Association over which C. S. Medbury, Angola, presides, holds monthly conference meetings, and aims through the evangelistic work to strengthen every church in the county. Bro. Hester's work among us has been highly commendable and receives the hearty approval of the county.—J. M. LADD, Co. Sec.

ILLINOIS.

Palmyra, Feb. 19.—Am engaged in a meeting with the brethren at Blooming Grove, four miles east of this city. Prospects are good; brethren are working and people interested. Twelve additions to date.—WILL A. GREEN.

Mt. Morris, Feb. 19.—Our new minister, D. F. Seyster, is being well received in his work here. Our meeting 12 days old. Three confessions last night; 10 to date,all by primary obedience.—M. F. BLAKE.

Rutland, Feb. 19.—C. E. Evans, of Eureka, our state evangelist, closed a 22 days' meeting with us last night (Feb. 18). Had eight by obedience and four by statement. Bro. Evans is a strong man. We are in fine shape now for going forward.—J. W. PORTER.

Centralia, Feb. 19.—We had another good day yesterday. Last night we baptized five persons and had two confessions of persons who will be baptized soon. I go to Sandoval to-day to hold a meeting for the the church there.—J. H. SMART.

Astoria, Feb. 19.—The Christian Church at Astoria is planning to build a new parsonage.—A. R. ADAMS, minister.

Carrollton, Feb. 19.—As the result of a union meeting, recently held in this city, 22 were given the hand of fellowship here yesterday; 19 by baptism, one by letter, one by statement, one from Baptists. This makes more additions to the church since I came here than were added in many years.—F. SEYMOUR SMITH, pastor.

Charleston, Feb. 19.—Six added here yesterday; four by obedience, four last week, 15 this month. Several young people from our Normal School.—F. W. BURNHAM.

Pekin, Feb. 19.—We closed our meeting last night; 17 were added to the church, four at the last service. R. R. Lovall, of Ipava, conducted the singing for us. He goes to help Bro. C. E. Evans in a meeting at Fulton.—J. T. ALSUP.

Galesburg, Feb. 19.—There were two added here yesterday. Work most encouraging.—C. H. WHITE.

DuQuoin, Feb. 20.—One addition here Lord's day morning and one at Elkville in the afternoon. J. V. Coombs begins with us the 28th inst.—W. H. KERN.

Illiopolis, Feb. 24.—We have had 18 additions to date. Will continue till the 28th.—S. T. ROGERS & V. E. RIDENOUR.

Modesto, Feb. 26.—Came here Friday night; five added to date; will remain a few days.—M. L. ANTHONY.

Pittsfield, Feb. 26.—Frequent additions here since our meeting. All departments receiving new recruits, missoinary spirit growing. Work requires constant attention.—R. F. THRAPP.

Jacksonville, Feb. 19.—Sunday, the 18th inst., a throng too large to be accommodated crowded in to hear Bro. Snively's annual address to the K. P.s of this city; and in the evening another large audience packed the house to hear Bro. J. W. Allen, of Cleveland, Ohio. Bro. Allen was our pastor for eight years in the '70s; it was a treat to hear him once more. At the close of the service two persons, one young man and a lady, made the good confession; there was one baptism also. —WALLACE BOCKMAN.

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IOWA.

Des Moines, Feb. 21.—Two baptisms at Indianapolis since last report.—CHAS. D. HOUGHHAM.

Madrid, Jan. 21.—Began a series of meetings here on the 19th inst. The outlook at this time is very flattering. Evangelist Cal Ogburn has charge of the preaching and William Miller the singing.—B. J. HODGE.

Sloan, Feb. 20.—Second week of meeting, 14 confessions and five baptisms to date. At work with home forces.—M. S. JAMESON, pastor.

Estherville, Feb. 20.—Our meeting continues over Lord's day. Fifty-seven additions to date.—H. MORTON GREGORY.

The writer is now in a meeting at Kellerton, four days old, with two additions by statement and house crowded. I close my work at Charles City, March 25, after which will be ready to locate elsewhere.—F. L. DAVIS.

Murray, Feb. 18.—One confession this morning. This is a fine congregation. Held a good meeting in January. We are planning for two big victories for Christ and the church. Eighteen additions since Dec. 1. G. L. Wharton will be with me this week.—W. W. WHARTON.

Newton, Feb. 24.—We closed our four weeks' meeting Feb. 23. Bro. Hastie, of Altoona, did the preaching. It was on exchange meeting. The total results were 35 additions; 32 by baptism and three from the Baptists. Bro. Hastie is an earnest preacher of truth. The church was alive to their duty and at work. We are beginning our third year with them and the outlook is most encouraging.—J. C. HANNA.

Ames, Feb. 23.—Meeting here is a little over two weeks old, with 22 additions; six confessions yesterday. I intended sailing March 3, but will probably wait till next boat for Alexandria.—B. B. BURTON.

Allerton, Feb. 23.—Am in a meeting for the church here, with excellent attendance despite stormy weather. Two confessions last night.—G. F. ASSITER.

Vinton.—Last summer arrangements were made by Bro. Denny of the state board for Bro. Boyle to hold a meeting here. The meeting lasted for seven weeks and resulted in an organization of about 125 members;40 baptisms,the rest mostly members of the Christian Church at other points. We engaged Jas. T. Nichols as pastor immediately. We held meeting in the courthouse until Jan, 14th, and received 12 members. We dedicated our new church house, worth about $5,000, clear of debt Jan. 15th. Since then Bro. Nichols has held a meeting resulting in 124 additions; 87 baptized ranging in age from 8 to 80 years; 33 young men. Our Endeavor Society helped greatly in the meeting. One good brother said that what won him was the loving spirit manifested by our members. We all love Bro. Nichols for his work's sake.—S. T. SHORTESS.

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[Mr. Erwin is endorsed to us as worthy and reliable. —Editor.]

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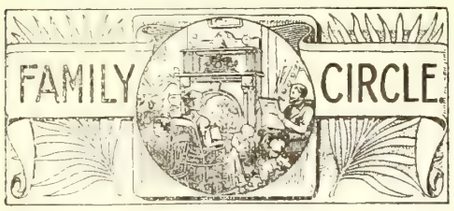

In Secret.

GRACE PEARL BRONAUGH.

It does not need the praise of men
To make a diamond bright.
The stars may shine beyond our ken
As well as in our sight.
And flowers may bloom in untrod lands
As well as anywhere;
Though none may hold them in their hands—
God loves to see them there.

The mother, pleading for her son,
Needs not that she be heard,
Because in heaven there sits One
Regarding every word.
The poet sings with few to care
If right he sings or wrong,
But he who hears the mother's prayer
May hear the poet's song.

Fair Haven, Vermont, Jan. 19, 1900.

The Lost Emigrants.

BY R. H. JOHNSON.

CHAPTER XVII.

On a quiet morning in June—a delightful winter's day, the seasons being the reverse of ours—the men had made an unusually good catch of oysters, and finding no wagon lowered to the shore, had left them in the boat and walked up the hill. Upon their arrival Dr. Andral and Jack Burton decided to bring up the delicious bivalves. Accordingly the water was turned on at the mill and they, sitting in the wagon, were being carefully let down the bluff. When they had made about half the descent, and were just beyond a large rock that projects to the very edge of the road, the rope suddenly gave way and the wagon began a fearful rush down the incline. Jack Burton sprang to apply the brake, but it had evidently been tampered with and would not work. He then leaped out and suffered some severe contusions, besides a broken collar bone.

The Doctor held on to his position, while the wagon bore him with a fearfully accelerating velocity to what seemed inevitable destruction. So great was its momentum that it rushed past its station at the foot of the hill, and reaching the bank, plunged like a frantic horse headlong into the sea and disappeared with its imperiled passenger.

At the parting of the rope the release of tension was felt at the mill, and the alarm was at once given, and a party hurried down the hill.

Burton, stunned and disabled, was soon found and tenderly borne up to the village, while others hurried onward searching as they went for the Doctor, but finding neither the wagon nor its rider.

Arriving at the harbor, they saw the telltale tracks of the wagon right over the brink into the sea; but its mysterious depths, that have concealed countless tragedies and ghastly horrors, gave no answer to their anxious questionings.

The cable, on investigation, was found to have been severed by some sharp instrument. The miscreant had evidently been concealed by the big rock at the roadside, and dashing swiftly out, had struck the blow just after the wagon passed, and then escaped as swiftly, amid the rocks and bushes of the hillside.

A very diligent search, and as thorough as possible with our limited facilities, was made in the waters of the harbor. This resulted in the recovery of the wagon, but alas! it brought no tidings of the missing Doctor.

As all our efforts for the recovery of the missing body proved unavailing, a deep sorrow came to our little world, and there was with many a sense of impending danger.

The more experienced, however, thought that the ill will of the malcontents was largely against the two victims, chiefly against the Doctor, and this being now sated, and they sobered by the horrifying crime they had perpetrated, it was thought that we would suffer no further molestation; at least until our enemies were further aggravated.

While the dread calamity had brought sorrow and dismay upon the entire village, there was more than one poor heart to whom there came an unutterable grief. The sunshine was bright, the skies serene, the banks and meadows green and flower-bestrewn as ever, and yet their beauty brought no cheer to my darkened soul. And as I gazed upon the external beauty my heart was ever attuned to the chiding worde of Burns:

> "Ye banks and braes o' bonny Doon,
> How can ye bloom sae fresh an' fair?
> How can ye chant, ye little birds,
> And I sae weary fu' o' care."

But I thought of one heart sadder than my own—poor Maria's—and I went to her with words of comfort and tears of sympathy, and the effort to minister to her brought to me a sense of relief. And when I found her full of Christian fortitude, and ready to offer comfort to me, I felt rebuked for my selfish sorrow and strengthened to a brave endurance.

After the lapse of about ten days from the calamity on the bluff, and the conviction of his death seemed to settle into a certainty, it was decided to hold a solemn service in memory of Dr. Andral, and the day of the meeting was fixed.

A day or two after the memorial service was arranged Mrs. Gray, whose ministrations extended, not only to her fellowbeings but also to the dumb animals, happened to be out in the pasture to look after a sick kid. Not finding it where she expected, she wandered to a considerable distance from the village. Peering among the trees and bushes in search of it, she espied a youth sitting apathetically on a log, who on a nearer approach proved to be Tony Carver, who belonged to the harbor gang. Stealthily approaching from his back she came up to him without discovery and addressed him by name. To her surprise he did not attempt to run away, but listened to her and answered with manifest embarrassment. He was evidently very much depressed, as though burdened with a heavy sense of guilt.

She spake of the dreadful crime committed by his associates, and importuned him to make a clean breast of the whole matter; and especially to tell her whose hands were stained with the murder or Dr. Andral. She besought him to come away from the miscreant gang, to repent of his evil ways and to lead a better life. Tony was evidently much moved, but doggedly refused to either give information or to make any promise other than to meet her at their present place the next day but one.

On the appointed day Jack Burton accompanied Mrs. Gray. Arriving near the designated spot, Mrs. Gray went on, while Jack, concealed from view, remained near.

Mrs. Gray arrived first, but had not long to wait when Tony, true to his promise, cautiously approached her. She engaged him in conversation with his back in the direction of Jack. Hearing a step behind him, he suddenly turned round and beholding Jack, wheeled and started to run away. But Jack was very near and on the alert, and seizing his arm spake kindly, declaring that he should suffer no harm.

A ghastly palor overspread Tony's face, and his limbs trembled so violently that but for Jack's support he must have fallen. He was evidently the victim of a deadly fear.

Mrs. Gray spake to him kindly and sought to calm his nervous terror; but she could not induce him to remove his eyes from Jack, upon whom his gaze was fixed with every indication of alarm.

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The latter observing this, said: "You have a great weight on your mind, Tony, which you must unburden. Why are you in such terror of my presence?"

Tony hesitated, and finally answered: "Because, Mr. Burton—because you was one of them."

"One of them? What do you mean by that?"

"Why one of the two—the two in the wagon. You was the one that jumped and was killed on the bluff when the rope broke," said Tony trembling in terror. The secret of his agitation was now apparent. Jack leaping from the wagon had been stunned, and apparently lifeless, had been carried up the hill, and the lawless gang supposed him killed; and so imbued was Tony with the idea of his death that even the very material grasp of Jack upon his arm could not dispel the illusion that the ghost of the murdered victim had returned to visit punishment upon his slayers.

"Tony," said Jack solemnly: "You know the rope did not break, but was cut. You know that I was aboard that wagon and barely escaped murder. Now Tony, in the presence, not only of Mrs. Gray and myself, but of the Lord who shall judge you, tell us how you know that I jumped from that wagon." Tony, quaking with alarm and breaking down completely, managed to say through his sobbing: "Because—because—I saw you."

Jack waited until he became more composed and then, by putting him through the "sweat process," managed to draw out that Col. Bird and two or three of the worst of his gang were prowling about the harbor when they discovered the boat laden with oysters. The first impulse was to seize these; the second was to attempt to secure larger game. Well knowing that a wagon would soon be let down for the oysters, they asked Tony to hide behind the big rock and cut the rope which held the descending wagon, offering as a reward a small rifle which he highly prized

To this Tony objected, because it might endanger life, but they, scoffing at the idea of there being any danger, said it was merely to have a little fun, and to give the cliff folks a good scare. He, accepting this view, then consented to the villainous work. After cutting the cable, secretly watching, he had seen the wagon with one rider plunge into the sea and disappear, and the apparently lifeless form of the other carried up to the village. Horrified with his awful crime he had gone back to the cave, and had from that time held himself aloof from the men, a prey to consuming remorse.

By degrees it dawned upon the mind of Tony, stupified with terror, that Jack was no ghost, but a being of veritable flesh and blood, and this produced a decided reaction in his mental state. He became profuse in his expressions of joy that Burton was still alive, and repeatedly declared that he would not have cut the rope for the world if he had not been persuaded that no harm could happen, and that though it might give the men in the wagon a little scare, all they had to do after the rope was cut was to apply the brake and stop the wagon. This he believed, as he did not know the brake had been tampered with.

"No, Tony," said Mrs. Gray, "I believe you. You were not intending to commit murder; but you see now the awful consequences of your being with those wicked men, and of listening to their criminal suggestions. By all means, Tony, leave them at once and come with us, and prove by your changed life that you truly repent of your awful deed."

But neither she nor Jack could dissuade him from his purpose to return to the Birds. When asked for his reason for such a strange course he reluctantly declared it was his fears of the gang, who had threatened his life if he went over to the other party, or revealed their agency in the disaster at the bluff.

Sadly Mrs. Gray and her companion turned toward the village, while Tony moved away in the opposite direction. Was it an omen signifying that his life should ever go in a contrary direction to theirs?

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A Bismarck Anecdote.

One day, a young Swede, a student at the University of Berlin, received a letter from his uncle saying that his daughter, the yonng man's cousin, would stop in Berlin for a few days on her way to Ems, and would he kindly meet her and show her the city? The mail coach arrived and with it the young lady, who found a fine-looking young man, with a vivid boutonniere, awaiting her arrival. He accompanied her to the hotel. The following morning he called and took her driving in an elegant brougham. These attentions continued during the three days of her visit. The lady appeared overjoyed at the gallantry of this cousin, whom she had never seen before. On the day of her departure, while assisting her into the mail coach, the young man said: "I cannot let you depart without making a confession." The lady blushed and dropped her eyes. "I must tell you that I am not your cousin. Your cousin is a friend of mine. He had no time to accompany you, having to cram for his examinations, so he bade me take his place." "In heaven's name who are you, then?" cried the lady. The young man handed her his card. The postilion blew his trumpet, the mail coach rolled away, as the young lady read this name on the card, "Otto von Bismarck."

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Mrs. Kruger and the Birds.

Mr. Kruger, the ruler or president of the Boers in South Africa, has a wife who is very fond of animals. Sometime ago the Boers wished to raise a statue of their president and the sculpter, who was to make it, brought some drawings of her husband to Mrs. Kruger to see which she liked best. The pictures showed him in his every-day clothes, with the tall hat which he always wears. When Mrs. Kruger saw this, she asked that the top of the crown of the hat should be made hollow, so that after rain the birds might be able to drink out of it. This was done, and now whenever a welcome shower has fallen a little cloud of birds may be seen fluttering round the top of the Kruger statue, drinking and bathing in the crown of the hat.—*From Animal Friends, London, England.*

Was it You?

There was somebody who said an unkind word which hurt somebody else. Was it you?

There was somebody who was thoughtless and selfish in his manner and mode of living. Was it you?

There was somebody who harshly criticised the actions of somebody else. Was it you?

There was somebody who found nothing but faults in the belongings of his friend. Was it you?

There was somebody who borrowed a book and kept it for months. Was it you?

There was somebody who never stopped to think who was hurt by the sarcastic word. Was it you?

There was somebody who, day in and day out, never did anything to make anybody else happy. Was it you?

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Some P's and Q's.

Pray, little lads and lasses gay,
One lesson do not lose;
As through the world you wend your way,
Oh, mind your P's and Q's!

For while P stands for pears and plums,
For pleasantness and plays,
For patience and for promptitude,
For peace, po iteness, praise;

Yet, lackaday! it leads in pert,
In pinches, pests and pain,
Perverse, and petulent, and pry,
And also in profane!

Q stands for Quaker quietness,
For quinces, quality,
For quickness, and for queenliness,
For quaint, and quittance free.

But then, it heralds quake and quail,
And querulous—indeed,
All quibbles, quarrels, quips, and quirks,
And quacks, it serves at need.

Then watch them, little maids and men;
For folks will soon excuse
Full many a fault and foible, when
You mind your P's snd Q's.

—*Elizabeth Carpenter, in St. Nicholas.*

The Angel of the Bowery.

BY EUGENE CLAY FERGUSON.

There had been trouble on Mulberry Street that night. In one of those tall, dilapidated tenement houses that abound there, one drunken man had got into a quarrel with another drunken man and had stuck a knife into him, and then the police came in. The woman was too drunk to take much notice. "Shall we take him to the morgue, or to the hospital?" said one of them. "Oh! we'll take him to the hospital," said the other. "What about the woman?"

"Oh! we can get her in the morning; she's too drunk to leave the place."

A boy eight years old, that the other boys of the neighborhood call Freckles, and a little girl of five, lay very still under the bed when all the fuss was going on, fearing to be seen. They had both taken refuge under there, when there was a fight in the room, many a time. They heard the two policemen carry the two men out and down the rickety stairs—the one probably dead and the other a prisoner—then Freckles whispered, "Quit your snufflin', Tot, the cops is gone," and the little girl promptly quit and all was quiet in the big tenement, except the heavy breathing of their mother over them, and the distant sound of some maudlin singer.

"When Mam wakes up she'll want me to get some beer, an' dem cops is comin' back to get her purty soon an' I'm goin' to leave."

"Won't you take me too?" said Tot.

When Freckles had studied a minute, he said: "Tot, don't you 'member dat angel dat come here onct an' she said if we's got into trouble to come to her?" Tot thought she did. "Well, we'll just shake dis old place an' see if we can find her," said Freckles.

"She was re'll good," said Tot, "an' she wore a white dress an' a fezzer in her hat an' we'd know her by dat."

"Dat's so," observed Freckles.

"She told us about God, an' I think he lives in one of de big churches with a bell in it, an' we'll go right now and see if we can find it."

So, hand in hand they softly opened the door and stole quietly down the stairs, and yet another, and another, and many more, until they found themselves out on the sidewalk with the cool summer night-air blowing on their grimed and dirty faces.

They walked far down the street, then turned west and walked for more than an hour, until a tall steeple loomed up before them.

"Dis may be de place," said Freckles; "we'll set down here an' rest anyhow." And the two little outcasts were soon fast asleep, Tot's head lying in Freckles' lap, and thus they slept the refreshing slumber of childhood, undisturbed by no ruder note than the twitter of a bird who imagined that a light was breaking in the east, and light was dawning for the little sleepers, but they knew it not. In the hush of the hour before the dawn of the Lord's day an angel hovered over them and said: "Let there be light." It must have been so, for there was light for Freckles and Tot—light they had never dreamed of—and the hideous night was passed.

The birds had long since flown to greet the new day, and higher and higher mounted the sun. The half blind old janitor had opened the doors of the church and had not observed the children asleep in a recess of the outer vestibule. People were dropping in now, and up the steps came a bevy of young ladies, chattering after their kind.

"What in the world is this?" said the foremost, as she spied the still slumbering waifs.

"Well, did you ever?" said another.

"If I only had my sketch book here. Give me a pencil, Hortense; I'll catch 'em anyway," said the tallest one.

"How dirty they are," said the first speaker. "I think they are slum children. Where is Blanche? She goes out on the highways and into the byways where the rest of us are afraid to go, sometimes, and she will know what to do with them."

"Here she is now," said some one. The most beautiful one of the bunch came up the steps. She had on a white dress and wore feathers in her hat.

"Here's a whole foreign country that needs a missionary, Blanche," said one of the girls, "and we have decided that you are the best equipped one to take the field."

Blanche looked at the sleeping children for a moment.

"Oh, it's virgin soil," said the last speaker, and then Blanche sat down so close that her white dress brushed against Freckles. Perhaps the sound of voices had awakened him; at any rate he sat bolt upright so quick that little Tot's head fell off on to the stone floor.

"Good morning, my little man." But Freckles, perhaps from sheer astonishment, replied not a word.

"Do you know where you are?" continued Blanche in soft tones. Still no reply except of silent, growing amazement.

"Italians, I guess," whispered one of the young ladies.

Tot was the first one to speak. "Is you angels?" she said, staring hard at Blanche and the beautiful circle of white-dressed girls back of her. This provoked a titter. "Save the mark," said one.

"No, dear," said Blanche, "this is my Sunday-school class."

"Where is your father?" said she, trying again to induce Freckles to speak.

"He's done for," said Freckles.

"When?"

"Last night."

"And your mamma?"

"Cops swiped her."

"My goodness! does Blanche understand such outlandish talk as that?"

Yes, but listen:

"Dad would ha' fixed him all good and plenty, but he was too drunk."

"Yes, dear, and what then?"

"Then the cops came in an' carried dad an' de guy out."

"And what did you do then?"

"We just shook de place."

Blanche rose up with all the girls pressing around her. "What in the world is all that talk about?" said one of them; "we can't make out a thing."

"They live in the Bowery, in a big tenement. There was a fight last night and their father was killed and their mother was too drunk to notice anything, and these children ran away and don't want to go back any more, and I'll see that they don't. Come with me dears," and she took them through the throng to the basement entrance.

She sent to her own palatial home for clothes and soon had them washed and clothed, except Tot's abundant hair, which she decided was hopeless with the accessories at hand.

"Now you will look as nice as any boy in my class, but I haven't had time to ask your name?" Freckles, who had been quite communicative, lapsed into silence, which must be the way of the Bowery when unpleasant things are broached.

"Freckles," said Tot softly.

"'Taint, either," said the boy, and the matter was dropped, for the time.

Tot got an opportunity to whisper to Freckles: "She's an angel. Don't you see her white dress an' fezzers?" "Course," said Freckles, as though he had known it all the time.

"Wes'll never go back to Mulberry Street, will we, Freckles?"

"Naw," said Freckles; "we's flewed de coop an' shook de hole bizness."

While Blanche Van Arsdall was attending to the wants and planning how she would find a home for two little street waifs, in the basement, a fashionable congregation was listening above to a sermon from the text: "I was naked and ye clothed me." Blanche Van Arsdall heard it not. She needed not to hear it, nor any sermon pointing out to her the path of duty.

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The Red Box Clew.

J. BRECKENRIDGE ELLIS.

Frank kissed Mrs. Dew warmly. "Haven't I had good luck, being left on doorsteps!" she cried. "First on yours, then on Mr. West's. I suppose Mr. Clarmont put me in the care of old Nance, and she took me at once to the doorstep, then pretended like she was boarding me, and got money all the time for nothing. I wonder if she was the same who left me on *your* doorstep; must be, because it seems natural to her! Then, after all, she must know who my real parents are. Oh, Mrs. Dew, I do love you so much, but somehow, I *do* want—it's so *different!*" And Frank burst into bitter tears.

"My dear," said Mrs. Dew, pressing her close, "with such a father and brother as you have, what does it matter what kind of a mother you had? Do not grieve for her. Remember that your father is God; and your brother is a Prince; he is the Lord of heaven, the Christ of the world!" It is strange how a few words can dissolve a mountain of trouble, if they are the right words! Frank's storm of sorrow showed signs of rolling away, for already there was a glimpse of sunshine and of blue through the raining tears.

In the meantime, the town Creekville was intensely active in trying to discover some clew to Ronald and his abductor. Some remembered having seen a strange woman hanging about the town for several days; they did not know where she had slept. Mr. Clarmont scoured the roads in his carriage, and later on horseback. Far out of town he met the doctor to whom he had telephoned that morning. Doctor Dibber had never been able to learn where he was wanted to go. He understood that Ronald was shot and lay bleeding to death, *somewhere;* the telephone had sounded like "cupboard" every time Mr. Clarmont had said "Covered Bridge." At last he had set out for Coverly, a town five miles distant. As soon as Mr. Clarmont explained, the doctor cried, "I saw a woman answering that description dart into the woods; she was alone." Mr. Clarmont turned his horse about and he and the doctor dashed toward the place. But they had not gone far, Mr. Clarmont horseback and the doctor in his buggy, when they saw somebody advancing up the road to meet them. A deep wood stretched on either side of the road. Evidently this person had stepped from among the trees. It was a little man with enormous whiskers that hid nearly all the face. He cried, "Stop!" and both men reined up their horses.

"Air you Mr. Clurmont?" the man asked in a squeaky voice, holding up a piece of soiled paper. "If ye air, this here's yourn."

Mr. Clarmont bent from the saddle and siezed the paper, which proved to be a note. The agitated father read it aloud to the doctor:

"mister Clurmont yu give the barer uv this yore check fur a thousan doller an swar to im to let im git away skots fre an swar not to never tri to kitch im nur help uthars to kitch im. an let im ave yore orse to git away on whitch he will turn luce after he have rid away sose twell kum back agin an swar not. To nevir make no diffykultie bout the drawin of that there thousan and. The barer uv this here letr will tell you whur yore boy is lade. an i can tell yu thay ainte no time tu luze caze he is like to bleed to deth bodily ef a doktur aint 4thcummin speadelie i am Nance an praie excuge Miss Takes."

"There is no time to lose," said Dr. Dibber excitedly. "What will you do?"

"It may be a hoax," groaned Mr. Clarmont, "but it is a change at least." He wrote the check for a thousand dollars. "Where is the boy?" he demanded in an agitated voice.

"Give us the check," said the ruffian. Mr. Clarmont handed it over. "Git off the orse," demanded the other, stroking his huge whiskers. Mr. Clarmont dismounted. "Now swar," said the man as he mounted nimbly. "Swar to all them things."

Mr. Clarmont went through the required ceremony, taking the precaution to hold the horse's bit in the meantime. He added, "But if you do *not* tell me truly where Ronald is, of course that check is worthless, for I shall notify the bank not to make it good; and in case you deceive me, I will hunt you down and put the town on your track."

"Oh, that's all right," said the other carelessly. "What do I want to deceive you for? I do not want yore sick boy on my hands, I want yore money. That's why I spirited him away. I might as well tell you that I am Nance, only I'm dressed up this way to git out of the country. 'Tain't proper, but it is pleasant and airy. You see I had a horse hitched in the Covered Bridge to git Frank away on, but when I see this young sport of yourn, thinks I, 'Theys more money in 'im than in the gal,' thinks I. So I jus hefted 'im up in my arms, after I'd stopped the blood from falling all around, rid him to that ole deserted log house over yander in the woods 'bout a mile. Guess you know where I mean. And he's thar now. He didn't give me no trouble; he jus' fainted away and played into my hands like a bird. You'd better hurry over thar, too, 'spect he's lonesome." Saying which, the wicked old woman laughed, and galloped away. She directed the horse into the woods where no path was discernible, and and almost instantly vanished. Mr. Clarmont and the doctor hurried to the deserted cabin, and sure enough, Ronald lay upon the floor, groaning from his wound, and tossing in fever. Near the house stood a horse which the old woman had stolen from a neighboring farm. Nance had chosen a good place for her scheme, for the trees grew close together, the undergrowth was dense, and the path into the clearing had long since been overgrown. Had Nance captured Frank she could have kept her here indefinitely. A wounded boy, however, was more than she had anticipated. Not long after, Ronald Clarmont lay in his own bedroom, dilirious from his pain and fright, unable to answer questions.

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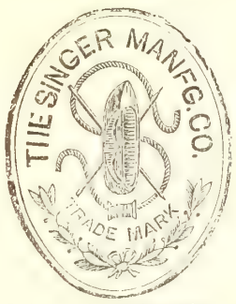

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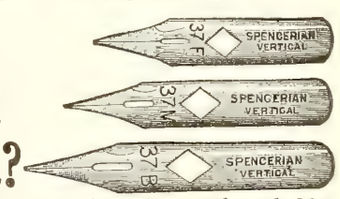

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THE PARALYTIC HEALED.*

After the arduous labors of the Sabbath, spent in Capernaum, of which we learned in last week's lesson, Jesus was sorely in need of rest. Far into the night had he received the sufferers, whose friends brought them for healing, and not one of their prayers was denied. When at last the multitudes had retired, all others in the house fell into a deep sleep that lasted till the morning. Jesus alone could not sleep. The draught upon his sympathies had been two heavy, the consciousness of his expanding mission was becoming so intense that he must be alone with his Father for a time, that he might gather new strength to face and fully discharge his divine ministry to men. Long before day, as Mark tells us, he stole forth into one of the quiet valleys back of the city, and there spent the hours till morning in prayer. When his disciples at last found him, and told him that the crowds were again gathering at the house, to their surprise he refused to return, saying that he must preach in the other towns of Galilee. Perhaps he feared this sudden wave of popularity, knowing that it was due not so much to the truth he was teaching as to the miracles he had wrought. He ever tried to keep miracles in the background, accounting them secondary to the great cause of truth and righteousness. Without going back to the city, therefore, he started on a tour of some length, during which he visited many of the towns of Galilee, and taught in their synagogues, performing at the same time the same wonderful works of healing that had characterized his ministry elsewhere.

But one specific incident of this tour is given by the evangelists, that of the healing of a leper, perhaps because it was the first of these unfortunates that he had healed. They were seldom allowed inside the cities, and their touch was counted extreme pollution. In an advanced stage of the disease the flesh rotted and fell from the bones, the toes and fingers dropped off, one by one, the lips and eyelids festered and fell away, and the whole face and figure became hideous to behold. Such a case was this. Luke says that the man was "full of leprosy." Falling down before Jesus the poor wretch wailed out his agonizing appeal: "Lord, if thou wilt thou canst make clean." The answer was immediate, but not altogether such as the disciples, or even the leper, had anticipated. "Without a gesture of repugnance, he laid his cool, clean touch upon the other's crumbling flesh. The outcast of contagion looked in vain for the expression of disgust that he was used to seeing on the faces of well and blessed men. Not a shadow crossed the eyes of the Nazarene; they were like stars become human; ineffable compassion rayed from them, only that." The simple words of Jesus were: "I will; be thou made clean." According to the Mosaic law it defiled one to touch the leper. But the Son of man touched all defilement that he might cleanse it, and no such contact could impart uncleanness. When we are so filled with the virtue of Christ that our touch imparts health to other souls, we can safely go where we will and be the friends of sinners.

Yet, though Jesus cared little for the merely ceremonial in religion, he would not dishonor the law of his people; hence he sends the healed leper to Jerusalem to offer the sacrifices required by the law. This would both show the gratitude of the recipient of divine grace, and at the same time give him entrance again into the society of his fellowmen, when declared by the priest to be cured. Warning him against making his cure public, Jesus dismissed him; but the warning was unheeded, and the whole region rang with tidings of the marvelous cure. Perhaps for this reason, because his contact with the leper had made him ceremonially unclean, Jesus avoided the cities for a time, and continued his preaching in the country districts. But the people thronged about him despite the fact that he had laid his hands on a leper, and his healing work made him known everywhere.

Some months were probably occupied in this tour, after which Jesus returned to Capernaum. No sooner was it known that he was again at home than the people again gathered about the door in multitudes, bringing with them their sick, as before. One day, as he was preaching to a great crowd, that filled the house and overflowed into the street, there was brought a man who was so helpless from palsy that he had to be carried on a couch, or mattress, by four of his friends. Finding it impossible to get near enough to the door to attract the attention of the Healer, they made their way to the roof, either by an outside stairway, or by passing from one of the adjacent houses. Removing some of the tiles with which the houses were covered, they let down through the aperture the man upon his bed. Such faith impressed the Savior with the earnestness of the sufferer and his friends. Perhaps there was that in the gaze of the man himself which showed the Master that his heart hungered for holiness even more than his body for health. He gave the best gift first. "Son, thy sins are forgiven." What peace must have entered the soul of the afflicted man at these words, and what perfect content must have stolen over his countenance, even though his palsied lips could not frame the words of loving gratitude that struggled for utterance.

But there were present some of Jesus' most watchful and determined enemies, Pharisees and scribes from all parts of Galilee, where he had been visiting and teaching. Some had come even from Judea and Jerusalem to investigate the character and work of this new prophet and rabbi. Such claim of authority as he was now making they esteemed blasphemy, and they murmured to themselves: "Who can forgive sins but God only?" The reader of hearts was in their midst. He needed not that they should utter their skepticism. He accepts their challenge and gives proof of his authority. "Which is easier, to say to the sick of the palsy, Thy sins are forgiven, or to say, Arise and take up thy bed and walk?" Manifestly, it was a more hazardous thing to say the latter, for the result would be such as they could test by its visible effect. Then they should see the manifestation of his authority. "I say unto thee, Arise, take up thy bed and go unto thy house!" The effect was instantaneous. The palsied man sprang to his feet, gathered up the cot on which he had been lying and went to his home. Thus the Son of Man proved his power on earth to forgive sins. God would not have set the seal of his approval on the words of a blasphemer; and the multitude glorified God, saying, We never saw it on this fashion. It seems that this display of power, following the ministry of mercy which had brought such blessings to the afflicted, and accompanied by such discourses as men had never heard before, should have conquered the unbelief of Jesus' enemies and made them believers. But it rather deepened their hatred and intensified their purpose to accomplish his death. From this time Jesus never escapes the watchful eye of his antagonists. Already the shadow of the cross has been thrown athwart his path. His footsteps shall wander yet awhile among the needy objects of his divine compassion, but they will turn steadily toward the Via Dolorosa and the steeps of Calvary.

*Lesson for March 11—Mark 2:1-12. Parallel Passages—Matt. 9:1-8; Luke 5:17-26.

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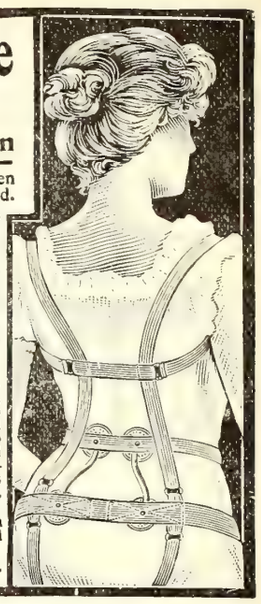

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By Burris A. Jenkins.

TOPIC FOR MARCH 11.

REJECTING CHRIST.

(Mark 12:1-9.)

This parable evidently looks forward toward Christ's rejection by the Jews. They were the husbandmen of God's vineyard, and they rejected or slew prophet after prophet that was sent to them, and finally they rejected and slew Jesus, the Son. Nor was Calvary the last rejection of Christ by the Jews. When Paul went to them with the message of Christ, they refused to hear, so that Paul shook off the dust of his feet and said: "Seeing ye put it from you and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."

There are others, too, than the Jews who have rejected Christ, time and again. All of us have thrust him out of the vineyard at one time or another. All of us have slain him afresh and put him to open shame in one act or another.

Wherever an opportunity for good has come our way, and we have failed to embrace it, we have rejected Christ. Yonder stands a figure beckoning us and pointing the way down the wide, white road of a beautiful opportunity—who is it? It is Christ. We turn our backs and refuse to walk that road. We reject the opportunity. We reject Christ. O, the multitude of lost opportunities! They never can be recalled. The fatal stone of rejection has been hurled. It never can be brought back. We have a chance to do good, and instead we do nothing, or worse. The door is shut in our faces and we hear the sad song, "Too late! too late! ye cannot enter now." By refusing to prepare for the bridegroom you have rejected him. Rejecting the opportunity, you have rejected him.

In failing to be true to a responsibility to service, we are untrue to Christ. A great trust had been imposed upon those husbandmen, and they were false to the trust. In each of us there is reposed one or another trust; according as we are true or false to it shall we be true or false to Christ. "O, but my responsibility is such a little one," objects some Endeavorer; "I have no responsibility great enough to be compared with Christ." He that is faithful over a few things shall be ruler over many; and he that is false in one small particular has rejected the Lord of small things.

When one rejects some friend or neighbor, and serves oneself instead, one is choosing a great, ugly toad, like Barabbas, and rejecting Christ. Yonder is one who, though perhaps not in any great need, is nevertheless to be served by us in some way, to be placed in a higher position, to be furthered in some good work; but instead, we choose our own petty selves, and thrust us forward. Thus do we reject Christ and choose Barabbas, the thief. No matter how poor and insignificant is the one who ought to be helped, he stands in the place of our Lord to us, and if we fail of our duty, out of the eyes of that offended one shall look the mute message, "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

Whenever we reject the truth for a lie; whenever we reject the high for the low, the pure for the unworthy; whenever we reject stern duty for indolence; whenever we reject noble effort and seek soft pleasure; whenever we leave the life of meditation and prayer for the whirl of earthly achievement, we are rejecting Christ our Lord.

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THE PLACE AND TIME OF JESUS' MINISTRY.

By Herbert L. Willett, *Director.*

The land in which the events of the Scriptures found their location is the most interesting on the planet. Lying at the east end of the Mediterranean Sea, between which and the far-stretching desert, it occupies a place of supreme importance in the life of the ancient world. Palestine, receiving its name, as it does, from the Philistines, who were believed by the Greeks to be its dominant population, was the scene of some of the most important events in the story of the relations between the East and the West, from the twelfth to the second century before Christ. It is a land of striking variations—of elevation, vegetation, temperature, soil and inhabitants. Coming from the sea eastward toward the desert one traverses five distinct stretches of territory, each possessing its own striking characteristics. There is, first, the coast plain, which varies greatly in breadth, but never widens into a broad expanse. This stretches all the way from Phœnicia down to the lower end of Philistia, with the single break produced by Carmel, which flings its bold promontory out into the sea, cutting the plain to the narrowest of ledges. The second is the Shephelah or plateau, which is characteristic both of Judæa and Samaria, and is a somewhat elevated tableland, by means of which the high hills of the interior let themselves gradually down upon the plain. For the most part, however, this tableland is separated from the central range, and its occupancy by an army does not presuppose the possession of the higher mass beyond. The third division is the Central Range, the most conspicuous part of the Holy Land, as viewed by a traveler looking eastward from the sea, or westward from the desert. This is the "hill country of Judæa" and the "mountains of Ephraim," and constitutes the backbone of that great upheaval which runs all the way from the Lebanons southward to the extremity of Judah. Beyond this range to the east there is an immediate plunge into the chasm of the Jordan, which seems scooped out through the entire length of the land, furnishing the bed, not only of the Jordan itself, but of Lake Merom, the Sea of Galilee and the Dead Sea, and the depression continues far to the south, until it loses itself in the Gulf of Elath. This deep ravine down which the Jordan plunges, reaches a level far below the Mediterranean, and its most singular phenomenon is the Dead Sea, a considerable body of salt water, without an outlet, save that offered by evaporation. Still further to the east lie the hills of Gilead, which complete the five divisions of the land. Between the north and south, however, there is a conspicuous break which cuts across the country from west to east, separating it into two sections not always clearly defined. The plains of Ezdraelon and Jezreel constitute this break on the side toward the Mediterranean and are the cause of that similar break in the history which divided the nation into two parts or kingdoms.

In this land Jesus had his ministry, and under the conditions of life imposed in such a land he spent his days. At this period Palestine was under the government of the Roman Empire, though there was a measure of autonomy permitted the Jewish people through their hereditary monarchy of the Herods, which had grown up only a few years before. The Herods were Idumeans or Edomites by race, but Jewish by adoption, and held their power by tolerance of the Roman Emperors. However, they exercised but a nominal rule in the period following the life of Jesus. The four divisions of the territory were Judah on the south, Samaria in the center, Galilee on the north, to the west between the Jordan depression and the sea, while on the east of the river lay the territory of Perea. All these were the scenes of Jesus' work, though he seldom visited Samaria, owing to the different class of people making up its population.

The disposition of Jesus' work, so far as locality is concerned, is to be learned from a careful comparison of the Synoptic Gospels with the Fourth. The former lay emphasis upon the ministry in Galilee, while John's record speaks more particularly of the Judæan ministry, at least in the earlier period. From this comparison we learn thrt immediately after the baptism, temptation, and a hasty trip into Galilee, Jesus spent some time in evangelizing, much as John was doing in the region of the Jordan. He took his message to the people of Jerusalem and Judæa before going to the remoter regions, and if there had been a disposition to accept the gospel by the ruling classes, it could have gone forth with far greater rapidity, not only to the remainder of Palestine, but to the world. But after a time Jesus was warned by the imprisonment of John, and the growing scrutiny of the scribes, to withdraw to a greater distance from the capital, and so retired into Galilee. The great central period of his ministry was passed here, with occasional visits to Jerusalem, and it is of this part of his work that the first three Gospels speak with greatest fullness. After the period of opposition began, Jesus left Galilee and retired to the region beyond the Jordan known as Perea, where he spent some time. The account of this ministry is given to us in the Third Gospel, and constitutes one of the most precious portions of the record. All the narratives agree in the final events of his work as located in Jerusalem and its vicinity, and thus we find that our Lord traversed, in the process of his work, the entire territory which had been consecrated by centuries of prophetic activity, and even went occasionally into those more distant regions of Decapolis and Syro-Phœnicia, to which no prophet had ever penetrated. All the inspiration of this splendid land, then much more rich and prosperous than to-day, entered into his life. It was peculiarly the Holy Land, because it was the scene of these unique events in which God moved as never elsewhere in human history, and never so greatly as in the few years when Jesus was carrying on his great mission of preparing the disciples for their world-wide enterprise of accomplishing his own work of bringing men to God.

Literature.

Following up the letters of Dante Gabriel Rossetti, which were published three or four years ago, his brother, William Michael Rossetti, has issued a second volume of letters and other papers under the title, "Ruskin: Rossetti: Preraphaelitism." The volume is occupied largely by the letters which passed between Ruskin and Rossetti during the period from 1854 to 1862, the first of which dates marks the beginning of the acquaintance between Ruskin and Rossetti, and the second the death of the latter's wife. Naturally, a good deal of light is thrown on that movement in art in which both of these men were leaders. But it contains no exposition, defense or history of Preraphaelitism—rather it sets forth in the frankest and most human way the personal side of these great men. When Rossetti, poet and painter, writing to a friend sends his "love to the kids," we may be tolerably certain that he was not posing for the public. Most striking is the kindly way in which Ruskin, who was well-to-do while the other members of the group were endowed with all degrees of impecuniousness from short to broke, constantly sought ways to help them under guise of asking favors from them. He was most expert at that kind of generous hypocrisy. Ruskin gives the following frank characterization of himself in a letter to Rossetti. He had been trying to induce Rossetti to accept from him, on some pretense or other, an income sufficient to permit him to marry the woman of his choice, and fearing that he had given offense, he writes to explain: "You constantly hear a great many people saying I am very bad, and perhaps you have been yourself disposed lately to think me very good. I am neither the one nor the other. I am very self-indulgent, very proud, very obstinate and very resentful; on the other side, I am very upright—nearly as just as I suppose it is possible for a man to be in this world—exceedingly fond of making people happy, and devotedly reverent to all true mental and moral power. I never betrayed a trust—never willfully did an unkind thing, and never, in little or large matters, depreciated another that I might raise myself. I believe I once had affections as warm as most people; but partly from evil chance and partly from foolish misplacing of them, they have got tumbled down and broken to pieces. . . So that I have no friendships and no loves. . . If you hear people say that I am utterly hard and cold, depend upon it it is untrue. Though I have no friendships and no loves, I cannot read the epitaph of the Spartans at Thermopylæ with a steady voice to the end; and there is an old glove in one of my drawers which has lain there these eighteen years, which is worth something to me yet." (Dodd, Mead & Co., New York.)

Marion Crawford's latest novel, "Via Crucis," is already in its seventieth thousand, having been on the market a little more than three months. No person who has read a single one of Mr. Crawford's twenty-eight novels needs to be told that he is a literary artist, who uses the English language accurately and effectively as a master workman uses a sharp tool, and who has at his command all the resources of the accomplished story-teller. "Via Crucis," which being interpreted means the way of the cross, is an historical romance of the second crusade. The stage setting, the costumes of the court and the trappings of chivalry offer ample opportunity for the painting of a sumptuous background, and the author makes the most of this opportunity. Without unduly burdening his pages or delaying the course of the narrative, Mr. Crawford shows himself almost as good an historian as he is a novelist. There have been many sober and respectable histories of the Middle Ages which contained less genuine history of the period and contributed less to the understanding of the characters, motives and ways of life of men of that time. The common resource of the historical novelist is the painting of characters which shall be at once vigorously and vividly individual and accurately typical. This the author does, and he does it with rare success, but in addition to this he ventures upon historical generalizations which are both brilliant and true. Mr. Crawford writes his story as if he loved it, but he loves it because it is a living bit of the Middle Ages and he loves the Middle Ages more than the story. We will hazard the opinion that if he should take it into his head to depart from his chosen department of literature and write a History of the Middle Ages, it would be interesting reading, and while it might or might not—probably not—be suited for use as a text-book, it would be good history.

There is a new humorist in the field, whose writings are as provocative of laughter as those of the immortal Mark and who is as unconscious of the fact as Mrs. Eddy is of that quality in her productions. The title of the book is "Heliocentric Astrology and Solar Mentality" and, setting aside sundry treatises on Dowieism, Christian Science and the currency question (not saying, for the present, which side of the latter we have reference to), it is as delectably ridiculous as anything which has crossed our path in the present year of grace. The reader may perhaps be pardoned if he finds himself still in the dark as to the true inwardness of the thing after reading the title. Appreciating this fact, the author proceeds to clear up the matter in a section under the heading: "Argument and Intention." Dipping into this promising chapter, we learn that the science which he proposes to expound is "a new system of personally determining the primary fund of mental and physical forces and their results in mental aptitudes which dominate the nature of the individual as based upon the date of birth." This, whatever it is, is a good deal for one book to do; but it is not all. It "also contains the Harmonies, Chords and Contrasts of the Vital Forces of the Solar System." What more could any reasonable reader ask for the price of one volume? So much of this chapter may presumably be designated by the term, "Intention." But having thus clearly expounded the purpose and method of the science of solar mentality, the author conceives, not without reason, that some may doubt the possibility of "personally determining the primary fund," or in other words, as near as we can come at it, may doubt the proposition that the total amount of mentality in the universe is distributed among individuals according to the state of the solar system when they are born. Hence he proceeds to the "Argument" to establish this position: "Why the nature of a person is specifically influenced in one direction more than in another may seem strange. However, if one considers for a moment the grand contention of forces that are struggling for supremacy in the solar region where he is born, . . surging, overcoming and again equalizing each other, it should be easily realized that they may and do influence mentality, destiny and results." There is no standing against an argument like that, and as for refuting it, it simply can't be done. We accordingly stand aside and allow the forces to surge without interruption and congratulate the author on having the comfortable assurance that, however big an idiot he may have shown himself to be, it is all the fault of an unfortunate personal determination of the vital forces of the solar system whereby, owing to a luckless arrangement of the constellations and signs of the zodiac, the primary fund of common sense was all distributed somewhere else when he was born and an uncommon mental aptitude for making a jay of himself was the only personal determination which he received. You can't blame a man for acting in self-defense.

A recent book by Arthur Silva White entitled, "The Expansion of Egypt Under Anglo-Egyptian Condominium," gives the fullest statement which we have seen of the political situation in North Africa, the part which Great Britain has played in the development and the part which she must play in the future. After giving a description of the country, its geographical, topographical and climatic conditions, the author takes up historically the question of the political life of modern Egypt and constructs an elaborate argument in favor of the continuance and strengthening of British power in Egypt. The proposition in which the whole treatise issues is that Great Britain must eventually set aside the ridiculous pretense of Turkish suzerainty, which is even now nothing more than a diplomatic fiction, and declare a British protectorate. The argument is strong, as any one knows who is at all familiar with the history of modern Egypt and with the results which have followed from British control, hampered as it has been by diplomatic considerations, and it is backed up by Mr. White with a great deal of scientific information about the country, which shows that he has approached the problem, not from the standpoint of a mere politician, but of the anthropologist and the economist as well. (New Amsterdam Book Co., New York.)

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Surgical Operations for Piles Dangerous and Unnecessary.

The failure of ointments, salves and pills to permanently cure piles has led many to believe the only cure to be a surgical operation.

But surgical operations are dangerous to life and moreover, are often unsuccessful and at this time are no longer used by the best physician nor recommended by them.

The safest and surest way to cure any case of piles, whether itching, bleeding or protruding, is to use the Pyramid Pile Cure, composed of vegetable oils and acids, healing and soothing to the inflamed parts, and containing no opium or other narcotic.

Dr. Williams, a prominent orificial surgeon, says: "It is the duty of every surgeon to avoid an operation if possible to cure in any other way, and after many trials with the Pyramid Pile Cure I unhesitatingly recommend it in preference to an operation.

The harmless acids and oils contained in it cause the blood vessels to contract to a natural condition and tumors are absorbed and the cure is made without pain, inconvenience or detention from business.

In bleeding and itching piles the Pyramid is equally valuable."

In some cases a single package of the Pyramid has cured long standing cases, being in suppository form it is always ready for use, can be carried in the pocket when traveling; it is applied at night and does not interfere with the daily occupation. The Pyramid Pile Cure is not only the safest and surest remedy for piles, but is the best known and most popular from Maine to California. Every physician and druggist knows it and what it will do.

The Pyramid Pile Cure can be found at all drug stores at 50 cents for full sized treatment.

A little book on cause and cure of piles mailed free by addressing the Pyramid Drug Co., Marshall, Michigan.

For General Debility Use Horsford's Acid Phosphate.

Dr. W. L. Severance, Greenfield, Mass., says: "For years I have prescribed it in general debility, nervous exhaustion and insomnia, with the happiest results.

Marriages.

ADAM—BAILY.—At the home of the bride's parents, Feb. 13, 1900, by W. C. German, Mr. Henry Adam to Miss Christina Baily, both of Farmington, Kan.

CRICK—SHACKELFORD.—At Pardee, Kan., Feb. 4, 1900, by W. C. German, Mr. William Crick to Miss Lena Shackelford, both of Farmington, Kan.

WISE—FROST.—At the home of the bride's father, J. W. Frost, of Millersburg, Mo., on Feb. 14, 1900, Mr. James T. Wise and Miss Bessie Frost, both of Callaway county; Frank J. Nichols, officiating.

Obituaries.

ALLENDER.

Mrs. Elizabeth A. Allender, wife of John Allender, after a brief illness passed into rest Jan. 31, 1900, aged 61 years. She was an earnest member of the Hannibal Church, and was noted for activity when the opportunity presented itself, and for patience when a period of waiting seemed to be necessary. Her hopeful Christian life made her a kind of anchor to the varying life of the community and many sought her wise counsel in perplexity and trouble. She was a loving wife, a faithful sister and mother, and a reliable friend. She will be missed seriously in the home, the church and the city. We all have a precious memory of her. LEVI MARSHALL.

Hannibal, Feb. 20, 1900.

DAVIS.

Isaac Davis was born Jan. 20, 1815, in the state of Ohio. Removed to Illinois and later came to Indiana. Was a member of the Baptish Church, and later of the Methodist. Died Feb. 15, 1900, age 85 years and 25 days. Funeral conducted by A. W. Gehres at Buck Creek Chapel, near Irvington, Indiana. Mr. Davis was the father of eight children, six sons and two daughters; four of which, three sons and one daughter, survive him.

Irvington, Ind. A. W. GEHRES.

DOOLEY.

Samuel Dooley was born Feb. 14, 1837, in Clark county, Ky. He confessed his Savior under the preaching of Rev. John Allen Gano, during the fall of 1857. Bro. Dooley has been a great sufferer from cancer of the head, having been sick for eight years. He was Sunday-school superintendent for over 25 years, and was loved and respected by all. He was married to Miss Mary F. Wallin in September, 1858. Three daughters blessed this union, Mrs. Belle Priest, of Joplin, Mo., Mrs. Amelia Crane, of Barry, Mo., and Mrs. George Priest. He moved to Clay county in September, 1866, where he has lived, with the exception of six months in Kansas City. He came to Barry in 1877. He died in Joplin, Mo., where he had gone on a visit, Jan. 25, 1900. Funeral services were conducted by Elder Preston Aker, an old friend, at the Christian Church.

MRS. CLARA H. WILLIAMS.

LIPSCOMB.

Dr. W. H. Lipscomb fell asleep in Jesus Jan. 23, 1900. He was one of our ablest and most faithful members. He was bo n in Fredericksburg, Va., Sept. 22, 1839, graduated from the University of Virginia in '66, was soon after ordained for a minister of the gospel. He combined the practice of medicine with preaching, as Paul did tent-making. He was a man of strong conviction and great faith. He adhered strictly to the Book, believing it means what it says. He left a wife, two sons and three daughters. All are Christians. "Blessed are the dead who die in the Lord."

J. T. BOONE.

OWENS.

Miss Clio Owens was suddenly called from pleasant fell wship in the family and village into the heavenly life. She had accepted her Savior's message several years ago and she had built a beautiful Christian life, though young in years. She was a member of the Hannibal Church, but lived in Oakwood, a neighboring town. She was rather th pride of the family, and her sudden departure leaves the parents and other relatives peculiarly sad, but may her conduct, as it is now seen in its true perspective, be the influence that shall assist those to whom she was very dear to see life in its fullest meaning, and thus in its sweep include fuller obedience to God. LEVI MARSHALL.

Hannibal, Mo., Feb. 20, 1900.

WHAT TWO WOMEN SAW.

Two New York women stood in front of a Broadway window watching a Persian weaver laboriously weaving upon a frame, the pattern of a beautiful rug. Slowly, almost imperceptibly, thread by thread the pattern grew beneath his hand, until what had seemed a meaningless crossing of dull threads gradually took on form and beauty.

Suddenly one of the two women began to repeat the lines:

Weaving, weaving threads of faith
Pattern of a woman's heart,
Who can ere anticipate
The hues of life in every part?
Will the colors warmly glow—
All traced in love and happiness;
Or will they fade in somber woe?
A woman's future who can guess?

There is infinite pathos in the way that women ponder over and try to trace out

the purpose and meaning of their lives. To young and happy women it seems as if destiny was weaving their future in all the colors of the rainbow like a merry dance of cupids weaving garlands about a May pole in the spring-time of life. But to thousands of women life looks to be all "a warp of sorrow in a woof of pain."

WHAT LIFE REALLY IS.

A woman's life pattern is really woven by herself. A great philosopher has said "Life is neither pain, nor pleasure; it is serious business." If a woman would make it her serious business to understand herself mentally, morally and physically, using the common sense that God has given her, there would be far less misery and suffering woven into the pattern of her life. She can make it almost anything she chooses.

Every woman who wants to derive the full share of happiness, which nature intended her to find as a woman, wife and mother, ought to read that great and wise book, The People's Common Sense Medical Adviser, by R. V. Pierce, M. D. Several hundred of its thousand pages are devoted to the subject of woman's special physiology, telling in plain and refined language how a woman may build up her physical self to meet the emergencies of her developing career.

The author of this great book is among the most successful of living physicians. His "Favorite Prescription" is known in every corner of the civilized globe as the most remarkable supportive tonic and health creator ever devised for weak and ailing women. It imparts direct strength and healthful vitality to woman's delicate, special structure, and increases the vigor, endurance and recuperative force of her entire system.

A Pennsylvania lady, Mrs. Alonzo Rathmell, living at the corner of Meade and Almond Sts., in Williamsport, in a recent letter, says: "My life is a story of misery. Until the birth of my boy I had health that I often boasted of. I married in my twenty-fifth year, and two years afterward my boy was born. Then the health I boasted of was suddenly gone. Pen or tongue can never describe the awful suffering I endured for a year and a half. I was so miserable I longed for death to relieve me, when a kind neighbor came in and asked me to try a bottle of Dr. Pierce's Favorite Prescription. I said, despairingly: 'Oh, its of no use, I can't ever be any better.' She insisted, and my husband, who was in despair, got a bottle, and I took it just to please him. I had not taken half a bottle when I was able to walk across the room without feeling faint or having any palpitation of the heart. Oh what a God-send your medicine is to suffering humanity. We had spent two hundred dollars with the leading doctors without any benefit whatever.

"Last December I had a baby, and, thanks to your 'Favorite Prescription.' I stood the confinement well and have a fourteen pound baby girl. To-day I feel as well as I ever did in my life."

For thirty years Dr. Pierce has been chief consulting physician to the Invalids' Hotel and Surgical Institute of Buffalo, N. Y., assisted by a staff of nearly a score of skilled specialists in the different branches of medical practice. Any woman consulting him by mail will receive, free of charge, the best professional advice anywhere obtainable. All correspondence is regarded as *sacredly* confidential.

The magnificently illustrated "Common Sense Medical Adviser" is now published in a paper-covered edition which will be sent *absolutely free* for the bare cost of mailing; 21 one-cent stamps which should be sent to the World's Dispensary Medical Association, 663 Main Street, Buffalo, N. Y. Or 31 stamps should be sent if a durable, heavy cloth-bound volume is preferred.

I regard the CHRISTIAN-EVANGELIST as—not among our best papers, nor one of the best, but—*the best.* I have much enjoyed the large, free, soul-enlightening thoughts disseminated through its columns. I am especially pleased with the doctrine of the atonement and resurrection of the dead, the unity of God and its position on higher criticism, missionary work, etc.—J. A. ABNEY, Grand View, Tex.

To Reach Texas Comfortably

Take the Frisco Line from St. Louis. Through sleepers and chair cars to Dallas, Austin and San Antonio. Real, sure-enough observation cars with library apartment, daily papers, magazines, etc Bryan Snyder, G. P. A., St. Louis, Mo.

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Train No. 51 now leaves St. Louis 2:21 P. M., daily, shortens the time by several hours from St. Louis to Dallas, Fort Worth, Austin, San Antonio, Houston and Galveston. Through Pullman Buffet Sleeping Cars will be operated on this train from St. Louis to San Antonio, and reclining chair car service to Dallas and Fort Worth. A delightful feature of this train is the daylight ride along the Mississippi and through the beautiful Arcadia Valley. Time of other trains remains the same excepting train No. 57 for Delta, Columbus, Cairo and Shreveport which now leaves at 8:00 A. M.

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The facilities of the Louisville & Nashville Railroad for handling tourists and travelers destined for all points in Florida, Cuba, Porto Rico, Central America, or for Nassau, are unsurpassed. Double daily lines of sleeping cars are run from Cincinnati, Louisville, Chicago and St. Louis through Jacksonville to interior Florida points, and to Miami, Tampa and New Orleans, the ports of embarkation for the countries mentioned. For folders etc., write

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Descriptive Literature.

The Frisco Line has recently issued for distribution a number of pamphlets containing carefully selected photo-engravings of scenery together with reliable and up-to-date information concerning the resources and great possibilities of the country traversed by the Frisco Line. Write for a copy of any of the following publications: "Feathers and Fins on the Frisco," "The Top of the Ozarks," "The Missouri and Arkansas Farmer and Fruitman," "Fruit Farming Along the Frisco," "Oklahomk," or the "Frisco Line Magazine." They can be obtained from any agent of the company, or upon application to Bryan Snyder, G. P. A., St. Louis.

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Program for the Congress of the Disciples of Christ, Indianapolis, March 27-29, 1900.

General Chairman, Allan B. Philputt.

I. TUESDAY AFTERNOON.
Chairman, Z. T. Sweeney.

The Doctrine of Holy Scripture.

1. "The History of the Doctrine up to the 19th Century," Hiram Van Kirk.
2. "The Doctrine of the 19th Century," Prof. G. A. Peckham.

Discussion.

II. TUESDAY EVENING.
Chairman, F. M. Drake.

Education.

"Statement of the Problem," J. H. Hardin.
Addresses by F. D. Power, C. C. Smith and Mrs. Helen E. Moses.
Discussion.

III. WEDNESDAY MORNING.
Chairman, Geo. Darsie.

Biblical Criticism.

1. "The Methods and Results of Textual Criticism," D. R. Dungan.
2. "The Methods and Results of Historical Criticism," H. L. Willett.

Discussion.

IV. WEDNESDAY AFTERNOON.
Chairman, I. N. McCash.

Conference and Discussion.

V. WEDNESDAY EVENING.
Chairman, M. M. Davis.

The Limits of Christian Liberty.

A discussion of the motto: "In matters of faith, unity; in matters of opinion, liberty; in all things, charity," J. B. Briney, Robert Moffett, C. B. Newnan.
Discussion.

VI. THURSDAY MORNING.
Chairman, J. Z. Tyler.

Should our Missionary, Benevolent and Educational Societies and Boards be Unified or Consolidated?

Frank G. Tyrrell, L. H. Coleman, A. McLean, Dr. Thomas.
Discussion.

VII. THURSDAY AFTERNOON.
Chairman, T. P. Haley.

Sociological Studies.

1. "The Religious Training of the Child," H. O. Breeden.
2. "Social Ideals of Apostolic Christianity," A. W. Taylor.

Discussion.

VIII. TUESDAY EVENING
Chairman, Jabez Hall.

The Civic and Social Obligations of the Church.
Prof. Graham Taylor.

Missouri Bible-school Statistics.

The following table of Sunday-school statistics is furnished us by H. F. Davis, Cor. Sec. of our Sunday-school work in Missouri:

I. CHRISTIAN.

1.	Schools	1,309
2.	Officers and Teachers	11,109
3.	Pupils	92,740
4.	Total	103,849

II. BAPTIST.

1.	Schools	1,031
2.	Officers and Teachers	10,166
3.	Pupils	81,902
4.	Total	92,068

III. M. E. SOUTH.

1.	Schools	919
2.	Officers and Teachers	9,251
3.	Pupils	73,637
4.	Total	82,888

IV. METHODIST.

1.	Schools	589
2.	Officers and Teachers	6,989
3.	Pupils	56,999
4	Total	63,988

V. PRESBYTERIAN.

1.	Schools	235
2.	Officers and Teachers	3,347
3.	Pupils	33,127
4.	Total	36,474

VI. CUMBERLAND PRESBYTERIAN.

1.	Schools	246
2.	Officers and Teachers	2,297
3.	Pupils	18,562
4.	Total	20,856

VII. CONGREGATIONAL.

1.	Schools	98
2.	Officers and Teachers	1,408
3.	Pupils	12,985
4.	Total	14,393

VIII. EPISCOPALIAN.

1.	Schools	101
2.	Officers and Teachers	1,051
3.	Pupils	8,704
4.	Total	9,755

IX. CATHOLIC.

1.	Schools	304
2.	Officers and Teachers	1,537
3.	Pupils	47,500
4.	Total	49,037

X. MISCELLANEOUS.

1.	Schools	759
2.	Officers and Teachers	6,226
3.	Pupils	53,160
4.	Total	59,386

XI. UNION.

1.	Schools	1,598
2.	Officers and Teachers	13,357
3.	Pupils	99,541
4.	Total	112,889

XII. GRAND TOTALS.

1.	Schools	6,937
2.	Officers and Teachers	67,464
3.	Pupils	592,656
4.	Total	660,120

XIII.

No. Pupils of school age	973,147

Ever since the year 1881, first The Christian, then the CHRISTIAN-EVANGELIST has followed me in my wanderings through this world and has ever been my best friend. Since seeing the New Year's number I must say that I appreciate it more than ever before. May you have a prosperous and happy year is the prayer of your brother in Christ. —AMOS BUSH, Zillah, Washington.

THE MILLION DOLLAR POTATO

Most talked of potato on earth! Our Catalog tells—so also about Salzer's Earliest Six Weeks' Potato. Largest farm and vegetable seed growers in U.S. Potatoes, $1.20 and up a bbl. Send this notice and 5c. stamp for Big Catalog. F309

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Mrs. Gerlz. Well, it would be, if they didn't learn so many new questions to ask.

* * *

Telling the News Gently.

Foreman of Quarry Gang. It's sad news Oi hev fur yez, Mrs. McGaharraghty. Y'r husband's new watch is broken. It wuz a foine watch, and it's smashed to pieces!

Mrs. McG. Dearie me! How did that happen?

Foreman. A ten-ton rock fell on 'im, when he had it in his pocket!

* * *

Mamma (to Teddy, who is growling about his food). Just think, Teddy, of the many poor little children to-night who are going to bed hungry, without any supper at all!

Teddy. Yes, but you see I'm thinking of Willie Simpkins, who said he was going to have sponge-cake and custard.

Gail Borden EAGLE BRAND

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A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

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This is the ship of pearl, which, poets feign,
Sails the unshadowed main,—
The venturous bark that flings
On the sweet summer wind its purpled wings
In gulfs enchanted, where the siren sings,
And coral reefs lie bare,
Where the cold sea-maids rise to sun their streaming hair.

Year after year beheld the silent toil
That spread his lustrous coil;
Still, as the spiral grew,
He left the past year's dwelling for the new,
Stole with soft step its shining archway through,
Built up its idle door,
Stretched in his last-found home, and knew the old no more.

Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea.

—*Oliver Wendell Holmes.*

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The CHRISTIAN-EVANGELIST confidently expects to be a more effective and influential power for good during the present year because of two reasons: first, we are constantly learning through our successes and failures how to make the paper what it ought to be; second, the great increase in our list of readers, due to the kind yet earnest efforts of our friends, gives us a much wider field in which to put forth our efforts. We sincerely solicit the co-operation of all our readers in extending the influence of the CHRISTIAN-EVANGELIST and their prayers that we may be guided with wisdom from above in order that that influence may be for the good of the cause and the elevation of our race.

We have no desire to boast, and our reason for mentioning the encouraging increase in the circulation of the CHRISTIAN-EVANGELIST is that our readers may rejoice with us over the fact that there are so many more who are brought weekly under the influence of good literature with the consequent promise of an increase in knowledge, a broadening of charity toward one another and a deepening of our spiritual life generally. Each one can materially assist in this work, and all are invited to do so.

The week has been an encouraging one in the increase of circulation. It is not practicable to even attempt to mention any considerable number of the churches which have contributed to this increase by additions of from one to fifty in our subscription list. Among the larger lists are those from Des Moines Central Church, Lathrop, Mo., Decatur, Ill (Marion Stevenson, pastor), Little Rock Ark., De Soto, Ia., and Buffalo, Mo.

Just three weeks in which to take advantage of our wonderful club offer of One Dollar in clubs of twenty-five. If your church desires to improve the character of the literature which finds its way into the homes of its membership, now is the time to do it. If you are really in earnest about it, three weeks is ample time to make a canvass of the church.

The quickest and consequently the best way is to select several of your most capable members to do the soliciting and divide the membership among them. Let them make their reports and then combine these reports, sending them promptly to this office.

Our readers who enjoyed with us the excellent articles on bicycle traveling, by W. E. Garrison, entitled "Wheeling Through England" and "Wheeling Through Europe," will be pleased to know that a similar series of letters of travel through Norway, Sweden, Finland, Russia, Turkey, Greece and perhaps several other countries will soon appear in the columns of the CHRISTIAN-EVANGELIST from the same pen. Bro. Garrison's method of travel leads him away from the usual lines followed by the average tourist and enables him to see the country in its natural, every-day life. He has, also, as those who have read his letters will agree, the happy faculty of *seeing* the things of *real interest* to the average reader and of relating them in a fine literary way and an exceedingly pleasing manner. Your young as well as your old friends will enjoy this feature of the CHRISTIAN-EVANGELIST. There will be nothing either "dry" or "musty" about this series of letters.

The Journeys of Jesus

Did you ever think why it is that books for children are largely filled with pictures? It is because a picture catches the eye quicker and makes a more distinct impression on the child mind than do printed words. Has it occurred to you that in studying the life of Jesus in the Sunday-school, you ought to have a good map of Palestine, showing the journeys of Jesus? Our MAP OF THE TRAVELS OF JESUS is just the thing you and your School need.

WHAT IT IS.

Strong lines of different colors show the Journeys of Jesus, beginning with the Nativity and ending with the Ascension. The most minute details of our Lord's itinerancy are distinctly shown, giving every act, incident, event, miracle, parable, etc., in the order in which they occurred in his life. Showing a complete chronological chain of events, which practically explain the worst seeming contradictions of the New Testament. The Journeys of Jesus are shown so simply and clearly that a child can comprehend. Every effort has been made to make this an improvement on any map of Palestine that has preceded it.

A. P. STOUT.

WHAT IT IS.

This map is the result of many years of labor, study and research by Rev. A. P. Stout. The map of the Travels of Jesus has been made a life-work by him. He designed it especially for Sunday-schools and Bible Classes. It is a large and correct map of Palestine at the time of Christ, showing in colors the Territorial Divisions according to the most recent explorations and surveys. Its large size, and clear, distinct style of lettering, have combined to produce a map that will be welcomed in every Sunday-school. No expense has been spared to make this map as near perfect as possible.

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CURRENT EVENTS.

The bill for the government of Porto Rico was passed by the House on Wednesday of last week by a vote of 172 to 161. The bill as passed was in the form agreed upon by the Republican caucus, embodying a tariff on commerce between the island and the United States at a rate equal to 15 per cent. of the rate under the Dingley law, with a time limit of two years. So far as the amount of revenue is concerned, the point is not an important one, but the questions involved in the imposition of this tariff promise to make it a serious matter for the party which passed the measure. The constitution provides that duties and imposts shall be equal throughout the United States and that no duty shall be levied upon commerce between different parts of the United States. In passing this bill the Republican party has taken the ground that the provisions of the constitution do not extend to territory which the United States may acquire, unless Congress so orders; that Congress has, therefore, unlimited power over territorial possessions. If this is true, then Congress could, if so desired, suspend the writ of habeas corpus, deprive persons of property without due process of law, restrict freedom of speech and of the press, prohibit peaceably assembling to petition for redress of grievances, or endow a religious establishment. We do not believe that there is any danger that Congress will do any of these things, even if it has the power, but Congress does some very queer things. It is easy to see that additional strength will be given to the argument against expansion of our territory, if it is not to be accompanied by extension of our guarantees of liberty. It is quite possible to give the liberty without giving the guarantee. Great Britain has given her colonies liberty as fast as they were able to use it, and she has no written constitution with which to guarantee liberty either at home or in the colonies. But there has been enough talk already about selfish aggression and the exploiting of our island possessions in the interest of our own pocketbooks. The withholding of the constitution and the imposition of a protective tariff against Porto Rico's sugar cannot but arouse suspicion.

The attitude of the President toward this Porto Rican tariff has been such as to excite surprise and anxiety among many of his supporters. The President was originally in favor of free trade with the island, as was also the committee which drew up the bill. The amendment imposing the tariff was made in the committee room before the bill was presented. There was great difficulty in lining up a Republican majority in favor of it, and it would not have been possible at all without a compromise. The Democrats in the House took the position against the tariff, as the President had recommended. But in the struggle in the Republican caucus, the President urged the passage of the bill with the tariff. Congressman Watson, of Indiana, testifies that the President urged him to vote for the bill, saying that he had "changed his mind" about the tariff. It is no disgrace to change one's mind for a good reason, but no creditable reason has been even suggested in this case. It appears on the surface that the President preferred to have the Republicans pass a bill which he did not favor, rather than have the Democrats pass a substitute which he did favor. It is suggested by political enemies that the influence of Mr. Havermeyer and the Sugar Trust, which is the chief beneficiary of the tariff, entered somewhat too strongly into the result. The Democratic party is at present searching with all zeal for an issue for the coming campaign, and it is possible that this incident may contribute something of importance. The immediate result of the passage of the bill has been to bring up for discussion again the whole subject of protection and free trade as it has not been discussed for years. It is an easy and safe prediction that between now and the election there will be a full discussion of the question, How far is the doctrine of protection consistent with the doctrine of expansion? The answer to that question may have an important bearing on the campaign.

It was partly as an offset to the unfortunate effects of the passage of the Porto Rican tariff, that the President sent to the House his special message recommending the appropriation of about $2,000,000 to the relief of Porto Rico. This is the amount which has been collected at ports of the United States on imports from Porto Rico from November, 1898, when the island came into our possession, until January 1, 1900. The President, by an executive order, suspended the duty on imports into the island soon after it came into our possession, but the duty as prescribed in the Dingley law has been collected on all imports into the United States from Porto Rico. The House gave immediate consideration to the President's suggestion and, after a debate limited to forty minutes, passed a bill appropriating the amount mentioned. There is no doubt but that this money ought to be used in this way. The objections to the bill were: first, that it was giving too much authority to the President to empower him to expend this money at his discretion; and second, that it was merely a sop to quiet the opposition to the tariff measure, that it was giving back to Porto Rico a portion of what had been wrongfully taken from her, and that it was an essentially hypocritical action. The charge of hypocrisy is always an easy one to make. No one is entirely safe from it except the man who is thoroughly and consistently villainous without pretense of concealment; a single virtuous act will open the way for the charge of hypocrisy. Whatever may be the motives which prompted this suggestion to relieve the Porto Ricans, it is a good thing to do. But it is a thing which cannot enter materially into the settlement of the matters which are really at issue. The question is, Does the constitution extend to all the possessions of the United States by virtue of the fact that they are possessions of the United States?

On Wednesday night of last week General Buller's forces entered Ladysmith and brought to an end the four months seige of that town. The resistance had been stubborn to the very end and the last relief expedition cost much hard fighting and many men before it was finally successful. But when the Boers retired their retreat was precipitous and a considerable amount of their supplies were left behind. Gen. White's troops were worn with their long seige and emaciated by their short rations, but will be ready for active service in a short time. It was a magnificent defense that they made, and it was a splendid fight which the Boers put up to prevent the relief of the town. No authoritative news has come concerning Gen. Roberts' operations during the last two or three days. The probability now is that there will be an important engagement at Osfontein where the Boers are massing west of Bloemfontein, and the reports indicate that the British have secured the advantage of position. A British cavalry expedition has started north from Kimberley for the relief of Mafeking, and resistence is anticipated at the crossing of the Vaal River at Fourteen Streams, about fifty miles from Kimberley. The release of Col. Baden-Powell and the presence of a strong force at Mafeking will seriously threaten the Transvaal capital. The stage of the war upon British territory is already practically over, with the relief of Ladysmith and the retreat of Joubert. The second stage, in which the scene of the war is the Orange Free State, was inaugurated by the relief of Kimberley and continued by the capture of Cronje. The movement toward Mafeking foreshadows the third stage, in which the war will be upon the soil of the South African Republic.

The case of Prof. McGiffert seems likely to reach a peaceful conclusion by his withdrawal from the Presbyterian Church. As the result of a conference with a number of his friends and prominent Presbyterians, it is reported that Prof. McGiffert has decided to withdraw from the membership of the denomination and become a Congregationalist. It will be remembered that the last General Assembly, after prolonged discussion of Prof. McGiffert's alleged heresy, turned the case over to the New York Presbytery. Specified charges were preferred by Dr. Birch, but the Presbytery by a substantial majority refused to enter upon a heresy trial. There was talk of bringing the case up again before the General Assembly, which is to convene this year in St. Louis. Dr. McGiffert's renunciation of Presbyterianism will save the scandal of a heresy trial, will relieve the consciences of the conservative Presbyterians who felt that they were giving moral support to his views so long as he was among them uncondemned, and will not necessitate his withdrawal from the faculty of Union Theological Seminary. At the same time, it affords only a temporary escape from the issue which will arise again and again. Other men in the denomination hold views as radical as those of Dr. McGiffert. Some of them will come into prominence from time to time. They will not all withdraw. What is to be done with them?

In financial circles there is exultation over the fact that bonds of the new Russian railway to the extent of $25,000,000 have been sold in New York. The sale of these bonds, with 4 per cent. interest payable in gold and guaranteed by the Russian government, constitutes virtually a loan to Russia. It is one of the first large foreign loans, if not the very first, to be floated in this country, and it is pointed to with pride as evidence that the United States is entering actively into the sphere of world-finance as well as world-politics. New York has already larger imports, exports and bank clearances than London, which has been for more than two centuries the financial capital of the world, and it does not seem imp robable that this honor, which has belonged successively to Lisbon, Amsterdam and London, may in the course of not many years follow the star of empire in her westward way.

The Industrial Commission, to which was entrusted the task of investigating the subject of trusts and recommending measures for remedying the evils incident to them, has submitted a preliminary report to Congress. It is in general a sane and conservative document, which will command general respect. No time is wasted upon denunciation, but there is frank recognition of the dangers which are inseparable from uncontrolled aggregations of capital. The safeguard proposed is publicity. It is suggested that all corporations which look to the public to purchase their stock or securities should be required to publish periodically full and accurate reports of their business. The larger corporations should be required to publish annually a report with reasonably full details showing their assets, liabilities and profits or losses. This recommendation is quite in line with President Hadley's much-discussed suggestion that social ostracism is the best cure for the evils connected with trusts. "Social ostracism" does not mean simply refusal to invite the wife of the trust-millionaire to a pink tea at your house, or the blackballing of the trust magnate himself when he wants to join your club. It stands for the operation of the entire force of public opinion in all its many channels. The essential condition for the healthy operation of public opinion is publicity and a great deal of it. That will prevent at once apathetic indifference to public dangers, and the riotous fanaticism which cries out indiscriminately against all vested interests and accumulated capital. The Commission also recommends that increased power be granted to the Interstate Commerce Commission for supervising the operation of the railroads, including power to regulate the classification of freight.

Mr. Montagu White, who is trying to secure contributions in this country for the assistance of the Boers, is on very good terms with Secretary Hay and is a frequent and welcome visitor at the department of state, though in an entirely unofficial capacity. Mr. White has during his whole mission conducted himself in a manner which does credit to his diplomatic sagacity and general intelligence. On first arriving in Washington he called upon the Secretary of State, told him that he had no credentials to present and no application to make for official recognition, but that he wanted it to be known what he was here for and that he was on a legitimate mission. He did not care to precipitate any controversy about the recognition of Boer independence or to become entangled in any question of either foreign or domestic politics. Operating on that line he has kept everybody's good will and has met with a reasonable measure of success in his mission. Moreover, there is bitter disappointment among those who have been seeking a cause of offense against the administration and thought they would find it in the chilly reception of Mr. White. Mr. White's reception has not been chilly. He has acted like a gentleman and has been treated like a gentleman, and his mission, which is an entirely unofficial one, has had nothing to do with the case.

The Democratic contestants for the minor state offices in Kentucky scored an unexpected point against their Republican adversaries by securing certificates of election from the state board of election commissionsioners. It can scarcely be maintained that this decides anything, for the Republican claimants of the offices of governor and lieutenant-governor have for several weeks held certificates of election signed by the same board. After the delivery of this second set of certificates of election, notice was served on the Republicans to vacate the offices of which they retain possession. It was, of course, not expected that they would comply, and they did not. The business of the state is thoroughly tied up, owing to the multiplicity of officers. The uncertainty as to who is treasurer of the state is particularly embarrassing, for the banks who hold public money on deposit, to be on the safe side refuse to pay to the order of either of the contestants—an evidence of the fact that there are some other things besides broth which can be spoiled by too many cooks.

The British successes during the past two weeks have produced tremendous enthusiasm in England, but no feeling of self-satisfaction and no inclination to suspend preparations for reinforcing the army in South Africa. Arrangements have been made to send 56,000 additional troops, 38,000 of which will sail from England before the close of the present month. The moment of exultation over the victories of Gens. Roberts and Buller was seized to present to Parliament the government's military estimates and to receive favorable consideration for them. Orders have been sent to the Woolwich ordnance factories for a large supply of guns of various sorts and calibers for the use of both army and navy.

SOME REVIVAL TRUTHS.

VII. THE GIFT OF THE HOLY SPIRIT.

We have reached the point in the steps Christward where the believing penitent in quest of pardon, peace and a good conscience has committed himself unreservedly to Christ as Savior and Lord in the overt act of baptism. In this open and definite committal to Jesus Christ there is sure to come that peace which always follows a decisive act of obedience to God. This is one of the gracious purposes of baptism. "It is wise and kind on the part of Heaven to ordain such acts or to institute such ordinances as will assure ourselves and others of our new relations; and to suspend our *enjoyment* of the favor and love of God, not merely upon faith and penitence or any other mental operation, but upon certain clear, overt acts, such as baptism, confession, prayer, etc., which affect ourselves and others much more than they possibly can affect God himself, being the fruit of our faith or perhaps, rather, only the perfecting of our faith in the promises of God."*

Connected with this act of self-surrender to Christ, there is not only the assurance of remission of sins, but a promise, the supreme value of which has been often overlooked or underestimated. It is the promise of the gift of the Holy Spirit. True, the Holy Spirit has been active in producing conversion by convicting of sin, but He is promised as a Comforter and indwelling Guest, a helper of our infirmities, imparting strength and shedding abroad the love of God in our hearts, only to the obedient believer. This is no doubt because no other kind of person is supposed to be in condition to entertain such a Guest. In addition to that consideration, however, there is the further fact that at this point—the point of self-surrender to

*Christian System, p. 67.

Christ—the believer enters actively into the service of Christ and undertakes the real work of life. The Holy Spirit is not a mere ornament. His coming into our hearts is to fit us for service, for enduring temptation, for resisting evil, for conflict with the powers of darkness.

It is a noteworthy fact that the conflict which Jesus had with the Adversary was after his baptism and just as He was entering upon his active ministry. It is when the soul dedicates itself to the service of God, puts behind it the allurements of the world and sets for itself high and holy tasks, that it is apt to meet with the fiercest assault from the powers of darkness, and stands most in need of that divine energy, lofty courage and noble enthusiasm which the Holy Spirit inspires within the true believer. Attention has often been called to the contrast between the condition of the apostles before and after the reception of the Holy Spirit. Timid, vacillating, doubting, before the glorious outpouring of the Spirit, they were afterwards bold, aggressive, unwavering in their devotion to Christ and in their testimony for Him. Similar transformations have been witnessed through all the history of the church. The great heroes, martyrs and reformers, who have not counted their lives precious if they might but advance the kingdom of God, were men who were filled with the Spirit and in whose innermost being there had been opened up perennial springs of life, which flowed out for the blessing of mankind.

It was the mission of Jesus to give life to the world. "I am come," He said, "that ye might have life, and that more abundantly." This life is imparted by and through the Holy Spirit. We have not the visible, incarnate Christ with us, as did the first disciples, but we have the invisible Holy Spirit, representing Christ and carrying on Christ's work within us. It was expedient that Christ should go away that He might come in this spiritual form to dwell with His disciples forever. The possession of the Holy Spirit is far better for us, during the process of our Christian development, than the visible, bodily presence of Christ. It is sad to think how many nominal Christians there are who have not availed themselves of the strength and joy and guidance of the Holy Spirit, and who are suffering the consequences in feeble and impoverished lives. We are slow to understand the riches of God's grace to us in Christ Jesus. We feel it to be necessary to be living at this poor dying rate when our lives might abound in all fruitfulness and blessedness through the power of the Holy Spirit. Many of us have never yet dreamed of the possibilities opened up to us in the Christian life. We have not entered into any real experience of what Paul calls the "unsearchable riches of Christ."

If it be asked how we may receive the Holy Spirit, we reply, there must, first of all, be a desire for the Holy Spirit. Having put our lives in accord with the will of God so far as we know, we may confidently pray for the Holy Spirit, expecting that God will surely fulfill his promise to us. Having made that petition in faith, let us rely upon its fulfillment and go forward in duty, claiming the promise. We will doubtless soon have occasion to thank God for the proofs of the presence and help of the Spirit in our Christian work. If we undertake what seems to us difficult tasks in the line of Christian duty, we will find the needed strength given to us to perform them. Such is the history of Christian experience. "If ye, being evil, know how to give good gifts to your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?"

Christians are said to be "sealed" by the Holy Spirit unto the day of redemption. The Holy Spirit is also said to be an "earnest" of the future inheritance. The Ephesian Christians were exhorted by Paul to be "filled," not with wine, but "with the Holy Spirit." This is the privilege of Christians of our time as well as of that early day. The sanctification to which we are called by the gospel can only be realized through the possession of the Holy Spirit. He is the author of all holiness, and "without holiness no man shall see the Lord." There is a general complaint among the churches of the prevalence of the spirit of worldliness and of prayerlessness. There is frequently, too, a lack of that unity in church life which is essential to success. Have we not an explanation of these evils in the too general neglect of the Holy Spirit on the part of professed Christians? We cannot doubt that such is the case, and we therefore urge the more earnestly that the ministry give especial emphasis to this subject until there is a more intelligent understanding among the churches of the doctrine of the Holy Spirit and of the vital importance of possessing the Spirit as a condition of spiritual growth and prosperity.

PROTESTANTISM IN THE PHILIPPINES.

We print this week an interesting letter from the Philippines, by Rev. C. B. Carlisle, late Chaplain U. S. V. in Cuba, but now doing service in connection with Y. M. C. A. work in the Philippines. Our readers will remember that we published some letters from Chaplain Carlisle while he was in Cuba. The contrast which he draws between the Cubans and the Filipinos will probably be surprising to most of our readers. The question which Bro. Carlisle opens as to the propriety of planting Protestant missions in the Philippines is one of very considerable importance. We do not see our way clear, by any means, to accept our correspondent's conclusion, that it will be highly inadvisable, under the circumstances, for Protestant missionaries to inaugurate work in these islands. We can readily see, however, that a certain kind of Protestant propaganda, characterized more by sectarian zeal and the spirit of belligerency than by love for the truth and a wise adaptation of the truth to the needs of the people, would be pernicious in its influence.

We see no reason, however, why we should not expect, a mong intelligent Filipinos, and the more so as they become more enlightened, inability to accept Roman Catholic faith and practice, and a desire for a purer and more reasonable form of Christianity. History shows that where Roman Catholicism is the only religion tolerated, there exists a large amount of infidelity and immorality, and that Roman Catholicism itself becomes exceedingly corrupt. It seems to us almost a truism that if the people of these islands are to be lifted up to a higher civilization and put in a position where they will be capable of self-government, that a higher and purer type of the Christian religion must be established among them than is presented by the Roman Catholicism that is there now, or is likely to be established there by the Roman Catholics of this country.

It would have been well, it seems to us, for the leading religious bodies of this country to have held a missionary conference concerning the work in these islands, with a view of deciding upon the best methods, and of preventing such mistakes as would result from sending the wrong men, or the adoption of false methods of work. It is not a question whether the Filipinos are satisfied with Roman Catholicism, any more than it is a question whether the Mohammedans are satisfied with Mohammedanism, or the people of India with Brahminism. The simple question is: Can Roman Catholicism accomplish for the people of these islands what Christ proposes to accomplish for His people through His religion? If not—and history shows that it has failed to accomplish the political and religious emancipation of the people over whom it has had exclusive control for centuries—then it is the duty of Protestant churches to preach the pure gospel of Christ to them, even as to others.

We can hardly see any argument in favor of disturbing the *status quo* in those islands, in relation to education, sanitation, finance and political administration, that would not apply to religion as well. If it be said that in these respects they realize the need of improvement, it may be said in reply that to the extent this is true it is the result of their having become conscious that there is something better in these several departments, and there is no reason why many of them at least would not aspire to a higher and purer form of religion once they became acquainted with it. No attempt, of course, will be made to coerce these people to become Protestants, but if they do not have the privilege of becoming such, if they so desire, there will be no religious liberty in the islands.

The case of no man is hopeless then who yields himself to the regenerative influences of the gospel. The grace of God can overcome the most desperate sin of man. The grace, it is true, must be voluntarily received; it will be forced upon no one. But when it is heartily embraced, no heredity can defeat it. For it gives, in Christ, a new nature, a new name, a new life. It is the power of God unto a complete and eternal salvation.—*N. Y. Observer.*

Hour of Prayer.

A SCRIPTURE STUDY.

(Psalm 1.)

(Uniform Midweek Prayer-meeting Topic, March 14.)

CENTRAL TRUTH: *Righteousness and sin have their eternal distinction in the being of God and in the nature of things, and work out inevitably opposite results.*

Psalm 1 is profoundly ethical in character. It knows nothing about rich or poor, bond or free, high or low, educated or uneducated, kings or peasants. It recognizes just two classes of people—the righteous and the sinful. This is the classification, too, which Jesus teaches in His picture of the judgment scene in Matthew 25, when all nations shall be gathered before Him. All other distinctions sink out of sight in comparison with this ethical distinction.

The first verse of this Psalm is a beatitude upon the negative side of a righteous man's life—the things which he abstains from doing. The language, too, indicates a sort of progress in sin, just as there is progress in righteousness. A blessing is pronounced upon—

"The man that walketh not in the counsel of the wicked,
Nor standeth in the way of sinners,
Nor sitteth in the seat of the scornful."

There seems to be a sort of gradation here, beginning with following the advice of the wicked and ending with sitting in the seat of the scornful, making the scorners one's companions and joining with them in their scoffs and jeers at religion. As a matter of fact, we know that evil does make gradual approaches upon men, bringing them gradually under its influence as they become hardened to it, until one who in the beginning would not have consented to such evil associations now finds congenial companionship among scorners and scoffers. The moral of this is self-evident: Beware of the beginnings of evil.

But there is a positive side to a righteous man's character:

"But his delight is in the law of the Lord;
"And in His law doth he meditate day and night."

The contrast between what the righteous man does not do and what he does do is very marked. To "delight in the law of the Lord" and to "meditate upon it day and night" are unmistakable signs that one has come to know God in the sweet experience of forgiveness and reconciliation, and has formed an appetite for spiritual things. Such an one is anxious to know more of God and of His gracious will, to the end that he may render more acceptable service.

We do not know what is the per cent. of Christians of to-day of whom it can be said that they delight in the study of the Word of God, and that they meditate upon it during the day as they go about their daily tasks, and at night as they lie upon their beds. We are sure, however, that there ought to be this relish for spiritual knowledge among all those who profess to be disciples of Christ.

The results of such a course of conduct as are thus set forth, both negatively and positively, are described as follows:

"And he shall be like a tree planted by the streams of water.
That bringeth forth its fruit in its season,
Whose leaf also doth not wither;
And whatsoever he doeth shall prosper."

That is a beautiful picture of prosperity. We seem to hear the rippling of clear waters flowing through a desert waste, and to hear the rustle of green leaves on a tree that is planted on the brink of a stream and whose roots drink in its waters. Nor is it a tree simply with beautiful foliage, unwithered by the heat of the sun, for it "bringeth forth its fruit in its season."

The righteous man is like that, and "whatsoever he doeth shall prosper." The reason of this is not any favoritism on the part of God, not any partiality, but such a man works with God and does what is pleasing to God, and this is the secret of all true success. It is a great lesson learned by all of us, when we come to know that success comes from God, and that to work with Him, in His spirit and in harmony with His divine purposes, is the only way to permanent prosperity.

"The wicked are not so." Of course not! They *seem* to be so, for awhile, but their prosperity is short-lived. It cannot be otherwise. The results of their wickedness are set forth by a very different picture from that given to describe the lot of the righteous:

"But are like the chaff which the wind driveth away.
Therefore the wicked shall not stand in the judgment,
Nor sinners in the congregation of the righteous."

No, not if there is a God in the universe who rules in righteousness. As the wheat is separated from the chaff, so must the wicked be separated from the righteous, by a law as unchanging and irresistible as the nature of God. Sin separates here, even; separates families, separates churches, and often separates communities and nations. The winnowing process is ever going on, and its culmination is to take place in the last day.

"For the Lord knoweth the way of the righteous:
But the way of the wicked shall perish."

It is assumed here, rightly, that if the Lord knows the way of the righteous it will have His divine sanction, and those who pursue it will be approved, and that for the same reason—"the way of the wicked shall perish." Here the law of "the survival of the fittest" finds its highest exemplification.

This Psalm antagonizes a loose view of life, all too prevalent, that it matters little how one lives here, as this has little to do with his present and future well-being. Such a view is contrary to human experience as it is to the teaching of Holy Scripture.

PRAYER.

O Thou God of righteousness and truth: We thank Thee that Thou hast revealed to us the everlasting distinction between right and wrong, and that Thou hast endowed us with a moral nature that perceives this distinction. We thank Thee for the warnings in Thy Word against evil doings and for the blessings Thou hast pronounced upon righteousness. Help us, we beseech Thee, our Father, to avoid the beginnings of evil in our lives and characters, and to seek the cleansing power of Jesus Christ, that our lives may be altogether such as Thou wouldst have them be. Grant that we may live the life of the righteous, and that our last end may be like His! In Christ's name. Amen!

Editor's Easy Chair.

Stern Winter can, on occasion, assume the *role* of the beautiful, quite as effectively as Summer. At this writing the grim and grizzled old monarch of the North is bedecked with more jewelry than he knows what to do with. The trees are loaded down with crystals, and their limbs are bending gracefully under the weight of diamonds, which need only the flash of sunlight to make them sparkle with a brilliancy equal to those gathered from the fields of Kimberly. The humblest shrub and tiniest blade of grass share in this largess of beauty bestowed by the Boreal king. The strands of wire that thread a great city and do service in conveying light and power, are insulated in transparent tubes, and the cottages of the poor as well as the mansions of the rich are ornamented with crystalline pendants from eave and portico. How like fairyland it will all look when the sun breaks through his pavilion of clouds and smiles benignantly upon the scene! One would turn even from the glory of a June day to look on such a picture. There is one glory of the Summer and another of the Winter. Who can say which is the greater?

But for the beauty of Winter, no less than Summer, one needs to be out of the smoke and grime of the city, far from its madding crowds, and in the solitude of the woods. Were you ever out in the deep, wild forest in winter, when the snow was falling fast, sifting down through the branches of the trees and making the very stillness audible with its whispers as it settles on twig and branch and leaf? Memory calls up a scene from the long past: It was Midwinter, and in the midst of a forest of great oak trees that lifted their huge trunks high in the air, and spread their branches out against the wintry sky, a camp was pitched. A canvas enclosed three sides and made a roof, and the front was open. A fire blazed brightly in front of the tent and sent its smoke curling up above the tops of the trees. All through the day the snow descended until the earth was covered and every branch and twig was bending under the weight of its crystal treasures. There were no crowds of passing people, no soot from chimneys and furnaces to defile the perfect whiteness of the snow or mar the beauty of the scene. No pen or pencil can portray the glory and splendor of those long aisles through the giant trees, decorated with such delicate traceries as no artist could even imagine. In the stillness and grandeur of such a scene one seems to be so close to Nature as to hear the very beatings of her heart, and to feel the presence of that invisible Power which forms the crystals of the snow with no less perfection than that with which it fashions the flowers of the field.

The distinctness with which the scene above described reappears on the scroll of memory, after the passage of more then two score years, suggests a fact which we often forget, viz., that every one's memory is a vast picture gallery—more or less vast according to the number of scenes which have been imprinted upon it. It is a great mistake to suppose that when we have witnessed a scene of imposing grandeur, a landscape of surpassing beauty, that the enjoyment of it ceases when we cease to gaze upon it with our outward eyes. If we have seen intelligently and appreciatively, the scene will stay with us, with more or less distinctness, and constitute a part of our permanent possessions. To behold the beauty and grandeur of the scene from Mount Rigi once is to behold it forever. The blue Swiss lakes that lie beneath you, and the vast Alpine range of mountains, some of whose peaks are covered with glaciers, pass again before your mental vision, as you turn the leaves of memory in reviewing the past. It is this fact that makes travel worth while, and it is this fact that should lead each one of us to take heed what he sees as well as what he hears. We may do much to enhance the pleasures of memory by storing away in the mind all the beautiful and sublime scenes which we can gather from the vast panorama of nature.

What we have just said applies to things audible as well as things visible. Memory has a music hall as well as an art gallery. No one with music in his soul, who has ever heard Patti sing or Paderewski play can fail to have, ever afterward, a higher appreciation of the possibilities of music. The notes of these great artists linger in the chambers of memory evermore, and one may at pleasure recall some of the sensations produced by their melodies. The same is true when one has heard a great orator move a vast audience by the power of his eloquence. One may not recall a single sentence uttered, but the general purpose of the speaker and the influence which he exerted upon you at the time become a part of your permanent possessions. Thus it is that in one department or another of memory we are storing up the impressions made upon us by the scenes and associations with which we come in contact in our daily lives. Could there be a stronger argument for seeking the purest associations and opening our minds and hearts to the noblest impressions within our reach? Coming back to the point from which we started, then, this remarkable demonstration of the power of winter, notwithstanding its innumerable inconveniences, frames a thousand pictures of beauty and splendor that may well exercise an educational value upon the soul, and which may prove delightfully refreshing when reviewed during the sultry days of the coming summer.

Even a man who does not like winter for any other reason may like it because it always leads to spring. It was a New Yorker who said that he was very fond of Chicago because there were so many trains leaving every day for New York.

Questions and Answers.

Where in the Scriptures will I find an account of Christ's praying in public, and which one of the twelve was it that leaned on Christ's bosom at the last supper?

Melrose, Idaho. *P. C. Summers.*

What is called Christ's intercessory prayer, recorded in John 17, was probably uttered in the presence of his disciples. No doubt Jesus often prayed in the presence of his disciples, and the prayer which he taught them to pray was a common or social prayer. There is one instance, at least, in which Jesus prayed in the presence of the multitude. It was the brief prayer uttered at the grave of Lazarus. (See John 11:41-42.) Jesus laid great stress on private or secret prayer, but never disparaged praying with and in the presence of others, when the motive was right. John, otherwise known as "the disciple whom Jesus loved," was the one who leaned upon the Master's bosom at the last supper.

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1. *How do we harmonize John* 3: 22, 26, *where it is affirmed that Jesus baptized, with John* 4:2, *where it is affirmed that "Jesus himself baptized not, but his disciples?"*

2. *Do the Scriptures recognize any other cause of divorce than adultery?* *F. E. J.*

1. There is no way of harmonizing the two passages except on the common sense principle that what one does through an agent he does himself. What the first passages declare is that under the teaching and direction of Jesus people were being baptized in Judea, and in greater numbers than under the ministry of John. What the second passage declares is that this baptizing was not done by the hands of Jesus, but by his disciples, under his teaching and direction. We often so speak now, and there is no misunderstanding. We manufacture contradictions in the Bible by pressing a too hard and literalistic interpretation upon the words of Scripture.

2. It is the general consensus of opinion among Bible scholars that Christ limited the cause of divorce to adultery or a violation of the marriage bond. It is at least in the spirit of this teaching of Jesus that we must deal with the problem of divorce.

In what sense are Jesus and his Father one, as indicated in his prayer in John 17?

Learner.

They are one in nature, in character, in in purpose and in work. So completely did Christ represent the Father that he said to his disciples: "He that hath seen me hath seen the Father." We are not to deny the distinction in the Godhead between the Father and the Son, as we understand the Christadelphians do, nor are we to deny the deity of Jesus Christ, as the Unitarians do. What the New Testament seems to clearly teach is that in the divine nature, *i. e.*, in the Godhead, there is a trinity of beings, manifested as Father, Son and Holy Spirit—not three Gods, but a tri-personality of the one living and true God. Here, of course, is a truth that transcends reason, but so does the truth of man's own threefold nature—body, soul and spirit. In these high regions we "walk by faith, not by sight."

Current Religious Thought.

A writer in the New York Observer exhibits a suggestive paradox in extolling the value of ruts. He says:

There is, we believe, a good deal of sympathy wasted upon people who have gotten into a rut, who from compulsion or choice follow day after day a beaten groove. It seldom occurs to us that a rut may be a good thing, that it is, in fact, a positive source of strength. It is the man in a rut who conserves his energies, who does his work with the least friction by doing it day by day in the same way, and under precisely the same conditions, and so is most likely to succeed and last longest. For he not only avoids the worry certain to diminish the efficiency of the restless, but the steady devotion to work greatly lessens or overcomes its difficulties. Nor can following a rut be truthfully said to make one a mere machine. Some of the profoundest and most original thinkers have devoted themselves to what most men would regard as dull and monotonous avocations. For them the rut did what seclusion and solitude do for many others—removed all obstacles to continuity of thought.

In place of "rut" in the above read "habit," which is after all about the same thing, and the truth of the writer's contention will be more apparent than the paradox which it bears upon its surface. Habit is the oil which makes the wheels of life run smoothly. But great and original thinkers do not do their great work by habit. Habit and rut enable them to perform without waste of effort the many activities of life, that they may save their power for the one thing in which they are original and profound.

To the same excellent journal from which the above is taken we are indebted for the following paragraph, which is worthy, not only of being reprinted, but of being reprinted several times. Almost everybody would like to get rich quick, but most sensible people have learned to distrust all schemes which promise sudden wealth. It has come to be pretty well understood that it takes several years to train a physician or a lawyer or an efficient business man, but the impression is still too prevalent that a few hurried "Bible studies" or a brief session in a "school for workers" is sufficient preparation for the calling which demands the fullest development of the whole man—the ministry. Consequently, we have too many squashes in the pulpit and not enough oaks:

There is a natural impulse which affects the minds of the young, especially in these stirring times, leading them to look around for short cuts into the professions or other honorable callings. But it takes time to grow manhood and that sort of power which after all the world most prizes, namely, consolidated character and matured, thoroughly seasoned wisdom. A story apropos of this is told of the president of Oberlin. A student asked him on one occasion whether he could not take a shorter course than the one prescribed. "Oh yes," was the reply, "but that depends upon what you want to make of yourself. When God wants to make an oak he takes one hundred years, but when he wants to make a squash he takes six months." Society has more need of oaks than of squashes. Let the over-ambitious youth remember this. Let him take time to mature himself. Society can wait for him.

JOHN RUSKIN.

WILLIAM D. HOWE.

As we think over the life of John Ruskin, it is a feeling akin to reverence that prompts us to a study of the man and his influence on the life of the nineteenth century.

Ruskin was born in 1819, the same year with Kingsley, Lowell, Whitman, ten years after the *annus mirabilis* that produced Chopin, Mendelssohn, Lincoln, Poe, Holmes, Darwin, Gladstone, Tennyson.

Perhaps no great man of the nineteenth century is more interesting in his early years. We are told that his whole life was planned by his parents. Ruskin's mother, though harsh and severe, must have been something of a genius in nourishing in the boy the qualities which were afterward so great a part of the man.

There are two things that stand out clearly in those years in which he grew to be a young man: First, an intense interest in everything about him, a devouring enthusiasm, an eagerness to learn. At ten he was not sent to school for fear of the excitement of competitive study. This quality of earnestness never left him. Second, his love for nature. It is perhaps along this line that his influence on English-speaking people has been the greatest and most beneficial.

As a boy of fourteen years, he poured forth a longing for the "blue hills" in the Lake District:

> "There is a thrill of strange delight
> That passes quivering o'er me,
> When blue hills rise upon the sight
> Like summer clouds before me."

What was Ruskin's conception of nature? Did he, like Wordsworth, look upon it in the spiritual way—that there is a spirit in all nature? Rather, he regarded the "normal beneficence" of nature. Nature was always kind to him, he thought. His motive may be learned from these lines, in which he compared Skiddaw to the Pyramids:

> "All that art can do
> Is nothing beside thee. The touch of man
> Raised pigmy mountains, but gigantic tombs;
> The touch of nature raised the mountain's brow,
> But made no tombs at all."

Ruskin's sympathy is so broad, he has sown in so many fields, that it would take several men to judge him at his worth. We are content to dwell on two sides, that to us are the most prominent in his work and influence: his writings, first on art, and second on political economy.

Ruskin first made his appearance in the literary world in an essay in defence of the paintings of Turner. He maintained that Turner's paintings were from nature, that the facts had been studied on the spot. He showed his romantic proclivities when he asserted that the critic has no right to force his academic rules on a great genius. He admitted the faults of Turner, but also claimed for him great beauties. This paper was the germ of "Modern Painters," a work in five volumes, which ran from 1843 to 1860.

Though the views as they are expressed in these early volumes are not now accepted as the standard of art, they made a wonderful impression at the time of their appearance. They were revolutionary, but were supported by such a number of details and such extensive examination that they forced themselves on the popular mind. The keynote of his work is *truth*. His reasoning is this: If painting be an expression of the human mind as poetry is, if the contents of the mind are ideas, then the best painting is that which contains the greatest number of greatest ideas. Then, Pilate-like, he asked, What is truth? He showed that old-fashioned generalization was not truth, but that "truth in landscape art was the expression of natural law, by exhibiting such facts as tell the story of the theme."

This accounts for his habit of word-painting—those gorgeous descriptions of sunrises, sunsets, mountains and clouds. We must turn also to his definition of taste and judgment. "Taste," he said, "is the *faculty of receiving* the greatest possible pleasure from those material sources which are attractive to our moral nature in its purity and perfection." Judgment is to be distinguished from taste in that it implies the "expression of definite action of the intellect and is applicable to every kind of object which can be submitted to it."

There are three other points that we must notice in his criticism of art.

1. A clear recognition of the historical point of view. He said that the principles of one period could not be applied to artists of another period. We know with what difficulty the literary critics of the early part of this century came to this recognition.

2. The vital connection of one form of art with different forms. "Speaking with strict propriety, therefore, we should call a man a great painter only as he excelled in precision and force in the language of lines; . . . a great versifier as he excelled in precision and force in the language of words." The duty of the painter is the same as that of the preacher. "Both are commentators on infinity, and the duty of both is to take for each discourse one essential truth, and to impress that and that alone upon those whom they address with every illustration that can be furnished by their knowledge and every adornment attainable by their power."

3. Love for the nature about us. This trait came out so often in the "Modern Painters." We quote a passage which has had as great an influence on English people as any one passage in Ruskin's work:

"There is not a moment of any day of our lives, when nature is not producing scene after scene, picture after picture, glory after glory, and working still upon such exquisite and constant principles of the most perfect beauty, that it is quite certain it is all done for us and intended for our perpetual pleasure. And every man, wherever placed, however far from other sources of interest or of beauty, has this doing for him always. . . . If, in our moments of utter idleness and insipidity, we turn to the sky as a last resource, of which of its phenomena do we speak? One says it has been wet, another it has been windy and another it has been warm. Who among the chattering crowd can tell me of the forms and the precipices of the chain of tall white mountains, that girded the horizon at noon yesterday? Who saw the narrow sunbeam that came out of the south and smote upon their summits until they wilted and mouldered away in blue rain? Who saw the dance of the dead clouds when the sunlight left them last night and the west wind blew them over it like withered leaves?"

In his last writings on art, especially after 1860, Ruskin used art as the vehicle for teachings of wider range and deeper import. His art is secondary to his ethics. He was deeply moved at what he saw in the world and wished to be left alone. Consequently, he went to the Alps, where he could think out the problems of the social world. In 1863 he wrote to Charles Eliot Norton: "The loneliness is very great and the peace in which I am at present is only as if I had buried myself in a tuft of grass on a battlefield wet with blood, for the cry of earth about me is in my ears continually." This is the storm and stress of Ruskin's life. A cloud of the morbid sense of evil in the world was settling upon him that never lifted during the rest of his life.

And now let us turn to that other side—his writings on political economy, especially "Unto This Last," 1861. Let us try to understand his views with regard to political economy, as expressed in his writings from 1861-1884. These works created a great furor, they disturbed consciences. "They aimed at the working creed, the comfortable scheme of all society, the sanction of property as then held and constituted, and the justification of life as then lived. The old political economy was the outcome of eighteenth-century philosophy. It assumed Pope's doctrine, that "whatever is, is right." Ruskin showed that the nineteenth-century political economy was the survival of the eighteenth-century civilization. He showed that "particular thought," and not generalization, was the starting-point. He showed that political economy was a "commercial economy," of advantage to the trading class, and not to the community at large. He protested against competition, for he believed that all skilled workmen should be paid alike. He protested against the common opinion that the normal condition of the race is immoral. He wished to see all employed, the outcast of society taught, even by compulsion if necessary. We should not lay aside Ruskin's writings on political economy without a remark on his definition of work. Work is "production of the means of life, not the using of them as the mere counter for gambling."

And now what are we to think of the man, Ruskin? First of all, he is a teacher. The incident told by a Yorkshire workingman shows this. The workingman tried to tell Ruskin what enjoyment he had received from Ruskin's works, "and he said to me, 'I don't care whether you enjoyed them; did they do you any good?'" In everything Ruskin did he was a teacher.

Certain results stand forth which may in

some degree be due to Ruskin—the wider appreciation of art, the recognition of the interdependence of the different forms of art, a greater love for nature as she exists about us, greater opportunities to the workingman and a more forcible acknowledgement of the brotherhood of man.

It is objected that Ruskin's teaching is impractical. No one can deny this, but we cannot deny, also, that some of his ideals are much nearer realization to-day than when he lived. As a student he took unto himself all knowledge. Nothing was too remote—history, ethics, all forms of art and science.

He had the passion and imagination of a poet, but these seldom found expression in poetry. Though there may be excessive floridness, though there may be a tendency toward poetry in his prose, yet in spite of this, as a descriptive writer or word-painter, who is there in English literature to equal him?

Above all, he was a man, loving high ideals, devoured with sincere enthusiasm, living for others, with a great and noble soul.

Butler College, Irvington, Ind.

THE GREATEST THOUGHT IN THE WORLD.

JOSEPH F. NEWTON.

The great thoughts of the world are not discovered in an instant; they are not revealed by miracle or myth; they are not the products of individual minds; we grow into them gradually, as man ascends the aclivity of culture; they dawn upon the world slowly and move in majesty and beauty to their thrones like the gods of ancient story. Bold and gifted thinkers may climb the peaks and, looking deeply into the glowing sky, announce their coming—all honor to the prophets of progress—but the thoughts that change the currents of the centuries come silently, even gently, into the life of mankind, lifting the life of the race into a purer and calmer air and filling the world with beauty, love and light. They rise from the fathomless depths of the great heart of humanity, as the sun rises from the depths of infinity. They are the natural fruit of the growing life of the race, the cumulative thought of ages, and cannot be traced or ascribed to one person; although it is not difficult to give too much praise to a great leader, for man is a hero-worshiper.

It is perfectly natural that in this, the richest and ripest age in the annals of history, the harvest time of all the past, the "far-off divine event" toward which the ages have been moving, should grow the greatest thought that ever found its throne in the mind of man. It is not strange that amid the deep thought and patient research of an age when man—

> "Searched through all he felt and saw,
> The springs of life and the depths of awe,
> To reach the law within the law;"

when the mind of man went forth in quest of truth, that the beams of faith and fact should blend in the bright radiance of discovery. Certainly there would be ample reason for the grim despair of the agnostic, if, after the earnest and tireless search for truth this century has witnessed, no gleam of light has flashed from out the depths of infinite mystery to reward our efforts. If, after an age-long quest for God, he should give no word of answer, no token of his care, nothing to satisfy the fevered brain and aching heart of mankind, we might be justified in vacating our high claim to divine sonship, living for the fleeting joys of animal passion, seeking the material things of the world and joining in the dizzy whirl of its gay and giddy life. But God is neither deaf nor dumb; he hears each cry that wells up from earnest souls and speaks to all who have ears to hear. Let us be careful lest the noisy din of earth should drown the music of his voice.

Sailors tell when they are near land by watching the birds that come out to meet them, and the bits of debris floating around their ship; these signs indicate an early arrival. Thus, for years, the victories of science and the spiritual and ethical progress of the race have been prophesying the discovery of a new world—a world of wealth and beauty, the discovery of which would change the geography of thought and life. At last we are landing on a new continent, the richness of which surpasses the dreams of the centuries. We may mention briefly some of the facts which preceded and led up to the master thought of the ages. Science revealed the unity and infinity of the universe and the universal reign of law. From the tiniest atom to the great orb it proclaimed the rule of power, law and mind. No single conception ever contributed more to the enlargement of human thought. History disclosed the greatness of humanity, revived the countless millions who slept in the unlettered night of oblivion and revealed the progress of man as he has marched onward, age by age, to his destiny. Men met in the marts of trade, mingled in the busy, bustling life of the age, and learned to feel the oneness of humanity. Religion threw off the burden of dead creeds and forms, accepted the facts of history and science, caught the spirit of the age and blessed the world with all its wondrous promise and sacred joy.

All these thoughts and influences are but the trembling notes of prelude to the sublime truth that introduces the orchestra of the universe. All these facts and experiences blend in forming the crowning conviction: that over the dark and silent past, keeping forever its changeless records, its acts of vengeance and of violence, its vices and its virtues, its truth and beauty; in the active and exciting present, its wild wars and cruel crimes, its conflicts and complexities, its thrilling and throbbing life, its wealth of greatness and goodness, and over the dim and shadowy future with all its splendor and mystery—over all and in all, is the presence of a wise, powerful and loving Father—a Father whose nature is fathomless love, and whose life is boundless beauty—a Father on whose divine bosom we can breathe the deepest yearnings of our hearts and the bitterst sorrows of our lives—a Father to whose kind protecting care we can safely commit the lives of our living and the destiny of our dead. There are no words to express the consolation and inspiration that come from the consciousness that through all the long eras of history that are saturated with blood, blistered with tears and crimson with the trail of tragedy; that over all the sin and sickness, the agony and ecstasy of human life as it blends with mystery and death; that in all the infinite pain of the world and the ceaseless wail of want and woe that goes up from the earth; that in all this are the hand and heart of One who ever lives and loves and rules; who is ever guiding man, feeling his pain more than he can himself, and slowly lifting the weary-hearted world into a higher and holier life. It is an infinite comfort to feel that God is not a great gloomy Being throned somewhere out in the viewless air, looking upon our sorrows with a painless sympathy upon our mistakes with cruel criticism, but a great, loving, merciful Father who watches over our little lives with infinite care and patience, and is working out through us and through the universe a plan that is wise and just and good. It is an unspeakable inspiration to know that truth and right are eternal; that error and evil are self-consuming; that love is the eternal motive that moves the universe, the angel that guides the life of man, and that all is right at the heart of things if we could know the aim and see the end—right, so that he who catches a glimpse of the beauty and loveliness of it all, may safely feel that "the final goal of ill is good."

When this truth finds its full fruition in the life of mankind the bickering of sect and schism will die away and from its bitterness will spring a brotherhood pure and deep and tender; the weird grief and gloom which doubt has woven of the warp of sorrow and the woof of mystery will disappear in the presence of the eternal verity and vitality of religion, as dark clouds dissolve before the rising sun, and the pathetic pessimism of the age which mourns in the presence of the apparent moral disorder of the world will vanish before a limitless, luminous hope. When this thought comes to its throne in theology the antiquated and artificial dogmas of the old creeds will be remembered as the frightful monsters of diseased dreams; and from the confusion and complexity of modern religious thought will evolve a sweeter and simpler religion—the gospel of love and duty and hope. When this truth is translated into life the meaning of existence will be deeper, its problems will be less difficult, and death will not be so dark. The faith of the poet will become the faith of the race:

> "And so besides the Silver Sea
> I wait the muffled oar;
> No harm from Him can come to me
> On ocean or on shore."

(TO BE CONCLUDED.)

"Catch the opportunity." By taking Hood's Sarsaparilla now you may build up your health and prevent serious illness.

THE SPIRITUAL SIDE OF OUR PLEA—II.

Authority in Matters of Religion.

A. B. JONES.

We accept the Bible as the inspired Word of God, as containing the revealed will and, in some sense, the authority of God, not because some council has so decided (many reverent, religious people do not know that a council ever did so decide), not because the Pope so decides (many godly people do not care a snap for the Pope); but because there is something *within* us that tells us that the Bible is God's Word, God's will, God's authority. But what is that something within? Man was created in the image of God. In spite of his weaknesses and infirmities, he is still an intellectual, moral and spiritual being. He has something within that responds to thought, to moral ideas and to spiritual conceptions. The acorn, planted in the soil, responds to the conditions and grows. A marble so planted does not respond and grow. "The Word of God is the seed." Human consciousness is the soil. The authority of human consciousness in matters of religion is a subject that needs to be more carefully studied. The *authority*, did I say? Yes, the Bible is submitted to every man to examine and determine its claims and its merits. On his own personal responsibility he is to consider it, to accept or to reject it. Then he is vested with the *authority* of a judge over the fate of the Bible so far as he himself is concerned.

But what has consciousness to do in this matter? The word consciousness is here used instead of the word reason, which is generally employed in such discussions. It is used in preference because it is more comprehensive and because it has the appearance of placing the judgment seat deeper in the human soul. Religion appeals, not only to man's rational nature to excite thought and to exercise reason, but to his heart, to arouse his emotions, his feelings, his affections; and to his intuitional nature, his spiritual intuitions. That these are distinct powers or capacities, if not distinct faculties of the soul, is conceded. There are some subjects that address themselves to our intellectual perceptions exclusively, and leave the heart unmoved. Problems in mathematics, for example, while they provoke thought, frequently most intense thought, yet do not touch our sympathetic and affectional nature. The heart is dormant during all the hours of our mental activity in considering and settling questions of geometry and trigonometry. Pure thought determines such matters. But there are other questions that pure thought cannot determine and settle—how to deal with your children, for example, with your parents, or with your wife. People who never had children can easily tell us how to govern and raise our boys and girls. They have no feelings, no heart in the matter. They simply reason on the subject. But parents both reason and feel, they think and love. The parental consciousness is a compound of these two factors. And, it is plain to be seen, that this consciousness is more comprehensive than reason, since it is composed of reason and affection combined. These two elements are blended together in our decisions, our judgments.

But intuition is still another distinct faculty or power of the soul. There are some things we know without reasoning about them, since they are primary truths, that shine by their own light. They are the initial points of all reasoning. We cannot reason without using them as the means of reasoning. Such are the axioms in mathematics—things which are equal to the same thing are equal to each other, etc. On this foundation the whole science of mathematics is constructed. So, then, even in mathematics, both intuition and reason are involved and co-operate. But they both move together in the cold realm of intellectuality.

In the same way moral science, the science of right living, is conceived and established. The idea of right *versus* wrong is intuitional. It is a primary truth. While men may err in judgment as to what is right and what is wrong, they clearly understand and agree that there is such a distinction and such a difference. Without this we could no more teach morals to children than to animals.

Now religion is a science, the highest and grandest of sciences. The Bible comes to man as an authority on this subject, and invites man to sit as a judge, his own judge, his own authority, in considering its claims to be God's Word. In exercising his right of private judgment in a general way, and of private interpretation in detail, his profoundest consciousness is awakened. His mental, moral and spiritual powers are all laid under contribution. Thought finds its noblest sphere of activity, the heart its amplest field of delightful employment, the intuition its arena of highest effort and attainment.

Man's intuitional nature responds to the idea of God. The reality of his being is both a conception and a perception of man's spiritual insight. It is a primary truth on which all religion is founded. Without this religion would be an impossibility. With this solid rock on which to stand reason begins her constructive work, and to every effort of reason to use the facts and truths of the Scriptures in the framework of religion the heart brings its reinforcement. Nothing stirs the emotional nature like the idea of the eternal, immortal, infinite God.

But in this process, intuition, reason and emotion conspire together. There is a blending of forces, a combination of powers, a co-operation of agencies and a unity of energies, in the general make-up of *consciousness*. And consciousness is invested with a responsibility and royalty as never before.

Human consciousness, then, as the resultant of intuition, reason and emotion, is the supreme court to which the Bible makes its appeal. In the use of it every man sits as the arbiter of his own spiritual fortune and destiny. He must decide on the claims of the Bible for himself. Man has authority, then, to sit in judgment on this divine authority of the Scriptures. When his authority concedes the authority of the Bible, then his authority yields and submits to the authority of the Word of God; or his will and the divine will unite and blend together in one stream of sympathy and fellowship where all thought of authority is lost. "Search the Scriptures, for in them ye think ye have eternal life," said the Savior. And in a public address, in 1820, Alexander Campbell said to the people: "Read your Bibles; examine the testimonies of those holy oracles; judge for yourselves and be not implicit followers of the clergy." And again he said: "We cordially wish to take the New Testament out of the abuses of the clergy and put it into the hands of the people."

But are people competent to this task?

(TO BE CONTINUED.)

Liberty, Mo.

ADORNING THE DOCTRINE.

GEO. FOWLER.

Vast sums of money have been expended in erecting stately cathedrals with their

> "Lofty vaults to gather and roll back
> The sound of anthems,"

with artistic windows mellowing and softening the light of heaven, pouring rays of exquisite richness upon the audience and beautifying the material temple; while mighty intellects have concentrated their power in developing and perfecting a form of worship, making the music, "in perfect diapason," an imitation of heaven's symphonies, the prayers cast into noblest and sublimest diction, expressing the soul's exalted conception of God—the outward service, one transcendent anthem without dissonance or discord.

But the magnificent temple and beautiful worship may stand in marked contrast to the poverty of the soul's attire. To the building of the cathedral the resources of earth and genius of man were made tribute; but to beautify the inner being and adorn the soul, Heaven lends its power and glory. The time has come when we must give more attention to the form of worship, not as a substitute for the inner life, but as its expression. Between the outward service and the soul's devotion there should be harmony.

To beautify the temple and perfect the worship, wealth, talent and time are needed, but to embellish the life and clothe the soul in the royal purple of heaven, demands the complete surrender of the whole being to the rule of our sovereign Lord. If we would adorn the soul with the doctrine of Christ, his gospel must be incarnated in us. As the beauty of the costly tapestries of the Orient is not external, but woven into their very warp and woof; as the melody and beauty of poetry is in the poet's soul before it is enshrined in verse; as the sublime symphonies of Handel and Beethoven could never have been produced with dissonance in their souls; as the beauty of the chrysanthemum, the fragrance of the rose, the purity of the lily are inseparable from the life of the flower—so Christian character is only beautiful as

the golden threads of Christ's teachings, the scarlet threads of his sacrifice, the silken threads of his sympathy and the white threads of his purity are woven into the web of our daily life.

The beauty of Christ's life is not so much in any one thing he did or said as in the spirit which permeated everything he did or said. The rainbow hues of his character were never so beautiful; the matchless love of his life was never so sublime and his glory never so bright as in the dark hour of his crucifixion on Calvary.

Do we, then, expect to adorn his doctrine in our life without intense devotion, an abounding liberality, a consuming missionary zeal, a firm, unwavering loyalty to the authority of Jesus and a Godlike charity which is the "bond of perfectness?"

The brighest characters are saints as Carey, Moffat, Florence Nightingale, Livingstone, Dr. S. Rhinheart, and a vast host of other devoted souls who, forgetful of self, lived continually in the fear of God, of whom the world was not worthy.

As the sunlight is broken up and woven in various hues into the plant, and the sweetness of earth becomes the very breath of the flower, so in adorning our souls with the attributes of Christ, the life of Jesus, fragrant as the "rose of Sharon" and pure as the "lily of the valley," must become the life of our soul, the light of our life, the glory of our being and the hope of our existence.

Lisbon, Ohio.

SOME OF OUR PRESSING NEEDS—III.

The Need of Active Co-operation.

W. T. MOORE.

For several years the Disciples were warmly engaged in discussing plans of co-operation. But these plans were for the most part fruitless, except so far as they demonstrated that, after all, the best plan of co-operation is to co-operate. It is not meant by this statement that plans amount to nothing. I simply mean that constant discussion about plans may often hinder the work. If there is first the willing mind there will generally be very little difficulty about finding some method through which to co-operate. It is eminently true in this case, as in many others, that wherever there is a will there is a way.

In any case, the discussion about plans has practically ceased, and in some directions our co-operative work has developed with considerable rapidity. Our foreign and home general missionary operations are no longer to be despised. The recent Jubilee Convention emphasized the fact that, as a missionary people, the Disciples are growing. But even this growth is largely from individual centers rather than from church centers. This is a defect which ought to be remedied. I do not undervalue individual effort. All worthy activity in church life must start with individuals; but it ought to end in the hearty co-operation of the whole church.

Just here we touch one of the most imperative needs of our movement. In the olden days this need was not so keenly felt. The conditions were then different. Our churches were then mainly in the country or in the smaller towns. Now the bulk of our active membership is in the larger towns and cities. A somewhat different system of treatment, as regards co-operative work, comes with the change referred to. In seeking for the true remedy some almost fatal mistakes have been made. These mistakes have left our country churches largely barren of results in co-operative work. Indeed, not a few of these churches are practically dead. That I am not speaking at random may be domonstrated by reference to the churches in Boone County, of which Columbia is the county-seat. In this county there are twenty Christian Churches, but it is safe to say that not more than half of these may be reckoned as of any force, except for local work. These churches do not co-operate at all in any true sense of that word, and failing to do this, they do very little if anything that is worth mentioning. They are counted in our list of churches, and their church rolls help to swell the number of Disciples in the state. But for all practical purposes except a certain local influence, and that of very little force, these churches had just as well have no existence at all. Most of them have given up the old methods, and as they have been unable to provide themselves with suitable pastors, according to the city pattern, they seem to have lost heart, and in some instances there seems to no hope left in them.

Now it is easy to see how all this state of things could be remedied, if anything like active co-operation could be secured. I have the following suggestions to make:

(1) Let these churches and all like them work together. Let them appoint a suitable evangelist or evangelists to visit these churches, to set things in order, to hold protracted meetings, and in all legitimate ways strengthen, build up and instruct the Christians as well as plead with the unconverted to accept the Christ.

(2) This plan would bring efficiency where now everything is a failure. These churches should be encouraged to meet every Lord's day for the breaking of bread, for teaching, for fellowship, etc. This would emphasize the importance of the eldership, while it would bring into sympathetic touch and active co-operation through the evangelist all the churches of a given district; and this of itself would be a great gain, for there is something in co-operation which always works toward ultimate victory.

But some one may say that all this is well in theory; but it cannot be made practical. I take no such pessimistic view. If there is a strong church in the county, this church ought to take the initiative in this matter. The pastor of this church ought to be encouraged to visit the weaker churches and secure the means necessary to put an evangelist into the field. In most cases a move of this kind, if heartily inaugurated, would meet with instant success. Speaking broadly, most of these churches are waiting for some one to lead them; but while they are waiting they are dying. There is certainly no time to be lost, if our cause in the country is to be saved from a disgraceful failure.

The present system is simply deplorable. Some of these churches have monthly preaching, and this often by some one who is wholly incompetent, from almost every point of view, to lead the people he serves in any worthy development of spiritual life. In some instances these churches are served by mere boys, whose knowledge of the Scriptures is scarcely equal to deciding readily which lived first, Abraham or Moses. I do not hesitate to affirm that this is no exaggerated picture. I see the thing right around me and am constantly made to lament it. The members of these churches are for the most part excellent people, and if they could be brought into active co-operation throughout the county they would become strong factors in our religious movement. At present they practically count for nothing.

The Church Congress.

The time is March 27-29, beginning Tuesday afternoon at two o'clock and ending Thursday night. The place is the Central Christian Church, corner Delaware and Walnut Sts., Indianapolis, Ind. From the Union Station take either Central Ave., or Alabama St. cars and get off at Walnut St. A short block west is the church.

The conference set down in the provisional program for Friday morning is off, so that the Congress will comprise but eight sessions. These will be devoted to the following great questions: "The Doctrine of Holy Scripture," "Biblical Criticism," "Education," "Limits of Christian Liberty," "The Unification of our Missionary and Benevolent Organizations," "Sociological Studies" and "The Civic and Social Obligations of the Church."

Two carefully prepared addresses, by men occupying different views, as a rule, will be devoted to each theme. There will be time also for discussion from the floor.

In the construction of the program, the committee have tried to be perfectly fair to all shades of thought among us. The idea of the Congress is a free forum for the discussion of great questions which lie back of the more practical activities of the church. The importance of the Congress to our ministry can scarcely be overestimated. Can you afford to miss it? Those appointed to read papers are among our ablest men.

Last year, at St. Louis, there were two hundred present from outside the city. We ought to have more this year. Those who were at the first Congress are more enthusiastic for the second.

The members of our churches in Indianapolis give you a most cordial invitation to come. You will be entertained for lodging and breakfast free. Dinner and supper will be served at church by the ladies for twenty-five cents a meal, and you will get good meals. This plan gives a social feature which is most delightful, and besides, enables our people to attend the meetings.

Announcements about reduced rates will be made when we hear from the traffic associations.

All who expect to come should drop me a card so that entertainment may be provided.

ALLAN B. PHILPUTT.

Indianapolis, Ind.

THINK OF HOLY THINGS. Vicious thinking rots the tissues of the brain. Cicero once said: "Hold off from sensuality or soon you will be unable to think of anything else."

Our Budget.

—We hope our readers feel better after the March offering.

—This is, of course, on the supposition that you made the offering last Lord's day.

—No church or individual has any right to feel well or sleep well until that duty is discharged.

—In well-regulated churches a rainy Sunday is not permitted to interfere with an annual collection. If it is not completed one Sunday, carry it forward until all have been urged to participate.

—The call for fifty churches to each support a missionary of their own in a foreign land is one that should be responded to by that number of churches. Surely, we ought to have fifty churches which are able to pay $600 annually for such a purpose.

—The Central Christian Church, St. Louis, besides supporting a home missionary in Oklahoma, is ambitious to support a missionary in foreign lands. Its offering on last Lord's day gave assurance that it will be able to do so the coming year. This is not a rich church, but it is a missionary church, and is growing more so every year.

—The storms and severe weather throughout the country for several weeks doubtless has greatly hindered many churches in their preparatory work for the offering for Foreign Missions, but this should not permit any relaxation of effort or shrinkage of interest in the work until it be fully accomplished.

—So far as we can learn the churches generally have exceeded their apportionment in Foreign Missions and some of them doubling and even thribbling the amount. We hope that there has been an increase in every way throughout the churches.

—The Mt. Cabanne Christian Endeavor Society, of this city, has just tried a new method of soliciting funds for missionary purposes. The affair involved an element of friendly rivalry that was calculated to enlist the most indifferent persons in or out of the churches in getting their names on the list of contributors. We have not heard of the results as yet, but anticipate a goodly sum for missionary purposes.

—All persons attending the Mo. Christian Lectureship, 19-23, should they reach Palmyra Junction at night, will take the "bus" to the Dudley Hotel where reduced rates have been made for them until next day, when Bro. McDonald, committee, will meet them and assign them homes among the brethren.

—The Register-Review announces a change of name in the near future. The new name is to be the "Central Christian Register." The term Review drops out and that of Christian takes its place. This looks like a good exchange. But just why it is called Central Christian Register we do not see. The reason given as to the centrality in our brotherhood seems to be somewhat previous; but the day may come when Kansas City may be the central line of our brotherhood, and the Register-Review is doubtless looking forward to the greater things of the 20th century.

—The Christian Publishing Company has sold over twenty thousand copies of "Alone With God," by J. H. Garrison, and there seems to be no decrease in the demand. On the contrary, the sale has rather increased during the past few months. Those who have read it should not neglect to secure, if they have not already done so, the other two books of the series, by the same author—"The Heavenward Way" and Half-hour Studies at the Cross." The price of each is seventy-five cents, or the three together are given for $2.00.

—For a wide variety of interesting church news and correspondence you will find this number of the CHRISTIAN-EVANGELIST exceptionally good.

—Word by wire from the Scoville meeting in Pittsburg, Pa., reports 162 additions to date; all confessions but 17. There were 33 additions on last Sunday; all by confession but four. Brother Scoville is assisted in this meeting by Brother Wilson, singer, and Brother Thurgood, pastor.

—Attention is again called to the Map of the Travels of Jesus. This map is almost a necessity to our Sunday-schools, if the children are to be properly instructed in the life of Christ. The Sunday-school lessons for 1900 and the first half of 1901 are on the life of Christ. Every school needs a copy of this map, and in order that every school might have a copy, the price has been reduced from the former price (five dollars) to only three dollars. This is but a few cents more than the wholesale price. The map is six feet long, three feet wide, is varnished and durable and is mounted on rollers, ready to hang up. It distinctly shows all the movements of Jesus during his entire ministry.

—Many Sunday-schools order their supplies for the entire year, at one time, and this is the best plan. It is well to remind those schools that order each quarter that it is now about time to send in orders for supplies for the second quarter of 1900, which begins with the first of next month. The great majority of Sunday-school workers prefer the supplies of the Christian Publishing Co., as is shown by the fact that these supplies go to two-thirds of our Sunday-schools.

—On page two will be found a full description of Silver and Gold, with complete price list. This book, now less than two years old, has had a wonderful sale. Over one hundred thousand have been sold; and the prospect is that the circulation will be doubled during 1900. Do not think of purchasing new books for your church, Sunday-school, evangelistic services or Christian Endeavor Society, until you have examined Silver and Gold.

—The pulpit of the First Church of Christ, Brooklyn, N. Y., was occupied on the last Lord's day in February by the pastor's wife, the pastor, Bro. M. E. Harlan, being absent from the city. The New York Herald of Feb. 26 gives a synopsis of her sermon on "Dignified Humility," and characterizes it as "an eloquent address." It is not every preacher who is so fortunate as to have a wife who can fill his pulpit in his absence.

—Cotner University, so long in peril from debt, has been saved to the brotherhood, and freed from indebtedness. Particulars will be published next week. Let us all rejoice with the heroic band that has stood by this institution in its days of darkness, until a brighter future seems to be dawning.

—Keep your eye on Carnegie Hall, New York City, April 21st to May 1st. This is the time and place of the great ecumenical conference on foreign missions. There will be, it is estimated, about 2,000 delegates present. They will come from every land reached by evangelical mission workers. It will be a conference world-wide in its scope, sympathies and outlook. Already there are said to be signs of great results. The committees have been doing diligent work and the plans are near completion. It will be a conference whose deliberations will command the attention of every religious body interested in the Christianization of the world.

—The few reports printed elsewhere in this paper from the March offering of last Sunday are encouraging. If the ratio of increase over apportionments shown in these reports are generally maintained the two hundred thousand dollars for foreign missions will be easily raised this year.

—Every true friend of the Christian Standard, who feels a pride in its honorable past, and who has cherished the hope that it would work out for itself a no less honorable future, must have read the last issue of that paper with a keen sense of mortification and disappointment. For sometime it has manifested a temper and spirit not characteristic of that journal in other days. We replied to one of its articles a few weeks ago in a good-natured way, hoping to divert it from its policy of bitterness. But in its last week's issue it so far transcends the limits of common courtesy and journalistic decency as to put any reply to its insinuations and misrepresentations quite out of the question, if such reply were needed. We are sure our own readers, as well as a large proportion of the Standard's readers, will approve our course in declining to compete with it in that style of journalism. We have no feeling in the matter, except one of profound regret and are prepared to rejoice with all its friends when our contemporary shall return to the spirit and purpose which animated it in the days of its illustrious founder.

—Since the foregoing paragraph was written we have received a number of letters from well-known brethren who are readers of the Standard, expressing their chagrin and disapprobation at the attack of the Standard in its last week's issue, and urging us, by every consideration and regard for the best interests of our cause, to refuse to enter into any such controversy as they suppose the Standard's article would be likely to provoke. We have had no thought of doing anything of that kind. We appreciate none the less, however, the kindly motives of these brethren, and are sure they represent the feeling and sentiment of the brotherhood at large. We have no time, space nor inclination to engage in any such unseemly controversy. Until the Christian Standard shall manifest a different temper we shall be compelled to treat it as we have been treating a few of our other religious journals whose policy has put them entirely beyond any criticism from us.

—No reputable man having an issue to make with the editor, or with any of our contributors, and stating his issue in a manner becoming a religious journal, has ever been denied a hearing in the CHRISTIAN-EVANGELIST. We have had to stop some discussions when we believed they had gone far enough, and we have shut out some articles written in a spirit and style unsuitable for our columns. To avoid all semblance of unfairness we have sometimes published articles that, on their own merits, would not have been printed. Sometimes we have had to suppress a microscopic critic, who has a faculty for seeing small points and who persists in making them. A story is told of a critic who, looking upon one of Raphael's great paintings, found fault with the angel's toe! But there are critics with microscopes who would have confined their attention and criticism exclusively to the *toenail!* A reasonable amount of space might be given to even the trimming of theological toenails and corns, but we can hardly be expected to allow a professional chiropodist to whittle away indefinitely on the same corn or deformed nail. This has offended some of the men who use microscopes instead of telescopes, and they say we are unfair!

—The preachers' meeting in this office on last Monday was well attended and full of enthusiasm. Among the visitors present were J. B. Briney, J. G. Stewart, Brother Cunningham and J. G. M. Luttenberger. The paper of the day was read by the assistant editor of the CHRISTIAN-EVANGELIST, on "Co-operation Among Our City Churches." The chief points brought out in the paper will be found in the St. Louis Letter in this issue.

—The Christian Endeavorers of Georgia are to eet in convention in Atlanta, April 19-22, and ıe Atlanta societies are making great prepara- ons for the occasion. They have issued an illus- ated bulletin announcing the attractions of the ity, program, etc., and in this we are glad to see ur brother T. Elmore Lucy's name and cut as hairman of the press committee. Brother Lucy attracting no little attention as a poet and an npersonator as well as an Endeavor worker.

—The church in Ballards, Mich., of which T. C. Nicholson is the pastor, recently raised $50.30 for ndia's famine sufferers. At a union meeting of he Methodist and Baptist Churches in Sparta, Mich., $30 was also raised for the same purpose, vhich was also sent through F. M. Rains, the reasurer of our Foreign Missionary Society. The Church of Christ in Sparta has raised more than its pportionment for the March offering for Foreign Missions.

—A new departure in local Christian missionary work was inaugurated by the Church of Christ in Missoula, Mont., within the past few weeks, in the way of an evening school to teach the Japanese to read and write, and aid them in their Bible studies. The school is conducted under the charge of the church, and under the personal direction of the pastor, James Egbert. Studies are conducted in the pastor's study on four evenings of each week, and a corps of four teachers are now in charge of the class, one for each evening. These teachers are volnnteers and receive no compensation for their services.

—Through Sister Bantz, of this city, we are nformed of the death of Miss Elizabeth Turpin, of Carrollton, Mo., on last Thursday. She was for 11 years C. W. B. M. manager of the Brookfield (Mo.) district, a remarkably bright, well-read woman and an earnest, devoted worker in the church. She was found dead in her bed, pre- sumably from a hemorrhage. She lived alone and was alone at the time of her death. She was 54 years old, had two brothers and a sister, all married, who lived in Carrollton. She had lived there 32 years and was widely known throughout the state.

—According to a recent cartoon in the Ram's Horn American civilization in the Philippine Islands means down with cock fighting and up with the saloon. Where then is our ground for boasting?

—The Chicago Record in speaking of the bill imposing a tariff on Porto Rico, recently passed by the House, calls it a study in occulism and concludes with the following pertinent statement and question:

The spectacle is truly puzzling. The President, the Secretary of War and the great majority of the members of the House individually are in favor of the free-trade policy, yet collectively they are putting into effect the opposite policy, and that despite the fact that public sentiment and all observable operating influences have been and are exerted in support of the President's original recommendation. Manifestly the unseen influences operating in Washington are more powerful than the seen. Whose can be the hidden hand, what the guiding influence that directs legislation contrary to the publicly expressed judgment of those who are supposed to be the responsible authors of legislative action?

You will please find below my order for the dear old CHRISTIAN-EVANGELIST, for I do not feel that I could do without it, and I want to congratulate Bro. Garrison on his straightforward management of the grandest paper in our ranks through the crisis. May our kind Heavenly Father spare, bless and strengthen you to carry the work for many years.—LUAN REYNOLDS, Minburn, Ia.

Colorado Springs, Col., noted for its intelligence and spirituality has increased its list of readers of the CHRISTIAN-EVANGELIST to fifty-two. No wonder Bro. B. B. Tyler finds labor among such people congenial.

Personal Mention.

J. P. McKnight began his work in Oskaloosa, Iowa, March 1. He was at Peoria, Ill.

A: R. Hunt, of Savannah, Mo., writes that J. D. Dillard recently visited that place and received $12 for the Orphans' Home, of St. Louis.

J. K. Hester's present address is Erlanger, Ky., but he is engaged as evangelist for the churches in Steuben County, Indiana.

I. W. Cameron, of Sioux City, Ia., has accepted the pastorate of the church at Weldon, Ia., and will begin work on Sunday, March 11th.

R. Lin Cave, ex-president of Kentucky University, is now pastor of the church in Independence, Mo. This adds another strong man and popular preacher to the Missouri pulpit.

A good report comes to us of B. H. Linkenfelder's work in the First Church in Seattle, Wash., to which he has recently been called. The church expects to be in fine shape for work soon.

F. L. Davis, evangelist, is now engaged in a protracted meeting in Kellerton, Ia. He uses invitation cards, on which the sermon themes for a week in advance are announced.

Z. O. Doward, pastor of the church in Grand Island, Neb., recently delivered a sermon that was appreciated to the old veterans in the Soldiers' Home Chapel. The church there seems also to be in a prosperous state.

J. P. Lucas has been holding a protracted meeting in Cripple Creek, Col. This looks like attacking one of the strongholds of the enemy. At all events it is a war upon sin in a high place. From a list of subjects announced for public lectures we should also say that he is evidently one of the popular lecturers of the land.

F. L. Davis, of Charles City, Iowa, will close his work at that place March 25th, after which he will be available for work elsewhere. The official board of that church has complimented him with a hearty official endorsement of his ability and work in that city.

D. F. Seyster, on removing from Lynnville to Pine Creek, Ill., was tendered a farewell reception by the church which so reluctantly released him for another field. Some highly appreciated presents were given to Brother and Sister Seyster on that occasion.

F. E. Meigs, of Nankin, China, is on his way home to Missouri for his vacation, and will come *via* Palestine and Europe. Bro. Wm. Remfry Hunt writes concerning Bro. Meigs' work: "He has built up a fine institution of the educational and evangelistic character in Nankin." The Missouri Disciples especially should give Bro. Meigs a hearty welcome.

J. E. Deihl, of Loami, Ill., has closed his work in that city. A large and appreciative audience attended his farewell sermon. It is said that he is esteemed in that city by people without regard to their church affiliations. The good will and prayers of the church will go with Bro. Deihl to Ipava, his new field of labor.

W. E. Reeves has closed his work in Dennison, Kan., and gone to join R. A. Burriss' colony near Port Arthur, Ont., and will join with A. O. Pasley and I. W. Lowman in pioneer evangelistic work in Northwestern Ontario. Two hundred families, mostly members of the Church of Christ, are expected to settle in that vicinity the coming spring and summer.

J. G. M. Luttenberger and his wife have returned to their home in Dorchester, Ill., from Florida. Sister Luttenberger's health was greatly improved by the trip, Bro. and Sister Luttenberger are now making arrangements for their European trip. They expect to sail about the first of May for Hamburg, Germany. Bro. Luttenberger expects to preach primitive Christianity to his own countrymen in the "Fatherland" for a season.

The yearly report of the Sixth and Prospect Church, Kansas City, Mo., Geo. W. Combs, pastor, showed that there were 84 additions to the church in 1899; raised for all purposes, $12,630.91, $3 395.72 of which was a thanksgiving offering, canceling the remainder of an old church debt; present church membership, 961. Chas. Reign Scoville will be with this church in a meeting in April. There have been 41 additions at the regular services during January and February.

"A Friend in Need Is a Friend Indeed."

Your blood is poor and therefore you suffer from eruptions, pains and general debility and "that tired feeling." The blood is the real source of all health. Hood's Sarsaparilla is the shepherd of health. Why? Because it purifies the blood as nothing else can.

Tired Feeling—*"I had that tired feeling and headaches. Was more tired in the morning than when I went to bed, and my back pained me. Hood's Sarsaparilla and Hood's Pills cured me and I feel ten years younger." B. Scheblein, 274 Bushwick Place, Brooklyn, N. Y.*

Be sure to get Hood's because

Hood's Sarsaparilla
Never Disappoints

Hood's Pills cure liver ills; the non-irritating and only cathartic to take with Hood's Sarsaparilla.

Dr. A. Clark, of Add-Ran University, is delivering a course of lectures in Austin, Tex., under the auspices of the Bible Lectureship Annex to the University of Texas, established by J. W. Lowber. Dr. Clark is also conducting the chapel exercises of the University.

John A. Allen, pastor of the church in Philadelphia, Ill., was recently interrupted in his evening services by the unexpected appearance in his home of about thirty of his brethren, bearing many material evidences of their good will and kindly greetings.

John Logan, who has recently been employed as an evangelist for the Missouri Sedalia district, is thus commended by the church at Holden, Mo., where he recently held a meeting: "He is a man of pure life and a preacher of the simple gospel of Christ, combining the qualities of conclusive argument and pleasing address; an evangelist who uses none of the objectionable methods so common, but one who, with force, logic and earnestness, preaches Jesus Christ; a preacher whose services any church is fortunate in securing and a coworker whom any worthy pastor can trust implicitly."

J. G. Stewart, of Monmouth, Ill., and president of the Christian Alliance, of St. Louis, has identified himself with us in his standing in the religious world. He placed his membership in the University Place Church, Des Moines, Iowa, and Brother I. N. McCash gave him a personal letter attesting the step he had taken. Brother Stewart has several brothers, all of whom we believe are Presbyterian ministers. One of them is one of the prominent Presbyterian pastors and preachers of this city. Bro. Stewart was present at our preacher's meeting in this city on last Monday and made the acquaintance of our preachers. It is his desire to devote his time and talent to the ministry of the gospel, and we have no doubt will become an earnest, efficient evangelist.

CHANGES.

C. C. Redgrave, Decatur to Marva, Ill.
E. A. Orr, Chicago to Harvey, Ill.
O. H. Williams, Newcastle to Middletown, Ind.
Vernon J. Rose, Purcell, I, T., to Newton, Kan.
Samuel B. Ross, Olwein to Brandon, Iowa.
F. H. Bentley, Moodyville to Seneca, Kan.
DeWitt L. Pelton, Cedar Rapids, Iowa, to Chelsea Square, New York City.
D. C. Tremaine, Harrisville, N. Y., to Kalkaska, Mich.
E. A. LaDow, Pelouse to Tekoa, Wash.
A. L. Jones, Albany to Lancaster, Mo.

One of the first of the Moody books to reach us is "Fifty Sermons and Evangelistic Talks by D. L. Moody," including a collection of his characteristic anecdotes. (F. M. Barton, Cleveland, O. $1.50.)

Notes and News.

The Needs of Southern Illinois.

What Southern Illinois needs to increase her Christian activity may be needed in many other sections of the United States. Our churches need many things to aid them in doing the work the Lord has called them to do. We have the greatest plea in the world, for it is from heaven, what the Savior gave to those whom he commissioned to disciple all the nations. But this plea will not work itself, however great it may be. It must be worked by disciples of the Master. There is no other way by which the gospel can reach the people and save them.

Southern Illinois has thousands of nominal church members who were converted (if they were truly converted) in revival meetings held by evangelists during the past twenty years. These converts have not been cared for, have not been trained and developed for the Master's use in saving others. Many of them have gone back to sinful lives in the world, others are cold and indifferent and cannot be relied upon for any activity in the church. The need of the churches is to revive all who can be induced to take up the Lord's work and to get rid of those who are dead spiritually. Because this is not done the majority of our Southern Illinois churches have a name to live, but are dead to our missionary interests and are making no progress in the better life and the conversion of the world. The time is on us for an advance movement along this line, and to neglect it longer is suicidal. This burden we are carrying cannot be borne indefinitely. If there is no relief in the near future our work in Southern Illinois will be crippled and hampered for a full generation to come.

We need a number of wise, godly evangelists who will make this their life work. We need patient men, full of the Holy Spirit, who are not ashamed of the gospel of Christ, to enter this field and visit all these starved and starving churches. In this way a great work can be accomplished, and the foundation can be laid for the conversion of thousands of people who can never be reached by our present methods.

J. H. SMART.

Centralia, Ill., Feb. 28, 1900.

A Great Field for an Evangelist.

How unevenly this world is divided! All East and South the gospel is preached in almost all localities, and here this town is fifteen years old, and near two thousand souls, and one brother told me that there had never been a Christian preacher in it or in all this Black Hills country, to the best of his knowledge.

The Congregationalists, Methodists, Baptists, Presbyterians, Episcopalians and Catholics all have churches here and good memberships. If any of our people come they have to unite with them or live out in the cold; but a few others, like myself, prefer the latter. I often wonder why some of those wishing to do missionary work could not come into this Northwest country and labor. We are so weak we cannot afford to support a man at present, but are civilized and can talk the English language.

Truly, the harvest is great, and not a laborer! We have the Soldiers' Home, a state institution, here, and no doubt many of them, like myself, cannot yield to those churches who worship according to disciplines or confessions of faith, consequently are passing to the great Beyond without a ray of hope except their good morals.

MRS. EMMA KIRTLEY.

Hot Springs, S. Dak.

Why Not an Evangelist for Ireland?

CHRISTIAN-EVANGELIST:—I notice Bro. W. Durban's letter in the CHRISTIAN-EVANGELIST of February 8 in regard to missionary work in Ireland, England and Scotland. I agree with him and could heartily wish that the old gospel could be preached and a Church of Christ planted in old Ireland, the native home of Alexander Campbell. Why not send one of our first-class evangelists to Belfast, the enterprising center of the Protestant North of Ireland, and let him hold a couple of months' meeting and plant the cause there? A Scotch-Irishman like James Small, who knows the field and its peculiarities like a book, and who is second to none as an evangelist of power, would just be the man. I have known Bro. Small for thirteen years, and we have few more consecrated men than he.

In my meeting at Bedford with him, recently, we talked over this very matter and he can arrange to give a couple of months this year or next to the work if the support is forthcoming, and it would be a delight to make a wise and strong effort to preach the old gospel and establish "the plea" in Dublin or Belfast. The undersigned will help to send Bro. Small on his holy mission. Will others? Fraternally,

R. W. ABBERLEY.

Central Church, Columbus, Ohio.

Tired Out

And she does not understand why. Her work used to seem so easy. You could tell her whereabouts as she worked by the snatches of song which now and again overflowed her happy lips. And now she can hardly keep up. Her head pains, her back hurts, and she feels entirely worn out. What is the matter? The probability is that the stomach is disordered, the liver is not performing its whole duty. Poisons are accumulating in the blood, and unless these are removed, and the stomach and organs of digestion and nutrition cured and strengthened, there is liable to be a serious illness. There is no medicine can equal Dr. Pierce's Golden Medical Discovery for prompt help and perfect cure for diseases of the stomach and blood. It strengthens the stomach, purifies the blood, nourishes the nerves, and brings back the happy days of health, when life is all song and sunshine.

"I suffered ten months from a complicated case of liver complaint, constipation, indigestion, suppression of monthly function, and kidney disease, too," writes Miss Lula M. Brittle, of Ivor, Va. "I also suffered excruciating pain in my back and head. I am glad to say that six bottles of 'Golden Medical Discovery,' three vials of Dr. Pierce's Pleasant Pellets, and two bottles of 'Compound Extract of Swart-Weed' cured me entirely. I gladly recommend Dr. Pierce's medicines to all sufferers."

The Magic Darner

is a household necessity; mends any garment by weaving to match original warp; marvellous.
By Mail, 35 cents.
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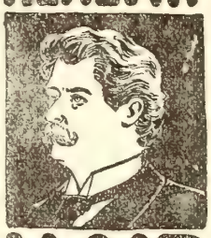
HEALTHY HAIR



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ESCONDIDO, CAL.

The work at Escondido is prospering. Bro. R. A. Hopper is still with us, and we believe he is sowing the seed most effectively, although, numerically speaking, we cannot boast of great results. He is at present preaching an interesting series of sermons on "Justification by Grace, Not of Works." I am making a synopsis of these sermons as they are delivered, and one of the local papers publishes them. This seems to be rssulting in a vast amount of good, judging from the comments and the increased audiences. In this way Bro. Hopper is succeeding in bringing "our plea" before many people who would otherwise never hear it. Yesterday, February 4, he preached upon the "Divine Creed." At the close of the sermon, and in response to the gospel invitation, two persons, mother and daughter, came forward to confess their Savior. The husband and father will likely follow. He is "almost persuaded." Others are wavering in the borderland. May God help them to decide aright. Bro. M. D. Nichols serprised the church by paying off the balance of our church debt. We are now clear of debt, thanks to this one of God's faithful stewards. MRS. A. G. CAMPBELL.

Correspondence.

Chicago Letter.

The Municipal Voters' League, of this city, appears to be a robust body, in excellent health. A month ago, in ample time to prepare for the spring elections, they issued an address and report to the citizens which, to say the least, "gives no uncertain sound." "At this critical time," they declare, "there is the most urgent need of sending to the council men who, besides being honest, are trained business men, experienced in large affairs, clear-headed and far-sighted. . . . For some years the city's finances have gone from bad to worse, until there is now required a fearless exposure and facing of facts and the application of radical remedies if our city is to preserve its financial honor."

The report calls attention to pending issues, and publishes the names of candidates for the council and their records. A certain lot are characterized — in capitals — as "CONTEMPTWORTHY." One Cullerton is described, a summary of his work given, and then the league says: "His ward should rid itself of such a representative and the city of such a nuisance." A number are recommended in terms more or less strong for re-election. This is a sample of the spleneid service such a league can render the voters in a large city. If they are careful to obtain reliable information, they can furnish the voter with facts without which he is absolutely in the dark.

The missionary co-operation of Chicago churches had its rise at a meeting held in the Y. M. C. A. Hall, July 25th, 1887. There were present, J. W. Maxwell, J. G. Hester, W. P. Keeler, C. S. Blackwell, J. W. Allen, Geo. F. Childs and W. A. Belding. The churches represented were "South Side," "Western Avenue," "Oakley Avenue" and "Englewood." At the meeting of August 29th the minutes have the following: "Bro. Blackwell expressed his dissatisfaction at the thought of our newly elected treasurer having no funds to cover, and immediately dropped some coin into said officer's hat; and the hat circulated around the board, resulting in a fund of $2.91 for the treasury." That was a capital hat! During the years since then the society has had a checkered career, and yet much good work has been accomplished. On Sept. 5th, 1887, "a resolution passed that it be the rule of this board to open its meetings with prayer."

Recently the society has been reorganized under the name, "Chicago Christian Missionary Society." It is auxiliary to the American Christian Missionary Society, from which it receives more than two dollars raised on the ground for city work. The whole power is lodged in the hands of an executive committee of seven men, who are expected and enabled to bring things to pass.

M. O. Narramore is president; E. M. Bowman, secretary; Dr. J. C. Lindsay, corresponding secretary. The evangelist, E. W. Darst, has been for several days laid up with serious illness and has been ordered South; he expects to go to Texas for a month or two.

A great labor disturbance is on. Thousands of workingmen are out, and other thousands are expected. Building is practically at a standstill. Material men, machinists, builders and nearly every other line are affected. It is a complex situation, and illustrates again the need of compulsory arbitration.

That is a most excellent suggestion of the "Kansas City Letter" to have a number of able men to speak on our distinctive features in the large cities from the platform of the largest auditoriums. Such meetings could be made so profitable to the membership alone as to be well worth the cost, not to mention the great help in propaganda.

FRANK G. TYRRELL.
3211 *Prairie Ave.*

Colorado Letter.

The man who says that I said "the Bible is half made up of myths," is doubtless a member, in good standing, and full fellowship, in a flourishing Ananias and Sapphira Society! Give him my compliments and tell him that in his chosen realm he is, so far as I know, without a peer!! He no doubt would like to believe that the following quotation from the Apocalypse is a myth:

"The fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and ALL LIARS, their part *shall be* in the lake that burneth with fire and brimstone." But it is not. This is no myth.

Certain scholars are engaged in an investigation and discussion of certain literary questions relating to the books of the Bible. Some of them are evangelical in their belief; some are not. The questions are critical in their character. The opinion of the average preacher on these questions—the writer of this letter, for instance—is not worth the paper on which it is written, nor the physical strength expended in its expression.

It is safe to say that after the investigation shall have ended and the somewhat clamorous discussion shall have been brought to a conclusion, the Bible will remain and the gospel of the Son of God will continue to be the power of God unto the salvation of those who believe. Do not be anxious about the result. That is certain. God is not dead. His providence continues. The Head of the body, our Lord Jesus Christ, still loves his church. He has cared for it in the past: cares for it now. "Fret not thyself."

While it is true that the opinion of the average preacher possesses but little value—his opinion on the literary and critical questions in which biblical scholars are now especially interested—he ought to read up on the current discussion. He ought to know that an investigation is in progress and its nature. He ought to be able to state definitely the questions in issue, and in a general way, at least, be able to give the arguments on this side and on that. Preachers should be open-eyed men. "Prove all things," said Paul to pastors, "hold fast that which is good." This word of exhortation is pertinent now; it applies to the current discussion concerning the authorship of certain books of the Bible, and questions connected therewith.

A man is not necessarily an infidel because he calls in question the common opinion as to the authorship of a given biblical book or books. Martin Luther was not an infidel because he spoke of the epistle of James as "a straw epistle." Later he entertained a more favorable opinion concerning this portion of the New Testament.

President McGarvey has this to say about the authorship of the epistle to the Hebrews:

"From the second century to the present time many eminent scholars have doubted or denied its Pauline authorship. Three early writers, all born in the second century, but active in the early part of the third, may be regarded as the representatives of the opinions on the question until recent times. Origen said that the thoughts were Paul's, but that the style was not. He was not able to decide who composed it. Clement, of Alexandria, was of the opinion that Paul wrote it in Hebrew and that it was translated into Greek by Luke. He thought that the style was Luke's, but the thoughts Paul's. Tertullian ascribed it to Barnabas. In modern time Luther suggested that it might have been written by Apollos, and quite a number of recent scholars have revived and advocated this opinion. Perhaps the question as to the authorship of the epistle of the Hebrews will never be settled to the satisfaction of all."

Was Origen an infidel because he was unable to decide in his own mind that Paul wrote the epistle to the Hebrews? Was Clement, of Alexandria, an infidel because he entertained the opinion that he held concerning the manner in which the Hebrew letter came into existence? Was Tertullian an infidel because he thought that this portion of the New Testament was written by Barnabas? Shall we brand Martin Luther with infidelity because he believed that the Epistle to the Hebrews "might have been written by Apollos?" But *you* think, so I infer, that Paul was its author. And what shall we say of our own beloved McGarvey who, in the above quotation, leaves the subject in doubt when he says: "Perhaps the question," as to the authorship of the Epistle to the Hebrews, "will never be settled to the satisfaction of all?" This leaves the authorship of that portion of the New Testament in uncertainty. But shall President McGarvey be regarded as an infidel for this reason, and his book, "A Guide to Bible Study," hurtful reading for our young people?

The following is what he says, in the book above named, about "The Song of Songs," in the common version, "The Song of Solomon:"

"If there is any book in the Bible which found a place in it by mistake or misjudgment of those who put the inspired book together, it must be this; for it is so totally unlike all the rest that it is difficult to see what connection it can have with the general design of the whole. Many interpreters have affected to find in it a parabolic meaning, and even a foreshadowing of the love of the Church of Christ; while others have re-

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garded it as nothing more than a love-song with a very obscure connection of thought. According to either view it has afforded little edification to the great majority of Bible readers, and unless some significance can be found in it hereafter which has not yet been pointed out, it will continue to be but little read, and but of little practical value."

This is a quotation from one of the books prepared for our young people in the Bethany Christian Endeavor Reading Courses, and there are persons who are ready to condemn such thoughts about certain of the books of the Bible as hurtful in the extreme to the faith of immature readers. With such persons I cannot agree. Men can be named who regard the language of the venerable president of the College of the Bible as savoring of infidelity. Such persons are evidently in error.

The Christian faith is belief in Jesus of Nazareth as the Christ, the Son of the living God and the Savior of lost men.

This belief is not in the least interfered with by the teaching quoted above.

This is sufficient, on this subject for the present. The grace of the Lord Jesus be with you.

B. B. TYLER.

Milwaukee Letter.

Wisconsin is having its winter in February this year. The people of this northern climate seem to a Southerner as strange as their climate. In the South if we have a snow or a storm we look for but a very few to attend church, school, or indeed any public gathering. If we have a pretty day we may expect a large gathering at any meeting in which the people are interested. In the North the rain or snow, or even a storm, has little influence toward keeping the people from church or other meeeings. But when we have a beautiful day, just when one would naturally expect to see a large audience, he is likely to find himself sorely disappointed. I can account for the difference in no other way than on the ground that there are so few pretty days in this climate, when one can get out to the parks or to the country, that all who can do so utilize those few in that way, while in the South they have so few cold or disagreeable days that every one feels that he has a special license to stay at home during those days. I aided in a unique dedicatory service, Jan. 18th, at Waupun, the seat of our state prison. Waupun is a town of 20,000 inhabitants. There were a Baptist, a Free Baptist and Church of Disciples in the town. All were weak and barely living. About two years ago they formed a confederation under the name of "The Union Church of Waupun." A board of appraisal was appointed to place a valuation upon their separate pieces of property. Then each piece of property was transferred to a board of trustees elected by the united societies with this agreement: "Each transfer shall be by warrantee deed, which shall state the net value of each separate parcel, and in case of dissolution the net transfer valuation contained in deeds shall revert in cash or property to the proper representation of the church organization from which it came, but in no case within seven years from the formation of the union."

The different pieces of property were disposed of in such a way as to net a fair sum toward a new house. The new house is a beautiful structure, and would be a credit to any city of twenty thousand inhabitants.

There was a deficit of two thousand dollars when the house was completed, all of which was pledged on the day of dedication.

Ministers from the three bodies (Baptist, Free Baptist and Disciples) were present. I had the pleasure to represent the Disciples. Three services were held during the day, culminating with the dedicatory service at night, when there were about 1,000 persons present. The best of feeling prevailed throughout the day. The present pastor is Fred Tower Galpin, a regularly ordained Baptist minister, but a young man of large sympathies and thoroughly imbued with the union sentiment. If he remains with the church I predict a glorious future for it.

Our work in Milwaukee has taken several important forward steps recently. We are having frequent additions since the opening of the new year. The daughter of Bro. and Sister Lindsay, who are well known to many of the brethren in other states, made confession of her faith in Christ last Sunday and will be baptized next Sunday. She is a very promising young lady, and I predict that she, like her father and mother, will be a useful member of the body of Christ, blessing the world in which she lives.

We have our plans for the new house in the contractor's hands, and are trying to count the cost before we begin, so as not to make the mistake rebuked by our Lord Luke 14:28-32.

I preached last night for the Rescue Mission. These missions are a great blessing to a city. We had a large audience of men present, and the attention was perfect.

The earnest attention of many present showed that men are just as hungry now for the gospel of the divine Friend as they ever were.

One of the most delightful departments of our work this winter is the "Twelve Studies in the Life of Christ," prepared by the Ann Arbor Bible Chair Extension Department. We have a class of thirty-five and they are taking great interest in the study.

F. N. CALVIN.

Feb. 16, 1900.

Cincinnati Letter.

OUR WORKING BOYS' HOME.

Many are feeling and saying that the time is come for us to pay more attention to philanthropy. We must put the produce of our great evangelism at work. We now have numbers and no little means to develop other forms of service as well as the evangelistic. Some months ago Bro. H. E. Oberdorsten and wife opened a mission in a river ward, holding nightly services. Boys and young men were converted, but the old environment was an enemy almost invulnerable, and when they went back to their boarding-places in saloons the battle was often all too short. The need of a home for homeless boys impressed itself upon them as the most imperative they had discovered. So they set about in full assurance of faith to found one. There is a Catholic institution of the kind in the city, and its success was an inspiration to them. The work was put under the supervisory direction of our local missionary executive committee, and most satisfactory progress in being made in furnishing the home and providing means for its support. Homeless boys will be received who have no work and who get small wages. They will be given a home at such rates as their income will justify and surrounded by Christian influences. The good project meets with such warm sympathy among business men that it is confidentially expected to assume some proportions in time.

"MY MISSIONARY SERMON."

No doubt some hundreds of preachers have been revolving that phrase in their minds for some time. If all our sermons were missionary the problem would be solved. Let us enlarge our evangelistic conception of the Book of the Acts of the Apostles into the world-wide evangelism of the Master's purpose. There is one thing that shines resplendently above even faith, repentance and baptism in that portion of the Book; it is the church and all its powers as a missionary dynamic. When our pulpits begin to radiate an atmosphere of apostolic missionary zeal, then will our "thus saith the Lord" find the spirit of life; the gospel in the twentieth century will become as glorious as it was in the first, and quite as prolific of results. Nothing will induce a man to invest so quickly as a promise of good results. Well, try it in the missionary sermon. Spend an half hour telling your people what transformed New Zealand, how John Williams' conquest of the South Seas ranks with Alexander in its glory; relate the heroism of Judson in his sowing and tell of the great harvest others are now reaping, make an illustration of Moffat's conversion of Africaner and tell it with all its tragic and picturesque background. How marvelous is this story of Christ's conquest in the past century; Christian mothers should tell it to their children and Christian pastors should thrill their people with it. Double and treble your offering by telling the congregation how their investment in the souls of black men and yellow men will pay and the jingle of the penny will yield to the clink of the dollar when the basket goes around. The Lord's cause should not be recorded in the column side by side with pin money.

ALVA W. TAYLOR.

The Editor's Recipe For Insomnia Not a Failure.

The Editor's Easy Chair recipe for insomnia deeply interested me, for it had been my remedy for a number of years. I would like to say to those who found the remedy a failure that it was not properly applied. The Apostle Paul wrote to the Philippians: "Whatsoever things are pure, whatsoever things are lovely, ... think on these things." If our friends, who were attempting to make use of the remedy, had left out the rasping memories that were calculated to produce wakefulness, and thought only of the tender, soothing bygones of childhood, of some quaint, peaceful day in the woods with nature, or had wandered back to the old-fashioned flower garden of other days and roamed, hand in hand, as did this writer, with the sweetest and most congenial companion childhood ever knew, inhaling again the fragrance of "sweet williams" and "mourning bride," and retracing in the evening sunset the wonderful things seen, then in the floating clouds very soon would they have found themselves sweetly and peacefully sleeping.

A SISTER.

CAUSE UNKNOWN

Finally Found to Lie in the Coffee.

"We have had a curious and unpleasant experience with coffee drinking, husband and I. I have been a great sufferer for several years with indigestion and heart trouble, and did not know the cause of it until I finally came to the conclusion that it was the use of coffee. So we abandoned the coffee and took up Postum Cereal Food Coffee, which I had seen advertised in the daily papers.

"Since using it, I have, to my great surprise, improved wonderfully. Husband has gained 11 pounds in two months since he left off coffee and began the use of Postum. He sleeps soundly at night now, which he does not remember having done for several years on account of nervousness. It is remarkable that people go on in ill health and do not discover the cause of the trouble.

"You may depend upon it we know how to make Postum good, and that is easy, if one will use a sufficient amount and boil it long enough. It is really an elegant and delicious drink. I don't want my name to appear in the papers, if you should publish this testimonial."——, Chattanooga, Tenn. The Postum Cereal Co., Ltd., Battle Creek, Mich., are permitted to give the name of this lady by letter, if desired.

Letter From The Philippines.

EDITOR CHRISTIAN-EVANGELIST:—

Leaving New York as one of the secretaries of the Y. M. C. A., filling the request of the Secretary of War, to send experienced men to take the places of chaplains which Congress failed to provide for the provisional army of 35,000, I arrived in Manila a few days prior to Christmas. I brought with me a large shipment of supplies and many personal gifts for the men from Helen Gould, and after unpacking and repacking I came here and opened association quarters or rooms for the use and betterment of the soldiers at this point. At present I have a chapel tent 40x20 feet, where the men gather, day and evening, to read, write, play checkers, sing gospel songs, listen to the preacher and all that sort of thing. I am not in favor of secularizing the gospel, but I think that the plan of the Y. M. C. A. in gospelizing the secularities, is a fine comprehension of the real nature and measure of man. In this work, which is broad and inclusive, the whole man is embraced, spiritual, intellectual and physical. Even in my own distinct work as a pastor at home I found the attempt to differentiate between the material and the spiritual man a futile one. I cannot for the life of me see any physical man apart from the mental and moral. Nor can I see any mental or moral man separate from the physical.

I do not believe that I can influence the spiritual in a man for good without a corresponding effect upon the physical and intellectual nature. Every honest theory of mental or physical attainment must, it seems to me, necessarily reach anything like perfect realization by being grounded upon high moral considerations. I have studied the life of Christ among men to little purpose if I am not to see that he followed this method. His mission, then, is my mission. So we erect this tent, invite men to spend their off-duty hours in its shelter doing that which in different ways upbuilds and strengthens them, using the time that but for this association effort would be thrown away; squandered, in many cases, damagingly.

My tent is on the bank of a beautiful river about two miles from the sea. The town of Dagupan is 118 miles due north from Manila and the terminal of the railway line. The whole line is now safely in the hands of the Americans and is being put into excellent condition, and the warehouses along its length filled with supplies to carry the army over the season when the rain is in evidence. Our troops hold the whole country beyond this point.

It is my opinion that with the exception of a scrap now and then with the bandits, as we used to call them in Cuba, the fighting part of this campaign is over. To me there is a very marked contrast between the Filipino and the Cuban, in intelligence, in tact, in industry as a habit, in frugality, in morals, in cleanliness, in respect for law and order and the civil authority. It is all more than 80 per cent. in favor of the Filipino. These people are quite intelligent; they are rather tactful, have a great deal of moral sense, and I think that once the military tangle has been straightened out and our people inaugurate a Civil Status, these natives will very gladly and heartily accept the new conditions. They seem apt at imitating or adapting, and will make progress in all that pertains to their material and moral betterment.

One of the radical questions is the religious. Of course, I do not touch it in any working way, but I have studied the status, both here and in Cuba. The conditions in the two islands parallel. As a minister and a Christian worker I am candid in saying that if the the minister or other religious worker who goes to Cuba or who comes here with the avowed purpose of disturbing the present prevailing religious conditions by an aggressive campaign against Catholicism has a decently working conscience, it is more than likely to question both his right and motive. If this is the avowed purpose I think it will be wisdom-wise and in consonance with Christian principles for the people of American churches to decline to vote either means or sympathy to support it. In spite of the fact that Catholicism has not been all that it should have been; that under the bond of church and state the Spanish priest was a far greater oppressor than the state, the religion of the Catholic Church is now and has always been the prevailing religion, and it will go without saying that it is so deeply, firmly and universally mortised into the very nature of the Cuban and the Filipino that 99 out of every 100 are Catholic to the marrow and will be always. These people had a justifiable grievance in the evils growing out of the bond between church and state, and under which the Spanish priest was an oppressor. But that bond has been broken; the Spanish priest has been substituted by the native or the American priest, and the Catholic laymen, both in Cuba and here have been accorded the status of his brother churchman in America. This is a guarantee of greater religious freedom, the interest of the church in the education of her children, immunity from the dominance of the priest and whatever else comes with this new and radical change. As a result of this, both in Cuba and here, the native element has flocked back to the church, showing that he had not rebelled against the Catholic Church or Catholic faith, but only against the oppression of the Spanish priest. In the present unsettled condition of things here as well as in Cuba, I can think of no more harmful thing than the introduction of a Protestant religious effort, from which it will be out of the question to eliminate the sectarian factor. Already here in Manila this dissension and sectarian bitterness compels attention. It was so in Cuba.

To have half a dozen Christian denominations settle themselves in the midst of these people and begin the process of changing the faith of these natives into a belief in some particular dogma held by these churches would be little else than a calamity. As the case now stands and the Catholic prelates doing what they can to elevate and in all ways better the spiritual condition of these people, that church has the right of way, both in Cuba and in the Philippines. I, for one, say let them have it, at least until a change of civic conditions makes a clearer opening—one that the Christian can enter with a clear conscience.

Cordially in Christ,

C. B. CARLISLE.

Dagupan, Philippines, Jan. 27, 1900.

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St. Louis Letter.

If I were asked to name the greatest needs of our cause in St. Louis I should say (1) a better co-operation of the churches; (2) a better working plant for each of our churches, and (3) a better propaganda of the faith.

In a previous letter I have given credit to our people in this city for what they have done in the last decade and are doing to-day, but with this growth, creditable as it is, no one should be satisfied. All would rejoice in a larger growth and a larger hold upon the city.

But before there can be a forward movement there must be an account taken of present conditions and their demands, one of the first of which, in the judgment of the writer, is that of a better co-operation of our present forces. It is the purpose of this letter, therefore, to set forth this want in as strong a light as the ability of the writer and nature of our plea will admit.

One of the distinctive features of our plea is the unity of God's people upon a New Testament *working* as well as a doctrinal basis; and yet, no religious body seems to more persistently ignore that feature of New Testament Christianity in their practical work in the larger cities than ourselves.

Take St. Louis, for example. We have here a dozen congregations pleading for primitive oneness in Christ, yet living, working and feeling as independent of each other as the denominations about us, save for a few general religious and neighborly courtesies. The young people and the sisters have an occasional union service, our preachers see each other presumably once a week, in the office of the CHRISTIAN-EVANGELIST, and our City Mission Board in one way or another quietly collects money enough to support an evangelist, but there is not that open, living, practical oneness of our people implied in our plea for Christian unity nor exemplified by the primitive church.

In the first place, we have no general registry of the Disciples of Christ in St. Louis, and through this means alone we lose presumably about one-half of our actual membership in the city. Even the different congregational enrollments are not generally known, displayed, valued or accessible. We believe that not only should there be greater care in the keeping of each congregational enrollment, but that there should be a general enrollment of all the Disciples of Christ in the city, and revised at least annually; but of the benefits of this we cannot now speak.

In the next place, we have no church paper devoted exclusively to our cause in St. Louis. We have several cangregational leaflets, but these have no general circulation beyond the churches they represent, severally. Knowledge is power, and the power of congregational sympathy cannot exist without knowledge of the congregations, severally; and this knowledge, so essential to sympathy, cannot be properly supplied without a common church paper. The churches of Pittsburg, Pa., and vicinity, however, are making an effort in this direction. They have a journal of sixteen pages published weekly, in which twelve or more congregations are represented. We believe that the churches of each of our larger cities ought to co-operate in the maintenance of such a journal for their mutual benefit.

In the third place, we have no common emergency or relief fund. In a feeble way each congregation manages to relieve its own worst cases of distress, but there the matter usually rests. The writer of this letter does not believe in indiscriminate charity, but a Christianity that does not extend help to the unfortunate is not of Christ, and this we cannot do in the New Testament sense, as the situation demands, without systematic co-operation. This is properly a co-operative work, and it should be so recognized. In a feeble way our Benevolent Association is trying to do this work, but theirs is not a metropolitan work, and besides, their funds are inadequate. In every city of this size there is needed a nursery for infants, an orphans' home and a hospital or sanitarium. As you know, some of the religious bodies of this city are so equipped.

Then again, there is not that fellowship of symapathy between the congregations essential to their highest interests. As already insinuated, this is due largely to a lack of knowledge; but it is no less a weakness in our ranks as a religious body in the city. We are not arguing for a religious or social communism nor an ecclesiasticism, but for an articulation of interests, resources and energies, so essential to organic spiritual unity and metropolitan success.

Such a thing as a meeting of the official boards of the different churches in the city to compare notes and consult together concerning the welfare of this or that church or mission, or the cause of Christ in St. Louis, has not been held in our history to the writer's knowledge or hearing. And yet, such a meeting ought to be held quarterly or semi-annually. The very knowledge that all our official boards were meeting quarterly to talk and pray together over the congregations, severally, and as whole, would be a power that has not yet been felt or known in our midst. The monthly meetings of the City Mission Board cannot supply this lack.

Then there should be occasional mass meetings for worship. Not mass meetings for this or that mission, home or foreign, nor for money-raising of any kind, but purely for worship. Such meetings would be of incalculable value to our congregations. More spirital vitality would be imparted to a congregation by such a meeting than could be obtained in a month's special effort alone. We would then feel that we were members of the great body of Christ in St. Louis and not of this or that mission, chapel or weaker church only, as the case might be. In such meetings there would be such co-operation of heart-power that the weakest church in the city would feel strengthened for better work.

There is need, also, for a closer co-operation of our forces in the city against the enemy in this or that locality within or without the church. Each congregation should be made to feel that in any engagement with the enemy it had the united support of the entire brotherhood of the city. In one locality the overshadowing cloud may be the breweries; in another, Romanism; in another, Spiritism; in another, the social tide, etc. Mass meetings should be held at such places in which the entire force of the city might be directed against the overshadowing evil of that place. Such meetings would not only give great strength to the church in that locality, but would also have great influence upon the community. The people would see that the church was there for good and endorsed by the brotherhood of the city in its position against this or that evil and would feel more inclined to become identified with such a people.

Such meetings would also help to crystallize a too often weak and feeble sentiment against some of the dangerous customs of the irreligious within the church, such as the social glass, card-playing, dancing or other amusements of questionable Christian propriety and influence. A frank and open expression of the entire church in the city would be a great restraining power against the practice of any of these things in a given congregation.

There should also be devised some system for co-operation in the improvement of our houses of worship, especially with the weaker churches. Some good may come of spasmodic efforts, but the moral force of unity in such cases is lost. We hardly have a church in the city that is not in need of a larger and better plant for its work, even if all present church building debts were paid. The First, Mt. Cabanne, Beulah, Compton Heights and the Fourth church buildings may be especially mentioned as being too small. Each of these churches could do a larger work with a larger house. A house that will not offend the taste of the cultured is not only legitimate, but one of the demands of the hour with our people in this and other of our larger cities; and herein is a splendid field for co-operation.

The Chicago Letter in the CHRISTIAN-EVANGELIST for Feb. 18th tells us that the brethren in that city have organized a kind of miniature Church Extension Society for this very purpose, and St. Louis ought to do as much. Our brethren, through the churches, could and would contribute something annually to such a fund if only guaranteed of its wise use, and we greatly need both the fund and the fruit which would result from such a co operation.

That such a living exemplification of our plea for Christian unity would marvelously accelerate our work in this city cannot be disputed. This, too, is the kind of unity which would command the respect of business men, the kind for which Jesus prayed and Paul preached. Simply unity of doctrine will not meet the demands of the hour nor the teaching of the New Testament. As well might we expect a man who does not practice what he preaches to have power with men as a church. The kind of unity taught in the 12th chapter of 1 Cor., and for which Jesus prayed, was a living, visible, working unity, and until we make some better effort to exemplify that unity in our city churches we cannot expect to exert that commanding influence upon metropolitan life that our plea merits.

W. W. H.

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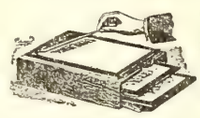

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Los Angeles Letter.

California posesses another splendid church house, devoted to the cause of primitive Christianity. It is one of the very best and most commodious houses in the state. It is located at Fresno. It will seat, the Sunday-school room included, about 800 persons. It has all the modern conveniences and is well adapted to the work of the Fresno Church. I was invited to attend the dedicatory services, Feb. 18, 1900, and to preach the dedicatory sermon. Very large audiences were present at each of the four services of the day. $2,500 was needed to liquidate the entire indebtedness against the building and congregation. It fell to my lot to make the appeal for it. The people responded heartily. Much to the surprise and gratification of the entire membership, the entire amount was secured in pledges and cash, and I have seldom seen a happier church people. It is the best church building in Fresno and one of the very best owned by our people on the Pacific Coast.

The church in Fresno is the strongest in that growing little city of twenty thousand inhabitants, including within its membership many of the leading people of the city. Its influence throughout Fresno and vicinity, and for that matter in the state, is only in behalf of righteousness. Its present strength and power must be largely attributed to the work and influence of its pastor, W. H. Martin, who is now in the eleventh year of his ministry with that church. He is a man of fine character and ability and the work has grown greatly under his long pastorate. That church building and congregation are other witnesses to the wisdom of long pastorates. Give California forty such men and pastorates and we should have forty such strong and influential churches.

***

California at present is suffering from its third successive drought. For nearly eight weeks, and that, too, in the rainy season of the year, Southern California has had no rain. Such a length of time at this time of the year without rain is unprecedented in our history here. The rainfall for this year and the past two winters in Southern California has just about equaled our average annual rainfall. This section of the state will lose its grain crop unless we have heavy rainfalls in the next few weeks. The fruit crop of this section will be greatly injured. The light rainfall of the past two seasons has not been without its compensation, as much water has been developed and added to the permanent supply of this section. Water development still goes on, and it is hoped that by this means and the rainfall we are hoping to have later, that we shall get through this season fairly well. The Lord knows best. He doeth all things well. His orderings will be for the best good of the race. We shall commit our ways to him.

***

I have been wondering, of late, if there can be any good, any of the spirit of the Master, in the spirit of criticism, fault-finding and censure that seems to be abroad in some of our preachers, teachers and papers to-day. Is the good of our common cause subserved by it? Does it minister to the higher spiritual life which is so appalling a need in our churches? Does it foster the missionary sentiment among us? Does it inspire men with the heroism and self-sacrifice of the apostles? Does it ever advance the genuine good of the cause? The religion of Christ is, as I understand it, constructive, rather the destructive. Jesus' principal censure and criticism was against hypocrisy. The bruised reed he did not break, the smoking flax did he not quench. Should this not be the better way for his fellows? The good will conquer the evil, so the new life of the tree pushes off the last year's leaves that have long resisted the storm. So will truth overcome evil.

A. C. SMITHER.

Los Angeles, Cal.

"Bells of Easter-Tide."

A Beautiful, New Concert Service for Easter Sunday.

It is now only a short time until Easter Sunday. It is time to prepare for any special service which your Sunday-school will have upon that occasion. Do not wait until the last moment, but begin in time. Easter Day should be made beautiful with music and flowers.

"Bells of Easter-Tide" is a concert service, including music, recitations and appropriate selections from the Scriptures. The songs are by W.J.King and W. E. M. Hackleman. The poems and recitations are the work of Birdie Bell, E. E. Hewitt and Jennie Wilson. Both the authors and composers have done their work excellently.

"Bells of Easter-Tide" makes a pamphlet of sixteen pages, with a handsomely designed Easter cover. The price for single copy is five cents; per dozen; fifty cents, postpaid. Send the publishers five cents at once for a sample copy.

Once again, let us warn all our Sunday-school friends that the time is short. Easter Sunday comes on April 15, or in about six weeks from the present time. Not a day should be lost. "Bells of Easter-Tide" is not a difficult exercise, but time and careful preparation are required to satisfactorily present the simplest service.

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There is a property worth from ten to twelve thousand dollars, having one of the best locations in the city of Fort Wayne. It is located on the Belt Line Street Railway, making it accessible from any part of the city, as well as being the only Protestant church in the midst of ten thousand English speaking people. Several thousand dollars have already been paid. The present financial condition of the church is through no fault of those who are working so earnestly and sacrificing so nobly to save it. There is a bright outlook for a splendid growth if the property can only be made secure to our cause. The total indebtedness now is $7,080. The Church Extension has granted a loan of $3,000 when balance is secured. The church has raised among its members and friends in the city of Ft. Wayne $3,000 if the property can be saved. The C. W. B. M. has promised to help with $200 on Bro. Harris' salary for the present year, providing the church makes good the $3,000. Under this plan $6,000 of the $7,080 is provided for, still they are $1,100 short of the necessary amount.

Last October the district convention which convened at Ft. Wayne recommended that the district raise $1,000 for saving the property, but after having made a strenuous effort it is found to be absolutely impossible; $500 is the highest possible amount that can be raised in the district. There is no chance whatever to raise any more from the above sources. But this amount is now absolutely sure. NOW SHALL THIS PROPERTY BE LOST WHEN $600 WILL SAVE IT? "That is the question."

Having considered this question thoroughly, and in view of the above facts, we, the undersigned officers of the Indiana Christian Missionary Society, after prayerfully considering this matter in state board meeting and by direction of the members of the state board in regular session Jan. 8, 1900, do earnestly recommend and prayerfully beseech the brotherhood everywhere, especially throughout the state of Indiana, to join in the saving of this property to the extent of raising the necessary $600; and to this end we authorize Bro. T. J. Legg, field secretary, to assist Bro. Harris, who is pastor of the church at Fort Wayne, in raising the above-named amount, by visiting and calling upon the churches throughout the state; and we beg you thus to receive him in the name of the Lord.

It is understood, in case the property should not be saved, every dollar is to be refunded to the respective churches and parties who have contributed. Give your offerings to Bro. Legg or Harris when they are making the personal canvass. Or you can send by draft or money order to W. W. Dyggert, 50 Miner, St., Fort Wayne, Indiana.

A. B. PHILPUTT, Pres. I. C. M. S.
W. E. M. HACKLEMAN, Sec. I. C. M. S.

SAVE TIME AND EXPENSE.

1. The property must be saved or lost by March 20, 1900.
2. Since action of state board above mentioned, all arrangements have been perfected except the raising of the $600 to be raised outside of Ft. Wayne and the fifth district.
3. I am extremely busy. Many calls for my time must remain unanswered till this property is saved to our brotherhood. Besides, we have only a few days in which to act. Save time and expense by remitting at once and save canvass. The state board will credit you for so much contributed to state work.
4. This is the plan that saved the splendid church in Toledo. It will save Creighton Ave.

T. J. LEGG, Field Sec.

Logansport, Ind.

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The Awakening of Mexico.

The subject of Mexico brings unbounded interest to us, because it is our neighbor on the south and is a country of unlimited wealth, both in agricultural and mineral products.

The people of Mexico are called Indians, although they are a very different type from the American Indians. They are of the average height, with black eyes and hair and dark skin, and some of the young women are said to be rather handsome. They were in a semicivilized condition many years before our country was settled, and looking through their ancient cities at their architecture, sculpture and paintings, we cannot help but confess that those "gone before" were indeed a more noble and worthy people than the present Mexicans.

You ask what is the cause of all this? It is due to the cruelty and oppression of the Spaniard and the *Roman Catholic Church*.

In 1519 the Spaniards, under Hernando Cortez, entered the city of Mexico, the guest of the emperor of this country, the Montezuma. Cortez, with all his Spanish cruelty and trickery, seized the Montezuma and made him his prisoner and forced him to appear before his people, advising them to lay down their arms, which so enraged the Mexicans that they slew their own emperor for his lack of patriotism, and now a bloody conflict ensued for several months, but in August, 1821, Cortez and his followers entered the city as conquerors and this mighty empire became a subject of Spain.

For three hundred years Spain, with all her brutality, oppressed and abused these inoffensive natives, but their sufferings finally became unbearable, and in 1810 a poor Indian curate, by the name of Hidalgo, undertook to lead his people out of this bondage, although it cost Hidalgo his life. Thanks be to his martyrdom, the independence of Mexico was established in 1821.

In a crude way they patterned after our noble republican form of government, but the *end* was not yet. Two parties sprang into existence, the Church party and the Liberal party. The Church party was for the restoration of the monarchy and the continuunce of the Roman Catholic religion as the sole religion of this country. The Liberal party was for liberty and freedom of the people.

For thirty years Mexico was in a state of turmoil and conflict. In 1856, when everything seemed so dark and hopeless, Benito Jaurez, the Washington of Mexico, took upon himself the yoke of the *Mexicans* and led them on to victory, and in 1858 he was made the President of Mexico.

To-day the Republic of Mexico consists of twenty-seven states, two territories and one federal district. Their laws are made by their Congress and they elect a President every four years, the same as our President is elected.

The outlook for Mexico is hopeful, although she has undergone much for liberty and freedom. I question sometimes, Have we, as a sister nation, done what we ought to aid these poor Mexicans in their fight for liberty? I know it has laid close to the hearts of some of our statesmen in the past. Daniel Webster, in speaking of some of our national difficulties, said: "Our greatest danger is that we have a sister republic on our southern borders almost in mortal agony, and no one among us seems willing to lend a helping hand." What we have left undone for them in this battle for freedom, can we not make up to them by sending this blessed gospel of Jesus Christ which saves to the uttermost?

Our *laborers* in this vineyard are few in number as yet, but I believe the day of religious grandeur in Mexico is just in its dawn, as it were. The day is not far distant when our blessed Bible will be reverenced in Mexico as it is in our own fair country. Let our ascending prayer ever be for these heathens so near our doors. May we with God's help be an incentive to help these people up in a broader and better plane of life, and make this awakening extend through time itself.

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GENESIS IN HARMONY WITH ITSELF AND SCIENCE. Published at $1.25. This work deals with the common difficulties of Genesis by a new exegesis arrived at through a careful study of the Hebrew original. I maintain that the verses prior to Gen. 2:4 record events long anterior to the verses which follow. I show this to be in harmony with the whole Book. Among many things I deal with; local and universal floods, various races and languages prior to Babel, the locality of Eden, Nod and the Land of Cush. In short I harmonize Genesis with itself and Science. Send me a $1 note and I will mail you the book free. Pastor G. Rapkin, Christian Church, Margate, England.

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Missionary.

Good Reports.

We raised twenty dollars this morning for Foreign Missions. One confession to-night, making 57 additions since I came here in November. We are in fine condition. A. R. HUNT.

Savannah, Mo., March 3, 1900.

Almost doubled our apportionment yesterday for Foreign Missions. O. P. SPIEGEL.

Birmingham, Ala., March 5.

Oar collection to-day for Foreign Missions amounted to $60. C. F. STEVENS.

Trenton, Mo., March 4, 1900.

The church here made an offering of $57 for Foreign Missions and will try to make it $60. The church is without a regular pastor. The writer filled the pulpit on last Sunday. J. W. CAMP.

Lynnville, Ill.

Our March offering to-day was a glad free will offering and already runs above the $400 mark. Never before did our people take so much interest or give with so much delight. GEORGE DARSIE.

Frankfort, Ky., March 4, 1900.

More than $350 for Foreign Missions to-day. H. D. SMITH.

Hopkinsville, Ky., March 4, 1900.

Our collection yesterday for Foreign Missions was $15. Our apportionment was $10. JOHN L. STINE, pastor.

Auburn, Neb.

We more than reach our apportionment of $50. We gave $657 to all missionary purposes last year. G. W. BURCH.

West Liberty, Ia.

The apportionment for Grant St. was $35. We raised $40 and will make it more. This is the largest offering in the history of this church. W. T. HILTON.

Omaha, Neb.

Offering for Foreign Missions, $42 against $27 last year and $4 the year before. CLIFFORD S. WEAVER.

Ancona, Ill., March 5, 1900.

More than reached our apportionment yesterday, and great enthusiasm prevails. Largest offering ever made by this church to Foreign Missions. The streets were almost impassable, but the throngs came bearing their offerings. LINNELY & ROACH.

Jacksonville, Ill., March 5, 1900.

Took offering for Foreign Missions this A. M. Will send more than 150 per cent. on our apportionment. C. H. WHITE.

Galesburg, Ill., March 3, 1900.

We will reach our apportionment for world-wide missions. R. B. HAVENER, pastor.

Mechanicsburg, Ill., March 5, 1900.

Keota apportionment, $10; raised $38.76 thus far; $9 was raised here last year. Kinross is a new church, only seven months old, no apportionment; offering yesterday, $5.05. They have also built and paid for a $1,500 church and have had two protracted meetings. Membership now only 35. GEO. C. RITCHEY.

Keota, Ia.

Our apportionment for Foreign Missions was $100. The offering yesterday was over $90. We expect enough more to make up the full amount. About 200 persons gave. S. T. MARTIN.

Mason City, Ia.

All of the churches in St. Louis taking the March offering for Foreign Missions have not reported yet, but those reporting show increased liberality. The offering of the Fourth Church was $40, nearly doubling its apportionment. The Mt. Cabanne Church has several collections during the year, each being apportioned to various missions, but the total going to Foreign Missions this year will reach about $300 or nearly double the apportionment. The Central Church offering will reach $600. The First Church will more than raise its apportionment. Of the amounts from this and other churches we have not yet heard. The missionary spirit in St. Louis is growing. W. W. H.

St. Louis, Mo.

The Home Offering.

Comparative statement of receipts to the American Christian Missionary Society for the month of February, 1899 and 1900.

	1899	1900	Gain
No. Churches Contrib.,	17	6	11 x
" C. E. S. "	18	23	5
" S. S. "	7	15	8
" L. A. S. "	15	35	20
" Individuals, "	15	36	21
" Other Contributions,	3	7	4
Am't Con. by Churches,	$177.67	$ 130.38	$ 47.29x
" " C. E. S.	66.50	53.54	12.96x
" " S. S.	38.56	69.68	31.12
" " L. A. S.	67.00	119.70	52.70
" " C. W. B. M.		1.00	1.00
" " Individuals,	274.40	412.75	138.35
" " Annuity,		300 00	300.00
" " Other Contrib.,	84.84	260.45	175.61
Total,	$708.97	$1,347.50	$638.53

x Loss.

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Evangelistic.

KENTUCKY.

At Cedar Springs I preached 21 times; 17 were baptized and one "came in another way." Post office box 497, Lexington, Ky.—JOHN MARCROM.

OKLAHOMA.

Medford, Feb. 27.—I have just closed a short meeting at Sand Creek, with two baptisms. I preach for them once a month.—E. B. HUFF.

INDIANA.

Greencastle, Feb. 26.—There were two additions by letter to the church at Cayuga yesterday.—L. V. BARBRE.

Indianopolis, March 2.—There were 38 additions in the meeting at Palestine.—J. M. CANFIELD.

COLORADO.

Florence, Feb. 26.—Six were added at morning and evening services. Three were by letter, the others from other churches and some reclaimed. The Lord is blessing the heroic efforts of this people. This is an important point and many realize it.—DANIEL TRUNDLE.

UTAH.

Salt Lake City.—W. H. Bagby is in the midst of a most interesting meeting. Four young ladies were baptized last week, and two others united with the church by letter yesterday. The meeting will continue through the week and perhaps longer.—W. T. EDDINGFIELD.

CALIFORNIA.

San Jose, Feb. 27.—There were seven added by letter at the Central, Lord's day, the 25th; two confessions recently, 11 in all added since the first of January.—F. B. SAPP.

Artesia, Feb. 23.—Twelve added in the last six weeks; six by statement, four from the Baptists and two by letter.—N. B. MCGHEE, pastor.

MISSOURI.

Joplin, Feb. 28.—Ten additions during February; three by confession. One was a grey-headed man and one was raised a Catholic. Our gambling houses are all closed and all saloons closed on Sunday and have been for two months.—W. F. TURNER.

Springfield, Feb. 26.—Six accessions in all to the Washington Ave. Church since our last report.—F. S. HALTOM.

Glasgow, Feb. 26.—One addition by letter at regular services here yesterday. The future outlook is bright.—K. W. WHITE.

Nevada, Feb. 26.—Two more confessions at Richards yesterday. The work at this point is booming.—S. MAGEE.

Grant City, March 3.—Good meeting last Lord's day, with six additions; four confessions. All departments of work doing well.—W. H. HARRIS.

Westboro, Feb. 26.—Meeting 10 days old, five added to date; one from the Baptists, three from the world and one from the Methodists, but by confession and baptism. Meeting continues.—G. HALLECK ROWE.

KANSAS.

Ft. Scott, March 2.—We closed at Illiapolis, Ill., with 20 additions. Will rest up for a week or so.—V. E. RIDENOUR, singer.

Augusta, March 2.—I preached at Latham last Lord's day and baptized one. Four were added there by letter the month previous. Probably I will preach for them monthly.—C. W. YARD.

Scottsville, March 3.—Nine confessions to date in my meeting here. Meeting continues.—L. P. RIDNOUR, evangelist.

Olathe, Feb. 26.—Two additions here yesterday, one by confession. Our first year's work here closed yesterday. We met all our expenses and have reduced the old debt to $50, which we expect to pay soon. We start the new year full of hope and expecting a good offering for Foreign Missions. I have had a total of 43 additions in my work this year.—C. H. HILTON.

Crestline, Feb. 28.—We have just closed a three weeks' meeting with 20 additions, most of them confessions, and we were able to settle some old difficulties between members of the church. We are all united and happy, and we desire the help of the CHRISTIAN-EVANGELIST to keep us so. Yours for Christ.—W. S. MOORE.

Chanute, Feb. 28.—Meeting closed last week. The immediate results were 10 additions. All departments of work in good shape. The Bible-school numbers 140. I will begin a meeting near Yates Center next week.—W. T. ADAMS.

OREGON.

I just closed a two weeks' meeting at Elgin, with 27 additions. Organized Junior Endeavor with 56 members; senior Endeavor, 48 members. One thousand dollars subscribed toward a new church building and money raised to pay a preacher for half time. They will commence work on their new building at once.—W. B. ROSE, Dixie, Wash.

WASHINGTON.

Palouse, Feb. 28.—We began a meeting Jan. 26, with home forces. Nine were added the first week. Stivers and Webb then came to our help and 30 more were added. There were 24 by confession, one from the Baptists, and the rest by letter or statement.—E. C. WIGMORE.

Zillah, Feb. 27.—F. Walden closed a three weeks' meeting here (his home) last night. There were in all 56 additions; good interest was awakened. We are going to build a house of worship this summer.—AMOS BUSH.

IOWA.

Kellerton, Feb. 26.—Our meeting here is 11 days old, with 13 confessions and two added by statement. We are having a crowded house at each service.—F. L. DAVIS, evangelist.

Moulton, Feb. 26.—There were four additions here yesterday; 38 since Jan. 1.—PERCY LEACH.

Sloan, March 3.—Closed a two weeks' meeting here last Lord's day. Twenty-one added since I took charge here in December. We held the meeting with home forces.—M. S. JAMESON, pastor.

Ames, March 1.—On Feb. 27 we closed a 24 days' meeting. B. B. Burton, of San Jose, did the preaching and J. E. Shakespeare, of Drake University, led the singing for last 10 days. There were 20 confessions and baptisms, two from other churches and eight other additions; 30 in all.—JAMES R. MCINTIRE, pastor.

MONTANA.

Missoula, Feb. 26.—Two weeks ago we opened a Japanese Christian mission, with six enrolled. Several teachers are assisting and English and the Bible are taught five nights each week. Last night Charles White made the good confession and was baptized. He is a brilliant young Japanese and has a good knowledge of English. For several years he has been a believer and an earnest worker for Christ. As soon as financially able he desires to take a course in college and become a missionary to his people. This week on Wednesday night he will begin to teach a class in the Bible in Japanese. We have five New Testaments in Japanese, but no Bible or tracts. Should any of the brethren know of tracts in Japanese on our plea and position, will they kindly inform us? We believe God has great things in store for this mission.—JOHN EGBERT, pastor.

ILLINOIS.

St. Joseph, Feb. 27.—Four confessions since taking the work here. Began our meeting last night; good prospects. Mrs. Hostetler organized a Junior C. E., with 32 members, Sunday.—H. J. HOSTETLER.

Clay City, Feb. 27.—We closed a two weeks' meeting here last Sunday with eight additions.—WALTER KLINE.

Clay City, March 1.—At our regular prayer-meeting service last night one young man was baptized at the close of the service.—WALTER KLINE.

Pine Creek, Feb. 23.—We conducted a 20 days' meeting at Mt. Morris this month. There were 15 accessions; 14 baptisms. The German Baptists have their college here where 240 students attend. Our brethren are much encouraged over the meeting. We shall labor for them this year for half time.—D. F. SEYSTER.

Sidell, Feb. 27.—Recently closed a meeting here with five baptisms, one by statement, one from Baptists, two reclaimed. Sister Laura Cross, of Clinton, led the singing.

Mattoon, March 2.—Twenty-five additions at the regular services during February, making 117 in a little less than 11 months; all at the regular services.—ARTHUR A. WILSON, pastor.

Watseka, March 2.—We are in a meeting with Bro. Victor W. Dorris, of Kentucky, as chief speaker. He is holding forth to large and appreciative audiences. At once strong in his personality, fearless in his denunciation of error, plain in his truth-teaching, he is daily leading men and women to the blessed Christ. We are all happy in the service of love.—B. S. FERRALL.

Arthur.—Closed a two weeks' meeting here, February 24, with nine additions.—A.H.HARRELL.

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OHIO.

Toledo, Feb. 28.—I assisted E. A. Hibler and the Johnstown (Pa.) Church in a 25 days' meeting, commencing January 14. There were 26 accessions. I held a meeting for this church one year ago, and much improvement was manifested. The attendance was much larger and there was a deeper spiritual power manifested. I am now in a meeting with Bro. H. F. MacLane, with the Norwood Avenue Church, this city.—F. A. WIGHT.

Campbellstown, March 1.—We closed our four weeks' meeting at this point with E. V. Spicer, of Selma, Ala., with 37 accessions; nearly all by baptism. Much greater visible results would have been obtained had not Bro. Spicer been called away by the serious illness of his wife. He is both fearless and loving in his presentation of the truth. The church at this place was organized January 17, 1899, with a membership of 19, and has grown until the membership now numbers 66. They have built a neat and substantial chapel and are entirely out of debt, with the brightest of prospects for the future. We take especial pride in the fact that our good sister, Rosa Oxer, missionary at Mahoba, India, is a member of our congregation. The writer has labored with this people since last May, and a more earnest and consecrated people we never have seen.—S. G. NEFF, minister, Richmond, Ind.

Of the many pretty calendars for 1900 the "Little Sweethearts" Art Calendar is one of the handsomest. There are six beautiful groups, in water-color designs, each group in twelve colors and size 10x12¾ inches, on fine Whatman paper; bound together at top with silk ribbon. Each of the six sheets contains two months' dates, being a complete calendar of the year 1900. This calendar is sent free to all subscribers to Frank Leslie's Popular Monthly for 1900 together with the November and December numbers, 1899, or the January and February issues, 1900. Frank Leslie Publishing House, 141-143 Fifth Ave., N. Y.

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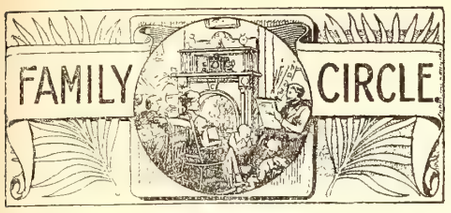

Transition.

W. T. MOORE.

There was a change in the weather, the wind blew cold,
And the elms rocked under its power;
A young life rocked with the bending trees,
And we all kept watch on the hour.

As the clock struck ten, the wind blew strong,
And a blast from the clouds came down;
It swept through the house with the chill of death,
While a cross was exchanged for a crown.
Columbia, Mo.

The Lost Emigrants.

BY R. H. JOHNSON.

CHAPTER XVIII.

On the appointed day for service in memory of Dr. Andral, the entire village turned out. So great, in fact, was the interest that the audience was present many minutes before the stated time, and sat in solemn silence awaiting the hour.

Prof. Fergus was to make the address. Jack Burton had been asked to do so, but declined on account of inability to control his feelings.

The solemn preliminary exercises of songs and prayer were conducted with many tears, and Mr. Fergus, arising, said: "It is in no vindictive spirit toward the perpetrators of the awful deed that has destroyed the life of one so dear and so eminently useful to this colony that I arise to address you.

"In fact, our great sorrow and our great love of the victim withdraws all thoughts from the guilty agents and focuses them on him who was our friend and counsellor, whose body lies beneath the great sea.

"As embodying the sorrows and the hopefulness, the tears and sunshine in our hearts, I have selected the words of Psalm 30:5: 'Weeping may endure for a night, but joy cometh in the morning.'

"Brethren, a great life has gone from our narrow circle. Our little world is wrapped in gloom, but the clouds will lift, and—"

The professor stood transfixed staring at the entrance. All eyes turned to see the cause, and then there was a wild delirium of joy, for Dr. Andral was gazing in at the door.

The whole audience arose, some shouted, some wept, some laughed, many flung their arms about him, and he was for the moment in iminent danger of his life.

Maria, after some allayment of the storm, went up to the Doctor with streaming eyes and with a happy, almost glorified face, as it seemed to me, and gave him both her hands. I thought for the moment he was going to fling his arms around her before all. Who could have blamed him?

But he simply grasped her dainty hands in his manly palms and beamed upon her with joy.

And then I quietly stole up, ashamed of my tear-stained face, and gave him my hand without lifting my eyes.

When mental soundness and quiet was restored, Mr. Fergus said: "We came here in sorrow and in tears, but our mourning has been turned into joy. The night of sorrow is past, the gladness of the morning is here.

"'Weeping may endure for a night, but joy cometh in the morning.' We came here to mourn; let it be an occasion of thanksgiving. I know all hearts, welling with joy and gratitude, are ready to give adoring thanks to him whose providence has restored our friend."

Then we all bowed in prayer, and with tearful hearts and fervent words and enthusiastic amens, bore our devout thanksgiving to the all-hearing Father for his goodness.

The afternoon of the day of Dr. Andral's return was the time appointed for our religious conference.

Mr. Withrow introduced the subject by saying: "I take it for granted that we, from all denominations, are to come together on common ground. To do this we must give the fullest latitude in faith and practice.

"Now, I have always held that, as regards the mode of baptism, Pedobaptists are much more liberal than Baptists. The first will admit the validity of immersion, but the Baptist denies the validity of sprinkling.

"The first is a liberal, the second a narrow position. The first makes union easy, the second makes it hard. In the sprit of concession and liberty, and for the sake of harmony, I hope therefore that we will leave each one free to select whatever mode of baptism he prefers."

Mr. Burton following, said: "Like Mr. Withrow, I was brought up among those who practiced sprinkling for baptism; but I cannot agree with him that it is the spirit of harmony to adopt either sprinkling, or pouring, or immersion, or all of these, unless in harmony with God's truth. True, it sounds liberal to say: 'Take your choice of modes.' So it does to say to your neighbor: 'Take your way—swear, gamble and get drunk if you will; you can still be a member of our church in good standing.'

"But have we any right to depart from the express teachings of the Bible, to be liberal? 'Whosoever shall break the least of these commandments and shall teach men so shall be called least in the kingdom of heaven.' These words of Jesus forever condemn us for breaking down the barriers that he has set up. No, no; we are bound to go by what Christ has commanded. If it be sprinkling, I say heartily amen to that. If it be immersion, amen to that. If all modes, amen to that.

"Our friend is right when he says we must come to common ground, but what is common ground?"

Withrow: "It is where we can all agree. As I said, give each his choice of mode in baptism and all are satisfied."

Burton: "Now let us see: is Mr. Withrow right in his common ground? Can all agree? Are all satisfied? Let us put the matter to a practical proof. How many before me are satisfied with sprinkling for baptism?" About one-half of the house voted "aye," the other half "no," on this question.

The question of pouring was submitted and decided by a larger negative vote.

"How many are satisfied that immersion is baptism?" The house gave a unanimous vote in the affirmative.

"Now, how many are satisfied with all these modes?" About one-half voted "aye," the other half "no."

"Now, I think all can see what is common ground; where and where only we can all agree. Half of us think sprinkling will answer for baptism. The other half do not think it will do at all. We are about similarly divided in respect to pouring.

"One-half think sprinkling, pouring or immersion is a matter of indifference. The other half do not believe that sprinkling or pouring is baptism at all. But all come together in the conviction that when a penitent is buried in baptism, or immersed, he is truly baptized.

"Where, then, alone, is common ground? Wherein alone can we agree? It must be clear by your decision that we can be united only by accepting that which all agree is valid baptism. And, since the advocates of sprinkling and pouring agree that the mode is a matter of indifference, why not give up that which is questionable and accept the only method that all agree is genuine baptism?"

Prof. Fergus, following, said: "It must be clear to all, after the remarks just made, that the only way to unity and harmony is to accept that in which we all agree. As

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all accept immersion as valid baptism, no one really gives up anything when he gives up sprinkling, for the sake of him who cannot conscientiously accept it as baptism. Certainly, if Paul could say: 'If meat cause my brother to offend, I never will eat meat so long as the world shall stand,' we for our brother's sake can and must give up that which is of doubtful validity for that which is certain in baptism. Yet, the fact that we can all agree in this matter ought not to commit us to that method unless it is clearly taught in the Word of God.

"Let us, therefore, enter into a very careful and candid study of the Scriptures upon this subject between the present and our next meeting and ask the Lord to help us, and having learned what Jesus would have us do, follow him though the heavens fall."

CHAPTER XIX.

We all felt a deep interest in the strange disappearance, the detention and return of Dr. Andral. He had given a partial account to some. Others had only heard it at second-hand. Some had received no details at all. He was, therefore, requested at the opening of our next meeting to give a brief narration of what befell him from the terrific descent of the hill to his return to the village.

"We were slowly going down the hill," said he, "when suddenly the wagon shot downward as by a strong impulse from behind, and I knew the rope was severed. My first impulse was to jump out as did Mr. Burton, but the swiftness of motion and the piles of rock on either side made that course dangerous, and so I clung to my seat. I received a shock as though struck by a solid body when, with the wagon, I was shot into the bay. I was stunned, but not unconscious as yet, and gasping for breath I arose to the surface and struck out for the shore. I remember no more until I came to consciousness and found myself bound hand and foot. I was lying in a thicket. Three men were standing over me discussing what to do with me. Simulating unconscious, I listened; for it was a matter of vital interest to me.

"Rio Sam thought the best thing to do was to stop my wind. Pete said: ''Tother's killed and it can't be helped now, but I'll not consent to a cold-blooded murder.'

" 'What does it matter?' said Sam, 'we're in for it anyhow, so let's finish the job.'

" 'Rubbish,' said Pete, 'we didn't do it; it was the kid. Besides, the kid didn't do it; the rope broke. Let them show it wasn't a axident.'

" 'Stop your blatherin', idiots!' said a voice that I recognized as Bird's. 'There'll be no killin', though I wish he's broke his neck. We'll put him in the cooler, and after the excitement is over the fellows on the bluff, if were up to diplomacy, will pay a handsome reward for the return of the darling pet poodle to the ladies that are crying their eyes out because of his ride away in such a hurry.'

"I lay in the thicket until dark, compelled to hear the silly and profane words of my captors, and occasionally the distant voices of my friends, who were searching about the harbor for me. At nightfall I was taken to a little sheltered inlet where a boat was concealed. In this I was carried round to a bay in the south of the island, and was made to walk thence to a cavern in the mountain. Here I was put in a long, low, narrow room, which had a very narrow entrance, and this was securely barred by a heavy latticed door, on the threshold of which some one slept at night. I was fed regularly and each day given an hour's exercise in the open air, accompanied by a guard with a double-barreled shotgun.

"Thus, day by day wore away until the day of my return. That morning there suddenly arose a great smoke at the entrance to the cavern, and as there was a strong south wind it was driven directly into the interior.

Along with the inrushing smoke came the swift feet of Pat O'Callaghan with the cry: 'Stir yerselves ivry wan o' yes—the inemy's a schmokin' iv us out!' There was instantly a great commotion, which Bird quieted somewhat, and said: 'Boys, they think they've got us, but thank fortune there's more ways out than one. Come; we'll show them a trick worth knowing, and while they're watching the hole we'll make it hot for them in the rear.'

"Snatching whatever of arms were at hand they rushed into the interior of the cavern, evidently seeking another outlet. In two minutes from the alarm the echo of the last footfall died out and all was still.

"Suddenly a shadow crossed the latticed entrance to my prison. Then a mighty blow crashed upon the door, followed by a succession of others. Before I could decide whether it meant murder or deliverance to me, the door was shattered, its fragments pulled outward and the heavy stones used in the assault tossed inward. This was a great relief to me. The telltale positions of stone and door were to lead to the view that the assault was from within the cell, and that I had broken out without aid.

"The door shattered, a voice said: 'Come.' A hand grasped my arm, and I was rapidly led through the darkness. Presently a dim light dawned upon us; this we rapidly approached, and in the growing light I looked upon my deliverer to behold the face of Pat. He motioned me to stop, then stepping cautiously out, he pointed to the left and said: 'Aff wid ye into the thecket!'

"It is needless to say, I took him at hi word and used all haste, otherwise I shoul have missed my funeral."

When the Doctor had closed, the Captai said: "Certainly, Doctor, if we hadn't be lieved you in the sea we would have smoke out the scoundrels long ago.

"As it was, none of us was never near th cave. How do you account for the fire i the entrance?"

"I cannot positively say," said the Doctor "and yet I am well-nigh sure that it was ruse of Pat's to clear the cavern preparator to delivering me. I am now persuaded tha Pat's return to the Birds was not becaus he was an enemy to us, but that he migh be able to thwart their plots againts us."

At the close of Dr. Andral's story, th time having arrived, the subject of th action of baptism was resumed.

Mr. Fergus, having doubtless given more study to the theme than any other, wa asked to give the result of his investiga tion.

He began by saying: "To quote th words of an able Pedobaptist, in an articl prepared for the Encyclopedia of Religiou Knowledge, 'The question at issue is no this: whether immersion is valid baptism we admit that it is.'

"So do all really profound students of th religious world; and so do all who hear my voice admit that it is.

"Immersion passes current as gold all ove the world. The real question is, wil sprinkling and pouring do also? And, a these stand or fall together, we will narrow the subject by asking, is the sprinkling of a proper subject valid baptism? Now pleas tell me what authority do we find in th Old and New Testaments for the ceremonia sprinkling of water?"

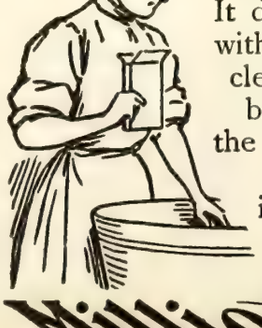
McGregor: "The prophet Isaiah, 52n chapter, says of Christ: 'So shall he sprinkl many nations.' "

Mr. White: "There are frequent refer ences in Numbers to sprinkling people wit the waters of purification."

Miss Petyon: "Ezekiel, 36th chapter prophesying of Christ, says: 'Then will sprinkle clean water upon you, and ye shal be clean.' "

To these I added: "There are severa references to sptinkling in Hebrews, also i 1 Peter 2nd verse.'

Prof. Fergus resumed: "Very good. Yo have referred to all the passages in the Bibl



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that speak of sprinkling water, and more than all, for some of these passages speak of sprinkling blood or some element other than water, and some do not mention what is sprinkled.

"We will attend to these passages in the order you have given them:

"First, we will look at the verse in Isaiah 52: 'So shall he sprinkle many nations.' The Greek Septuagint Bible was in general use among the Jews in the Savior's day, and had the approval of Jesus and the New Testament writers; for they almost constantly quoted it. This verse reads in that: 'So shall he *astonish* many nations; which makes much better sense than if we use the word sprinkle.

"The Peshito Version, following the idea of the Hebrew, reads: 'So shall he purify many nations.'

"Lowth says: 'So shall he sprinkle with blood,' etc. Adam Clarke says: 'I retain the common rendering, though I am by no means satisfied with it.'

"The Speaker's Commentary says of the Hebrew word in question: 'The verb refers, not to a literal process of sprinkling, but to an act of purification analogous to that which was effected by ceremonial sprinkling. We may, then, dismiss the passage as of doubtful interpretation. There is probably, if correctly given, no such thing as sprinkling in it.

"Give it the most favorable interpretation that Pedobaptists have ever claimed, and it is positively certain, on the highest authority, that the sprinkling is not of simple water, but the sin-water of ceremonial purification.

"And this we will now consider in the two and only two chapters in which it occurs in the law (Num. 8:7, and Num. 19:13, 18, 19, 21). Here we have in Num. 8:7: 'Sprinkle water of purifying upon them.' You will see in the margin that the Hebrew is: 'Sprinkle sin-water,' etc. In Num. 19th chapter, we have several allusions to sprinkling the water of separation or purification.

"In the last chapter referred to we have an account of the preparation of this 'water.' Read it and you find that it was made of the ashes of a red heifer mingled with the water of a running stream.

"Only blood can cleanse from sin; but blood coagulates and cannot be sprinkled when cold. Hence, to teach the perpetual cleansing efficacy of the blood, a blood-red heifer was burnt to ashes, and these mixed with water were substituted for blood, and cleansed of sin as did the latter.

"There is no such thing in the Bible as the sprinkling upon a person of unmixed or pure water.

"There is one passage, that found in Ezekiel, 36th chapter, that seems to contradict the assertion just made. It is: 'Then will I sprinkle clean water upon you and ye shall be clean.'

"In the first place, it has no reference to baptism in the New Testament. Ezekiel was with the Jews, in Babylonish captivity, and his prophecy refers to the time of their return to their own country, and to the restoration of levitical offerings, and the sprinkling of the water of purification. This 'clean water' is so called nut because it is pure water, but because it makes free from sin. Just as it is called 'sin-water,' not because it is full of sin, but because it purges from sin.

To overlook the levitical meaning of this passage, and to divert the prophecy from its plain reference to the restoration of the captive Jews to their own country, and to apply it to the Christian era, making the sprinkling to mean Christian baptism, is not only to pervert the passage from its legitimate application, but to exalt the waters of baptism to a place equal in cleansing power to the blood of Christ. That is putting too much stress on baptism for me. Not all the waters of the earth can ever erase a sin. It is the blood of Jesus, typified in the offering of every victim on Jewish altar, and in the levitical cleansing of the 'sin-water' or 'purifying water' in Numbers, and in the 'clean water' of Ezekiel.

"It remains to briefly consider sprinkling in the New Testament. Beginning with Matthew's Gospel, we do not find the term 'sprinkle' until we reach Heb. 9:13. Here we have 'the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean.' This is clearly a reference to the levitical cleansing described in Numbers. So also in the 19th verse. Here it is the blood of calves and of goats with water that is sprinkled.

"Also in the 21st verse we have: 'He sprinkled likewise with blood the tabernacle,' etc.

"Now turn to Heb. 10:22. Here we have the heart sprinkled with the blood of Jesus, as the context shows, and the body washed with pure water.

"In Heb. 11:28 we have 'the sprinkling of blood.' In the 12th chapter, 24th verse, we have 'the blood of sprinkling.'

"In 1 Pet. 1:2 we have 'sprinkling of the blood of Jesus Christ.'

"We have now examined every case of the sprinkling of water in the Old Testament. Invariably it was mixed with something else. We have also examined every case in the New Testament in which the word occurs; and nowhere do we find a solitary reference to the sprinkling of pure, unmixed water. We therefore assert: There is no authority for the sprinkling of pure water upon a human being as a religious rite from the beginning of Genesis to the end of Revelation. There is no example of such practice in all the Bible."

Deafness Cannot be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & CO., Toledo, O.

☞ Sold by Druggists, 75c.

25 CTS PISO'S CURE FOR CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists. CONSUMPTION 25 CTS

What Is The Price?

BY L. A. CUTLER.

"What is the price of the boy who stands,
Noble and fair, as a god of old,
Reaching to life his innocent hands,
Dreaming the dream that lips never told?
What is his price? kind father, say,
What is his price? fond mother, I pray,
But the rumseller says, 'To make him my prey,
I bid one thousand dollars.'"

"What is the price of the daughter who leans
On the arm which supports her, noble and fair?
A being of beauty, one of earth's queens,
Pure as a lily, glorious and rare?
What is her price? Oh! ask of thine heart,
Parent, who loves her, whoever thou art!
But the rumseller says, 'For her in my mart,
I bid one thousand dollars.'"

Will some praying, pious church official or private member advocate the right and propriety of legalizing the whisky traffic? No, no such man ever will. But will some member of the church undertake the task? If he will, please give him the opportunity. Let us have one good reason for legalizing the liquor saloons, just one. If any man will give one, crown him with the gift of penetration. Will some man come to the front with a substantial reason for issuing liquor licenses? I have read every reason for permitting and protecting by law this iniquitous, body-destroying and soul-damning business, and I have also read a complete refutation of every one of them.

Nine-tenths of the professing Christians who are voters, by casting their ballots for the old rum-soaked and whisky-protecting political parties, sustain the license policy and help to legalize and support the manufacture and sale of intoxicating liquor as a beverage! Are men slaves to party? Does a Christian man belong to a political party? Does his political party own him? I heard a Christian gentleman say in a political speech: "I once belonged to a political party, yes, belonged to it. The party owned me. I would do anything my party wanted me to do. I said that if the party nominated the devil I would vote for him; and, my friends, I think I did vote for him sometimes by voting for his agents. I do not belong to the Prohibition party, but I vote with it because it represents my principles, and when it ceases to represent them, count me out." We cheered him heartily for this noble sentiment.

A little circular pasteboard check is distributed to strangers in Nagasaki, Japan, by a Christian Endeavor Society in that city. The check on the front reads as follows: "If you want a good meal and clean bed, go to Christian Endeavor Seamen's House, Oura 26, Nagasaki, Japan." On the back is the following table:

A Bushel of Corn

makes four gallons of whisky worth	$16.00.
The government gets	$4.80
The railroad gets	1.00
The manufacturer gets	3.50
The saloon gets	6.00
The farmer (for corn) gets	.30
The laborer (for work) gets	.40

The DRINKER GETS HELL.

The NATION, HARD TIMES.

The prohibitionist is the only man who has a right to complain of high taxes and hard times.

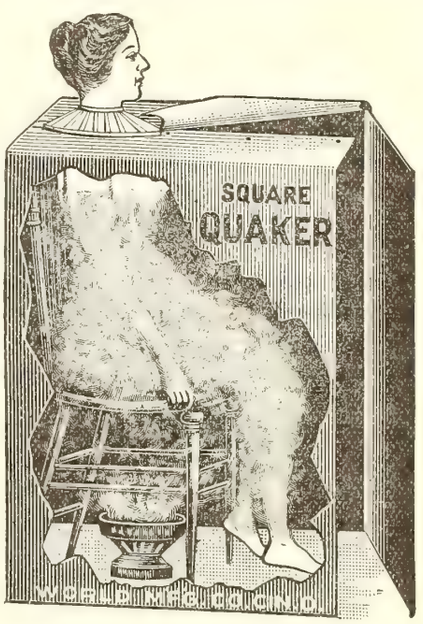
An OHIOAN'S REMARKABLE ACHIEVEMENT

Invents a Device That Brings Happiness and Health to Every User and Cures Without Drugs the Most Obstinate Diseases by Nature's Method of Steaming the Poisons Out of the Blood.

"JUST WHAT ALL OUR READERS NEED."

A genius of Cincinnati has placed on the market a new Bath Cabinet, whereby any one resting on a chair within enjoys the famous Turkish, hot or medicated baths at home for 3 cents each, heretofore enjoyed only by the rich at public bathrooms, health resorts, hot springs and sanitariums. These baths are celebrated for their marvelous cleansing, curative, purifying and invigorating effects upon the human system, and this invention brings them within the reach of the poorest person in the country.

Clouds of hot vapor or medicated vapor surround the entire body, opening the millions of sweat pores, causing profuse perspiration, drawing out of



the system all impure salts, acids and poisonous matter, which, if retained, overwork the heart, kidneys, lungs and skin, causing disease, fevers, debility and sluggishness.

Astonishing is the improvement in health, feelings and complexion by the use of this Cabinet, and it seems to us that the long-sought-for natural method of curing and preventing disease without medicine has certainly been found.

The makers inform the writer that more than 116,337 of the Cabinets have been sold since August, and showed letters from thousands of users who speak of this Cabinet as giving entire satisfaction, and a most marvelous Health Producer and Preserver.

Dr. M. R. Beech, Chicago; E. M. D. Moore, of Brooklyn, and hundreds of our best doctors have given up their practice to sell these Cabinets because they say it benefits humanity more than drugs, and is all that is necessary to get well and keep well.

Congressman John J. Lentz, Rt. Rev. Bishop J. L. Spaulding, Rev. C. M. Keith, editor Holiness Advocate; Prof. Kline, Ottawa University; Edw. Rischert, M. D., University of Pennsylvania; Senator McCarrell, Mrs. Kendricks, Principal Vassar College; Mrs. Senator Douglas, Rev. John A. Ferry, Brooklyn, and a host of our most eminent people use and recommend it.

Persons who were full of drugs and nostrums, and had been given up to die, were restored to perfect, robust health, to the astonishment of their friends and physicians.

J. A. Gehring, 342 Naghten Street, Columbus, O., afflicted for years with Rheumatism in its worst form, also Pleurisy, Headaches, Dizziness, Stomach Troubles, was cured with three treatments, and says: "My wife finds it a grand remedy for her ills; also, for our children. A neighbor cured Scrofula and Bad Blood, after drugs failed." W. L. Brown, Oxford, O., found it better than $50 worth of drugs. A lady in Rochester, Mrs. F. B. Williams, was cured of woman's ailments after suffering for years, and writes: "It's a God-sent blessing to me worth $1 000. No woman should be without it." G. M. Lafferty, Covington, Ky., unable to walk, was cured of Rheumatism, Piles and Kidney Troubles. A prominent citizen of Mt. Healthy, O., Mr. Owen C. Smith, afflicted since childhood, was cured of Catarrh, Asthma, Hay Fever, and writes: "Have sold hundreds of these Cabinets. Every one was delighted." Rev. H. C. Roeruaes, Everett, Kan., says: "It is a blessing; made me full of life and vigor. Should be in use in every family." Rev. Baker Smith, D. D., of Fair mont, says: "Your Cabinet rids the body of aches and pains, and, as cleanliness is next to Godliness, it merits high recommendation."

After examination, we can say this 1902 style Square Quaker Bath is a genuine Cabinet, with a door, handsomely and durably made of best materials, rubber lined, has a steel frame, and should certainly last a lifetime. It folds flat in 1 inch space when not in use; can be easily carried; weighs but 10 lbs.

It Is Important

to know that the makers guarantee results, and assert positively, as do thousands of users, that this Cabinet will clear the skin, purify and enrich the blood, cure Nervousness, Weakness, that Tired Feeling and the worst forms of Rheumatism. (They offer $50 reward for a case not relieved.) Cures Sleeplessness, Neuralgia, Headache, Piles, Dropsy, Eczema, Malaria, all Blood and Skin Diseases, Stomach, Liver, Kidney, Bladder, Nervous Troubles and all ailments peculiar to women. It cures the worst Cold in one night and breaks up all symptoms of La Grippe, Pneumonia, Fevers, Bronchitis, and is really a house-hold neccssity—a God send to every family.

To please the ladies a face and head steaming attachment is furnished, if desired, which clears the skin, beautifies the complexion, removes Pimples, Blackheads, Eruptions, and is a sure cure for Skin Diseases, Catarrh and Asthma.

All Our Readers

should have one of these remarkable Cabinets. The price is wonderfully low. Cabinet complete, with Heater, formulas and directions, only $5. Head Steamer, $1 extra; and it is, indeed, difficult to imagine where one could invest that amount of money in anything else that guarantees so much genuine health, strength and vigor.

Write to-day to the World Mfg. Co., 1571 World Building, Cincinnati, O., for full information; or, better still, order a Cabinet. You won't be disappointed, as the makers guarantee every Cabinet, and will refund your money after 30 days' use if not just as represented. We know them to be perfectly reliable. Capital, $100,000.00. The Cabinet is just as represented, and does all they claim, and will be sent promptly on receipt of remittance by express or P. O. money order, draft or check.

Don't fail to send for booklet anyway.

This Cabinet

Is a Wonderful Seller

for agents, as there are millions of homes without bathing facilities, and the firm offers special inducements to both men and women upon request; and, to our knowledge, many are making from $100 to $150 per month and expenses. Write them to-day and mention our paper.

We have entered upon a new year. My Christian brethren, what record has 1899 made of your thoughts and words and deeds? Will it stand the scrutiny of God's all-seeing, all-searching eye? May the future be better and brighter. May Christ be honored in all we say and do. God, our Father, bless us in our striving, crown us in our work.—*Christian Tribune.*

Mrs. Skowler. You will have to go, Mary. I can't put up with your impertinence any longer. I'm sorry I can't give you a recommendation.

Mary. It's all right, mem. My leaving alive will be all the recommend I need.

VITALITY low, debilitated or exhausted, cured by Dr. Kline's Invigorating Tonic. FREE $1. Trial Bottle containing 2 weeks' treatment. (Dr. Kline's Institute, 931 Arch Street, Philadelphia. Founded 1871.

The Advance Society.

Hurrah for the Advance Society! There are now about one thousand members! That means, there are nearly a thousand people who have resolved to accomplish 5 pp. of history, 30 lines of poetry, and a quotation each week, and read a Bible verse each day. Of course, some can do more than that. Gerald Dever and his mother (Hume, Ill.) say: "We can find it easy to keep the requirements and to do much other reading and study." On the other hand, Bertha Beesley (Mosella, Mo.) says: "I will contiune in the Advance Society, although it keeps me busy during school days." And people are joining right along. Maud Braley, Puxico, Mo.: "I wish to join the Advance Society. I think I will like it. I am 11. My favorite books are Little Women, Tempest and Sunshine and Black Beauty. I have begun the life of Garfield." Here is encouragement from Cora Scribner, Billfry, Minn.: "We have held our meeting (the Billfry branch of the Advance Society) with grand success. We will have five new members soon. Our officers: Hazel Pulver, president; Willie Scribner, vice-president; Cora Scribner, secretary; Frances Scribner, program committee. Some of our members have dropped out." (That is a favorite habit of old members.) "I will send full particulars next time." (I hope you will; the fuller the better; tell us all about it.)

How to get fun out of winter: Julia Cox, Cox, Mo.: "I hardly know, unless it is by skating, or coasting, or sleigh-riding, or making snowmen. I guess you can get fun out of all those ways. Red Box Clew is fine. I had not thought Mr. Clarmont was Mrs. Dew's brother. I thought Mrs. Clarmont would be Mrs. Dew's relation." Iola Cox: "When there is snow on the ground, I ride downhill on a sled or board. I tell you, it's fun." (I should think so!) "Another thing is, I am not sick in the winter as I am in the summer. I am about well now." (Well, that's better fun. If we have a few more snow storms and blizzards, such as we were entertained with in February, I will expect you to be quite restored to health.) Here is a narrow escape, from Maudie Keeley, Beardsley, Minn.: "Last night the dogs began to bark and scared a team of horses that had stopped at the door. The gentleman had just stepped out to help out the lady. The horses got scared at the dogs and started to run. He was holding the lines. The horses ran out to the trees in front of our house, dragging the gentleman almost under the wheels of the buggy; he hit his head against a tree. The lady does not remember how she got out, but thinks she was thrown out when the buggy hit the tree." This is a good true story, and shows how different real life is from most of the stories you read. Who ever heard of a hero in a storybook getting his head hit against a tree in such a situation, or of a heroine who didn't know how she got out of the buggy? If any of you ever knew of a case where a person stopped a runaway buggy by springing out in the road and grasping the animal, or where a girl stopped a train that was about to crash through a weak-kneed bridge by waving a red lantern, I'd like to know it.

Clara Moses writes good news: "Lily Gooch and I joined the church and were baptized, Jan. 19th. We have had our pictures taken. I don't know whether you would like one or not." (Oh, Clara! how can you say so? Do you think it right to tantalize an old friend?) "We have a nice book of poems, 'Beautiful Gems of Thought and Sentiment.' Your little girl, Clara Moses." (If you are *my* little girl, you will send that picture immediately.) Here is a letter from Anna Irons, which I have enjoyed very much, but to save my life I don't know who it was had the fleas. Perhaps, however, you children know more about such things than I: "I am so sorry I have not kept the rules, but I will start in new again. I started in to-night, read thirty lines of poetry and two pages of history; I will read the rest to-morrow." (That's the way to start in new. Some people always wait till Monday; why not begin right away?) "My address is Monitor, Ore. I will be 10 in April. I have a cat; its name is Captain Miles Standish. A mother cat was here a few days ago, and had a fight with my cat and my cat got his leg skinned awful bad, but I say he had no use to fight. My mamma said the other cat came here, so he *had* to fight." (I think your mamma quite right. Mother cats had much better be at home tending to their families. The captain could console himself with his three legs that were *not* skinned, and *then* he'd have more sound ones than you or I.) "I have a black cat and I call her Mrs. Biddy." (I would have named her Priscilla.) "One day" (now here is where the story grows mysterious) "Biddy Standish caught a rabbit and let it come in the house and had so many fleas on it that mamma caught it and took the fleas off. I think Red Box Clew is nice." Stella Strawn, Moberly, Mo.: "You remember at the first of Red Box Clew, Mrs. Clarmont had Frank eat in the kitchen; Vega said Frank must eat with the family. After Vega got mad with Frank, did Frank continue to eat in the kitchen or did she eat with the Clarmont family? I think it a deeply interesting story; I am saving all the chapters." (After Vega and Frank became friends again, and got to reading the Bible together, Frank ate with the family; but Mrs. Clarmont, who was an uncommonly unpleasant lady, never spoke a word to her. But Vega was kind to her; so was Ronald.)

New Honor List: Bertha Beesley (4th report), Lola Cox (4th report), Julia Cox (5th report), Gerald Dever and his mother (5th report), Stella Strawn (2nd report), Maudie Keeley, Lily Gooch (5th report), Clara Moses (5th report), Delight Shafer, Decatur, Tex., (5th report), Lillie Belle Tinker, Upperlake, Cal. All the letters were written before the story told that Frank was NOT Mrs. Dew's daughter, so I will not repeat the many things that were said about my story, since every guess was *wrong*. But I thank you all for the interest you take in it, and for your kindness in *telling* me so. Let's have some stories from you, real experiences, something about school life, parties, books, anything. What have you got to say? Next week, more Clew.

Fried Onions

Indirectly Caused the Death of the World's Greatest General.

It is a matter of history that Napoleon was a gourmand, an inordinate lover of the good things of the table, and history further records that his favorite dish was fried onions; his death from cancer of stomach it is claimed also was probably caused from his excessive indulgence of this fondness for the odorous vegetable.

The onion is undoubtedly a wholesome article of food, in fact has many medicinal qualities of value, but it would be difficult to find a more indigestible article than fried onions, and to many people they are simply poison, but the onion does not stand alone in this respect. Any article of food that is uot thoroughly digested becomes a source of disease and discomfort whether it be fried onions or beefsteak.

The reason why any wholesome food is not promptly digested is because the stomach lacks some important element of digestion. Some stomachs lack peptone, others are deficient in gastric juice, still others lack Hydro chloric acid.

The one thing necessary to do in any case of poor digestion is to supply those elements of digestion which the stomach lacks, and nothing does this so thoroughly and safely as Stuart's Dyspepsia Tablets.

Dr. Richardson, in writing a thesis on treatment of dyspepsia and indigestion, closes his remarks by saying: "For those suffering from acid dyspepsia, shown by sour, watery risings, or for flatulent dyspepsia, shown by gas on stomach, causing heart trouble and difficult breathing, as well as for all other forms of treatment, is to take one or two of Stuart's Dyspepsia Tablets after each meal. I advise them because they contain no harmful drugs, but are composed of valuable digestives, which act promptly upon the food eaten. I never knew a case of indigestion or even chronic dyspepsia which Stuart's Tablets would not reach."

Cheap cathartic medicines claiming to cure dyspepsia and indigestion can have no effect whatever in actively digesting the food, and to call any cathartic medicine a cure for indigestion is a misnomer.

Every druggist in the United States and Canada sells Stuart's Dyspepsia Tablets, and they are not only the safest and most successful but the most scientific of any treatment for indigestion and stomach troubles.

An All-Year Resort.

The Crescent Hotel, Eureka Springs, Ark., opens March 1, 1900. A most desirable, attractive and convenient resort for health and pleasure-seekers. Ideal climate, pure, sparkling water, best accommodations. Through Sleepers via Frisco Line. Write for particulars to Manager Hotel or to any representative of Frisco Line.

The Iron Mountain Shortens its Time to Texas.

Train No. 51 now leaves St. Louis 2:21 P. M., daily, shortens the time by several hours from St. Louis to Dallas, Fort Worth, Austin, San Antonio, Houston and Galveston. Through Pullman Buffet Sleeping Cars will be operated on this train from St. Louis to San Antonio, and reclining chair car service to Dallas and Fort Worth. A delightful feature of this train is the daylight ride along the Mississippi and through the beautiful Arcadia Valley. Time of other trains remains the same excepting train No. 57 for Delta, Columbus, Cairo and Shreveport which now leaves at 8:00 A. M.

Sunday-School.

W. F. RICHARDSON.

JESUS AT MATTHEW'S HOUSE.

The present lesson follows closely the one of last Lord's day. At the close of the scene in Peter's house, when the Savior healed the paralytic, after having forgiven his sins, he took his way down to the shore of the Sea of Galilee, followed by a crowd, such as now dogged his steps daily. On the street that led to the lakeside was the office of one of the collectors of Roman taxes, known as publicans. These men were the objects of bitterest hate on the part of the Jewish people. They were classed with harlots and other vile characters in the popular mind. In many cases they doubtless deserved their odious reputation, for the system of Roman taxation was such as to encourage the spirit of fraud and extortion. The taxes of a given district were "farmed out," or sold to the highest bidder, who was allowed to make out of it what he could, the ignorant and helpless people having scant recourse against his arrogant and iniquitous demands. The payment of Roman taxes was in itself humiliating to a people who reckoned themselves the chosen of God. How much more degrading would they consider the despicable work of wringing these slavish tributes from one's own nation to enrich the treasury of an alien power. There were doubtless some good men among these publicans, who would exercise their authority with as gentle a hand as possible. We are told that the towns of Lesser Asia raised inscriptions to the father of Vespasian as "the good publican." But as a class they were such as could not hope to be held in favor by the victims of their exactions.

Yet, from this hated class Jesus chose one of his apostles, Matthew, as he calls himself, Levi, as he is called by Mark and Luke. Perhaps no other act of Jesus gave greater offense to the Pharisees and scribes. But the Master did not act without the best of reasons. He knew that if he would give to the world a gospel which should save the sinful, he must prove its power in the very persons of those who preached it. He felt that much of the sin in the world came from lack of opportunity, or the influence of evil surroundings; that beneath the surface of many a life of sin there was the capacity and desire for holiness. He knew that "if he drew the magnet across the top of the rubbish it would attract to itself many a piece of precious metal." The name Levi would imply that this publican was of the Levitical tribe, that one which had been set apart for the service of the sanctuary. What a fall had come to him, from serving in the holy place to collecting tribute of his own people for the uncircumcised and cruel rulers! "But he who came to seek and save the lost—he could evoke Christian holiness out of the midst of heathen corruption—could make even out of a Jewish publican the apostle and the first evangelist of a new and living faith."

Levi, or Matthew, as he is more commonly called, must have felt deeply the honor accorded him, being chosen one of the Lord's disciples. He could not be ignorant of the public estimate of his office, and well knew that Jesus was prejudicing his cause by accepting him as one of its advocates. Conscious of his own integrity, however, and believing with all his heart in the divine mission of the Master, he had, at his bidding, given up the lucrative position that was his to follow the steps of the Teacher whose only reward for his disciples was that of a pure heart and a good conscience. Matthew himself simply tells us that when Jesus said to him, "Follow me," he "arose and followed him." Luke adds the striking fact, "*He forsook all*, and arose and followed him." In honor of the great Teacher, whose disciple he had now become, Matthew made a dinner and naturally invited to it not only Jesus and his disciples, but many of the class to which he had himself belonged. "Many publicans and sinners sat down with Jesus and his disciples; for there were many, and they followed him." The scene did not escape the eyes of his enemies. So soon as opportunity offered, they taunted the disciples with the kind of company their Master was keeping. Possibly some of the disciples felt that Jesus had made a mistake in mixing so freely with the rabble, whom the "better classes" held in detestation. But Jesus corrected any fears they may have felt by reminding them and the Pharisees of the remedial nature of his mission. The physician must visit the sick if he is to do his work of healing. The well do not need him. If the Pharisees were righteous, as they considered themselves to be, they needed no savior. The sinners must be the objects of divine mercy. And these Jesus came to call. But not as his enemies charged, because he approved their sins, or would make light of their evil deeds. He called them unto repentance. He sought them that he might save them. He was willing that his purity should come into contact with their foulness only that they might be cleansed. No sinner ever went out from the presence of Jesus feeling a complacent self-satisfaction because he had been permitted to associate with so holy a man. An hour with Jesus made one ashamed of his selfish and sensual life, and awoke within him new purposes of holiness.

While Jesus and his disciples were thus enjoying the feast prepared for them by the grateful publican, the Pharisees and the disciples of John the Baptist were observing one of the many severe fasts which had been for many generations a burden upon the pious Jew. The law of Moses required but one fast in the year, on the day of atonement, but the Pharisees of Jesus' time had made this an important part of the religious life. Besides numerous annual fast days, it was their habit to fast two days in every week. It offended them that the Nazarene should on one of these days be eating and drinking as usual, and especially in such base company. John's disciples joined in this criticism, and Jesus for their sakes treated the criticism more gently than he would otherwise have done. He told them that the meaning of fasting was obscured by making it formal. It was for times of sorrow and not of joy. In the presence of the bridegroom his companions could not consistently fast. When he should be rudely taken away from them, then their broken hearts would refuse food. In accordance with this principle Jesus instituted no formal fast in his church. The observance of Lent is a mockery when it means nothing more than a church custom. Food is made for the body, and under ordinary circumstances we serve God rather by its use than by abstinence. In times of overwhelming grief we naturally turn from the gratification of our bodily appetites. And in seasons of deep anxiety or absorbing devotion we may feel it to be spiritually helpful to deny for a time the bodily wants. Under such circumstances fasting becomes a means of grace.

By the use of two simple illustrations Jesus indicates to those about him the radical difference between the religion which he has come to establish and that of their fathers. To embody the new and energizing truth of the kingdom of God in the forms of Judaism would be as unwise as to patch an old and rotten garment with new cloth. The result would be the enlarging of the rent and the loss of the good cloth. It would be like putting new wine into old wineskins; the fermenting of the wine would destroy the skin-bottles, and the wine itself would be spilled. Had Jesus consented to restrict the gospel within the limits defined for it by even his own disciples, it would have perished from the earth centuries ago. But he set it forth in new institutions, in spiritual ordinances, which have proved their fitness for every age and people, and have lost none of their beauty or power with the passing of time. The bloody rite of circumcision, the burdensome law of the Sabbath, and the intricate ritual of the levitical service, expressive symbols of baptism and the Lord's Supper, the spontaneous worship of the Lord's day, and the practical, joyous service of daily holy and helpful living. The new garment of righteousness is better than the old and patched robe of legal morality. The new wine of love is better than the old, musty wine of law. He who only *tastes* of the new may say, the old is better; but he who will drink freely but once of the new will never thirst again for any other.

*Lesson for March 18—Mark 2:13-22. Parallel passages—Matt. 9:9-17; Luke 5:27-39.

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A germacide of great value in the treatment of contagious diseases, as Diphtheria and Scarlet Fever.
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Christian Endeavor.

By Burris A. Jenkins.

TOPIC FOR MARBH 18.

"YE MUST BE BORN AGAIN."

(John 3:1-15.)

(Meeting led by pastor.)

Sometimes it is necessary for religious teachers to use very strong metaphors to convey strikingly their meaning. Jesus often did this. His figures of speech were extremely vivid. Here is an instance in which he employs one of these beautiful and attractive expressions which enter the soul like a shaft from a crossbow. It brings one instantly face to face with a great idea, "stung by the splendor of a sudden thought." It would have been tame to say, "Ye must reform, must change your lives."

Every one feels the necessity, at one time or another in one's life, for a re-creation of one's self. "Not what I now am, but something greater and better." And, indeed, we feel that the true self is hidden away within us, like the butterfly imprisoned in the worm, like the angel in the marble, and that it ought to be brought forth and set free. This is altogether in keeping with Jesus' ideas, for he speaks of the prodigal who "came to himself." It was only at his best that he was his true self. It was only when he felt that he must rise and go to his father that he really began to be.

Paul has the same idea when he declares that we must die to our old selves, nay that our old selves must die and be buried in the watery grave as Christ was buried in the hewn sepulchre, and that the true self of us must rise and walk with men.

Endeavorers, do we not all of us feel that there is something diviner in us than has ever yet blossomed into full being? We may have been born again when we first consciously gave ourselves in obedience to Christ; but is it not possible for us to grow, get more and more into that likeness of Christ which is our truer selves?

This is a great mystery—this birth and growth of the soul. Literalists will ever say as Nicodemus, "How can this be?" But nevertheless, true religion has ever been concerned with mystery. That very element of the mysterious which concerns the spirit that breatheth where it listeth, and of which no man can say lo here, or lo there, is one of the attractive things about religion to the souls of men.

Nevertheless, unless this mysterious new birth crystallize into very concrete acts of obedience to Christ, all exhortations to it are vain. Character, after all, is the test of the newly born members of the Christian family. By their fruits shall ye know them. If we have escaped from the shell our lives must be as beautiful as the butterfly, and not as sordid as the worm. If we have sloughed off the imprisoning marble, we must show characters angelic in symmetry, else we are no better than the marble block. No emphasis of the mysterious in religion will ever compensate for actions that are not good and true. No emotionalism can take the place of true worth.

This topic, naturally, has most application to those who are not yet in the church. It should, therefore, be the effort of every Endeavorer to see to it that some friend who has not yet been brought to Christ be present at this meeting, and that the pastor be ready with a warm exhortation at the close, and that the meeting pass easily over into the regular evening evangelistic service. Endeavorers who will speak to their pastors and plan earnestly that this meeting may be fruitful in bringing some persons to Christ will not only warm the pastor's heart, but may turn some to righteousness.

University of Indianapolis.

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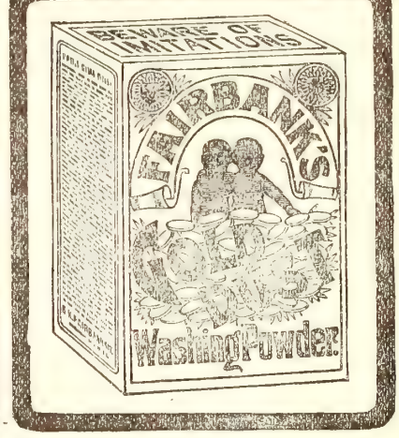

Bethany Reading Courses.

THE HAYSTACK MONUMENT; OR, "WE CAN DO IT IF WE WILL."

By W. J. Lhamon, *Director.*

One of the most unique and interesting of all missionary memorials is the Haystack Monument. Judging by the photograph of it that appears in the Missionary Review of the World, it consists of a heavy column of marble, surmounted by a capital, the latter supporting a globe. This globe represents the world. There is sculptured upon the face of it a haystack, and it bears the following legend: "The Field is the World." "Birthplace of American Foreign Missions. 1806." Near the base it bears the names of five young men who, in 1806, were students of Williams College; they are as follows: Samuel J. Mills, James Richards, Francis L. Robbins, Harvey Loomis and Bryan Green. These young men and others were accustomed to meet in a grove for prayer. On the occasion commemorated by the monument these five had met, and were driven by a thunderstorm to the refuge of a haystack. It was at this haystack meetlng that Samuel J. Mills proposed to send the gospel to the heathen, saying: "We can do it if we will."

The moral heroism of these young men is admirably set forth by Dudley Field, LL. D., in a jubilee speech in Williams College in 1856. The quotation is reproduced from the last issue of the Missionary Review of the World: "The world was filled with war and carnage. Europe was covered with armed battalions from Gibraltar to Archangel. In that year the battle of Jena had prostrated Prussia at the feet of the French Emperor, whose beams thence culminated from the equator, portending an universal military and irreligious domination. Our own country was about to be swept into the vortex of war."

But these young men went forth to greater conquests than any of the rulers of their times attained. Mills went down in the Atlantic, Richards died in India, but the cause they championed marches to ever-fresh conquests in the remotest quarters of the globe. Were these triumphs among those which Richards, dying at thirty-six, saw when the last words fell from his lips: "O, what glories I see!"

"We can do it if we will." These were the daring and inspiring words of Samuel J. Mills. And though, as indicated above, he never became a foreign missionary, he did what was equally important and quite as difficult; he did much in the way of organization and inspiration. He died at the early age of thirty-five, on his return voyage from the West African Coast, whither he had gone to select a site for a colony of American colored people. He traveled and lectured extensively in the interests of missions, and was active in the organization of the American Board of Commissioners for Foreign Missions, the American Bible Society, the United Foreign Missionary Society and other agencies for the world-wide work.

Could those young men have foreseen what we are now privileged to see they would have deserved less credit for walking by faith and more for walking by sight. The heroism of their faith has been justified by the achievements of the century. No one can look soberly upon what has been done and call it failure. Though the work of the century is feeble, viewed from the standpoint of a consummation, it is, nevertheless, wonderful viewed from the standpoint of an inception.

We, therefore, have the double incentive to work, namely, our faith in the gospel and our vision of the work already done. Through faith, looking forward, these young men said: "We can if we will." Through faith and history we are privileged to look forward and say: "We can and we will." Our Foreign Society is doing a gracious and growing work. It calls for $200,000 for its work the coming year. We can give it and more if we will. It is calling for men. There are sons who can go if they will.

$100.00 a Month and Expenses for 1900.

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Literature.

A pamphlet, by Rev. Andrew Murray, "In Defense of the Boers," deserves attention if only for the author's sake. Dr. Murray is known the world over as a man of spiritual vision and a helpful writer on devotional themes. He is a member of the Dutch Reformed Church, which is the established church of the Boers, is Dutch by lineage and is a resident of long standing in South Africa. He knows the situation there almost as well as President Kruger does and takes the same view of it. His statement of the case of Boer vs. Briton is as thoroughly *ex parte* as one would be by Oom Paul on one side or Cecil Rhodes on the other. It is interesting as the opinion of one whose information, honesty and devotion to duty it would be madness to doubt, but who cannot claim to be a disinterested spectator and who is not conspicuously successful in seeing two sides of a question. (Pub. by W. C. Wilcox, Oberlin, O. 10 cents.)

Another excellent book on Christion Science, which may be used to advantage in connection to the one which was commended in this column a few weeks ago, is entitled, "Christian Science, or the False Christ of 1866: An Examination of the Origin, Animus, Claims, Philosophical Absurdities, Medical Fallacies and Doctrinal Contents of the New Gospel of Mental Healing," by William P. McCorcle. Mr. McCorcle's treatise consists in part of material already published in the Presbyterian Quarterly. He treats the subject comprehensively in three divisions: first, general view; second, Christian Science as a system of mental healing; third, the doctrinal contents of Christian Science. In the last section, in which the author points out the theological foundation and religious consequences of the so-called science, and exhibits its relation to other forms of religious error, ancient and modern, the book goes beyond anything else which we have seen on the subject. (Presbyterian Committee of Publication, Richmond, Va. $1,25.)

Speaking of this alleged science and pseudo-religion, there comes to us a pamphlet entitled "Scriptural References Sustaining the Doctrines of Christian Science." The author states it as his purpose to show "that the teachings of Christian Science as expounded by Mary Baker G. Eddy are in strict accord with the spiritual interpretation of the Bible." He shows it, too. That is to say, he shows that the principles of the science as expounded by Mrs. Eddy are in accord with the Bible as interpreted by Mrs. Eddy. The whole secret of the matter lies in the "spiritual interpretation" which, as the mother of the science sets it forth in Key to the Scriptures, is allegorical nonsense. For example: "Observe the two symbolic trees in the midst of the garden. One, the Tree of Life (spiritual reality), and the other, the Tree of Knowledge of Good and Evil (false material beliefs). From the first tree we may freely eat, but we are forbidden to partake of the fruit of the second. It is very evident that man is here forbidden to partake of that product of thought which says there is both good and evil in God's creation, because it is a lie, a deception." Such allegory is not even ingenious enough to be interesting, to say nothing of being convincing.

The ranks of Methodism are more or less agitated over the charges of heresy which have been made against Prof. H. G. Mitchell, of the Boston University School of Theology, by some of his students. A pamphlet of nearly a hundred pages has been published, entitled, "Shall Methodism remain Wesleyan in Type and Evangelical?" containing the statements made by the students, the replies by the professor, and various threats and warnings to the denomination. The charges include the teaching of destructive biblical criticism, rationalism and Unitarianism. Prof. Mitchell is quoted as boasting of his purpose "to revolutionize the theology of the Methodist Church." Well, it needs it, at some points. Some of Prof. Mitchell's utterances, however, seem to us dangerously loose.

Dr. Lyman Abbott's address last October on "Why I am not a Universalist" has been widely commented upon. It was reviewed and answered by Prof. W. G. Tousey in the Universalist Leader and two or three rejoinders have passed back and forth. Dr. Abbott's original paper and Prof. Tousey's two replies are published in a pamphlet by the Universalist Publishing House, Boston, for general distribution, under the title, "Why Dr. Abbott is not a Universalist and why he might be." It is an important document and well worth reading over carefully.

The student of missions cannot afford to overlook the recently published "Missionary Annals of the Nineteenth Century," by Dr. D. L. Leonard, associate editor of the Missionary Review of the World. The author presents by decades the foreign missionary work of the closing century and is at pains to show how political movements, diplomacy, conquest, imperial expansion, exploration and invention have affected the spread and increase of missions. As a comprehensive history of nineteenth-century missions and a summary of the achievements up to date, it is, so far as we know, unsurpassed in missionary literature. (F. M. Barton, Cleveland, O., publisher. $1.50.)

MAGAZINES FOR MARCH.

The **Record of Christian Work** contains the first of two papers by D. L. Pierson on "The Growth of Foreign Missions During the Nineteenth Century."

The following are some of the topics which are treated in the current number of the **Coming Age**: "The Relation of Religious Classes to Social Regeneration;" "Applied Psychology, or Hypno-Suggestive Therapeutics;" "Victor Hugo's Poem on 'God' "; "The Poems of Emerson;" "The Employments of the World to Come;" "Dreams and Visions."

The **St. Nicholas**, the magazine which is so well adaptad to the use of children that healthy-minded people of all ages can read it with delight has a thrilling story of a personal adventure in the Rockies by Brig.-Gen. Funston, and a copiously illustrated article on automobiles, and an historical story about Cromwell, and another about the boyhood of William the Conquerer, and several other things which are good for children, both old and young.

The South African war, which is making more or less of an impression on all of the magazines, is represented in **Scribner's** by an illustrated article describing the fighting of Gen. Methuen's division at Belmont, Gras Pan and Modder River. In Roosevelt's Life of Cromwell, the illustrations are turning out to be of an exceptionally meritorious sort. Those in the present installment, by Seymour Lucas and E. C. Peixotto, exhibit some of the best work of these well-known artists.

The article on the growth of our foreign policy, by Richard Olney, former Secretary of State, is the leading feature of the **Atlantic Monthly**. It is a statesman's view of some of the largest questions of national policy. His standpoint, in brief, is that of a man who believes that the acquisition of distant possessions was a tremendous and unnecessary mistake, but who considers that we are definitely committed to the policy of expansion now and hopefully concedes that some good results may come out of it. Henry Loomis Nelson begins a series on "The Political Horizon."

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MILWAUKEE, WIS.

The cover of the **Ladies' Home Journal** is gorgeous with red golf coats and jackets, and the interior is equally strong in the matter of pictures. H. C. Cristy, who is not only one of the most promising of the younger illustrators, but is pleasing in his present accomplishments, has a full-page drawing of "the American Girl at Church," the first of a series of eight drawings of the American girl. Our personal opinion is that Mr. Cristy's American girl looks a good deal more like an American and a good deal more like a girl than the glittering figure which has given Mr. Gibson his reputation.

"The Outlook for Africa" might mean the outlook of the European powers for conquest in that continent, or the prospect for the development of its natural resources. But as treated by Bishop Penick in the **Missionary Review of the World** it means the outlook for the Africans. Really, we had almost forgotten that there are Africans in Africa and that they constitute any important element of the African problem. From the standpoint of Christian missions they are the all-important element. Bishop Penick treats of the possibilities of Christian civilization among the Africans.

Alkahest, which calls itself the literary magazine of the South, is steadily improving. It is not heavy and its table of contents presents no glittering array of famous names, but it contains some genuinely good work over names which are not famous—yet. It would not be surprising if some of them become famous some day. Any editor with money behind him can fill a magazine with articles by well-known writers; but it takes editorial talent to fill fifty pages with good work by comparatively unknown writers. We appreciate the service which this magazine is rendering in helping toward fame some writers who deserve it, rather than seeking to borrow the fame of those who have already won it.

The "Constructive Studies in the Life of Christ," by Ernest D. Burton and Shailer Matthews, which are being published in the **Biblical World** during the present year, deserve a wide reading. Both of the writers are authors of standard works on New Testament times, and their work in this series of articles is fully up to that of their most carefully prepared books. We suggest that Sunday-school teachers, especially those who are teaching primary and intermediate classes, ought also to be students. They ought not to live entirely on the intellectual plane of their immature students, yet they seldom have opportunity to be members of a Bible class. To follow up this series of studies will come as near to giving the teacher and general Bible student what he needs as anything we know of.

Rest and Health to Mother and Child.
MRS. WINSLOW'S SOOTHING SYRUP has been used for over FIFTY YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. It SOOTHES the CHILD, SOFTEN the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHŒA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup" and take no other kind. Twenty five cents a bottle.

Marriages.

CHURCHILL—KIMLER.—Married, at DeLand, Ill., Feb. 18, 1900, Harvey W. Churchill and Nettie May Kimler; by T. T. Holton.

DAVIDSON—WRIGHT.—Married near Mt. Pulaski, Ill., Feb. 20, 1900, by T. T. Holton, Columbus L. Davidson and Effie J. Wright.

GILKISON—COX.—Married at Fairmount, Ill., Feb. 15, Mr. William Gilkison, of Indianola, Ill., to Miss Sarah A. Cox, of Fairmount, Ill.; L. T. Faulders, of Sidell, Ill., officiating.

HIGGINS—SHELDON.—Wednesday, Feb. 21, at the home of the bride, Ambrose Delas Higgins and Miss Lucy Louise Sheldon were united in marriage by W. W. Witmer, pastor Church of Christ, West Rupert, Vt.

Obituaries.

BLACK.

Joseph Franklin Black was born in Murray County, Tenn., Feb. 23, 1823, and departed this life at his home in Virginia, Ill., Feb. 21st, 1900, aged 71 years, 11 months and 28 days. He came to Illinois in 1834, and to this county in 1846. He was a mechanic of high order, as his works abundantly testify. To him belongs the distinction of having invented and patented the first self-binder that was ever made. He took out three different patents on it, and in partnership with his brother got out two patents on a gang-plow. He was perhaps best known, in a mechanical way, as an architect and builder. He was architect in both the M. E. and Church of Christ buildings in Virginia, that stand as monuments to his greatness. The latter, especially, is a marvel of beauty and utility. But Brother Black builded better than that; he builded a Christian character that was noble indeed. He became a Christian when a young man and ever remained true to his profession. He was elder of this congregation at the time of his death. He had been married twice and was especially fortunate in both cases. By his first wife he had three children, three sons and two daughters, all of whom are living and were at the funeral. He was kind, sunshiny, honorable and ever true. The world would be much better off if it had more such men as J. F. Black. The church, the community, all feel that they have sustained a great loss. The writer conducted the funeral services, assisted by Rev. G. L. Snively, of Jacksonville, and Rev. Humphrey, of the Methodist Church, of this city, in the presence of a large audience of relatives and friends, for we believe he had no enemies. He leaves a wife, five children, three brothers and a number of grandchildren, with many ardent friends to mourn his decease. May the good Father of life and light and love comfort the bereaved widow and children in this their great loss. J. H. STARK.

Virginia, Ill., Feb. 24, 1900.

BOWMAN.

Baby Bowman, infant child of Bro. and Sister Gist Bowman, born and died Sunday, Feb. 18th, 1900. Funeral at home and interment in Home Cemetery. Not all the choicest fruit hangs till winter. A. R. HUNT.

ELDER.

Mrs. Mary Ellen Elder was born in Kentucky June 13, 1830, and departed this life Feb. 14, 1900. Her maiden name was Mary Ellen French. She was married to Jackson Barker, Oct. 15, 1846, he departing this life Dec. 5, 1875. To this union four sons were born. She was married to Thomas Elder, Sept. 28, 1881. In 1862 she became a member of the Christian Church and lived a consistent Christian until her death. The funeral services were conducted by the writer, assisted by Bros. J. C. Myers and C. H. Deboe.—H. A. WINGARD.

State Line, Ind.

FURRY.

James H. Furry, son of Michael and Martha Furry, was born near Mt. Auburn, Benton Co., Ia., Oct. 30, 1872, died at the parental home at Mt. Auburn, Ia., Feb. 8, 1900, aged 27 years, three months and eight days. After doctoring over a year, by the advice of his physician he spent more than a year in Colorado. Failing to recover his health there he came home, where he remained until his death. He confessed Christ and was baptized by J. P. Martindale about seven years ago, and has since endeavored to lead a Christian life. He said: "I am not afraid to die." Christ had removed death's sting. May the good Lord comfort the bereaved and bless the example of this young man to the good of the young people in Mt. Auburn.—N. A. MCCONNELL.

JANUARY.

Ruth Ashe January died at Osawatomie, Kansas, after a long illness, December 3, 1899. She was born Oct. 17, 1830, in Gibson County, Ind. She was married to Joseph H. January in Logan County, Ill., Feb. 19, 1860. Early in life she united with the Cumberland Presbyterian Church, but soon afterwards became a member of the Christian Church, of which she remained a faithful member. For several years she was a helpless invalid and deprived of the privilege of attending church, but she was alive to its interests and died in the triumphs of a living faith, leaving her lifelong companion and three children and a host of friends to mourn her loss. J. A. SMITH.

Neodesha, Kan.

KELLOGG.

James Henry Kellogg was born in Ohio, Feb. 22nd, 1854, and died at his home near Guilford, Nodaway County, Mo., Feb. 13th, 1900. He came to Missouri when young. Was married to Sarah Leader, Feb. 20th, 1876. Ordie, the only child, and her mother survive him. He became a Christian March 1st, 1899, and died an elder of the Christian Church. He was willing to die. Funeral and interment at Guilford. A. R. HUNT.

LARKIN.

Mrs. John Larkin died at her home in New Haven, Conn., of heart disease, Feb. 12th. She had not been seriously ill, and her sudden death came as a shock to her husband and two children, who survive her. Mrs. Larkin's maiden name was Mary Elizabeth Redd. She was a daughter of Judge John T. Redd, who for many years served as judge in one of the principal circuits of the state of Missouri. She was born in Palmyra, Mo., May 2, 1848. She loved the Savior from a child, and very early in life obeyed the gospel under the ministry of the lamented Jacob Creath, Jr. She was married to John Larkin Jan. 20th, 1867, and of this union three children were born. One boy died in early childhood, the other two, Elizabeth and Ridgeley, are with their father in New Haven. Mrs. Larkin moved with her husband to Danbury, Conn., in the spring of 1880, where for 14 years she was a faithful member of the Christian Church, aiding the church in many ways by her untiring service. From there the family moved to New Haven, Conn., in May, 1894. Judge John Redd raised a family of 10 children. He died Dec. 25, 1884. His devoted wife followed him May 7, 1886. One of their two sons died in 1892, and a daughter in 1896. There are remaining six sisters and one brother, E. B. Redd, pastor of the Christian Church in Platte City, Mo. Mrs. Larkin was a loving sister and a devoted wife and mother. She will be greatly missed in her home by these who feel the loss most keenly, and by her brother and sisters, none of whom could come to the funeral services, excepting Miss Frances P. Redd, who is a teacher in Brooklyn, N. Y. During the first five years of my pastorate in Danbury, there was no more faithful member than Mrs. Larkin. She was a teacher in the Sunday-school, active in the C. E. work, Ladies' Aid and the missionary organizations of the church. Besides this church activity, she was constantly in the homes of friends and strangers, relieving necessities and ministering to the sick and dying. Hers was indeed a life of active service for her Master and for humanity. When she moved to New Haven she endeavored earnestly to gather together the few Disciples of that city and form a church, but failing in this, her time there was not lost to the Master's work, for she engaged actively in the work of the Baptist Church, and was one of the leading spirits in an extended mission work among the Italians of the city. These people looked upon her as a mother. She gathered them into her own home, where she taught them to read the English Bible and assisted in leading many of them to the Savior. On the sad day of her burial, among many floral tributes from hosts of friends, none carried deeper sympathy than a large standing cross, presented by the members of the Italian mission, with whom she had labored so faithfully and for whom she had sacrificed so devotedly. The leader of the Italian mission spoke briefly at the service, conducted by the writer, and the Baptist minister also assisted. While the friends and loved ones are burdened with the feeling of sadness because of their loss, yet they all rejoice in the fact of an immortality which awaits each true and faithful child of the Master. E. JAY TEAGARDEN.

Danbury, Conn.

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Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better, it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

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Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician, in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in the stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets.

RICKABAUGH.

Ella Almeda Rickabaugh was born April 5, 1864, and died Feb. 19, 1900, aged 35 years, 10 months and four days. She united with the Christian Church at Blackleville, live a devoted Christian life and did a great work in a short time. In a quiet way her monument of good deeds will remain to declare the power of truth in conflict with disease, and her patience will lead many others in the way of truth. She leaves a mother, four brothers, one sister and many admirers to remember her parting words as a basis of her living and abiding hope. "She hath done what she could."—A. M. BIRD.

SECKLES.

Henry Seckles was born in Philadelphia, Penn., June 10th, 1813, and died at his home near Savannah, Mo., Feb. 6th, 1900. From Pennsylvania he went to Ohio and from there to Ray County, Mo., in 1839. Was married to Agnes Wilson March 19th, 1840. He was the father of 13 children, nine of whom and his wife survive him. Was in youth a member of the M. E. Church, and to a friend expressed his willingness to die. Funeral at his home and interment at Baptist Church, five miles west of Savannah, Mo. A. R. HUNT.

TANSILL.

James William Tansill was born in Virginia, Sept. 17th, 1825, and died at his home, Savannah, Mo., Feb. 17th, 1900. He has lived in Andrew County, Mo., since 1870. Was married to Susan M. Bennett Aug. 11th, 1853. Of this union four children were born, two of whom and their mother survive him. He became a Christian in 1858 and died a faithful, consistent and intelligent member and elder of the Christian Church. As man, neighbor, friend, citizen and Christian there is no better. Funeral and interment at Savannah.

A. R. HUNT.

WILLIAMS.

Sarah A. Williams was born Aug. 21, 1843, in Berlin, N. Y. Was married to J. B. Williams Dec. 31, 1867. Obeyed the gospel under the preaching of T. W. Cottingham in Woodson County, Kan., in 1872. Died Jan. 10, 1900, after a short illness. She leaves a husband, one son and a host of friends to mourn for her. Funeral services were conducted by the writer. W. H. SCRIVNER.

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New Church Home.

Lord's day, Feb. 25th, was a day of rejoicing and marked an epoch in the history of our cause in Galion, O. By diligent effort and heroic sacrifices the small but faithful band of Disciples were able to dedicate to the Lord a most substantial and beautiful tabernacle, elegantly furnished and free from debt. There yet remains some obligation against the lot, but it is expected that all will be provided for by April 1.

With a few months there has been a marvelous change in conditions here. Our people have moved out of an obscure, dingy hall to one of the best locations in the city, and have come into possession of a $2,500 property.

Last October, state secretary, S. H. Bartlett, visited the field and was at once impressed with its possibilities. He wisely decided on the movement which has resulted in so grand a victory.

Ohio made no mistake in committing into Bro. Bartlett's hands the sacred interests of our state work. The success here is signal and prophesies an enlarged work for Ohio.

Bro Bartlett was present and had charge of affairs on dedication day. His appeal touched all hearts. It was the coldest day of the winter and the audience was not what we had expected, but there was a most generous response. Giving was put on the right basis and all could see the wondrous beauty and blessing of this grace.

A delightful congratulatory service was held in the afternoon, followed by the communion, conducted by C. S. Cliffe, former pastor.

Bro. Cliffe, while shepherd of this flock, did most excellent and substantial work, and this must be counted among the many elements making the success of the day possible.

The writer came in November, by direction of our state board, to assume the management of the work, and it is a source of great joy that our plans are so soon realized, and our first work in the dear old home state successful.

In the evening we preached the initial sermon of our revival, which is now in progress and promises much.

Additional pledges were taken, bringing the entire amount of the day to nearly $500. The building was then turned over to the church by W. E. Haycox, chairman of building committee, and by an impressive service dedicated to the Lord.

With gladness and even a larger spirit of sacrifice the church presses forward to the things before. O. L. Cook, State Evangelist.

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Missouri C. W. B. M.

Dear Sisters:—I want you to share with me the hope and encouragement I got from this letter from auxiliary of Wyatt Park Church, St. Joseph. Let many others like it come. It confirms more than ever my conviction that our slow growth is the result of the apathy and lukewarmness of our individual members and not of the so-called *local* conditions. As souls must be now for Christ, one by one, by individual effort, so must our sisters be won to our beautiful work by patient, prayerful, individual effort. Let us never forget this, my sisters. Lovingly,

Mrs. L. G. Bantz.

Dear Sister Bantz:—It isn't quite time for our quarterly report, but I must write and tell you of our Wyatt Park Auxiliary. I want you to be very proud of us. This society was organized a year ago in September with 13 members (12 active and one honorary), all new to the work except five. We have gained right along, until in January we numbered 31, active and seven honorary. It was suggested at this meeting that we divide the society into three companies to solicit new members, the one getting the most names to be entertained by the other two. We had two meetings this month, the *first* day being stormy. It would have encouraged you wonderfully could you have been present. You would have thought Missouri surely would have her 6,000 women when the captains of the different companies had reported. I had the pleasure of announcing 26 new names added, 19 active, seven honorary, making a total of 50 active and 14 honorary; 64 enrolled. The captains announced, amidst our rejoicing, their companies were *not through* yet. Now, Mrs. Bantz, the membership of our church is only 235. Behold how long a letter I have written you! but this is a great society, and I want you to know we are at work and enthusiastic over our results—64 out of 235, and not through.

Now I don't know that I will write you again soon in this mnaner, but hope to meet you at Kansas City in September. May God bless you in your efforts. In His name,

Mrs. W. A. Primm, Sec.

St. Joseph, Feb. 25, 1900.

Christian University News.

The enrollment for the term beginning January 2nd shows quite an increased attendance.

The good work of Chancellor Hardy, the strong faculty and increased enrollment of Christian University—in fact, all things indicate that this is the most prosperous year in the institution.

Some recent visitors to the University were Judge Alexander, of Gallatin, Mo., an alumnus of the institution, who has been honored as Speaker of the House of Representatives in the Missouri Legislature; Mr. Burgman, a student of Drake University; L. S. Cupp, pastor of the Christian Church at Huntsville, Mo., one of C. U. alumni, and P. H. Castle, pastor of the Christian Church at Virdin, Ill., a former student of C. U.

There are forty-eight students of Christian University who are engaged in preaching, ministering to more than 60 congregations within a radius of 200 miles around Canton. The report of their work for the past year shows that they have had more than 700 accessions to the churches, not counting those who came by letter from other congregations of the Disciples. Is there another school that can produce such a record?

The president and regent and their wives gave a reception last Thursday evening to the students and friends of Christian University. The fraternal spirit which the faculty and students always manifest could make it none other than a most pleasant occasion. The building was handsomely decorated and delicious refreshments were served. At a reasonable hour all departed rejoicing that they had the honor of being friends to Christian University. Some of the visitors present were E. L. Coons, of Burlington, Iowa; Baxter Waters, of St. Louis, and Claude Witty, of Martinsburg, Ill., all former students of the school and active ministers of the gospel.

A. Lyle DeJarnette.

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THE CHRISTIAN-EVANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

Vol. xxxvii March 15, 1900 No. 11

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Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar,
When I put out to sea.

But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.

Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell,
When I embark.

For tho' from out this bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crost the bar.

—TENNYSON.

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Many clubs are in the process of formation. Please hurry them up, as we want to close this offer promptly at the time mentioned, March 31. Remember that old as well as new subscribers may be included in your club.

Good, substantial additions have been made to our list of readers during the week at a multitude of places. Among the more notable increases we may mention Des Moines, Ia. (Central Church), St. Joseph, Mo., Taylorville, Ill., Joplin, Mo., and Douglas, Neb.

The past week has been one of encouraging increase in the number of subscribers to the CHRISTIAN-EVANGELIST. We shall do our very best to furnish such reading matter that this increase of readers shall result in a much larger increase in the effective working power of the church through a more active and a deeper spiritual life of the membership influence by our pages.

The fact that every one will soon be reading Bro. Sheldon's Christian daily calls our attention to his marvelous book, "In His Steps," which made it possible for the newspaper experiment to be tried. It is truly a grand book; not on account of its literary merit, but because of the simple and straightforward way in which it presents to its readers the author's conception of the Christian's duty. The manner in which the book contends for an earnest endeavor to make the spirit of the Master the rule of life impresses one with the conviction that he has struck the keynote of Christianity, real and genuine. Every one should possess and read "In His Steps." For a short time we will give a copy of this book, cloth bound, to every new subscriber to the CHRISTIAN-EVANGELIST at our regular subscription of one dollar and fifty cents. Old subscribers may also secure a copy free by paying up their subscription to date and one dollar and fifty cents for one year in advance. If your subscription is paid in advance you may send one dollar and fifty cents for an additional year's credit and a copy of "In His Steps." This offer is subject to withdrawal at any time, so it will pay you to act at once.

Lest We Forget! Lest We Forget!

It is now but two weeks until the beginning of the Second Quarter of the year. Have you sent in your order for Sunday-school Supplies for this quarter? If not, it is high time the matter was attended to, if you wish your supplies to arrive without fail, for the first Sunday in April.

You Know, of course, where to send your order. The series of lesson helps issued by the Christian Publishing Company have steadily increased, year after year, in excellence and popularity. They now go to TWO-THIRDS of our Sunday-schools.

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Finally we can only mention some of our Sunday-school sundries—record books, treasurer's books, pocket records, class books, collection and class envelopes, call bells, concert services, black-boards, charts, maps—anything and everything, in fact that is used or needed in the Sunday school. We handle the best at the fairest prices

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THE CHRISTIAN EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. xxxvii. St. Louis, Mo., Thursday, March 15, 1900. No. 11.

CURRENT EVENTS.

There has as yet been no break in the succession of British victories in the Orange Free State. Gen. Roberts had hoped to fight a decisive battle at Poplar Grove, but for some reason the Boers fled panic-stricken without fighting. Presidents Kruger and Steyn were at the front, but were unable to stay the tide of retreat. At Osfontein the British flanking movement was completely successful and another advance was made toward the Free State capital. At Dreifontein the fighting was harder and the losses on both sides were considerable, but the result was the same. Aasvogel Kop was occupied by the British and thence, abandoning the direct road to Bloemfontein and avoiding the strongly intrenched Boer positions, Gen. Roberts moved to Venterslei, which is only twelve miles from Bloemfontein. The advance has been effected on both sides of the Modder River. Generals Joubert and De Wet are attempting to stop Roberts by the same tactics which kept Buller out of Ladysmith so long, but the topography of the district is not suited to those tactics and the numerical preponderance of Roberts' army is too great. The flanking movement which Buller tried three times without success among the kopjes along the Tugela has been accomplished repeatedly in the more open country along the Modder. The present indications all point to the early capture of Bloemfontein.

If the war is fought to a finish, there must be several months more of hard fighting. There is a general feeling that wise diplomacy now can put a speedy end to the conflict and avoid further loss of life. In such a case, rumors always run ahead of official reports, for the work of diplomacy is not carried on through the press. It is known that the presidents of the two South African Republics have been in consultation with a view to opening negotiations for peace. It is credibly reported that, while they have not sued for peace, they have asked the British government to state the terms on which it would be willing to make peace, on the basis of the recognition of the independence of the republics. The answer which has been received to this proposition is not encouraging. It is viewed as a ruse to gain time for the strengthening of defenses. It is reported that the republics have appealed to the powers for intervention. There is more speculation afloat than actual information as to the part which the United States is playing in any peace negotiations which may be proceeding. One report has it that Consul Hay, of Pretoria, and our state department have been the medium through which communications have passed between the Boers and British. The role of mediator would be an honorable one for the United States to play in this matter, and we are perhaps better fitted to play it than any power of Europe.

The storm which was precipitated by the passage of the Porto Rico tariff bill has not yet shown signs of clearing. The administration has undoubtedly lost friends on account of its position on this issue, at a rate which must be appalling to the Republican leaders. The amendment which has been offered by Senator Davis appears to us to be a rational measure, well suited to allay the present fury of the tempest. He proposes to extend free trade to the island, according to the President's original suggestion, and to incorporate in the bill a definite provision extending the Constitution to Porto Rico. This would be a sufficient rebuttal of the charge of "exploiting" the island for our own selfish interests, and it would prevent free trade with Porto Rico from being made a precedent for the treatment of the Philippines. It would allow the constitutional question to go over until some more convenient season, when it can be settled more deliberately and with less party heat. The amendment is exactly in line with the position which the President took in his last message to Congress, in which he recommended the granting of free trade. The recommendation and the provision in the amendment both assume that it is within the power of Congress to do otherwise, *i. e.*, to impose a tariff and to withhold the provisions of the Constitution from Porto Rico. If the Republican leaders are wise they will at all hazards prevent the Porto Rican tariff and the constitutional question involved in it from becoming a leading issue in the presidential campaign.

The Davis amendment to the Hay-Pauncefote treaty has aroused an unexpected amount of opposition in the Senate, but on the whole there is little doubt but that it has increased the popularity of the treaty. It will be remembered that the treaty was modeled after the treaty of Constantinople by which in 1888 the European powers agreed to the neutralization of the Suez Canal. The point at which the Hay-Pauncefote treaty departs from its model is that provision of the latter which permits the Sultan of Turkey and his (nominal) dependent, the Khedive of Egypt, to take such measures as they deem necessary for the protection of their territory along the canal in time of war. The Davis amendment gives to the United States the same undefined right to take measures for self-protection, which the treaty of Constantinople gives to Turkey and Egypt. Those who oppose the amendment, argue that the relation of the United States to the Nicaragua Canal is entirely different from that of Turkey to the Suez, since it does not pass through our territory. Senator Morgan, who is chief sponsor for the canal scheme, is the only member of the committee who opposes the amendment. There is much speculation as to whether or not Great Britain will agree to the treaty as amended, but so far there are no positive data upon which to base an opinion on that point. If Great Britain will accept it, it certainly cannot do us any harm. The worst that its opponents say of it is that it is meaningless and unnecessary and likely to endanger the ratification of the whole treaty.

Senator Frye has answered clearly some questions which were put to him by the editor of the Savannah News in regard to the shipping subsidy bill. The editor asks: (1) Why are contracts for warships given to American ship-builders by foreign nations if a special subsidy is needed to protect our ship-builders on the ground that they cannot build as cheaply as can be done abroad? (2) How is it that it costs more to build ships here than abroad (as claimed by advocates of the subsidy bill), when all the materials are cheaper here? The answers to these questions are as follows: (1) It is one thing to build a warship and another thing to build a merchantman. The prestige gained by the American navy in our late war and the speed with which our shipyards can turn out ships of war in emergencies accounts for the placing of foreign contracts here. It is a fact that no foreign steamship line has ever placed an order with an American ship-builder. Why not? It is not true that the materials for ship-building are normally cheaper here than abroad. More than a year ago the price of ship-building materials in England rose to a high figure on account of a long strike, and at that time we shipped a considerable quantity. We are not doing so now. Moreover, about half of the cost of building a vessel is for labor and the wages paid in American yards is much higher than anywhere abroad. Again, the building of many vessels from a single design, a method much practiced by our foreign competitors, but possible only where a large and continuous business is being done, reduces the cost of construction. American manufacturers are filling enormous foreign orders for bridges, steel rails and locomotives, but

have not yet secured the contract for a single foreign merchant ship. The ship-builders want the contracts bad enough. Why do they not get them? Advocates of the subsidy bill claim that with temporary encouragement it would be possible in a few years to compete on even terms with the ship-builders of England and Germany.

The new Philippine Commission has now been completed and will shortly sail for the islands. The personnel of the commission is as follows: Judge William H. Taft, president; Professor Dean Worcester, of the University of Michigan; Luke Wright, of Tennessee; Henry C. Ide, former chief justice of Samoa; and Prof. Bernard C. Moses, of the University of California. These men are in every way fitted to command the confidence of all classes of people in this country and also of those among whom they are to go. It is nothing derogatory to the other members to say that Prof. Worcester is probably the most thorough expert of the number in all matters pertaining to the Philippines. He has visited the archipelago repeatedly and has studied it as a scientist. In 1887 he took part in an independent scientific expedition and again in 1890 he went on a second expedition with a commission from the Spanish Government which gave him all the privileges of travel and research which would be enjoyed by an officer in the Spanish army. He was also a member of the first Philippine Commission, and it is safe to say that there is no man living whose assistance in organizing civil government in the islands would be more valuable than his.

Admiral Sampson has recently refused an offer of the presidency of the Massachusetts Institute of Technology. The tender of this important and honorable station at the head of a technological institute, which has no superior in this or any other country, is a compliment to Admiral Sampson personally and to the service which he represents. Nevertheless, as we look at it, he did wisely in declining the honor. It would be a poor compliment to the navy if one who has reached a place so near the top of its ladder should be willing to abandon it for an entirely different field. There are, to be sure, some things about the naval service which are not pleasant to contemplate. For instance, it sometimes seems to be necessary to use the guns, and fatalities not infrequently result. Still, the navy can not be condemned as a profession of slaughter. The present condition of civilization seems to demand that navies shall be maintained and occasionally brought into activity, and so long as we have them they will be less objectionable if they are commanded and manned by the highest type of men. That is the reason why the nation cannot afford to lose Admiral Sampson from its service, however gratifying it would be to see him at the head of a great educational institution. The navy itself is an educational institution on a very large scale. The occasion is a suitable reminder of the change which has taken place since navies were commanded by swashbuckler fighters whose individual prowess in hand-to-hand conflicts was their chief qualification. Nowadays the man of war is a trained man of science.

There are always plenty of political uncertainties on the continent of Europe—undecided points about which international complications may arise at any moment. But the pressure of the Powers and the necessity for preserving the balance of power among them makes it comparatively difficult for actual hostilities to grow out of any quarrel which is localized in Europe. The history of international relations in recent years shows that it is much easier for the European powers to come to blows over quarrels which arise in Asia or Africa than over those which have their occasion nearer home. As illustrations of this may be cited the endless complications arising out of conflicting claims in China, the threats of Anglo-Russian hostilities on the border of Afghanistan, the possibility of intervention in England's South African conflict, the constant threat of war in Egypt between Great Britain and France. None of these have come to open hostilities, but they are big with possibilities. Among the extra-European questions which may sometime disturb the peace of Europe is the Morocco question. Morocco is one of the worst governed countries in the world. Its Sultan, who is supposed to be an independent prince, but is in reality more or less informally dependent upon Spain, squeezes the country for as much revenue as possible, and every minor official does that which is wrong, both in his own eyes and in the eyes of any one who may happen to see. To say that such a land is liable to interference from stronger nations whenever they can see that they have anything to gain by interfering, is only to particularize the statement that birds of prey swoop down upon carrion wherever they can find it.

But the real "Morocco question" owes its existence to the fact that this decrepit principality by its strategic situation holds half of the key to the Mediterranean. Great Britain possesses the other half in Gibraltar. If England would make certain her control of this gateway she must possess both wings of the gate; she must have a fortress on the African side of the strait corresponding to Gibraltar on the European side. On the other hand, any power which hopes successfully to dispute Great Britain's control of that door must likewise secure a good footing on the Morocco coast. Spain holds the port of Ceuta, which is the most available port for that purpose. But Spain is not in a position to quarrel with England to advantage. The possession of this port, however, makes her a valuable ally of any power which may anticipate hostilities. This may be one reason—of course, not the only one—why France is so anxious to keep on good terms with Spain. It is noteworthy, too, that Russia has lately established a legation at the court of the sultan of Morocco, although there are no Russian citizens and no Russian interests to protect there. It is shrewdly surmised that France and Russia are trying to get control of Ceuta, or to secure from the Sultan the cession of some other port on the coast which might be an offset to Great Britain's possession of Gibraltar if it should come to war.

Municipal elections will shortly be held in all of the 137 townships into which Cuba is divided. There used to be a good deal of talk about "local autonomy" in Cuba under the Spanish regime, but this is the first taste of the real article which the island has had. By this election the machinery will be completely organized and set in motion for the independent local self-government of the municipalities. The qualifications for the exercise of the franchise are three, any one of which is sufficient to establish the right to vote. The voter must either be on the rolls of the Cuban army, on which about 50,000 names are enrolled, or he must be able to read and write, or he must own $250 worth of property. It is estimated that by one means or another about 100,000 voters will qualify. There are about 1,500,000 inhabitants in the island, of whom probably 300,000 are men of legal voting age.

The public, even to the remotest corners of this and several other continents, has by this time been pretty well apprised of the fact that a play which has been upon the boards in New York has been adjudged indecent by the police court and has been suppressed. The name of the play and the name of the leading lady stand in need of no further advertising. The suggestion comes from several sources that a municipal office of Dramatic Censor ought to be established. The suggestion has been made earnestly, ironically, flippantly and despairingly, but there is no need for either irony, flippancy or despair in the case. There is a dramatic censor. There is a law which prohibits the exhibition of anything offensive to common decency and public morals, and the judge who tries cases under this law is of necessity a censor in the strictest sense. It is not after all a question as to whether a censorship shall exist, but how and by whom it shall be exercised. There are two objections to the present plan of allowing the judges to exercise the censorship in the police courts. The first is that it is more effective for advertising than for suppressing indecency; and the process is so slow that there is time for the advertisement to be amply profitable before the suppression is accomplished. The second is that the majority of the cases which require consideration are never brought before the censor. A New York illustrated weekly, which has a regular dramatic department and is not conspicuously Puritanical in its tastes, recently classified the plays which were at that time on the boards in that city under two heads, "nasty" and "not nasty." There were four in the former class and seven in the latter. The censor, operating through

the clumsy machinery of a police court, has condemned one of the former. With what result? The other three still flourish with increased patronage. What New York, in common with several other cities, needs is another censor, who will do more work and do it quickly and quietly.

SOME REVIVAL TRUTHS.

VIII. COMPLETENESS IN CHRIST.

It is one thing to confess Jesus as the Messiah, the Son of God, and accept Him as such, but it is quite another to understand all that is involved in this confession. Many make this confession in good faith who fail to see that in Christ all our spiritual needs are met and that in Him the Christian is complete. There is truth in the phrase, "the larger Christ," which Professor Herron has made the title of one of his books. We have a larger Christ now than the church of the middle ages or a century ago recognized. He has grown upon the thought of the world as the centuries have gone by, and He grows in the knowledge and experience of each individual Christian who "follows on to know the Lord."

In a previous article we called attention to the gift of the Holy Spirit as an essential condition of our Christian growth and usefulness. It is pertinent to add here that it is the special mission of the Holy Spirit in the church and in the individual Christian to glorify Christ, for He was not to speak of Himself when He came, but of Christ. He came to lead us into an ever-widening and ever-deepening knowledge of Christ. One of the Apostle Peter's exhortations to the Christians of his day was to "grow in grace and in the knowledge of our Lord Jesus Christ." These are so related that we cannot grow in one without growing in the other. The measure of our knowledge of Christ is the measure of our Christian life and power. "And this is life eternal, that they should know Thee, the only true God, and Him whom Thou didst send, even Jesus Christ." Indeed, the only way to know God in his highest attributes is through Christ, whom He hath sent. What a field for infinite progress in knowledge and in virtue is here laid out before the Christian!

In his letter to the Colossians, who seem to have been drawn away from the simplicity which is in Christ to false philosophies, Paul said of Christ: "For in Him dwelleth all the fullness of the Godhead bodidly, and in Him ye are made full, who is the Head of all principalities and powers." That is to say, the fullness of God dwells in Christ, and each Christian is permitted to share in that fullness. It is not necessary to go away from Christ to find anything that is needed for the completion of our Christian faith and life. In Him we are complete.

We are complete as respects our *justification*. "There is therefore now no condemnation to them that are in Christ Jesus." We need no penance, no self-inflicted punishment of any kind, no work of supererogation to complete our justification. Nor is it necessary to go through life oppressed with a feeling of uncertainty about our future security. We should rather rejoice continually that in Christ Jesus we are secure from the power of sin and death, and that He is able to "save to the uttermost all that come to God through Him."

We are complete in Christ as regards our Christian *foundation*. "For other foundation can no man lay than that is laid, which is Jesus Christ." This is equally true of the individual and of the church as a divine organism. It has been hard for the church to learn this lesson. It has laid other foundations for itself and built up denominational organizations upon them. If it had only realized its fullness or completeness in Christ, it would have felt no need of any further foundation. All necessary truth is involved in faith in Him. Thousands of nominal Christians have practically turned away from Christ to build on the sands of some modern or ancient philosophy in some one of its numerous manifestations. Think of the infinite folly of turning away from Him who embodies the fullness of the Godhead to build our hopes on such delusions as "Christian Science," "Spiritualism," "Theosophy" or some other ancient superstition which has been revived in modern times and given a new name and garb!

In Christ we are complete in *authority*. He is "Head over all things to the church." Unto Him was given "all authority in heaven and on earth." He is "the seat of authority in religion," and all that the Bible or the Church or Reason can do is to convey to us—to our moral consciousness—the authority of the truth He expressed in His personality, His teaching, His deeds, His life. It is the glory of the Bible that it contains the record of Christ's life and teaching; it is the glory of the church that it has translated, preserved and handed down to us the Bible, embodying the revelation of Christ; and in some small degree has incarnated His teaching; it is the glory of reason that it bows before Him who is the light of the world and who lighteth every man that cometh into the world, recognizing in Him the supreme Reason and the supreme Truth. Even Christ's authority is not the authority of greater power to compel the acceptance of what He taught, but the authority of superior love, of superior knowledge of God and of truth, of superior character—the *moral* authority which ever attaches to supreme wisdom and supreme goodness. We do not need, therefore, to supplement Christ's authority by any authoritative creeds, by any ecclesiasticisms inflicting pains and penalties in His name, or by any court or council that claims the right to bind men where Christ has left them free.

In Christ we are complete also in *liberty*. "Stand fast, therefore, in the liberty wherewith Christ hath made you free." "If ye abide in my Word, then are ye truly my disciples; and ye shall know the truth and the truth shall make you free." And yet, in spite of these declarations, there are dissatisfied souls who forsake Christ in search of larger liberty, and who soon find themselves the slaves of sin and superstition. These do not understand that liberty itself is bounded by law, and that there is such a thing as "the perfect law of liberty." The man who feels his liberty restrained in Christ does not draw the line between liberty and license, and has moral aims and desires at war with righteousness and with his own highest interests. The true believer finds in Christ all the liberty he needs—the liberty to love and labor and sacrifice and to think God's thoughts after Him and to advance in the knowledge of Christ and of all truth to the full extent of his powers. In other words, there is in Christ the liberty to realize the purpose for which Christ called us, viz., to be conformed to His own image and to co operate with Him in the salvation of others. There is no liberty in Christ to violate the law of love, to be selfish and seek our own good at the expense of our neighbor's, to oppress or injure our fellowmen, or to live an unclean and impure life. Nor is there liberty anywhere else for such practi es. They are in violation of the laws of our own being as well as of the will of Christ. In Him there is fullness of liberty for the highest possible development of all the powers and capacities that God has given us.

It has been our purpose in this series of articles to touch only a few of the most fundamental truths, and to suggest many themes we have not treated, and many thoughts we have not expressed. The series might be carried on further, but in the fullness of Christ and our completeness in Him, we seem to have reached the ocean into which all streams flow, and from whose infinite resources all living streams are supplied. Within the range of these cardinal themes which we have only outlined, lie those vital and vitalizing truths which are for the healing of the nations. They all center in Him who is the light and life of men.

In closing these articles we cannot do better than to offer for our readers the prayer which Paul offered for the Colossians: "That ye may be filled with a knowledge of of His will in all spiritual wisdom and understanding, to walk worthily of the Lord unto all pleasing, bearing fruit in every good work and increasing in the knowledge of God; strengthened with all power according to the might of His glory, unto all patience and long-suffering with joy; giving thanks unto the Father, who made us meet to be partakers of the inheritance of the saints in light; who delivered us out of the power of darkness and translated us into the kingdom of the Son of His love; in whom we have our redemption, the forgiveness of our sins; who is the image of the invisible God; the first born of all creation; for in Him were all things created, in the heavens and in the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through Him and unto Him; and He is before all things, and in Him all things consist. And He is the Head of the body, the church: who is the beginning, the first-born of the dead; that in all things He might have the pre-eminence."

Hour of Prayer.

BRIDLING THE TONGUE.

(Jas. 1:26, 27; Jas. 3:2-12.)

(Uniform Midweek Prayer-meeting Topic, March 21)

CENTRAL TRUTH: *The religion of Christ is intended to control every member of the body and hold it to its legitimate use, and that man's religion is vain who is not able thereby to bridle his tongue and to keep his whole body in subjection.*

James is perhaps the most practical of all the New Testament writers. His epistle, too, is more ethical than doctrinal. He is concerned with human conduct and human relationships. His ability to recognize what are the chief causes of human offense is evinced by the emphasis which he laid upon the right use of the tongue. He counts that man's religion as vain and himself deceived if, professing to be religious, he does not bridle his tongue, *i. e.*, use it for praiseworthy and legitimate purposes only.

This statement is founded upon a true conception of the religion of Christ. Outward acts are the result of causes and conditions that lie within. A purified heart is bound to result in a purified tongue. Therefore, when the speech is impure or vindictive and full of the spirit of malice, it reveals a bad condition of the heart. But if the man's heart is not right, then his religion is not right, for what is religion for, if it does not purify the heart, out of which come the issues of life? This is the connection which James recognizes between an unbridled tongue and a vain religion.

There are people who make copious professions of Christianity on Sunday, or during revival services, who have no conscientious scruples about slandering their neighbors or circulating the most damaging rumors against the reputation of other members of the church. It would not take James long to classify these persons. In his blunt way he says their religion is vain, *i. e.*, there is nothing in it; it is pretense. This is true of the man whose tongue utters falsehood or impure language of any kind. The tongue, therefore, is a great telltale of character.

James' observation, however, taught him that the control of the tongue was one of the most difficult achievements possible. He goes so far as to say that if a man does not offend with his tongue he is a perfect man. In his view a man who could control that "unruly member" would not be found wanting in respect to any other member of the body. He likens the tongue to the rudder of a ship which, being relatively small, is able, nevertheless, to change the course of a large vessel. So the tongue, though a small member, boasteth great things and accomplishes great things, both for good and for evil.

He likens the tongue also to a fire which, beginning in a small way, devours houses and whole cities. The tongue, he says, is set on fire of hell, *i. e.*, gets its inspiration for evil speaking from beneath, from Satanic influence, and its words create a devastation which, spreading like fire, involves families, communities and whole sections of the country.

While nearly all species of wild animals have been tamed by men, the tongue, he declares, can no man tame: "it is a restless evil; it is full of deadly poison." This would seem to be a discouraging outlook, but James evidently means that it takes a stronger human power to manage the tongue, and that it must be done through the purification of the heart.

Some of the inconsistencies of the tongue are pointed out. "Therewith bless we the Lord and Father; and therewith curse we men, which are made after the likeness of God." We fear this is not uncommon. There are those who seem to recognize no connection between loving God and loving our fellowmen, and who imagine they can love one and hate the other. The apostle John declares this to be untrue. How can we bless God acceptably while we curse our fellowmen? It is impossible. "Doth the fountain send forth from the same opening sweet water and bitter? Can a fig tree yield olives, or a vine figs?" Equally impossible, then, is it for a renewed heart to send forth both blessing and cursing.

Few people, perhaps, estimate properly the importance of words. They may convey comfort and encouragement to a disconsolate and discouraged heart, they may administer strength to one that is tried and tempted, they may send a thrill of happiness to one who has been walking in a deep shadow, or they may convey evil suspicions, discouragement, impure thoughts or bitterness that will rankle in ths heart of another during life. What an instrument of blessing our tongues may be, if they are under the control of a heart full of love and sympathy to our fellowmen! What an instrument of evil it may become when it is under the control of envy, hatred or malice!

If we would not advertise to the world that our religion is vain, let us see to it that our tongues are employed in making others happier and better, rather than in kindling a conflagration of hatred and strife that may devastate many a heart and home. Many a man can trace the beginning of an upward career to a word fitly spoken—a word of encouragement, of hopefulness, of sympathy. Others can trace their ruin to the blighting effect of a poison word that had in it the seeds of death. In what way will you use your tongue?

If a smile you can renew
As your journey you pursue!
O the good we all may do,
As the days are going by!

PRAYER.

O Thou who art the Searcher of all hearts, we pray Thee to search us with Thy truth and see if there be any evil way in us, and lead us in the way everlasting! So purify our hearts and fill them with love for Thee and for one another that speaking out of the abundance of the heart our tongues will utter no word that will be displeasing to Thee or harmful to our fellowmen. Help us to consecrate every member of our bodies to Thy service and to be especially on our guard that we may sin not with our tongue. May our speech be seasoned with grace, that it may tend to edification and minister to the instruction and comfort of others. In Christ's name. Amen!

Editor's Easy Chair.

Nothing tends to make one pity his grandfathers more than a trip through some of our great commonwealths in a Pullman Palace car. These lines are penciled on the Iowa Central as the train is carrying us through a panorama of Iowa farms and towns. The ground is about half covered with snow, the country is gently undulating, and with the exception of little patches of timber here and there, seems to be all in cultivation. The houses and barns, farms and stock, indicate not great wealth, but prosperity. It is a land of plenty. An Iowan said to us: "There are perhaps fewer discontented people in Iowa than in any state of the Union. There are not many very rich people, but most of the farmers have a little bank account, and there is nothing more satisfying than a little balance on hand for emergencies." Quite so. Such people have a stake in the country, and stand for order and stability in government.

The Southeast District of the Iowa Christian Missionary Co-operation held its convention at Albia last week. The editor of this paper had the pleasure of being present a part of the time and of addressing the convention Tuesday evening, Wednesday forenoon and briefly on Wednesday evening before the regular address of the evening. The Christian Woman's Board of Missions of the district met with the brethren and shared the time with them. The district embraces one hundred and twenty-five churches, all of them being housed except six. The state is divided into five districts, one in each of the four corners of the state and one central. The plan is to have an evangelist in each district and the districts have their conventions in succession, so that the corresponding secretary of the state can attend all of them. Bro. Denny, the present corresponding secretary, was present, representing the state work, and Sister Newcomer, state president of the C. W. B. M., representing the work of that organization. Both of these state officers made addresses, besides others of the district. It was a goodly fellowship of brethren and sisters, working harmoniously for the advancement of the kingdom of God.

Albia is a pleasant town of 3,500 population, the county seat of Monroe County. The church is in good condition under the pastoral care of R. H. Ingram. It has just purchased a new lot beside the old one, and is going to put up a handsome new building soon. With a pastor like Bro. Ingram and a new church building in prospect on one of the most eligible sites in the town, the church at Albia has a bright outlook. Our home in Albia was with Bro. and Sister John H. Drake. Bro. Drake is an older brother of General Drake, of Centerville, so widely known in connection with our educational and missionary interests. It was a most hospitable home, and one which affords all the comforts necessary to good living. The Drakes are descendants of Sir Francis

Drake, the bold navigator and buccaneer. The hand of ex-Governor Drake is seen in all the work of the state. His recent gifts to Drake University have been mentioned in this paper.

We were pleased to meet many old friends at the Albia Convention as well as to greet several new ones. A. Jay Garrison, of Iowa City, with whom we claim kin without any evidence of blood-relationship, is one of Iowa's substantial workers. G. L. Brokaw, editor of the Christian Index, at Des Moines, whom we knew at college, and of whom we never heard anything bad, even there, is at home in a missionary convention, having served as corresponding secretary in Iowa for some time. There was N. G. Brown, of Ottumwa, who presided with dignity. M. L. Moffett who preaches at Centerville, J. P. McNight, who has just gone from Peoria, Ill., to Oskaloosa, Leander Lane, of Fairfield, A. F. Sanderson, of Keokuk and a host of others, mostly young men, and noble women not a few, who seem bent on bringing Iowa into the kingdom. They are a wide-awake and up-to-date set of workers in Iowa. They asked questions pointed and pertinent, on our lecture, but explanations generally indicated unity of sentiment. In the recent handsome growth to the CHRISTIAN-EVANGELIST subscription list Iowa has led all the states and is still leading them, in proportion to her membership.

It was our privilege to spend last Lord's day with the church at Mason City, Ia. It *is* a privilege to spend a Lord's day with this church—one of the best churches of its age in the whole brotherhood. It is only eight years old, numbers about 900 members, has a $15,000 church property out of debt, has large audiences and constant additions, and manifests more unity, brotherly love, zeal for Bible study, piety and appreciation of the simple gospel than any church we have visited for some time. We preached twice on Lord's day to very large audiences, and attended and briefly addressed the Y. M. C. A. in the afternoon, where J. A. Seaton, of Spencer, Ia., delivered the principal address. Bro. Seaton was an old-time friend whom it was a pleasure to meet and hear again. The Y. P. S. C. E. meeting in the evening was one of the most inspiring meetings of the kind we ever attended. The Sunday-school, which follows the forenoon service, is a very fine, live and valuable feature of this plant, with a home department which carries the war into Africa. Sumner T. Martin is just about closing a four years' pastorate with this church, to go to the First Church at Omaha. He is to be succeeded by R. C. Sargent, of Ohio, who begins his work the 25th inst. Not a member of the church has ever seen or heard Bro. S. They call him on his record and on the testimonials of well-known brethren, *and their call was unanimous.* No sampling of candidates. Here is a pointer as to the secret of the success of this congregation. Our special mission to Mason City was to visit a brother in the flesh and his family, and it was made doubly pleasant by the fellowship we enjoyed in the church.

Questions and Answers.

I have run across a man out here in Western Washington who says he has been baptized in the Holy Spirit, but he can work no miracles. He says there is but one baptism, that is baptism in the Holy Spirit. What does he need to set him right? John Duff.

Do not require miracles of him, but be content if he does those "greater things" which Christ promised his disciples they would do after he ascended to His Father. He is wrong about the one baptism of Eph. 4, and probably needs some one to teach him the New Testament. Whatever may be the truth as to the perpetuity of the promise of baptism in the Holy Spirit, it certainly does not supersede or displace the baptism in water, enjoined in the great commission and practiced by the apostles during their ministry. When the Holy Spirit descended upon Cornelius and his household the question raised by Peter was: "Can any man forbid the water that these should not be baptized, which have received the Holy Spirit as well as we?" (Acts 10: 47.) And he then "commanded them to be baptized in the name of Jesus Christ." So far from the baptism in the Holy Spirit in this instance displacing baptism in water, it was given as a reason why these Gentile converts should be so baptized. No man, having received a large measure of the Holy Spirit, will neglect or cause others to disregard any ordinance of Christ.

Referring to the matter of conducting a daily paper as Jesus Christ would do if he were here, permit me to ask, How can any man know just what Christ would do under the circumstances that surround us at the present time? W.

No man pretends to know, infallibly, just what Christ would do under all the conditions of our modern life. Mr. Sheldon does not pretend to know. He only promises to conduct the Topeka Capital this week as he believes Jesus Christ would do if he were conducting it. The paper will be the expression of the judgment of one Christian man as to what he thinks is the ideal newspaper. There will no doubt be room for differences of opinion on many of his decisions, and he is sure to be criticized severely by the daily newspapers of the country. The experiment, however, will serve a good purpose, we believe, in calling attention to a higher standard of journalism for the daily press.

Where shall we draw the line between what is a proper zeal for purity in the pulpit and what may be justly called persecution, or the following up of a brother minister with reports concerning any past wrong or indiscretions? Inquirer.

Draw the line at repentance, and make the evidence of repentance a blameless life. Preachers, like other people, may be drawn aside from the path of strict righteousness and purity, but if they are Christians they are sure to return to the right way and confess their fault. When this has been done, and the brother has resumed his work under the invitation of the church and his life is beyond reproach, it is as unchristian to follow him up with old reports as it would be to condone his sin while he is impenitent. There is danger of sinning on both sides, but the temptation, perhaps, to sin against charity is the greater with most people. If it is human to err, it is Godlike to forgive the erring when they cease to do evil.

Current Religious Thought.

We are coming to a pretty general agreement that religion does not consist of ecclesiastical observances or theological formularies, but that it should permeate all phases of human life and interest. And with that conception has come the temptation to the preacher to speak with authority about matters upon which he is not an authority. The warning is stated in this paragraph, quoted from Rev. R. E. Connor, in the Universalist Leader:

> The modern preacher, and his congregation as well, needs to be called back to the original and supreme function of the pulpit. There are days of specialties. No one lawyer professes to be an authority on all legal subjects; no single doctor claims to be an expert in all branches of physiology, anatomy and pathology. All are specialists—but ministers. They alone say: "Come to us, if you have any problems of capital and labor to be solved; come to us if you have any vexed questions of the nation's currency to be answered; we will settle all such disputed matters, for behold we are authorities."

There is probably a good deal of ground for the popular belief that people are getting out of the habit of going to church. New reasons are being constantly invented for staying away from the public services of the church. But people who stay away for any reason cannot be scolded into coming back. They must be dealt with in a spirit of sweet reasonableness. The Outlook states some of the reasons for going to church, as follows:

> The two things necessary for real and efficient life are body and spirit. The body without spirit is dead; but the disembodied spirit is relatively powerless. The Church of Christ may be not inaptly described as an organization to embody the spirit of religion—that is, the spirit of faith in and reverence toward God. It does this in two ways: By directly expressing that spirit in acts of worship; and by carrying that spirit into the world, both in organized activity and in the activities of its individual members. The most devoted churchmen will concede that the church is a very imperfect instrumemt for the accomplishment of this purpose. The Outlook certainly does not think it above criticism. Its creeds too often express, not a living faith, but a traditional one; its worship is too often either sensuous emotion or sensuous æstheticism: its sermons are too often perfunctory pulpit performances, stirring no life in others because pulsing with no life themselves; its work is too often work for the church, not work by the church for humanity. Let all this be granted. It nevertheless remains true that there is no other organization which even attempts to do what the church attempts. Neither society, the school nor the press makes any conscious endeavor to body forth and so promote the life of God in the soul of man. If this is worth expressing, then the church is worthy of support until and unless some organization can be framed or found which will make the same attempt and with better success. For the intelligent and the conscientious to abandon the church because it imperfectly fulfills its mission, and so leave it to the control of the unspiritual, who do not comprehend its mission, is to destroy the only real hope of reforming by revivifying the church. For the unspiritual to abandon it because it perfectly fulfills its mission is to come perilously near abandoning the only hope of revivifying their own spiritual nature.

THE MINISTER AND POPULAR AMUSEMENTS.

EDWARD BRAISLIN.

I have been obliged to think a good deal about amusements, as all of us have, partly in order to answer questions, chiefly ethical, addressed to me by bright and conscientious parishioners. Such questions as "Is it right to go to the theater? to play cards? to play billiards? to dance? even to read novels?" Always instantly the demand for *discrimination* arises in my mind, and I ask in return, "What theater? what cards? what dances? what novels?" How shall I draw for myself and others a line that upon examination will not put me to confusion? No man can give, as I think, a categorical answer to to these questions.

It would make life much simpler if we could in these matters and in all casuistry draw straight lines. If all possible human actions had been as sorted, classified and collated for us, so that morals had consisted in learning a list of things lawful to do, what monumental success we might have made of the questioning and stumbling years! But God seems to have postulated questioning and stumbling as conditions of such progress as to him must be preferable to that of a merely mathematical righteousness. Casuists are continually drawing the lines and Providence is continually erasing them. In literature shall we draw the line between fiction and fact? The parable of the Prodigal Son and the Pilgrim's Progress are fiction. In games will you draw the line between games of chance and games of skill? Where will you put lawn tennis, croquet and golf, in which chance and skill are inextricablly intermingled? In society will you draw the line between dancing parties and conversational parties? Will you be able, if so, to put all scandal and all flirtation on the one side of the line? Will you draw it between the lecture and the drama? What will you do with parlor charades and Sunday-school entertainments, and what with men who, like John B. Gough, are whole dramatic companies in themselves?

Finding, then, that artificial lines are not and cannot be sufficient guides to intelligent and thoughtful people, shall we conclude that there is nothing definite or positive to be said on the subject, and stand silent and impotent while so many of our young men and women plunge into the vortex of worldly pleasures and sink from all that is earnest and serious and safe? God forbid!

There are general principles far clearer and safer than superficial lines can ever be. For example:

1. Suspect the crowd. What everybody does may be right, but it is quite as likely to be wrong. Even the leaders of God's visible church may start the cry, "Crucify him! crucify him!" and the crowd may follow them. Do not do as the Jews did, or as the Romans do.

2. What is one man's meat is another man's poison. You are not a law unto your neighbor, nor is your neigbor a law unto you. "Some men eat cheese, some men it poisons. I will not poison myself because some men enjoy Welsh rarebit, nor shall I insist that he forego his delicacy because it gives me indigestion." Let every man be fully persuaded in his own mind. The thing that injures you is the thing for you to let alone.

3. Give conscience the benefit of the doubt, or as some one puts it, "keep on the safe side of certainty." He that doubteth is condemned if he eat. Whatever is doubtful is dangerous, and whatever is dangerous it is safe to let alone. Make a list of the pleasures that you are in doubt about, and let the interrogation point decide the whole list. There are enough amusements that are not doubtful. Strong ice or no skating.

4. Better the pleasure of work than the work of pleasure. Whatever pleases you more than your work is to be taken sparingly. It may be right in itself. Your conscience may approve it, but its fascination may be out of proportion to that of your work. If so it must enervate your soul, and that is the province of sin. Consecration to one's work is a great safeguard. Pleasure can hardly be harmful that lends zest to the serious occupations of life. We were made for work, not toil, which is work plus the curse, but *work*, which was the joy of the first Eden. Amusement is to work what whetting the sythe is to harvesting. He who never stops to create an edge cuts little and toils hard, while he who whets his sythe all day cuts none and eats forbidden apples. True pleasure is recreation. If the mother enjoys the parties more than she enjoys her children the party is dangerous; if the student enjoys cards more than his books the cards are dangerous. If the minister enjoys golf more than sermon preparation golf is dangerous.

5. The question is not, "What harm will it do?" but, "What good will it do?" Is there harm in cards, dancing, billiards, theater? Never ask that pernicious question. Is there good in them? Life is too short to waste any of it in things simply harmless. The whole of it, every hour and minute of it, is to be devoted to what will do you or some one else good. Whatever bears no fruit, why cumbereth it the ground? Cut it down. Your field isn't big enough for shade trees. Does the evening game of chance quicken your faculties for the next day's work? Does the evening dance give you a better appetite for next morning's breakfast? Does the game of billiards send you back to your desk with a new zest for your labors? Does the theater purify your imagination, or broaden your sympathies, or quicken your sensibilities? Different persons give different answers. To their own master they do or do not any or all of these things. What is recreation to one man is enervation or worse to another.

Intelligent adoption of these principles would soon elevate the whole plane of popular amusements, and notably the theater. If men and women would, even generally, allow conscience and their best judgment to play some part in determining what plays to patronize the moralist's battle concerning the drama would be won. Few men fail to respect the woman who is never seen in some of the places they frequent and fewer women fail to perceive with clearness the kinds of amusements against which the higher nature revolts. The best prospect of healthful influence for the *pulpit* in the matter is, in my judgment, in educating the conscience and higher sensibilities of men which may be counted on to respond to the better standards. The least influential attempts will be those that condemn indiscriminately all popular amusements.

Once more, touching the whole subject. Thou shalt love thy neighbor as thyself. No man may play with fire if it endangers his neighbor's house. No man will even light a fire to warm himself if thereby he sets the woods on fire. What effect will my gratification of even healthful desire have upon the community? We must make every man put that question to every recreation that offers itself to him and to his family. If we aim to secure for ourselves only those pleasures that do really *recreate*, and if we circumscribe even these by the law of our neighbor's good to his edification, we shall make for ourselves and others a very simple solution of most of the perplexing questions of social life, even though we do not then act to the entire satisfaction of all mankind.

First Baptist Church, Colorado Springs, Col.

THE SPIRITUAL SIDE OF OUR PLEA—III.

Authority in Matters of Religion.

A. B. JONES.

When Luther maintained the right of the people to read and interpret the Scriptures for themselves, and when the Campbells contended for the same principle, did they concede the ability of the masses to successfully exercise this right? Are the masses competent to sit in judgment on the august claims of the Bible to be an inspired record, to contain a revelation from heaven, and to be clothed with the delegated authority of the Eternal God? Are they competent to interpret the Living Oracles, to understand the life-giving Word? These great men knew, as we all know, that the masses are uneducated, unlearned. To enter the great field of evidences for and against the claims of the Bible, to ply the arts of textual and contextual criticism, to follow the stately steppings of conservative and destructive critics, to be exegetes and interpreters of difficult and doubtful passages of Scripture —for all such feats and exploits the common people, the great masses, are wholly unprepared and disabled. But is it necessary that this whole field of investigation should all be learned, these tasks mastered, before the heart can repose its confidence in the Word of Life; before the soul that is hungering and thirsting after righteousness can be filled? If so, then indeed "there are few that shall be saved."

Humanity is painfully coascious of its weaknesses and its burdens, of its own limitations and inadequacy. The Infinite One has established a throne of authority in this human consciousness, and a throne of author-

ity in the Word of eternal truth and promise. And these thrones are not rivals, but *allies*. "God is not the author of confusion, but of peace." The light greets the eye and the eye greets the light. The ear revels in sound and sound revels in the ear. The stricken, aching heart cries aloud for help; and the Word of God says: "My peace I give unto you, not as the world giveth. Let not your heart be troubled." We bury our dead, and fall down upon the grave in despair. And the Word says: "He that believeth on me, though he were dead, yet shall he live again; and he that liveth and believeth on me shall never die."

The path of life becomes obstructed, and the way of duty is not clear. We call for light. And the Word says: "If any of you lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not." The great moral and spiritual lessons of the Bible, the essential and fundamental principles of righteous and holy living, lie plainly written upon the surface of Divine Truth. The necessary facts and precepts for moral intelligence and godly discernment, the wisdom needed to produce and to sustain "faith, hope and charity," are not hidden away in the obscure, doubtful and difficult portions of the Divine Record; but they stand out in bold relief, and always of easy access and understanding to ordinary intelligence. The authority of human consciousness, in its universal application, is adequate, fully adequate, to receive, appropriate and enjoy these essentials of divine revelation.

Some fifteen or twenty years ago there was published in one of our American magazines a symposium by several of the leading minds of England and America. The question discussed was substantially this: "Which is the safer guide, in all political issues involving moral principles, the leaders or the people?" The names of the contributors to that article have all faded from my memory save that of the great commoner, Gladstone. He argued that the people were the safer, for the reason that they simply followed their instincts of *right*, while the leaders were liable to be swayed by the influences of self-interest, ambition, rivalry, etc. His noble thought and eloquent words were such as to leave an imperishable impression on the mind, and to carry conviction to the heart.

A few years ago Judge Miller, of the Supreme Court of the United States, delivered an address before the Bar Association of New York, on the jury feature of our national system of jurisprudence. He said, when a young lawyer he considered the jury system unwise and unsafe. The court being educated and versed in the law, he thought the ends of justice more likely to obtain in its hands than in the hands of an unlearned jury. But now, he further said, after years of experience and much observation he would rather risk the equities of any case with twelve plain, honest, uneducated jurors, than with the most learned court of the country.

So much for the question of *morals* in the view of the immortal Gladstone. So much for the question of *justice* in the view of the distinguished jurist, Judge Miller. The most prominent feature of the Bible is its recognition of the people, the great masses of humanity. The poor, the ignorant and the outcast are the special objects of attention. "Not many wise men after the flesh, not many mighty, not many noble are called. God hath chosen the foolish things of the world to confound the mighty." The highest eulogy ever pronounced upon the Son of God is this: "And the common people heard him gladly." So much for *religion* in the view of the Bible.

Human consciousness, then, is adequate in its authority, to wrestle with the important and essential questions of justice, morals and religion. And in the light of this fact, the declaration "that the poor have the gospel preached unto them" becomes luminous. It implies their capacity to deal with the great facts and truths of the gospel.

But this religious consciousness may grow and extend its capacity and thereby enlarge its authority. Its very exercise is a process of education and development. And with the enlargement of capacity comes the enlargement of responsibility. "If you know these things," says the Savior, "happy are you if you do them." The practical incorporation into life of the truth discerned in the Word of God brings in a revenue of happiness, of self-appreciation, of conscious moral worth and aggrandizement. Again, the Savior says: "If you do these things you shall know of the doctrine." Knowing is an inspiration to doing, and doing increases the capacity for knowing. And thus the life, the growing life, becomes, like "the path of the just, a shining light that shineth more and more unto the perfect day." Nor is this battle to be fought single-handed and alone. "Heart within, God o'erhead," is the divine assurance. Human effort shall be reinforced by the divine agency. "We will come unto him and make our abode with him" (John 14:23).

Our definition of authority in the beginning was, "The right to command and to enforce obedience. The right to command has been considered. The "right to enforce" has no place in religion. Man can enforce nothing against God except to refuse God the privilege of enriching man's life. God can enforce nothing against man except the consequences of disobedience. An enforced religion destroys the essential elements in it—freedom and choice. Religion to be genuine must be voluntary. "Whosoever is of a willing heart let him bring an offering of the Lord" (Ex. 35:5). "Let him that is athirst come. And whosover *will*, let him take the water of life freely" (Rev. 22:17).

We have thus striven in this investigation to bring ourselves with open hearts and with a profound consciousness of our personal rights, capabilities and responsibilities, face to face with the open Bible, as the depository of divine truth, that we may hear the voice of God calling all men into fellowship with himself and with one another, on the essential and fundamental principles of our holy religion. This was the fondest dream of Alexander Campbell's life. In 1839, in a very fraternal letter to Andrew Broaddus, a prominent minister of the Baptist Church, of Virginia, written in reply to a similar letter from Mr. B., Mr. Campbell said:

"Could the friends of truth and union agree to meet on the Bible, the whole Bible, and nothing but the Bible, acknowledge one Lord, one faith, one baptism, one body of Christ and one Spirit—could they leave the conscience free where God has left it free, and not bind their private opinions upon one another, and could they open their pulpits, their ears and their hearts to a free intercommunion of preachers and people, and occasionally celebrate the Christian festival together, and devote themselves more to the study of the Bible and to the Christian holiness of life—what a blissful time we should soon have!"

Liberty, Mo.

THE ORDINARY PREACHER.

C. A. FREER.

His name is legion. If you go to the city, he is there. If you attend church at the county-seat, he is in the pulpit. If you stop in the country town, he is at home. If you travel in the country, you meet him on the public highway. He is the omnipresent, ever-ready, always-useful man. Other men may get glory and fame, but he does the work. He may not be a very great student. His sermons may be a little long and at times dry. He may not wear kid gloves and a white tie. He may not part his hair in the middle. He may not always have on spotless linen. But this ordinary preacher is a very excellent and useful man. When we want $100,000 for Home Missions, the secretaries appeal to him. They besiege him. They send him two letters per week. They pat him on the back. They make him feel good. Why? He holds the key to the situation. That $100,000 depends on him. If he doesn't play, the game is up. We want $200,000 for Foreign Missions. What is done? This ordinary preacher is sought by post and paper. Stir up the people! He is the Simon. If he says "thumbs up," up they go. If he doesn't, Rains and McLean are helpless. But after he says "thumbs up" and "wiggle-waggle," a few of the big guns go up to Cincinnati or Kansas City and say: "We killed the bear." Have they? Yes, and no. That ordinary preacher at Jones' Corners can't go to the convention for pecuniary reasons, but he and his ilk have made the jubilation possible. The college president gets eloquent on an educated ministry (and he ought) and says: "Young men, you will be no good if not up to date in education." But by and by he wants endowment. Then he scratches his head and walks the floor. "Yes, sir," he says, "we must appeal to the people. We must send a letter to every preacher in the state. That is the only way to do it." They go to the ordinary preacher. He responds. He opens his pulpit to the college representative; he talks it up; he leads in the giving when he already

needs a new suit very badly, but as he is only an ordinary man the old will do for a while. Thus it goes. Missions are supported, churches built, colleges endowed and the world saved mostly by the ordinary preacher. He is the most faithful, trustful, helpful, consecrated, pious minister in the world. He lives close to the people. He is a true servant. He is not to be laughed at. He is not to be counted as a back number. He may not know the *a b c* of Higher Criticism, but he knows that men need a Savior and that there is only one to save. He may not even know Greek, but he loves Christ and destroys nobody's faith. He comforts the sick and dying. He puts his hand gently on the heads of the children. He marries our sons and daughters and baptizes them. He is a marvelously useful man. All honor to him. May his tribe increase. May the standard of his attainments be raised for the sake of those whom he serves. God pity us when we *imagine* we are above the ordinary preacher. If we really *are*, we will not know it. If we only think we are, we deceive ourselves.

O, yes: one more thing about this man. He makes the canvass for the religious paper with or without commission as you please. He looks after the delinquents. He talks it up in the pulpit. In fact, what is it he does not do? May God bless him and his family. May his brethren stand by him nobly.

Columbus, Ohio.

THE GREATEST THOUGHT IN THE WORLD.

(Concluded.)

JOSEPH F. NEWTON.

The conception of the infinite love and eternal goodness of God is the highest height to which human thought has ascended—the greatest thought in the world. Nor was it attained until after long ages of reflection and experience. And in the ages yet to come we shall not be able to fathom the depths of its meaning. We know not what Fatherhood means when enveloped in all the majesty of the infinite, and stretched abroad in all its fullness, richness and tenderness; when over it is the grandeur of the eternal spheres. We worship him as the Father of our spirits, the source of all life and light and love, the author of all truth and beauty; but our minds cannot grasp the glory of his nature and the greatness of his love. Earth's most gifted minds have seen glimpses of this truth from age to age; artists have sought to fix in color and in form their dreams of eternal beauty; thinkers have striven to express in "thoughts that breathe and words that burn" their thoughts of God; poets and prophets of all nations have had visions of the invisible, but the clearest and most satisfying revelation of God was that reflected in the great white soul of Jesus. This superb spiritual genius reached a plane of experience so exalted as to enable him to come into communion with the infinite and to imbibe truth from its eternal source; and the work of later ages has been largely of expansion rather than of discovery. His simple and real religion charmed the centuries and inspired the greatest spiritual awakening in the history of humanity; but the growth of the race has given a deeper and wider meaning to his sayings—they shine with a broader, bolder, brighter light.

The eternal goodness of God—this truth transfigures the universe! It fills with meaning the infinite vastness around our lives; "unfathomed, untrod, save by even and morn and the angels of God." If science reveals the bewildering and far-shining immensity of the universe, its limitless splendor, it is but the magnificence and extent of love's eternal empire. We know we "cannot drift beyond his love and care," for through all those awful distances, those sublime and solemn silences, his goodness reigns. The sky is no longer a vast void, but a many-mansioned home where right is might and love is law. It is a dome of love arching over us alive with silent and beautiful thoughts from whose infinite music stray notes steal over the soul and lift it into higher harmonies. We feel a sense of peace in the presence of a "divine love, awful, profound, immeasurable, underlying and transcending all things, incomprehensibly satisfying the soul and justifying and explaining the universe. The infinite fret and fume of life seems like the petulance of an infant in the presence of this restful tenderness diffused through the great spaces." The mighty energies of nature are no longer loveless and lawless forces which must be violated or suspended in order to bless man, but laws that are wise and just and right; reproving us when we do wrong and rewarding us when we do right; folding us about, like great, strong arms, guiding us onward to God. "Law is goodness acting by rule."

Eternal goodness—it explains human history! Without this truth the history of man is only a bleak and terrible tragedy. With this thought as a lens we look back upon the story of man's life upon the earth, his struggles and defeats, his crude and cruel creeds, his acts of ignorance, dark and dreadful, his miseries and mistakes; and over all is the hand of a wise and patient Teacher, leading man onward and upward with painful steps and slow, teaching him the lessons of fear and law and love, guiding him from savagery into civilization, from bondage into brotherhood and from barbarism into benevolence. Then we understand that history is "God's education of man." We see that man is "dull and stupid, often wayward and willful, sometimes even a fractious and rebellious pupil, whom the great Teacher is trying to train for usefulness and honor." Nor are we staggered at the price, in pain and blood, paid for the present progress of the world; for in no other way could God secure these supreme results. The price is not too much when we see man rising, age by age, from cruder to clearer thoughts, from lower to higher ideas of God, from baser to finer ideals of life and duty and destiny; searching the earth and sweeping the heavens for light on life's problems; giving himself in noble service and sacrifice for truth and right.

Step by step since time began,
We see the steady gain of man.

Eternal goodness—the truth gives a deeper meaning and a wider mission to human life. A nobler conception of God adds to the sacredness and significance of man's life. If God is a force, man is a body to be moved; if God is a tyrant, man is a victim to be scourged; if God is a king, man is a slave to be sold; if God is a Father, man is a child to be loved. When we accept the truth of the eternal Fatherhood of God, we link the life of man in dignity and sublimity with that which is highest and divinest in the universe. Duty makes man a moral being; love makes him a spiritual being. Religion becomes natural rather than artificial; vital rather than formal. It is a sweet and free life of father and son, including all the resources, obligations and consolations flowing naturally out of that relation. Prayer is the plea of a child; providence is a father's care of his children; revelation is a father instructing his son, and salvation is a father gathering his loved ones home. This truth invests human life with grandeur and glory, and endows it with divinity and immortality. That black mystery which men call death is overcast with a bow of hope and illumined by the light of love. We do not fear the future, for love rules over all.

I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.

This conception of the greatness and goodness of God is the key to the vexing problems of thought and the note that will set our lives to music. It will become brighter and more beautiful as the years roll on, dispelling the darkness, bringing order out of chaos and deepening into the peace that is eternal. Men will search for God, not simply in the pages of ancient books, but in all the ages and in all the books. They will see him beaming in all beauty; hear him speaking in all science and poetry and music; feel him throbbing in the heart-beats of every great and good life; and know that the universe is his home and that mankind is his son.

Cling to eternal love and goodness. Without it, thinking is agony; prayer, an appeal to heartless fate; love, a frozen angel; life, a riddle, and death, a black and trackless chasm. If this be not true the universe has lost its soul of loveliness, and the beauty and poetry of life are gone.

Cling to this truth. Make it your pillow by night and your waking thought in the morning. This faith fixes the soul firmly in the system of things. It gives the mind poise and peace. It adds to the luster of human life and the rapture of human love. With it, thinking is an ecsatsy and living is a sacrament. It gives help to the living and hope for the dead. It beams through all nature and pulsates through all human struggle. It is inspiration when life is dark and we are weary; it is consolation when cheeks are wan and lips are white in death. It is a bright and glad religion—the greatest thought in the world.

Nonsectarian Church, St. Louis, Mo.

Our Budget.

—Sheldon's religious daily this week.

—Mr. Sheldon may be the first man to conduct a religions daily, but he will not be the last.

—Whatever may be the fate of this experiment, an idea has been planted in the mind of the public that is sure to take root in a permanent enterprise of this kind.

—Mr. Sheldon will not reach his ideal in a week. If he should run his paper a year he would modify his opinion, no doubt, in many respects.

—No editor ever realizes his ideal in religious journalism. This would imply ideal editors, ideal contributors and ideal compositors, press-men and proof-readers, and then, perhaps, it would take ideal readers to appreciate it.

—This last remark leads us to say that there is as much need of improvement of taste in the readers of daily and religious journals as in the journals themselves. An ideal weekly or daily journal would prove to be very dull reading to a large number of people, with their present ideas and tastes. But the work of education must go on.

—All that we have ever claimed for the CHRISTIAN-EVANGELIST is that it is as near an ideal religious journal as its present editor, and his corps of writers and contributors with their present facilities, are able to make. There is, however no good reason why, with increasing experience and facilities, this paper and every other paper should not improve. This is what their readers have a right to expect, provided they pay a price for their paper that will justify the publishers in making this improvement.

—If the testimony of our readers is to be accepted, the present volume of the CHRISTIAN-EVANGELIST exceeds all preceding volumes. If this be true, it is nothing more than what ought to be. We are sure of one thing, however, and that is that we have not attained our ideal, but like Paul, we are pressing on toward the mark as rapidly as we know how, under existing conditions. We are not unmindful of shortcomings and mistakes, but with perseverance on our part and charity on the part of our readers we hope to overcome them.

—Our readers will be gratified to know that there is even talk of peace negotiations between the Boers and Britons in South Africa. It would seem a propitious time for the contending armies to pause awhile, while the civil rulers talk over their differences and ascertain if there be not some honorable basis of settlement. If our government can assist in bringing about an honorable peace by acting as an intermediary, it will no doubt be glad to do so, and the people will approve its action.

—We are going to press before the first issue of Mr. Sheldon's paper reaches us. The daily press, however, brings us some intimations of what the first issue will be, and from these we judge that he has introduced some revolutionary changes in the style of daily journalism. It is entirely too much to expect that Mr. Sheldon will make no mistakes. All that we can feel sure of is that he will do the best he knows with the limited experience he has had in that sort of business. He will, no doubt, know more about journalism at the end of the week than he does now. As previously predicted in these columns, he will be much criticized, and while some of this may be just we have no doubt that much of it will be unjust, because coming from men with impracticable ideas. From any point of view, however, the Sheldon daily is a striking and most interesting episode in modern journalism, and the degree of interest it is exciting is evidence to us that the world is getting ready and is even now ripe for a higher type of daily journalism than has yet been produced.

—Foreign Mission harvest now on.

—Let there be a bountiful yield from every quarter.

—No church should let the month pass without an offering.

—We cannot reach the $200,000 mark this year without more gifts and larger giving.

Unless the missionary spirit characterizes the new century there is not much hope for the churches.

—The Christian Publishing Company is furnishing supplies to about *one hundred* more schools than at this time last year. Orders for the second quarter are now piling in on the publishers. Be sure that the order for your school is sent in time.

—The reports from the churches show that there is a determination to reach the full apportionment for Foreign Missions. More churches are anxious to be on the roll of honor than ever before. Very many are anxious to go beyond the apportionment. They feel better when they have given two are three times as much as was requested.

—Several churches report that they raised enough for Foreign Missions on the first Sunday in March to support a missionary on the field. The standard of giving is raising all the time. It is only a question of a few years when churches that are now giving a hundred dollars will be giving a thousand, and when churches that are now giving five hundred will be giving three or four times that amount.

—Sister L. C. Clarkson, of this city, departed this life on Tuesday night of last week, after a long and painful illness. There was a large attendance at the funeral services on Thursday afternoon, at the Central Christian Church, where she had been a faithful worshiper and worker for eighteen years. A tribute was paid to her life and character, by the editor of this paper, and Charles Humphrey, the fine tenor soloist, sang, "I Shall be Satisfied," and "Nearer, My God, to Thee." She leaves three daughters, two sons and a husband to mourn her loss. We tender our sincere sympathy to the family, and our congratulations, too,on their goodly heritage of the memory and influence of a consecrated life.

—The American Home Missionary for March is devoted to a history of our mission work among the negroes. The article extending through this number of the magazine was written by one of its editors, C. C. Smith, who has had personal knowledge of this branch of our home work for several years. If any ever doubted the wisdom of this work or the wise use of the money raised to sustain it, a reading of this article will remove all doubts. The wonder is that so much has been accomplished in the time and that so firm a foundation has been laid for permanent and larger things for this people. Send to C. C. Smith, Cincinnati, O., for a copy.

—"Hell as a Center of Gravity" is the startling head of an article in the Christian Century, March 8th, by A. M. Haggard. When we come to think about it, and to think how many people seem to be headed in that direction, we concluded that there was something in the subject of importance to humanity and that the writer was under no obligations to apologize for his theme. To counteract this tendency to gravitate toward that very hot climate we need to accelerate the world's velocity upon the moral and spiritual plane of the universe.

In W. F. Richardson's article on the S. S. lesson for March 18th, as it appears in the CHRISTIAN-EVANGELIST last week,the omission of a few words from a sentence near its close makes him say the opposite of what he intended. The following is the sentence with the omitted words: "The bloody rite of circumcision, the burdensome law of the Sabbath and the intricate ritual of the levitical service *have been abolished, and in their place we are given the* expressive symbols of baptism and the Lord's Supper, the spontaneous worship of the Lord's day and the practical, joyous service of daily, holy and helpful living."

—Edward O. Sharpe, pastor at Girard, Ill., and Mrs. Mattie A. Pool, of LeRoy, were married at LeRoy, Ill., March 1, 1900. A cruel snow storm separated the couple a few hours, but love overcometh all things and the marriage was duly consummated after a little delay. Our congratulations to the contracting parties.

—A special dispatch to the CHRISTIAN-EVANGELIST from Toledo, Ohio, March 12th, announces fifteen additions in the Wilson and Haston meetings in that city on last Sunday; seventy-nine to date. C. W. Huffer is the pastor of the church in which the meeting is being held.

—The comparative statement of offerings for Foreign Missions for the first nine days,given elsewhere in this paper, shows a total gain of over $6,000 over that of last year for the same time. The gain in the regular receipts for this period is $783.07. It is to be hoped that this is an indication of a constantly increasing gain that shall bring us to the $200,000 mark by the time of our next convention.

—The call of the Methodist bishops to a week of prayer over the condition of the church is awakening no little discussion in Methodist circles. The basis of this call to prayer is a supposed decline of spirituality and prestige based upon a decline of spiritual and numerical strength in some of the larger cities; and in some instances an actual falling away and other alarming symptoms. This decadence is attributed to various causes, but chiefly to an abandonment of primitive Methodist customs. Those who hold to this view believe, of course, that a return to the ways of their fathers will remedy the evils complained of. But this class of reasoners seem to overlook the cause or causes that brought about a departure from their primitive ways, and when the effort is made to return, if at all, it will prove a failure. There is so much in primitive Methodism that resembles phenomena now explained by mental science that it will be found an exceedingly difficult task to maintain the position that they are the evidence of the presence of the Holy Spirit, and hence the loss of power of which they are now complaining. The remedy for this is to be found in a better conception of the work, influence and fruits of the Holy Spirit and a readjustment of their creed to the more enlightened and biblical view rather than a return to primitive Methodist customs, especially of the revival sort.

—The Orphan School, Fulton, Mo., has enrolled 1,129 pupils in ten years. This is evidence enough in support of the claims of this school to liberal sustenance. With an income from all sources last year of $15,000 this school sustained 25 full beneficiaries and 32 partial beneficiaries, and sustained 69 full-pay pupils. The president of this school says that $250,000 endowment would make it possible to select one hundred young ladies and to furnish to each educational advantages for one year suitable to their respective natural abilities, giving board, light, fuel, laundry, regular literary course, with no cost other than the interest accruing from the endowment. It looks like such an opportunity for doing permanent good should not be lost or such an appeal go unheeded.

—If our letter on English topics this week breathes a spirit more strongly in sympathy with Great Britain in the South African war than some of our readers can appreciate, let it be remembered that the writer is an Englishman and a patriot who loves his country and its flag and who believes as strongly in the righteousness of Great Britain's course in this war as the average American believed in the righteousness of our war with Spain for the liberation of Cuba. If we could have the ears of President Kruger and Colonial Secretary Joseph Chamberlain for a few minutes we would like to suggest to them that just now, at this breathing spell, they pause long enough to state to each other in clear, definite terms what their minimum demands are, that they may see how far apart they are at the present and just what they are fighting for. Perhaps at this time each side has learned enough of the other to respect each other more than they did and the *casus belli*, whatever it is, may be removed.

—Peter Ainslie, editor Christian Tribune, and pastor Christian Church, Calhoun Street, Baltimore, Md., is permitted to speak at considerable length in the columns of the Baltimore American on the present condition of the church and of the religious world in general. He thinks that the church is not only delinquent of her duties, but unconscious of the fact. That forms of godliness have blinded the eyes of the world and the church to true Christianity. That there is room for such charges must be admitted, but we do not believe that all believers in Christ are asleep. But we are living in peculiar times. Christianity is encountering a new form of opposition, but it will be triumphant as when it met the furious hosts of the Roman Empire. It is time, then, that the church be awakened to its dangers and duties, and what Bro. Ainslie says on that subject is to the point and timely.

—The Missouri Christian Lectureship and Ministerial Institute will convene in Palmyra on next Monday evening, lasting four days. A good program has been prepared and a profitable session is anticipated.

—About all persons engaged in the liquor traffic, a great many of the politicians and a large per cent of the church members utterly refuse to be appalled at the awful fruits of this accursed thing in our land. No matter what the amount of poverty, murder, insanity and distress produced annually by this traffic, they go on in the even tenor of their ways as if they thought it was a most godly business. Why intelligent men persist in ignoring the facts and figures produced in condemnation of the traffic is not a mystery, not an incomprehensible matter. But the solution of the trouble only adds to their dishonor and shame. It is the love of money and of political power.

—The Herald and Presbyter ventures some friendly advice to the Methodist Church in a recent number on the question of its declining spirituality and strength. The Herald and Presbyter believes that that great religious body is sheltering and nursing rationalistic and Unitarian influences that have no more right within its fold than a pack of wolves in a sheep pasture, and that unless attention is paid to this matter the Methodist Church will find that its whole body is being slowly poisoned to death. Such interest in another's welfare in these days of sectarian rivalry is so unusual that one is almost led to ask for the prompting of such a saying. It can hardly be that the Presbyterian Church is becoming tired of standing alone in the matter of heresy trials and would like to provoke the company of a respectable religious body that inspired the utterances; so we must regard it as a piece of friendly advice.

—If you are reading the series of articles on "Pioneer Disciples in the East," by F. D. Power, you will have your minds sweetly refreshed on the beginnings of the Restoration Movement of the Disciples of Christ. The fourth article of this series, in this paper, deals with the separation from the Baptists and the primary cause of that separation. No reader of the CHRISTIAN-EVANGELIST should fail to read this article or to possess a complete set of the Bethany C. E. Reading Courses for the year 1900.

—The Colorado Letter this week, on taking our cities for Christ, is to the point and ought to take away boasting wherever it exists. As a matter of fact we have not yet appreciated the work of city evangelization. We have been too prone to be puffed up with big meetings or congregational success and satisfied therewith. We hope this letter will widen and deepen our thought of the cities and the unsaved.

—L. D. Goodwin, of Canton, Mo., has been called to his reward. At the time of his death he was employed as a lecturer on Sociology in Christian University. His death is attributed to diabetis, from which he had been a sufferer for several years. Brother Goodwin had previously been the pastor of the church in Macomb, Ill. We extend our sympathy to the widow and three daughters, upon whom this sorrow most heavily rests.

—The Christian Church, of Stronghurst, Ill., is without a pastor and is desirous of a man for one-half time. Address W. B. Towler.

—T. F. Odenweller, of Marcus, Iowa, announces that the Northwestern (Iowa) Christian Convention will meet in Rockwell City, March 19th.

—Dr. Hillis thinks there are five great obstacles that the present-day preacher must meet. 1. The competition of poets, essayists and novelists; 2. The successes of yesterday are diminishing the necessity for preaching; 3. Overwork for six days in the week; 4. The changing theological views; 5. Devotional and other good literature in the homes.—*Christian Century.*

The greatest obstacle that the preacher of the gospel has to meet seems to have been overlooked by Dr. Hillis in the above communication, and that is, either firstly or sixthly, *the works of the devil.* But pardon us. We have just noticed that Dr. Hillis did not say preacher of the gospel, so we may be too previous with our criticism.

—The Texas Christian Advocate bears the following good testimony to "Queen Esther" and its author, M. M. Davis, of Dallas, Texas:

Dr. Davis is a versatile and scholarly minister, gifted with artistic taste, and the book is just what one would expect from a man of his taste and habits of thought. The subject is arranged under a series of nine suggestive topics, such as "Vashti Dethroned," "Esther Enthroned," "The Decree of Death," "The Plot Discovered," "Esther Pleading for Her People," "A Sleepless Night," "Haman Hanged," "The New Decree" and "Victory and Its Memorial." These features of this highly dramatic story are beautifully and clearly treated by the author, and under his masterly touch they were wrought into a picture of rare merit and skill. The book will prove highly interesting to all classes or readers, but especially so to young people.

Indianapolis Congress.

All those expecting to attend the Congress at Indianapolis, March 27-29, are asked to notify A. B. Philputt by postal card at once, so that entertainment may be provided.

Meetings will be held in the Central Christian Church, Cor. Delaware and Walnut Sts., reached by Central Ave or Alabama St. cars, getting off at Walnut St. and going one block west. First session begins at two o'clock, Tuesday afternoon, March 27th. All ministers who do not hold Central Passenger Association Annuals must write to F. C. Donald, Monadnoc Bl'd'g, Chicago, in advance, for a trip permit. A. B. PHILPUTT.

"A Stitch in Time Saves Nine."

A broken stitch, like the "little rift within the late," is the beginning of trouble. "I am tired, not ill." "It will soon pass away." "I don't believe in medicine." These are the broken stitches that lead to serious illness. Nature is wise and in Hood's Sarsaparilla she has furnished the means to take up broken stitches. Why? Because it starts at the root and cleanses the blood.

Bad Blood — *"For years I was troubled with my blood, my face was pale, I never felt well. Three bottles of Hood's Sarsaparilla made me feel better and gave me a healthy color." Mae Cross, 24 Cedar Av., South, Minneapolis, Minn.*

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Never Disappoints

Hood's Pills cure liver ills; the non-irritating and only cathartic to take with Hood's Sarsaparilla.

Free for All.

Your course of management of the CHRISTIAN-EVANGELIST is highly commendable.—SAMUEL TRAUM, New Antioch, O.

Success to the CHRISTIAN-EVANGELIST! To my way of thinking it is the best paper gotten up by our brethren.—O. P. SHROUT, Kansas City, Mo.

The CHRISTIAN-EVANGELIST is getting better and better every year. I enjoy reading it and find it profitable.—P. A. CAVE, Hagerstown, Md.

I am highly pleased with the CHRISTIAN-EVANGELIST. Long may it live and number its readers by the thousands.—I. W. ROGERS, Trenton, N. C.

I am again a subscriber of the CHRISTIAN-EVANGELIST and think the Editor's Easy Chair well worth the price.—JOHN S. MARTIN, Virginia, Ill.

Keep up the excellent spiritual, literary and mechanical tone of the paper which you have begun with the year.—W. H. MONROE, Bethany, Neb.

I rejoice with many others at the success of the CHRISTIAN-EVANGELIST. I esteem it above all others as a religious journal.—JOHN CRANDALL, Bolivar, N. Y.

There are appearing in the CHRISTIAN-EVANGELIST some magnificent articles. Especially Bro. Aylsworth's "Uses of the Religious Paper," and B. A. Hinsdale's "Mr. Campbell in the College of Professional Teachers." Good! Grand!—J. C. REYNOLDS, Macomb, Ill.

I congratulate you on the continued improvement of the paper and its increasing subscription list, with best wishes for your temporal and spiritual prosperity.—JOHN C. SPENCER, Ashtabula, O.

I suppose all want value for money. I get it in the CHRISTIAN-EVANGELIST—"good measure, shaken together and running over"—and so enclose my subscription with much satisfaction.—T. R. HODKINSON, Winterset, Ia.

For some time I have been intending to express my appreciation of the CHRISTIAN-EVANGELIST. It has helped me so much in my Christian work, and I feel that I can never be without it. Its deep spiritual tone, its excellent literary features, its broad liberality, all commend it to me.—MRS. A. C. CAMPBELL, Escondido, Cal.

I wish to express my hearty approval of the spirit in which the editorial department of the CHRISTIAN-EVANGELIST is conducted. The lovable spirit of the gentle Longan is still manifest upon its pages. I enjoy the "Editor's Easy Chair" as my dear mother enjoyed "Alone With God." Next to her Bible she enjoyed that book, and it was her constant companion, even when traveling.—CLAYTON KIETH, M. D., Louisiana, Mo.

Of all the papers published by our people I regard the CHRISTIAN-EVANGELIST as the prince for preachers. I cannot get along without it.—J. E. PAYNE, Hodgenville, Ky.

I am persuaded that we have no better paper in the brotherhood than the CHRISTIAN-EVANGELIST. It is pure and always has the gospel ring. I consider the Christian Publishing Company's literature the best and safest.—ELDER H. H. RAMA, Siloam Springs, Ark.

I beg to express my high appreciation of the spirit, dignified Christian course and ability of the CHRISTIAN EVANGELIST. In the Feb. 22nd number the foreign missionary matter was most admirable. I feel assured that much good will result to the cause of missions and apostolic religion from such a number. May God bless and give you wisdom.—W. S. DICKINSON, Cincinnati, Ohio.

Personal Mention.

W. H. Boles in now in a great meeting in Anthony, Kansas.

D. W. Hastings is now working for the church in Drakeville, Iowa.

V. E. Ridenour will assist Edmond Wilkes in a meeting beginning the 14th of the present month.

T. M. McLain has resigned his work in Anthony, Kan, and accepted a call to Medicine Lodge, Kan.

Baxter Waters, W. F. Hamann and O. A. Bartholomew of this city have each been on the sick list, but were at their posts on last Sunday.

Brother Blalock, having resigned at Slater, Mo., that church is now in search of a pastor, but will not resort to trial sermons to find a preacher.

J. M. Blalock has resigned at Slater and located in Marshall, Mo. Having purchased a home he will make that his permanent home. He would like to engage all of his time with churches in reach of Marshall.

Elder J. B. Briney preached at the First Christian Church, this city, on last Sunday morning, at Compton Heights Church in the evening and was present at the preachers' meeting in this office on last Monday morning.

F. M. Green is at the home of J. A. Dosher, Sr., Valdosta, Ga., enjoying the balmy air of that salubrious climate. He says that the preacher there, Frank Adams, is a young man greatly beloved by the church.

Sumner T. Martin closes his work with the church in Mason City, Ia., this month, and goes at once to the First Church in Omaha, Neb. The church in Mason City has called Ralph C. Sargent, of Salem, O., to succeed a pastor whom they will greatly miss.

T. H. Kuhn, state evangelist for Indiana, wishes it understood that he is only giving his vacant Sundays during the spring and summer to the church in Windfall in that state. He preaches for them only when not engaged in protracted meetings.

R. W. Crossfield, Owensboro, Ky., Z. T. Williams, Montpelier, Ky., J. W. McGarvey, Jr., Lexington, Ky., and P. H. Duncan, of Ludlow, Ky., are now enroute for the Holy Land and other places in Asia and Europe. They expect to be from home for four months.

D. Collins, of Secor, Ill., has published a 32-page tract, envelope size, on "The Foundation of Mormonism Removed." It is an argument against the "Book of Mormon;" an exposure of its fallacies, contradictions, etc. Single tract ten cents; by the dozen, one dollar. Address above.

The Times-Union, Jacksonville, Florida, for March 5th, containes the outline of a sermon preached in that city March 4th by T. H. Blenus on "The Infinite Chasm." The point in the sermon was to show that the great chasm between the human and the divine natures had been spanned by Christ and by him only.

David C. Walker, of Sapulpa, Indian Ty., says: "Ellis Henderson, a merchant from Springfield, Mo., a man I have known for years, visited our town a few days ago and preached two discourses to a few Disciples here. He is a masterly man in the Scriptures, and what a pity that such a man can't be in the ministry all the time in place of behind the counter."

L. H. McCoy, pastor of the Christian Church at Flora, Ill, has resigned his position, giving up the work for a time on account of his health and death of his sister. Elder McCoy leaves Flora well liked by all, after a successful career of sixteen months' work. His present address is Burnt Prairie, Ill.

On the 21st of the present month Elder C. Kingsby Marshall, Jr., Burksville, Ky., and Miss Berteyce Alexander, of Bowling Green, Ky., will be married in the Tenth Street Christian Church, of Bowling Green. The prospective groom is the pastor of the church in Burksville, Ky. Elder William Baker, of Glasgow, Ky., is to solemnize the marriage.

In his meeting at Jamestown, Indiana, H. C. Patterson baptized a man whose weight was 370 pounds. The baptism was performed with ease and grace. The candidate's name was Frank Davidson. He is 32 years old and is five feet, eight inches in height. Brother Patterson weighs but 150 pounds. The house was crowded to witness the baptism and seemed surprised at the ease with which it was done.

From the Anaconda News we learn that the church in that city, Montana, has been greatly revived and strengthened by a meeting held by R. E. Dunlap, now the Montana state evangelist. The new pastor, Frank Minnick, from Middletown, Ind., has been installed and the church is now hopeful of a brighter future. Brother Dunlap is now in a meeting in Bozeman, Montana.

The members of the church in Galva, Kan., recently stole a march upon their pastor, but left no occasion for displeasure at the uninvited call. The first intimation of the invasion was the sound of "America" by a large chorus at the kitchen door. The occasion was the eleventh anniversary of Bro. and Sister Jones' marriage. After an enjoyable evening and the gift of a handsome purse of money the visitors departed.

Morgan Morgans, assisted by his daughter, is conducting a meeting with their home church, Brownwood, Texas, with good interest and nine accessions up to date of his letter. Bro. Major, he says, will move there soon and put in his entire time for the church instead of one-half as heretofore. He speaks highly of Bro. Major's work there. Bro. Morgans reports more calls for meetings in his new fieid than he can fill. His next meeting will be at Stephensville in that state.

F. A. Lindenmeyer, pastor of the church in Lexington, Neb., was made the subject of a severe pounding by his brethren. We are not informed of any broken bones or other physical injuries sustained, neither was the pounding traceable to any evil purpose but to brotherly kindness and Christian love, as the larder afterward testified. A token of appreciated labor in the shape of a new and handsome quilt came the next day from the sisters of the church in Eddyville, Neb. Brother Lindenmeyer is now in a protracted meeting, with P. S. Wickham, of Overton, Neb., preaching and R. A. Givens, of Denver, Col., leading the chorus singers. The interest in the meeting is increasing. Through the efforts of J. F. Bridges, of Eddyville, Neb., Bro. Lindenmeyer was secured to hold two short meetings there, which resulted in a new organized congregation of 27 members. Bro. Bridges led the song services in both meetings.

CHANGES.

J. O. Davis, Lewiston, Id., to Waterville, Wash.
G. A. Hendrickson, Keosouqua to Milton, Ia.
Melford W. Smith, Milton to Alheno, Ore.
W. M. Groves, Shelbyville to Lawrence, Ill.
Chas. M. Watson, Irvington to 22 E. St., Indianapolis, Ind.
E. E. Kneedy, Lewis to Webster City, Ia.
J. M. Blalock, Slater to Marshall, Mo.
Frank Minnick, Middletown, Ind., to Anaconda, Mont.
D. W. Campbell, Bloomfield, Ind., to Cumberland, Ia.

Wanted.

The names of any Disciples living in Waseca, Owatona or Albert Lea, Minn. Will any one able to do so please send names and addresses to

J. K. SHEKLENBERGER, Cor. Sec.
Minn. Chris. Miss. Soc.
Madelia, Minn.

VITALITY low, debilitated or exhausted, cured by Dr. Kline's Invigorating Tonic. FREE $1. Trial Bottle containing 2 weeks' treatment. Dr. Kline's Institute, 931 Arch Street, Philadelphia. Founded 1871.

TREACHERY

A persistent cough is at first a friend, for it gives warning of the approach of a deadly enemy. Heed the warning before it is too late, before your lungs become inflamed, before the doctor says, "Consumption." When the danger signal first appears, help nature with

AYER'S Cherry Pectoral

Don't delay until your lungs are sore and your cold settled down deep in your chest. Kill the enemy before the deadly blow kills you. Cure your cough today.

One dose brings relief. A few doses make the cure complete.

Three sizes: 25c. for an ordinary cold; 50c. for the harder colds; $1.00 the most economical for older cases.

"I consider your Cherry Pectoral the best remedy for colds and coughs and all throat affections. I have used it for 30 years and it certainly beats them all."
D. R. LUMNEY,
Dec. 20, 1898. Union, N. Y.

Write the Doctor.

If you have any complaint whatever and desire the best medical advice you can possibly receive, write the doctor freely. You will receive a prompt reply, without cost. Address
DR. J. C. AYER, Lowell, Mass.

Dr. Lowber at Add-Ran.

Dr. J. W. Lowber is with us again at Add-Ran, giving his annual course of lectures. For eleven years he has thus been connected with this institution, and for five years was chancellor. He has given addresses in most of the leading institutions in the state. Before coming to Texas he lectured extensively in the East and North.

Dr. Lowber has always been interested in education. Although his work as a minister has been very heavy, he has succeeded in keeping up his studies along special lines. A fitting recognition of this is his election as a Fellow of the Royal Educational Institute of Scotland.

Bro. Lowber has established lecturships both at Add-Ran University and at the University of Texas. He hopes at some future time to make a tour through Kentucky and Indiana, where he spent the early part of his ministry, and endow lectureships at Lexington and Indianapolis similar to the Hibbert Lectureship. He believes that the Hibbert Lectures at Oxford have done more to disseminate religious knowledge than any professorship in that great University.

F. H. MARSHALL.

Correspondence.

Jamaica Letter.

In sending to the CHRISTIAN-EVANGELIST, after a long silence, a few items of Jamaica information, I must begin with the most recent item of information connected with our mission work. On the third of the month a new church building was opened at Oberlin. This has long been needed, for the old building was mean and dilapidated. When Bro. Purdy took charge of the station, about two years ago, there was nothing very bright or encouraging connected with it. A continuation of unfavorable circumstances had brought things to a low ebb. Our brother took hold vigorously. First, the C. W. B. M. provided for the erection of a mission house, which is all that need be desired, and beautifully situated. Before that was altogether completed, work was started on a new chapel, the foundation of which had already been built by Bro. Rumsey. In the short period of about six months the building was completed. This is quite a feat when the conditions are considered. All the material, except sand and stone, had to be conveyed in carts a distance of fifteen miles and up some steep hills. It is substantially built of cement concrete. It has a strong roof, handsomely finished within, and a commodious vestry in the rear. It is well finished and furnished, and the interior appearance is very pleasing. It will accommodate about 250 people. The day of opening was a high day. Many persons were unable to find a place in the church. Two services were held, and the following day was devoted to services connected with the Christian Endeavor Society, which has contributed nobly to the funds. The platform furniture, costing $50, was supplied by the younger people. The friends at Oberlin are highly delighted with their church, and an interest has been awakened in the district which has resulted in a considerable number of additions.

Our work as a whole continues to move somewhat slowly. This may arise in a measure from the financial condition of the island, and the temporal circumstances of the people. Our people, who are almost enti ely of the poor, are experiencing a struggle to procure the necessaries of life. Some of our Kingston members have had to leave the city and island in search of work. This makes a drain upon us.

Jamaica is emerging slowly from a political as well as financial crisis. Our present governor arrived a little more than a year ago. Soon after his arrival it was made clear that the island was in a state of insolvency, arising from failing income and increasing expenditure—chiefly the latter. Various commissions of inquiry were appointed, both by the governor and by the Imperial Government. These resulted in some not very pleasing revelations. Mr. Chamberlain made a call to halt, and said some wise things and some otherwise. The latter aroused the ire of our Jamaica legislators and there was a wordy warfare. Retrenchment, however, was insisted on, and the various departments were thoroughly overhauled. There was strenuous opposition on the part of all officials to the cutting down of official salaries, some of which appear to be quite out of proportion to our means and the ability of those receiving them. But this is just human nature. Some of the underlings were reduced and some dismissed. The Government Medical Service was cut down and hospitals reduced. Of course, this would be felt only by the poor. The Public Works department was cut down. Well, that would only throw laborers out of work. And then there was a great onslaught made on Elementary Education. We had nearly one thousand Primary Schools. A commission was appointed consisting of gentlemen concerning whom it may reasonably be doubted if they had ever been in an elementary school in their lives. They belonged, too, to a class who are no advocates for the education of black people. When they reported it was to recommend the closing of two hundred and fifty schools! The friends of the people, ministers chiefly, at once took the field and have fought determinedly against the perpetration of such an outrage. And they have succeeded. Modification will be made, and some unnecessary schools will be closed, but the number will be below one hundred. The result will be that some economy will be effected, but as some amalgamated schools will be larger than were some of those closed, the saving will not be great, and really better schools will be secured. The government will spend $300,000 on Elementary Education this year.

However, retrenchment has been effected in various directions, and an increased tariff has brought additional revenue, and the result is that the government is now about $350,000 better off than it was a year ago, with improvement still indicated.

Our Legislative Council will meet next month, under conditions considerably changed to those which have existed for some years. The power of legislation has been largely reduced. It will be found that Jamaica has almost reverted to a Crown Colony. Mr. Chamberlain has insisted on the addition to the council of four nominated members in addition to the present ex-officio members. This will give a working majority to the government which will enable them to carry all their measures. If this is persisted in it is possible that most of the members elected by the people here will resign. A new colonial secretary, who is practically prime minister, has just been sent out, who, it is expected, will hold the reins with a tight hand.

There is some compensation for being partially deprived of what some call "our constitutional rights and privileges" in the fact that the British Government is disposed to help us to our feet again. The first practical sign of this is that a contract with a large shipping firm has just been signed in England to provide fast steamers to establish a direct line to run fortnightly between England and this island. The object is to provide facilities for us to send fruit to the mother country. The fruit trade is regarded is being likely to prove our financial salvation. This scheme will cost $200,000 per annum, of which England will pay a half. In view of this many are throwing up their hats (metaphorically) and singing, "There's a good time coming." So may it be!

I write of these things because they have an important bearing on the religious life of the community. A people rarely prosper in religious things while they are kept on the lowest rungs of the social ladder, and no opportunity given them to rise.

C. E. RANDALL.

Kingston, Jamaica, Jan. 31, 1900.

H. C. Cord.

I feel that I must pay a tribute of respect to the memory of my old friend and brother, H. C. Cord, of Warrensburg, Mo., a notice of whose death has already appeared in the CHRISTIAN-EVANGELIST.

I became intimately acquainted with H. C. Cord in 1859. He was a man of sound, common sense, a warm-hearted friend, a patriotic citizen, an earnest Christian.

Farewell, for a little while, my beloved brother! I confidently expect to meet you in that land to the eye of flesh invisible, but to the eye of faith a glorious and eternal reality.

J. C. REYNOLDS.

RISKS

Are run by every woman who has household cares. It is so easy just to run out of the warm house into the fresh air, to pin a piece of lace to the clothes line. It is also easy to take cold in doing so. Then perhaps comes suppression and kindred evils. Whenever there is any disturbance of the normal womanly function Dr. Pierce's Favorite Prescription may be relied upon to re-establish perfect health. It is strictly a temperance medicine, containing no alcohol or whisky, neither opium, cocaine nor other narcotic.

"Several years ago I suffered severely from female weakness, prolapsus and menorrhagia, and used 'Favorite Prescription' with splendid effect," writes Fannie Shelton, of Washington, Iowa. "Glad I have not needed it for a few years past but if I should have a return of the old trouble would surely try 'Favorite Prescription.' I have recommended it to a number of my lady friends. I always tell them to try a bottle and if they are not benefited by it I will pay for the medicine. In every case they have spoken in praise of it."

Sick women are invited to consult Dr. Pierce by letter *free*. All correspondence strictly private and sacredly confidential. Address Dr. R. V. Pierce, Buffalo, N. Y.

Dr. Pierce's Favorite Prescription makes weak women strong and sick women well.

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English Topics.

BRITANNIA SOLA!

Is England to stand alone? Must she dwell alone among the nations? Such a condition is not impossible. Britain is not the first nation threatened with absolute isolation. Sometimes, indeed, in the mysterious order of Divine Providence it is ordained for a people that it must take a position of utter insulation. For instance, God said of his ancient elect people that they should "dwell alone." There was a time when England had to meet the world in arms. That happened at one period of the awful Napoleonic era. Our fathers did not quail. We lost America through the folly of King George, but out of the terrifiic storm and stress and strain we emerged far stronger than we went into the struggle against the Continent during the height of Napoleon's ascendancy. The issue of the present conflict in South Africa will be that this nation will in a few months be victorious over the infatuated Boer oligarchy, and will be in possession of an army of a quarter of a million trained veterans, who have gone through war on the new and hitherto unknown conditions which it was predicted would make war impossible. It is intensely interesting to us in England to observe the raving delirium of the Continental press. Foreign interference has been the main hope of Kruger and Reitz. But there will be no interposition. There is little doubt that America would have been very violently interfered with by a vast Continental coalition during the war with Spain but for the firm friendship of England. Some of us who live in London know much more of what was going on than you in America can learn. With your small though excellent fleet you could not have ventured to resist the combined threats of Russia, Germany and France. But England spoiled one of the most infamous international conspiracies ever hatched. And will you, my American friends, mark the fact that England has incurred the virulent hatred of immense numbers of Continentals because of her action on behalf of America at this juncture? This is why some of us feel hurt at the attitude of many Americans now that we should be grateful for sympathy, though we neither ask or expect any material help. We shall not need that. As our Italian friends say, and Italy is our faithful European sister, "*Britanni fara da se!*" Yes! Britain will help herself. In a few weeks we have transported an army of nearly 200,000 men for a distance of 7,000 miles, and we can send a million if there should be necessity. These are no idle boasts, for the whole empire is up in the fiercest determination to see this iniquitous Boer conspiracy crushed. The colonies are all aflame. The young lions are roaring. The spirit which has been kindled is one which is prepared to defy the world.

THE HYSTERICAL CONTINENTALS.

May I observe that foreign interference has never been more than a figment of the imaginative brain of the hysterical Continental journalists? The necessity, however, of a European combination against Great Britain at so opportune a moment as the present has been preached to such an extent and with such a show of semi-official inspiration by the Continental press, that what was at first nothing more than a mere phantom of journalistic cupidity began to assume almost a concrete shape amongst the more ignorant of the European classes. It was the gutter press of Paris that first started the cry. It had the effect of inflaming the jealous and revengeful imagination of immense classes throughout the Continent. Even journals of standing have been drawn into the vortex of the mælstrom of prejudice, and they have vied with the most vicious prints in pandering to the clamor of the unwashed mob. Thus it has come to pass that in St. Petersburg, Vienna, Berlin and Amsterdam, a more or less universal pæan goes up for the clipping of John Bull's claws, the drawing of his teeth and the twisting of his tail.

WHO ARE BRITAIN'S FRIENDS?

But there is another side to all this, and it happens that this is the more important side. Britain is not only going to come forth from this fray with her escutcheon brighter than it has ever shone in all history, but she is at this moment in such a position of international impregnability that not a single nation will dare even to suggest interference. Nor would any nation attempt to do so even if it dared. Let me point out why. The Vienna correspondent of the London Times newspaper has just been dealing in a very pointed despatch with European opinion on the South African difficulty. He wrote: "Not only is the prospect of a Continental coalition for the purpose of coercing Britain more remote than ever, but the confusion among the Great Powers themselves, resulting from the British reverses in South Africa, is undeniable." Things have come about curiously. For instance, here is a remarkable development. In Germany the Emperor William stands almost alone as the friend and sympathizer of this country. But in this matter it is the Kaiser and not the misled German people who speaks for the German nation. The world has had no greater proof of the power and influence of the German Emperor than that now grandly furnished as he stands in the breach of to-day, reproving and smoothing the passions of his countrymen in the mistaken attitude they have taken up. But as the Kaiser is supported in his opinion by the official and better informed classes, so in France and Russia those who are in a position to grasp the real meaning of the war, its potentialities and possibilities, have cast in their lot with Great Britain.

WHAT THE BEST MINDS IN EUROPE FEEL.

I have thus tried to put before my American readers what I am anxious that they should understand. I have tried to show what is the true and authoritative opinion on the Continent, for surely, this authoritative feeling is rather to be taken than the wild vaporings of the bulk of the European press. In the highest and most powerful circles on the Continent the necessity has never been more generally felt than at the present moment for England to occupy a prominent position in Europe. To humiliate her, therefore, in South Africa, or even an attempt to do so, would frustrate all hope of that end being achieved. The better informed of our Continental neighbors know perfectly well that our struggle with the Boer oligarchy is in the cause of that freedom and equality of race which have ever been the guiding stars of British colonization. Englishmen were not the only Outlanders in the Transvaal, neither were British industry and British enterprise alone crippled and endangered by the unjust exactions of the Transvaal Government. It is entirely a mistaken notion that the bulk of the mining property in the Transvaal is vested in the hands of British capitalists. We have it on the authority of Mr. Hays Hammond, an eminent American who has lived long in the Transvaal, that, according to his recent interesting article in the Engineering Magazine, British interests are in a minority, the majority of the shares being held in Germany, France and other countries of the Continent. Let my American readers grasp this fact, that English rule in the Transvaal means the sweeping away of the flagrant abuses that have hitherto existed, and thus the amelioration of the conditions of working consequent upon good government must, of necessity, enhance the value of the mining property. Therefore, the interests of Europe are in unison with our own. The freedom of the Transvaal from its corrupt little ring of rulers means the enrichment of those nations, the prejudiced and ignorant of whose inhabitants now abuse and vilify us. Hence it is that those who have any authority to intervene are less than ever disposed to arrest our hand in the work we are doing.

THE DRAGON'S TAIL.

I am reading a very interesting new theological book, by an author hitherto unknown, who has written this work at a very advanced age, and has spent many years in studying his subject. He is Mr. Edmund Micklewood, of Plymouth. His book is entitled "The False Prophet of These Last Days Preceding the Second Appearing of Christ." When I say that the author announces that he has discovered the "Key to the Revelation," I fear that some of my readers will smile incredulously, as I did at first. But on reading a few chapters I found that I had met with a writer who is as genuine a student as Mr. Russell, who wrote that wonderfully interesting volume, "The Parousia." Only a few men seem to be gifted with combined sense and industry to write on the subject of the Apocalypse. More nonsense of the sanctified sort has been written in this direction than in any other, and nothing is so provoking as sanctified nonsense. Mr. Micklewood seeks to prove that the End of the Age is not so near by many a year as many people, such as Guinness & Baxter, have imagined. Yet, he thinks we are in the period of the Ages when there are preliminary preparations in Providence for the "Time of the End." And in a truly masterly way he argues his thesis. There is not a fanatical line in the book. All is sober, reasonable and lucid. He identifies the Dragon with pagan Rome, and the Beast with papal Rome. The Tail of the great Dragon which swept a third part of the stars from the firmament is the subject of one of the most interesting and scholarly chapters I ever read in any book. I am aware that many of us who call ourselves Disciples of Christ eschew eschatology as a study. I am not ashamed always to say that I consider the "Science of Last Things" to be as important a branch of Christian study as any other department. I have been struck with the want of interest amongst us as a people in this direction, and I do not hesitate to say that herein we lose much. We abandon our people too much to fanatics.

W. DURBAN.

43 *Pork Road, South Tottenham, London, Feb.* 15, 1900.

Sleeps Now.

QUIT DRUG COFFEE AND USES POSTUM FOOD COFFEE.

"While on a visit to a relative in New Hampshire, who runs a fruit farm, I found on the supper table what appeared to be a strong cup of coffee. I usually drank tea at night and they knew it, but asked me to try the coffee, saying it was Postum Food Coffee, and the reason they served it was that they found when they got up early in the summer mornings and drank a cup of coffee to brace up on, they generally had a headache or sick stomach along about noon, and that their grocer persuaded them sometime before my visit to try Postum Food Coffee. After a week's trial they adopted it for the family, and had never returned to the ordinary coffee, saying that it had worked a wonderful change in all of them—no more sick headaches, no more sick stomachs.

"For two weeks I used Postum, and when I returned to Boston I banished tea and coffee from the table forever. My complexion has made a decided change for the better, and it goes without saying that I feel greatly benefited. My nights are not sleepless now, as they were when I was a coffee drinker." Mrs. M. E. Curtis, Canterbury St., Boston, Mass.

New York Letter.

The third annual dinner of the Disciples' Club, of New York, was held at the 56th Street Church on Tuesday eve, the 27th of February. A goodly number of people were present, and according to reports fully enjoyed the evening. President Hunt presided in his usual easy and genial style; the women of the 56th Street congregation supplied the gastronomic delights of the occasion; and after dinner a number of distinguished gentlemen—Brethren E. J. Teagarden, of Danbury, Conn.; Peter Ainslie, of Baltimore; M. E. Harlan, of Brooklyn, and B. Q. Denham, of New York—made addresses respectively upon the following themes: Christian Union, Christian Journalism, Christian Progress and City Evangelization. There is some talk of making a number of important changes in the character of and the efforts to be put forth by the club.

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We had the pleasure of a visit from Bro. Teagarden and wife while in the city. He reports the work of the church at Danbury as ever upward in all departments. Bro. Teagarden recently began the eleventh year of his pastoral service in that beautiful little city, at which time the church and many citizens of Danbury gave expression to their grateful feelings for the ten years of splendid work he had done. Some of these expressions were in a more substantial form than words. More than 600 people have been brought into the fellowship of the church during his ministry at Danbury, and a beautiful church house has been built and dedicated to the Lord. The Danbury congregation is the strongest church of the Disciples of Christ in New England. Bro. B. B. Tyler is to begin a series of evangelistic meetings with this church, April 15. Last year's financial report showed all obligations met and a balance of something like $150 in the treasury, and not once was an appeal made from the pulpit for current expenses. Bro. Teagarden's work is another illustration of the wisdom of long pastorates. May the example of his work inspire other preachers and churches.

***

Bro. John L. Keevil and the Second Church Brooklyn, are in the midst of a series of evangelistic meetings, having begun February 25. A number of persons in that city recently became obedient to the faith, and others are almost persuaded. The Second Church (formerly known as the Green Point Church) is making commendable progress both in material and spiritual things. We have heard nothing as to the definite results of the evangelistic meetings now in progress at the 119th Street Church, except that the attendance and interest were growing. A thirteen nights' engagement has been announced at the 56th Street Church beginning on March 4, with B. Q. Denham speaker, and a number of soloists and a male quartette as singers, and Mrs. Elizabeth Flower Willis, reader. A "conversational period" will be a feature of each service, so says the announcement. It is to be hoped that all these special meetings will result in the salvation of souls. On Lord's day, Feb. 25th, M. E. Harlan, of the Sterling Place Church, Brooklyn, being absent, his wife, Mrs. Jennie E. Harlan, occupied the pulpit both at the morning and the evening services, delivering on each occasion a sermon, which were reported in part in a number of the New York Monday papers.

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If agreeable to all concerned the Atlantic States Conference will be held this year, May 15-17, with the church at Hagerstown, Md. To put the conference one week earlier would bring it in conflict with the Western Pennsylvania Association, and this complication we wish to avoid. If we meet two weeks earlier the Ecumenical Missionary Conference will be in session in New York, and certainly many of those on whom we must depend in the confereece would desire to attend the missionary meetings in this city. So that it seems we could not have it earlier in the season. Will the ministers of the Eastern states drop me a line saying whether this date is suitable to them; and if it is, will not all plan to attend this conference? We must decide on some aggressive measures of Eastern evangelization at the Hagerstown Conference. Will not the preachers and other representatives attending the conference before coming to Hagerstown ascertain in a general way just what their respective congregations will do in the matter of supporting general or city evangelistic work in the Eastern states? If you will do this it will in all probability simplify matters at the Hagerstown meeting.

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The Rev. Madison C. Peters, formerly pastor of the Blooming Dale Reformed Church, this city, was immersed by Dr. Robert C. MacArthur at Calvary Baptist Church, New York, on Friday night, March 2nd. He did not make a statement setting forth his reasons for his change of mind on the question of Christian baptism, as was generally supposed he would do; but rather he preached a plain, old-fashioned discourse on "Justification by Faith." He preached on March 4th in Dr. A. J. Gordon's old church, Boston, and will about Easter preach a discourse in Calvary Baptist Church, New York, in which he will set forth in detail the causes of his change from the Reform to the Baptist system of teaching and practice. He has promised me an interview for the CHRISTIAN-EVANGELIST, which I hope will not be without interest or spiritual profit.

S. T. WILLIS.

1231 *Union Ave.*

Indiana Letter—A Reminiscence.

In August, 1870, I was called to Logansport, Indiana. I was then quite a young man. Logansport was a city of ten thousand souls and was situated at the junction of the Wabash and Eel Rivers. It is still situated there, although spread out and grown much larger. The old courthouse stood on the point near the junction of the rivers. In this house the little church met for worship on the Lord's day. About thirty persons comprised the membership. All of these lived in the country save five or six families. Of the families living in town and affiliating with the church at that time three were prominent in bearing the burdens. These were Dr. J. M. Justice, Jackson Dobbins and J. W. Springer. These were the elders of the church. Three better men and better elders I have never known. Official boards were then unknown amongst us, and the elders took their scriptural place in the church. These told me that if I would devote myself to building up the cause they would be responsible for my salary, $1,200 a year, and it was all paid promptly each week.

For the first month forty-two congress chairs, occupied by the lawyers during court, held my audience, seated within the railing. Soon the audience grew and a Sunday-school of over two hundred scholars were in attendance, and so far as I know the school has never fallen below this number. These elders were each a teacher of a Bible class, as elders ought to be. For a long time, John Emmons, my son in the faith, led the singing without an organ. He afterwards became one of the sweetest and most useful singing evangelists in the state.

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The International Correspondence Schools, Box 1248, Scranton, Pa.

At the end of sixteen months we occupied our new stone chapel, a property worth $12,000. Isaac Errett dedicated it and Prof. A. C. Hopkins led the singing on that happy day. The debts were all provided for and paid before these men came. Bro. Errett devoted the time to preaching two great sermons on that day.

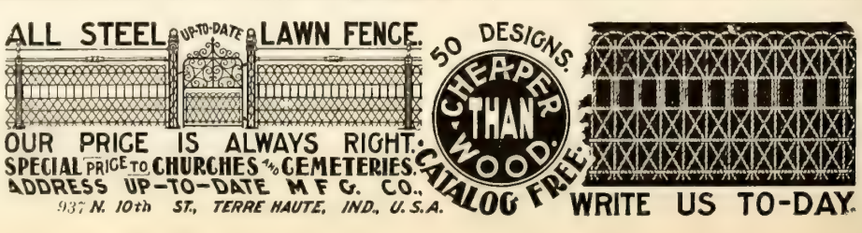
We never had a weekly prayer-meeting nor a protracted meeting while I was there, yet we had accessions constantly and the church soon grew to 200 members.

The Wabash was famous for chills and fevers in those days. We kept an ounce quinine bottle on the breakfast table and took the drug with our meals, and still we shook with the ague and burned with fever. Dr. Justice was our family physician, and a more kind hearted, faithful, thoughtful, attentive physician I never knew. When I was out of the city a few days preaching elsewhere he would drive to my home first every morning and inquire of my wife if she and the baby were well; if she would not come up and spend the day with Mrs. Justice so as not to be lonesome. He would say: "Have you plenty of money? You better take this bill." He was wise and strong in his will, but gentle and tender as a woman. At a ripe old age God took this grand and noble man to himself. I have seldom known a better or wiser man. His memory is very dear to us. He was a host in that church as long as he lived. Jackson Dobbins has long since gone home. He, too, was a splendid man. A dearer family than Bro. Springer's I have never known. I believe he still lives. Most of the old people have died and gone to God. I cannot mention their names here, but I loved them all and never had any trouble with any of them. At the end of three years Dr. Justice told me that my wife would soon die if we remained there. To save her life, and for no other reason, we moved away.

That has been a good church all these years. It has greatly grown in numbers and power for good. The house became too small, and it has been much enlarged, I understand. This is a brief account of the rising of this church into a place of power and influence in that city. I speak not now of the good record it is now making and the excellent work it is doing. In twenty-nine years this church has never taken a backward step. May it continue to abound in the work of the Lord.

J. L. PARSONS.

Indianapolis, Feb. 18, 1900.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WRITE US TO-DAY.

Colorado Letter.

Your question as to how to capture the cities for the Christ is an inquiry that cannot be answered in a brief time, nor in a limited space. It is an exceedingly difficult question, and as important as it is difficult. Our country cannot be saved without the salvation of our cities. The world cannot be successfully evangelized without the Christianization of our own beloved land. These truths must be to you, and to all who will read this letter, self-evident.

I may as well confess that I have never known a city that had been captured for Christ. Do you know of such a case? How was the capture effected?

In all the cities of our land, both large and small, there are, of course, men and women in considerable numbers who belong to the Christ. There are households which may, in truth, be called Christian families; but this does not signify that the city in which they live has been captured for Christ. The major part of the people in our cities have not, in any true sense, surrendered to the Son of God. It is true that the greater part of the population, even in our great cities, treat the man, Jesus, with a formal respect. This statement is true of many who do not even claim to be Christians. Their recognition of the Lordship of Mary's Son consists of this; but of nothing more. It is useless to inquire: Have they been captured for Christ? Certainly not! Their daily lives do not even suggest a vital connection with him who is "The Way, The Truth, and The Life."

In one of our conventions, a few years ago, an enthusiastic brother gave an address on "How to Capture the Cities for the Christ." The address was interesting. The speaker gave concrete illustrations of the manner in which the cities of our land can be captured for Christ. Two cities were named. One has a population of a little more than 55,000, the other has a population of a little more than 30,000. In each place successful evangelistic meetings had recently been conducted—successful, as success is commonly reckoned among us, *i. e.*, a number of persons confessed the Christ and were immersed. These efforts were made in the interest, especially, of the Christian Church; but in neither of the two cities named is there now, nor has there ever been, a self-supporting congregation of the Christian Church. Even if successful congregations of Disciples of Christ had been founded it would not be proper to say that the city had been captured, for what is a congregation of 500 Christians in a population of from thirty to fifty thousand?

When, however, we consider the question in a large and, therefore, in a rational way, account must be taken of the work done by all in the municipality under consideration who bear the name of the Lord. Many persons, it must be borne in mind, truly surrender to the Christ, are taken captive by him, and zealously serve him, who are not as intelligent in matters pertaining to the Christian religion as some of us think we are! They may have a zeal which is commendable, united with an ignorance which is nothing less than deplorable; but such persons as are here thought of are bond-servants of the Lord Jesus. They believe in him, they love him, they serve him as they understand him, just as we do, and there is no reasonable doubt that, if necessity required, they would die for him. Such men and women, by their enthusiasm, by the purity of their lives and by their perseverance win others to the service of our common Lord. But with all the efforts that have been and are put forth it would be difficult to name an American city that has been captured for Christ.

Thus you see that the question is not the same as: HOW CAN THE PEOPLE WHO ARE CURRENTLY KNOWN AS DISCIPLES OF CHRIST, OR CHRISTIANS, ESTABLISH A FLOURISHING CHURCH IN A GIVEN CITY? This is not the question. We may have a half dozen or even twenty strong congregations in a city; but the place has not for that reason been captured for Christ. The work is much larger and far more difficult.

This work—the capture of the cities for the Christ—can not be done by protracted meetings. Let this be regarded as a fact. This method has been tried by Disciples and others, tried again and again; but the cities remain the seats of the synagogues of Satan. What then? Are such efforts in the cities destitute of value? God forbid! They are of great value. Some of the most useful persons in the service of the Christ have been enlisted in such meetings. Let it be understood that the Church of Christ cannot do its work as the work ought to be done without special evangelistic meetings. But no city has been won to the Master in this way. Boston, Chicago, New York, Philadelphia, in our own land, and London, Birmingham, Liverpool, Dublin and Edinburg, beyond the sea, have gone on sinning, notwithstanding the great meetings of Moody and Sankey. The numbers of men and women who began to live pure lives as a result of these meetings cannot be known in time. Eternity alone can reveal this.

It is equally certain, I believe, that the cities will not be captured by the regular, formal, stately, usual services of the church. More than these are needed.

How to reach the masses is with many of us a serious problem. The way to reach the masses is simple enough—go to them! This is all there is of it. The masses are not difficult to reach when we really desire to reach them. The masses do not flee from us; nor do they come to us. They are about us, and we can go to them whenever we wish to do so.

But more of this next week. May the Lord guide us in this and in all similar matters.

B. B. TYLER.

Texas Letter.

For one I am glad that that old and fundamental question, the divinity of Christ, is again receiving attention. In New York City, one of the best possible places for the discussion, it is a lively issue just now, and I hope the fight may become general all along the line. The question contains the heart-blood of our holy religion, and there must be no foolishness in connection with it. The issue is clear and there must be no compromise, neither must there be armistice nor surrender. Either Christ is divine or he is an impostor. There is no half-way ground. Multitudes would like to meet us half way and call him a great and good man, the greatest and best the world ever saw, but only a man after all. The pastor of the Unitarian Church, of this city, recently expressed surprise to me when talking of the concert readings used in our congregational worship, that they were all taken from the Bible. Many of theirs also, he said, came from the Bible, but many of them were from Emerson and other eminent but uninspired men. Thus Paul and Peter and all the other writers of the Old Book are on the same plane of this modern Bostonian. How can we avoid a conflict under such circumstances? If we believe as we profess we can't do it without acting the coward and deserting the field.

To the woman of Samaria, who spoke of the coming Messiah, he said: "I that speak unto thee am he." To Philip, who said: "Show us the Father and it sufficeth us," his answer was: "Have I been so long with you, and yet thou hast not known me, Philip? He that hath seen me hath seen the Father." And he allowed doubting Thomas, without a word of protest, to cry, "My Lord and my God!" All of which means that he is either God or an impostor, and we must either accept him or reject him.

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The second day of March is a great day in Texas. This greatness rests on three great facts: it is independence day, it is the birthday of Sam Houston, it is the day on which the United States recognized her as an independent republic, and it is the day on which the corner stone of her magnificent capitol building was laid. The day brings joy to every patriotic heart in the Lone Star State. It is the largest of the almost fifty states in the republic, and we people down here believe it destined to be the greatest. From southeast to northwest it is more than 800 miles; it is about 750 miles broad, and has an area of 265,780 square miles, or 170,099,200 acres. Looking at this land of to-day one wonders and smiles that there was ever any opposition to its admission into the union. But the facts are that the Senate at one time did reject it by a vote of 35 to 16. But later, when they came to themselves, this foolish vote was reversed and Texas was enrolled among the sisterhood of states.

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Miss Bertha Mason, having decided to return to the Mexican mission field, Mrs. Clara Waldron, of Ft. Forth, has been chosen to fill her place as corresponding secretary of our C. W. B. M. work.

The work at El Paso, our western gateway, under the care of R. D. Shultz, is prospering. This is one of our state mission points which bids fair to be self-sustaining soon.

The Central Church, of this city, has organized another mission Sunday school in the thickly settled residence portion known as "East Dallas," which we hope will prove to be the nucleus of another church.

M. M. DAVIS.

833 *Live Oak St., Dallas, Tex.*

Washington (D. C.) Letter.

Soon after my installation as chaplain of the House of Representatives I found that some of my opinions concerning that august body needed revision. Cartoons in the daily papers and colored journals, stories of the great lobbies maintained at the Capitol, and insinuations in the religious press had produced the impression that the average member of Congress was apt to be a selfish, corrupt and lobby-ridden official. The House cloak room suggested a place where men "loved darkness rather than light, because their deeds were evil." I wondered if they would allow the chaplain to go where they would be drinking, hatching political plots, etc.

As an officer of the House I had access to all parts of the chamber and to the committee rooms, and soon discovered that I was associated with clean, honorable, courteous gentlemen, who were in the main an honor to the people who had sent them to Congress. I am confident that the common representation of our highest legislative assembly as a corrupt body is a vile slander.

A congressman said to me that if any one had ever approached him with a view of influencing his vote in an improper way he had never known it. An employee of the House, whose term of office extended over a period of twenty years, said that occasionally a man came to Congress whose vote could be bought, but this fact was soon known and the member found himself without standing or influence.

I am glad, also, to bear witness to the general sobriety of the congressmen. Although upon the floor of the House nearly every day during the entire session, I did not once see a member in a drunken condition. The improvement in the habits of our public men in this respect is one of the noteworthy features in the official life of the capital city. I was told by an old employee at the Capitol that a quarter of a century ago it was not uncommon to see several members on the floor of the House "beastly drunk." They would come in in such a state of intoxication that a page would have to lead them to their seats, and at times, essaying to pilot themselves, would sit upon the floor with a jar that would be heard through the entire chamber.

I was told by several well-informed persons that there was not a single member of the Fifty-third Congress who could be called a drunkard, while the number of teetotalers was large. This improvement in the morals of our legislators is due in part to the higher standard of public sentiment. Offences once condoned are now certain to cause a member to be left at home by his constituents. An election to Congress as a cure for the drink habit may seem a novel remedy, but I am satisfied that in some cases it has proven efficacious.

If I had previously entertained the notion that the average congressman might be somewhat lax in his morals, I thought, too, he was likely to be a giant in intellect. I expected to find a considerable number who were orators and statesmen. My ideal of the better type of congressman was a composite of Clay, Webster and Calhoun. The collapse of my ideal was not as sudden or complete as was Charlotte Bronte's estimate of Thackeray, but the story will illustrate the case in point.

It is said that Miss B. had never met Thackeray, but she idealized him with a passion of idealization. "Behold, a lion cometh out of the north!" she quoted, under her breath, as Thackeray entered the drawing room. When some one repeated the remark to him he heaved a great sigh and said: "And I am nothing but a poor excuse of an Englishman, ravenous for my dinner." At dinner Miss Bronte was placed opposite Thackeray by her own request. "And I had," said he, "the miserable humiliation of seeing her ideal of me disappearing down my throat, as everything went into my mouth and nothing came out of it, until at last, as I took my fifth potato, she leaned across with clasped hands and tears in her eyes and breathed imploringly: 'O, Mr. Thackeray—don't!'"

There were orators in the Fifty-third Congress, men who could fill the galleries and command the attention of both sides of the chamber, but the number was not large.

One Monday morning, in the early days of my ministry, I met a colored uncle driving an ox team along an East Virginia road. He stopped his team and said: "Are you de young man dat preached down at Olive Branch Church las' night?" "Yes, sir," I replied with a gracious smile in anticipation of the forthcoming compliment. "Well, sah, I was dyar an' I sutney did enjoy your *text*." The preacher can congratulate himself on the fact that he at least had a good text.

"The worst speaks something good, if all lack sense;
God taketh a text and preacheth patience."

But the speech of the average congressman does not even possess the virtue of a good text, and his fellow members go about their own ways and miss the benefit that might be derived from the discipline of patience.

Under some such title as "Capitol Chat," "Under the Dome," etc., the newspapers of the country devote considerable space to gossip concerning our lawmakers and the doings of Congress. One wonders, at times, how much of this gossip is true and how much is evolved from the fertile brain of the reporter. The following incident may throw some light upon this question:

One day, as I took my place at the desk a few minutes before the speaker called the House to order, the journal clerk said to me: "We haven't quite finished the j urnal yet. Make your prayer a little longer than usual, please." I think I added a sentence or two. When through the clerk said, "It is all right; much obliged." I was surprised to receive, some weeks later, a clipping from the Minneapolis Journal containing the following story, which I am told appeared in newspapers in all parts of the country:

"The Rev. Mr. Bagby, the chaplain of the last House, with but a single exception, always cut his invocations short at the opening of the House each morning, and the reason for this one long prayer has just leaked out. One morning during the last session the clerks at the Speaker's desk were unable to find the House journal, without the reading of which the business of the House could not be begun. The chaplain had begun his prayer and was drifting along, when the reading clerk touched him on the arm and in an excited whisper said: 'Keep on with the prayer until we find the journal; we have lost it.' The chaplain continued, and a few seconds later, the reading clerk again nudged him, requesting that he continue longer, as they were still unable to find the missing volume. 'Don't stop until I tell you,' he said. 'Keep this thing up, so that we don't get into a scrape. We will find it in a minute.' The preacher continued his prayer and the surprise of the members grew to wonder as they listened to the long-continued invocation of the Rev. Mr. Bagby. Finally, the missing book was found and the clerk nudged the chaplain, who brought his lengthy prayer to a somewhat abrupt end."

EDWARD B. BAGBY.

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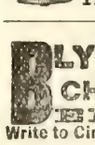

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On the Wing in Midwinter.

George Eliot said: "You must love your work, not always looking over the edge of it, wanting your play to begin." And it is true. A certain amount of concentration and a certain degree of application is necessary to success. However, every man's work has its boundary line, though some women claim that their work is never done. Surcease from toil is quite as necessary as work. The writer, who left St Louis on the evening of February 8th, on a businesss trip, which will include a few of the leading cities of the East, as a means of recreation and diversion takes up his pen to write in a familiar way of scenes and impressions along the route.

A sudden change in the temperature in St. Louis, with an occasional flake of snow patting a pedestrian on the cheek, would seem to promise blizzard weather, but not so. Friday in Cincinnati was as fair and beautiful as any winter day could be, and Saturday was a model winter day.

The B. & O. Southwestern runs along the north bank of the Ohio for some distance coming into Cincinnati, and to one familiar with daily lore there come the words, "On the banks of the Ohio," and lifting the eye to the hills and valleys beyond, he welcomes the passing through his mind of the words of "Old Kentucky Home." All would not enjoy this same experience, for the ancestors of all did not come from Kentucky. The writer, however, can enjoy this to the full, for his mother's childhood home was on the Kentucky River at the mouth of Savurn Creek. In the spring of 1893 he visited with her the scenes of her childhood; scenes which had been shut out from her view by distance for fifty years and more, and which, with all things transient, will not again come within the range of her vision.

Two hours of leisure time in Cincinnati offered but limited opportunity for seeing the brethren. Bro. B. L. Smith was at his desk in the office of the American Christian Missionary Society. He had time for words of greeting. At the office of the Christian Standard Bro. Errett turned from his work and was very cordial. Sister Mattie Boteler, office editor of the Outlook, might have been receiving inspiration for a charming story, such as she so frequently writes. Be that as it may, a knock at her door brought forth a cordial "come in!" In the editorial sanctum Bro. Lord and Bro. B. L. Smith were in conference, evidently devising plans for the advancement of the kingdom's interest as represented in the American Christian Missionary Society. The greeting received here was, however, no less cordial. After evening dinner Bro. and Sister W. A. Foster were found in their pleasant quarters at Westminster Hotel, Lane Seminary grounds, at Walnut Hills, surrounded by their interesting children, Misses Bertha and Edith, and Master Alvin. The days of '94 and '95, when Bro. Foster was pastor of the First Church in St. Louis, were the subject of much of the conversation. Many questions were asked about the St. Louis brethren and the writer charged to carry kind regards and fraternal wishes to all St. Louis friends. Parents and children vied with each other in questions asked. Bro. Foster does good work wherever he goes, and no man is better seconded in his life work than is he by wife, and children, too. The writer speaks from personal knowledge.

There is a group of reasons for selecting the Chesapeake & Ohio as the "best route" to Washington, but weighty as all of them are they needn't be mentioned to one whose great-grandparents were from Virginia. Such an one wants to feel the thrill incident to setting foot on Virginia soil and drawing a deep breath of Virginia air, as well as calling up bits of American history; for American history had its birth on Virginia soil, and many of the wars of the revolution and the rebellion were fought under its skies.

The scenery along much of the way from the banks of the Ohio to the banks of the Potomac is such as to hold the eye. The train service is superb. There are other trains as good, but none better than the "F. F. V., Limited," accommodation and time and all else considered.

The traveler who failed to set forward his timepiece sixty minutes at Clifton Forge is greatly surprised when the Washington monument comes into view an hour ahead of time!

Washington was found rather quiet for midwinter, though, of course, the stranger sojourning in it could see but little of that which engaged the time and attention of "officialdom." The pleasure of meeting Bro. A. W. Starratt, formerly of Mount Sterling, Ky., and later of St. Louis, where he was a member at Mt. Cabanne, awaited the writer. Bro. Starratt, upon his removal to the Capital City, in September last, found a church home at the Garfield Memorial Church on Vermont Avenue, and proceeded at once to take an active interest in the Sunday-school and Christian Endeavor. He is a member of a large class of young people taught by Sister Seeger. Meeting with this class of splendid young people was one of the many privileges enjoyed on the Lord's day. Bro. W. W. Van Arsdall is superintendent of the Sunday-school. According to the courtesy he usually extends to visiting brethren, he had "the brother from Missouri" to say a few words. This led to an acquaintance with Bro. R. A. Balderson, formerly of Kansas City, now greatly devoted to his part in the Master's vineyard here, which consists in assisting, not only in the Sunday school at the Vermont Avenue Church, but in superintending a mission school, and also with Sister Dr. Harris, formerly of Springfield, Mo., whose interest in Christian Endeavor is telling for good. Bro. F. D. Power was in the pulpit both morning and evening. Good congregations listened to both his sermons. Readers generally are aware that he has been with this church now for twenty-five years. A week previous he had asked for $1,000, needed to make improvements and repairs, and he announced that all but $275 was in hand. He is greatly beloved and shepherds his flock in a manner worthy of emulation. His hand and his heart appears, not simply within the limits of the field of the Vermont Avenue Church, but throughout the city, and it may be said, throughout the brotherhood. In the morning he set forth the difference between the Christian and the non-Christian, based upon Deut. 32:31, and in the evening he presented some of the certainties which man must meet, based on the words of Paul: "This is a faithful saying and worthy of all acceptation," etc. Both sermons were characteristic.

ADA B. M.

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CHRISTIAN PUBLISHING CO., ST. LOUIS, MO.

The Sin of Liquor Selling—How End It.

EDITOR CHRISTIAN-EVANGELIST:—I see in your issue of Feb. 8th, in the department of Christian Endeavor, Burris A. Jenkins, President of the University of Indianapolis, has contributed an article in which he criticises Pres. Hadley, of Yale University, on his plan of how to put an end to trusts. Pres. Jenkins says: "The whole matter"—according to Pres. Hadley's plan—"resolves itself into the education of the people on public questions, and the screwing of the people's courage up to act on their knowledge." Then Pres. Jenkins ridicules this educating process by saying: "In other words, Pres. Hadley's suggestion, which has been hailed as something great and new, is nothing more than the putting of salt on the bird's tail. It is but a superficial prescription which implies a long process of preparation," etc. Then Pres. Jenkins proceeds to ridicule the effort to put down the saloon by educating the people, in the same way. He says: "Now is it not the same with this matter of the saloon? How will you do away with it? Why, easily enough, says one; let's just prevent it. But who will prevent it? The people. But when will the people do it? When they are educated and obtain the moral backbone. And there you are at the same old stand, demanding a process of education." Then he runs against a metaphorical stone wall on a question of his own asking, through an imaginary objector. He says: "Do you mean to say, then, says the objector, that you would do nothing at all; fold your hands for a little more sleep?" Mark the answer: "By no means," says Pres. Jenkins, "but go at the good old process of studying the question of educating the people, and stiffening their spines to act on their knowledge. It's an old-time prescription, but a precious good one, and sanctioned by the Lord Christ."

Is this what you call, in military parlance, a "right about face?" Scores of young men in the colleges and the young people of the Christian Endeavor Society, to say nothing of the advanced thinkers in our brotherhood, will be delighted to learn that Pres. Jenkins is converted to the study of methods and conditions, and that he is now seeking to know that which is sanctioned by Jesus the Christ.

But let us accompany Pres. Jenkins in his investigation of methods. He says: "There are some good men who do not find in the saloon an unmixed evil." Then in this connection he propounds a question: "Why was it that there was a movement some time since in New York to sell liquor in certain of the churches, so as to provide more wholesome surroundings for its consumption?" Then he imagines an exclamation of horror from the reader. But, says Pres. Jenkins: "The men who engaged in that movement are not horrible. I know some of them, and they are God-fearing men."

The writer would venture to suggest that they are *not* God-fearing men *all the time*, or at least they have a very low conception of the teaching of God's Word. These are they against whom the Master pronounces a great woe. Jesus says: "Whoso shall cause one of these little ones which believe on me to stumole, it is profitable for him that a great millstone should be hanged about his neck and that he should be sunk in the depth of the sea" (Matt. 18:6, 7). So we see this is one method not sanctioned by the Lord Christ.

Next Method. "Then," says Pres. Jenkins, "there are the utterances of Dr. Rainsford of St. George's Church, New York, who insists that the saloon is a good thing for the rank and file of the poor. It is an assembling-place. It supplies amusements. In short, it is the poor man's club house. . . . Only the few are led to excess by it. The multitude are benefited." Smallpox, we might say, is not an unmixed evil. It is a good thing for the poor. It will give rest to the overburdened in the slums. The pest-house will afford an assembling-place. Amusements can be supplied, good books furnished. Why not this answer for a poor man's club house? Only the few will die. The multitude will have all the benefits. True, they will be scarred for life, but the scars are only skin deep, while those who frequent the saloon will have deeper scars. The character is warped and distorted, the body moral is wrecked by the association.

"The above is Dr. Rainsford's argument," says Pres. Jenkins. "No, he is no fiend; I know him, and I know he is a very fine type of English gentleman. One who loves the poor and studies their needs." We have an account given in Jewish history of a fellow who was much interested in the poor. He visited one who was so poor that "he had not where to lay his head," who had not taken food for forty days. In his sympathy, he directed the hungry man to command that the stones become bread. We are not informed as to whether this fellow was an English or a French gentleman, but no doubt he was one of much influence. Jesus gave him his title—he called him Satan—and directed him to the Word of God. Could it be that this fellow was the progenitor of the English gentleman of New York?

Pres. Jenkins says: "I am far from endorsing these views." Certainly. But to mention them is to more than half recommend them, and especially when their authors are lauded as "God-fearing men," and as a "very fine type of gentleman," etc. Some of the unsophisticated young men who may have read his article will be more than a decade in ridding themselves of these worse than useless methods. But, now since we are studying methods, how would a quarantine do for the saloon as well as for the smallpox? Pres. Jenkins says: "I am only seeking to show that there are many things to think of, and that we cannot deal with a great question like this in a jiffy." No, but we can place ourselves on God's side of this question in a jiffy. He further says: "You may rail at the saloonkeeper, and manufacture smoking rhetoric against him. But it would be more to the purpose for you to get to work and root out the business from the corner grocery, or the drugstore in your ward . . . For smoking words let's have some smokeless study of conditions, and some rapid-firing acts. One man who will do his duty in his own ward is worth two or three talkers on the stump."

Looks practical, don't it? Now let's investigate conditions at once. First, reconnoisance reveals the enemy entrenched behind a government license. There is your bird. Here ie your salt—"work and root out the business by study of conditions, and rapid-firing acts." Simple, isn't it? Let's see Pres. Jenkins make the application. Move on the enemy's works and you will have the pleasure of looking into the muzzle of one or more of Uncle Sam's thirteen-inch guns.

Remember that Uncle Sam is a partner in this business, and that he does not issue a license he will not defend. What next? Now Pres. Jenkins recommends that "we make a study of the Norwegian system." He says "there is some good in it." Well, suppose we should spend two or three more decades in introducing the Norwegian or Gothenburg system. We would still have the legalized saloon, and the government would still have the great fight to make. The Gothenburg system is only a modified license system.

All of the methods, so called, mentioned by him in his article, are worthless so far as we are concerned and are long since obsolete. They created a mere ripple of surprise when they were first suggested. Those who have carefully studied the liquor problem have long since swept past them. So that the man who would seriously suggest them to-day is necessarily looked upon as a back number. Pres. Jenkins has overlooked or at least failed to suggest God's method. It is expressed in just three words—Thou shalt not.

P. MCNAB.

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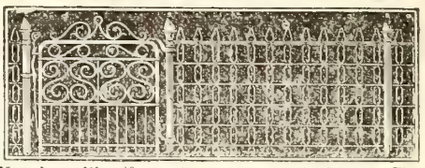

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Notes and News.

Southwest Missouri.

Beginning with Sedalia the undersigned recently made a trip to Southwest Missouri. The Central Church in Sedalia has just spent $7,500 on its house of worship. This building has now cost over $40,000. It is the largest and most beautiful house of worship owned among the churches of Christ in the state. Bro. Melvin Putnam, the minister, and the congregation deserve great credit in enlarging and beautifying this building. The East Side Church is prospering and gaining strength rapidly. F. F. Cook, who has ministered to them from the beginning, has constant additions and is held in the highest esteem among the members.

In our trip southward we domiciled one night with G. L. Bush at Windsor. Although Windsor has only about 2,500 people, he has made this one of the strongest churches in the state. He has even done better than this. Since he began his labors here he has sent seven young men from this community to our Bible colleges to educate themselves for the Christian ministry. This is a very high compliment to the efficiency and work of our brother.

We found that J. J. Lockhart had just held a meeting, with over fifty additions, at Clinton, Mo. The church has called him to minister to them. He has not yet accepted, but the prospects were good and it was hoped that he would do so.

B. F. Hill has now been six months at Nevada. During this time the Sunday-school has doubled and every department of church life and activity is on the increase. He is doing them great good. The best work that he has inaugurated is that $7,500 of the church debt must be paid this year. There is a good prospect that this, or even more, will be done. The writer preached morning and night to appreciative audiences, and highly enjoyed his visit.

Joplin is now the surprise of Missouri. At our last visit, in 1892, they had about 10,000 people. Now they claim 35,000. It matters not where you look you are surprised. The superintendent of the high school said to me: "Last fall our school board added ten teachers, and they have been compelled to add twelve more since. We have 1,100 more children in school this year than last." W. F. Turner, the pastor of the church, is working hard and with good prospects of success for a new church building. It is greatly needed, and it is believed that every member of the church will do their utmost to build a house that will be adequate for present and future demands. The members in South Joplin are also moving in the direction of building. This is a great need, and with proper efforts will succeed.

At Carthage we found W. A. Oldham both busy and hopeful. He is an active, busy pastor and moves among his people with the greatest ease. Just think of it: he even rides a wheel! Of their indebtedness, now $1,900, on the church, he says it must and will be paid this year. This will be a great blessing to the church which has borne this burden of debt for sixteen years. Carthage is a little city with 12,000 people. It is growing rapidly and is one of the most beautiful towns in America. The church is gaining constantly and has a bright future. M. S. Johnson also lives here and ministers at Jasper and Golden City.

In Springfield we have three churches. The College St. Church we learn has R. G. Sears supplying the pulpit for the present. As he was teaching at the Normal College we did not get to see him. The Washington Ave. Church has Bro. Haltom ministering to its people. His work is bringing splendid results. There have been near fifty additions during the few months he has labored for them. Bro. D. W. Moore, of the South St. Church, seemed to be in work up to his eyes. There have been near sixty additions since January 1st, and their house of worship has become too small to seat the regular congregations who attend. We were glad to see evidences of rapid and permanent growth in the cause in this city.

We also stopped for a few hours at Lamar. Bro. Blalock was moving his family and he did not put in his appearance at prayer-meeting. At the earnest request of the brethren we spoke to them on Foreign Missions. They have repaired and reseated their house of worship and everything seems to be moving along in good shape. Taking matters altogether, our cause in Southwest Missouri is moving along in a prosperous condition.

G. A. HOFFMANN.

Preachers of Missouri, Attention!

Read with care that programme of the Missouri Christian Lectureship and Ministerial Association, which you have just received. Yes, you did get a programme, because J. B. Jones has just mailed 600 to preachers. If you do not get one it is because you are no preacher. You will observe that we are to meet in Palmyra, Mo. This is one of the best convention towns in the state. I know it is because I have attended conventions there many times in my younger days. The people there are hospitable and know how to take care of the guests. Remember that the meeting is March 19-23, 1900. Be sure and start in time to get there in time to hear T. P. Haley on "Permanency of the Ministry." Some of us need that. Stay as long as you can get your salary regularly! Do not forget the time and place. If you are anything of a preacher you will be there some of the time—long enough to pay your dues. It is only one dollar.

S. D. DUTCHER,
For the Committee.

The Ministerial Institute of Central Illinois will be held at Mason City, April 11-13. A splendid program is prepared, and a very valuable and practical meeting is expected.

A Widow Tells How She Regained Her Health and Supports Herself.

I was a sick woman three months ago. Everybody told me I was too weak even to do my housework. Since then I know that all I needed was plenty of fresh air. A friend of mine told me that W. H. Baird & Co., 176 Century Bldg., St. Louis, Mo., wanted agents in every community to sell their Flavoring Powders and advised me to try it. This firm is one of the largest in the country and they fitted me out handsomely. I started in and the first week made $17.50. The second week I cleared $21.75, and since then I have been averaging from $22.50 to $30.00 a week. I never thought it was so easy to be an agent. May be it isn't with other things, but with the Flavoring Powders I know it is. I can sell from one to eight Flavors in each house, and when those are used up they always come for more. The powders are cheaper, better and go farther than the old liquid extracts, and the Powders have no alcohol in them. They please everybody. I have an established business now and it's getting bigger and bigger all the time. I've got a woman now to do my housework by the hour while I'm away and the children are at school; and I have my health back. It isn't every day that a poor widow gets a chance to support herself like this, and I advise every woman and man who wants to earn a comfortable living to write these people. They are generous, and will do as well by you as they have done by me.

MRS. SAMUEL B.

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A Beautiful, New Concert Service for Easter Sunday.

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Once again, let us warn all our Sunday-school friends that the time is short. Easter Sunday comes on April 15, or in about six weeks from the present time. Not a day should be lost. "Bells of Easter-Tide" is not a difficult exercise, but time and careful preparation are required to satisfactorily present the simplest service.

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Missionary.

March Offerings.

The earliest reports relating to the March offering for Foreign Missions are as follows:

Elyria, Ohio.—Exceeded apportionment. God bless our missionaries and hasten the world's redemption.—J. C. B. STIVERS.

Newport, Ky.—First Church raised its apportionment.—CHAS. DARSIE.

Frankfort, Ky.—Offering runs over $400; was made with more heartiness and cheerfulness than ever before.—CHAS. DARSIE.

Birmingham, Ala.—Almost doubled our apportionment yesterday for Foreign Missions.—O. P. SPIEGLE.

Jacksonville, Fla.—First Church apportioned $25; raised $28.55.—J. T. BOONE.

Angola, Ind.—Angola's $500 started to-day for Cincinnati.—C. S. MEDBURY.

Joplin, Mo.—Last year raised $22. Apportionment this year, $25; offering $154, and can't stop. Sixty additions.—W. F. TURNER.

Observatory Hill, Allegheny, Pa.—Increased our apportionment 50 per cent.—JOHN A. JAYNE.

Huntington, W. Va.—We are in the swim; apportionment raised.—F. J. SAUNDERS.

Richmond, Va.—Seventh Street Church gave $200 for Foreign Missions.—CAREY E. MORGAN.

Niles, Ohio.—Niles all right; exceeded apportionment.—D. R. MOSS.

New Union, Faywood, Ky.—Contribution exceeded apportionment handsomely.—J. A. HOLTON.

Elwood, Ind.—Raised our full apportionment. Three additions yesterday, large audiences.—L. C. HOWE.

Hazel Green, Ky.—Church here gives $50 for Foreign Missions.—W. H. CORD.

Lexington, Ky.—South Side Church more than raised its apportionment this morning.—CECIL J. ARMSTRONG.

Cleveland, Ohio (Franklin Circle Church).—Seven hundred dollars raised for a Living Link.—W. W. SNIFF.

Cincinnati, Ohio.—Walnut Hills Church raised its apportionment of $200.

Syracuse, N. Y.—It looks as though we will exceed our apportionment.—E. RICHARD EDWARDS.

Pittsburg, Pa.—East End Church offering for Foreign Missions yesterday, $185.74. We will reach $200.—T. E. CRAMBLET.

Prescott, Ia.—Our collections for missions amounted to over $38.—E. F. LEAKE.

Westboro, Kan.—Our apportionment was $15, and our offering was $25. We are truly thankful for the marked increase in the missionary spirit of our people.—D. E. WILLIAMS.

Minerva, Ohio.—Our offering on yesterday, which exceeded apportionment, was the largest ever given by this church to Foreign Missions.—GUY HOOVER.

Connersville, Ind.—Have raised $110 for Foreign Missions to-day; think the offering will reach $125 or $130 when all in. An unusually large number gave this year. I never saw the giving so general and so cheerful. It has been a precious day for our church in every way.—GEO. DARSIE, JR.

Faywood, Ky.—New Union Church Woodford county gives $110 to Foreign Missions, about $2 per member. This is one of the few country churches that employs a pastor all of his time and that is educated to give as much for the missionary and charitable work as for the preacher's salary. I am now in my seventh year with this church.—J. A. HOLTON.

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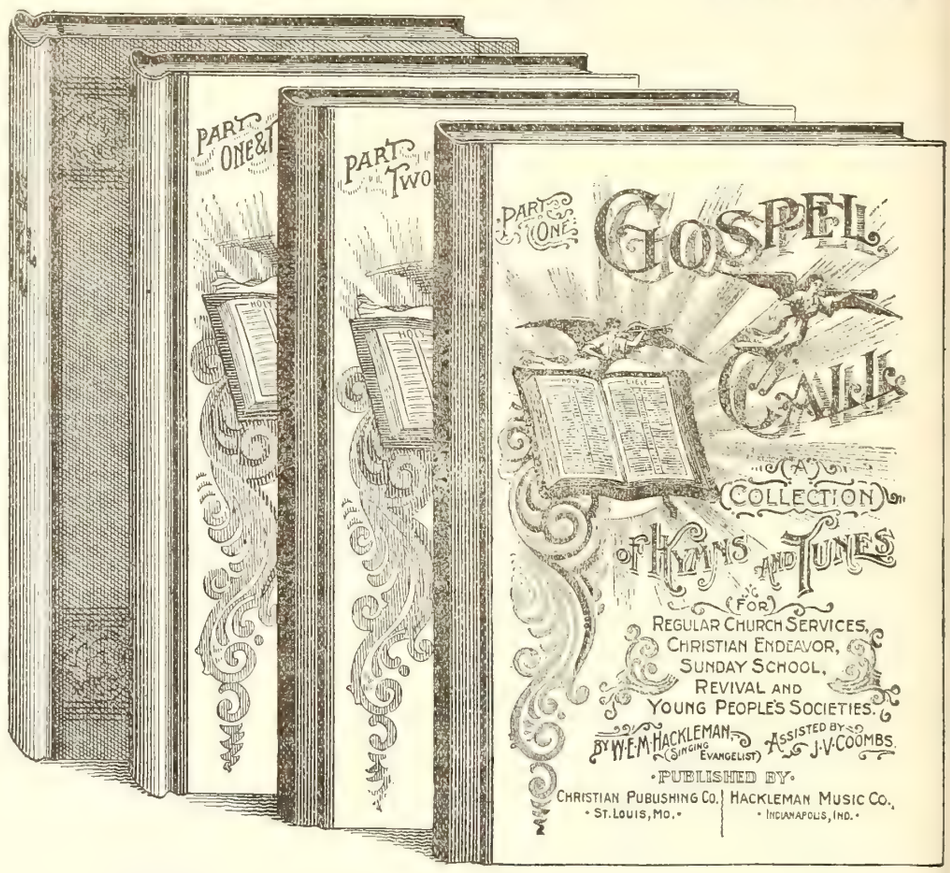

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Craig, Col.—Offering for Foreign Missions yesterday $22, double what we expected.—W.T. HUNT.

Springfield, Ill.—Our offering this year will exceed $700, to be divided among 4 missionary boards. We take pledges payable in installments, the whole to be paid not later than the middle of September.—J. E. LYNN.

Atlanta, Ill.—Our collection for Foreign Missions amounted to $68.30. The C. W. B. M. also recently raised $25 for the famine sufferers of India. Our collection for Foreign Missions last year was about $18. Our apportionment this year was $55.—W. R. JINNETT.

Fayetteville, Ark.—The offering for Foreign Missions went far beyond our apportionment. It amounted to $139.24.—N. M. RAGLAND.

Scranton, Pa.—Four times our apportionment and more to come.—R. W. CLYMER.

Collected $10 missionary money at Scottville, Ill. One little girl who had saved up 22 cents to buy a calico dress gave it to missions. She said, "I'd rather give to the Lord than to have the dress." I am honored by being the first to preach a missionary sermon in Scottville Church; they are missionary just the same.—O. D. MAPLE.

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Good News from the March Offering.

Comparing the receipts for *Foreign Missions* for the first nine days of March with the corresponding time, 1899, shows the following:

	1899	1900	Gain
Contrib., Churches	245	323	78
" S. S.	9	11	2
" C. E. S.	27	3	Loss 24
Individuals, Offerings	75	148	73
Amount	$5,683 00	$12,016.07	$6,333.07

Of the $12,016.07 we received $5,550 on the *Annuity Plan*, showing a gain in regular receipts of $783.07.

We ask the churches to be prompt as they can in sending their offerings. Send to

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We want to again emphasize the fact that the CHRISTIAN-EVANGELIST is keeping its pledge to the brotherhood to maintain a journal of constantly improving quality.

More expense and labor are going into its pages this year than at any previous time in its history. At no time in the past has it as well deserved the commendation which it is constantly receiving from appreciative readers.

As our circle of readers grows we feel more and more our responsibility of giving to the brotherhood the truest and best obtainable.

Evangelistic.

FLORIDA.

Jacksonville, March 5.—Another confession at our regular morning service yesterday, March 4.—T. H. BLENUS.

NEBRASKA.

Clay Center, March 5.—Our meeting of four weeks has just closed. Fifteen accessions; 11 confessions. Wilkinson and McVey are a good team.—W. B. HARTER.

MISSOURI.

St. Louis.—There have been three additions to Mt. Cabanne Church since last report. One addition was reported at the Fifth Church by Bro. Hamann for March 4th.

KENTUCKY.

Covington, March 5.—Our meeting at the First Church, conducted by home forces, closed last night with 22 additions. This is the fourth meeting I have held for this church.—GEO. A. MILLER.

PENNSYLVANIA.

Somerset, March 5.—E. P. Wise closed a three weeks' meeting with the church here, resulting in 27 additions; 25 new converts. His pastorate is very acceptable.—PETER VOGEL.

CALIFORNIA.

Gridley, March 3.—Closed a two weeks' meeting at College City last Lord's day, with nine accessions; five by confession. Bro. J. E. Donovan, lately from Missouri, is pastor and is a true workman.—L. B. COGGINS.

INDIANA.

Andersonville, March 6.—Six additions last night and the interest is growing.—C. C. CLINE.

Peru, March 7.—We closed our meeting at Jamestown last week. There were 32 additions; 30 by baptism, 24 men and eight ladies. We raised $30.72 for missions, more than the church ever gave before, and all are happy over the results. I am now in a meeting in Peru with Bro. W. L. Neal, just begun. We had the largest baptism at Jamestown, ever known to the state.—H. C. PATTERSON.

NEW YORK.

Syracuse, March 5.—Four baptisms at close of regular services Sunday evening.—E. RICHARD EDWARDS, pastor.

Syracuse, March 2.—There have been 14 confessions during the month of February at the regular Lord's day services Our C. W. B. M. auxiliary has increased from 30 to 63 members. Our Bible-school and C. E. Society are prospering. We have been developing the missionary spirit more earnestly and believe that it is responsible for the recent advance and prosperity of the local church here.—E. RICHARD EDWARDS, pastor.

MINNESOTA.

Rochester.—Our meeting closed on the night of Feb. 25th, with 28 additions and the entire church revived. J. K. Shellenberger, the efficient and faithful secretary and state evangelist, did the preaching. A pastor was located and pledges raised for his support. We are looking forward to a larger and increased prosperity under the impetus which we have received and trust that before long there will be other places on the Minnesota map that will indicate a forward movement of the church all along the line. A wonderful field is this Southern Minnesota land. Towns innumerable and people ready and waiting to move out when they hear the Bible taught in its simplicity and truth.—CHAS. A. BURRIDGE, pastor.

IOWA.

Corning, March 7.—Have just closed a meeting at Van Wert; 48 additions.—W. B. CREWDSON.

Scranton.—Twelve additions in two weeks at this place.—J. M. HOFFMANN.

Mason City.—Two excellent young men baptized here recently.—SUMNER T. MARTIN.

Hampton, March 6.—I returned the 4th inst. from Plattsmouth, Neb., where I assisted R. M. Dungan for three weeks. The meeting was in every way helpful and hopeful. Bro. and Sister Dungan are efficient workmen. Their work will abide; it is of a very high order. All goes well at Hampton. Two baptisms at our last service. Miss Newcomer and Chancellor Craig were with the church a Lord's day each during my absence. They gave us a great uplift. They will ever find a royal welcome at Hampton.—SHERMAN HILL.

OHIO.

Geneva, March 5.—There were two accessions to the church here last Lord's day; one by letter and one by statement.—H. N. ALLEN.

Lisbon, March 7.—Just closed a four weeks' meeting with 35 additions; 30 by baptism. Garry L. Cook, assistant pastor of First Christian Church, St. Louis, assisted the pastor by taking full charge of singing. Bro. Cook is a sweet gospel singer and a splendid leader. Our membership is now about 450.—GEO. FOWLER, pastor.

Massillon, March 5.—Since beginning my fourth year here, four months ago, there have been 52 additions; nearly all by confession and baptism. Every department of the church doing nicely.—F. H. SIMPSON.

UTAH.

Salt Lake City, March 5.—Last night we closed a meeting of two weeks' duration. It was held with home forces and resulted in nine additions. Of these seven were by baptism, one by letter and one who had been immersed from another church. Four of the nine were from other communions. All were people of mature minds, three being heads of families. But two were from families previously connected with this congregation. One was the wife of one of our deacons, Bro. A. T. McCann. Each was a valuable addition to our working force. The meetings throughout were characterized by deep spiritual feeling, and the church received from them an uplift that will be felt for many days.—W. H. BAGBY.

KANSAS.

Westboro, March 7.—Meeting here three weeks old. Seven added to date; with one exception these are all heads of families. Interest fine and meeting continued indefinitely. Westboro is stirred as never before; Brother G. Halleck Rowe is doing the preaching.—D. E. WILLIAMS.

Belleville, March 8.—Our meeting conducted by M. Ingels, closed March 5, with two confessions the last night. There were nine added by baptism and three by statement. Bro. Ingels has made a deep and lasting impression upon the community by his bold and faithful presentation of the Word. The lessons will not soon be forgotten.—W. E. PITCHER.

Arkansas City, March 5.—Friday evening, Mar. 2, we closed the greatest meeting this city has experienced for a long while. Bro. W. W. Burks, of Parsons, was with us for 18 days by and his untiring zeal and earnest preaching 51 were added to the church. Bro. Burks is unexcelled as an evangelist. The next night after Bro. B. left us we had a fellowship meeting and two more made the confession and yesterday, Sunday, one more, making 82 additions since I took up the work here in September '99. I had five baptisms last night and have five more for next Sunday night. During the meeting we had 27 confessions.—M. LEE SOREY.

ILLINOIS.

Springfield, March 5.—At my regular appointment at Scottville, Sunday, March 4, we had one confession; two added to the church.—O.D.MAPLE.

Princeton.—Five added at our regular services Sunday. The church finishes 60 years of its history this week. The career has not been all of peace and joy, yet much of these. The future looks brighter.—J. G. WAGGONER.

Galesburg, March 5.—Two added here yesterday.—C. H. WHITE.

Payson, March 4.—One confession at our regular morning service.—C. EDWARDS.

Sandoval, March 7.—J. H. Smart, of Centralia, assisted us in a short meeting, with four conversions and much help to the church.—JAS. F. ROSBOROUGH.

Astoria, March 5.—One addition yesterday at our regular service.—A. R. ADAMS.

St. Joseph, March 5.—Yesterday was a great day here. Our apportionment for the Silver Jubilee Year was raised, and eight confessions. Meeting six days old with nine confessions; 13 additions since taking the work here January 21. Mrs. Hostetler organized a Junior C. E. February 18 with 13 members and which now has a membership of 40. The Sunday-school is in better condition than it has been for five years.—H. J. HOSTETLER.

Windsor, March 9.—I preached one sermon in the M. E. Church at Hammond this week. There were two confessions. The anti members seized our church and locked me out, but the M. E.s gave us their house. Our church building is deeded to the Christian Church. Bro. Black, of Chicago, dedicated the church, and we propose to see who has the right to the key.—A. H. HARRELL.

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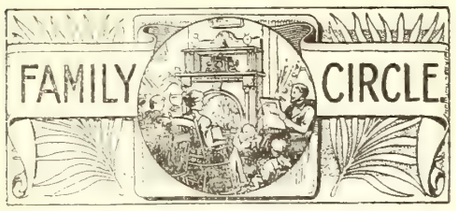

Mingled Mercies.

BY D. F. SEYSTER.

"All sunshine makes the desert bare,"
All clouds would breed misama there;
They, mingled, make the verdant vales,
And fill the seas with merchant sails.

All joy unfits one for the earth,
All pain repents a soul of birth;
They weave the sympathetic cord
That binds our hearts to Christ our Lord.

All rest will weary, never ease,
All toil effects a slow disease;
Yet alternate like night and day,
They each the other will repay.

All riches render discontent,
All poverty ne'er compliment;
Yet when they wed they never dread
The toil it takes for daily bread.

"All things together work for good"
To them that love as children should;
All others live this life in vain,
Who live for self and selfish gain.

Lost Emigrants.

R. H. JOHNSON.

CHAPTER XX.

The events of the colony went on without any disturbing element for several weeks.

The Blackbirds were unusually quiet.

One evening, however, a messenger, the first we had received from the cavern, came saying that Tony was very sick and must see the Doctor. The general advice was that Dr. Andral should not go; that it was a dastardly plot to get him into their power. But the Doctor calmly said: "I am asked to go on a mission of mercy and I'll go."

"But it may cause your death," said Prof. Fergus.

"It may," answered the Doctor. "But I'll die in the line of duty."

"If you're bound to go, I'll take a party," Captain Wolcott interposed, "and make the cruise along with you."

"No," was the response, "that would be likely to bring on a conflict. There must be no appearance of an armed force."

"I'm afraid, then, to prevent a tragedy we'll have to shut you under the hatches."

"No, Captain, I must certainly go."

"On one condition: that I can go along."

This was generally opposed on the ground that Col. Bird's hostility was toward both the men, and their going together might prove a double calamity.

"There is but one way out of this that I can see," said Mrs. Gray, after a moment's consultation with her husband. "We will go with the Doctor. We will go in, and if Tony is really sick, we will bring in the doctor. Should we find deception there, thee must promise not to enter."

"In that case," said Dr. Andral, "I promise as you request."

Accordingly, the Doctor and this excellent pair proceeded to the mountain, and the latter remaining concealed without, the others entered the cavern and found Tony really sick. He was very glad to see Mrs. Gray, but earnestly asked for Dr. Andral. When the latter entered the cave he found Tony with a high fever and evidently greatly excited. The Doctor sought to quite him, but the effort only seemed to intensify his agitation. "Oh Doctor," he cried, "I must tell you; I wanted you to come for that."

"All right, Tony, if it's a relief to you, tell what you know," replied the Doctor.

"I wanted to tell you when they had you shut up here, but I couldn't for the watch. I done it, Doctor. They said if you or the Captain went down, to cut the rope," said he, snatching at the bed clothes, "and I said I'd rather die than kill anybody. And they said it wouldn't hurt anybody, but would only make a little fun, and I was fool enough to believe it."

"Well, it's all right, Tony. Nobody was killed. The others that used you, are far more guilty than you. I freely forgive you, Tony. Now be quiet and get a good night's rest, and to-morrow we will bring you to the village where you will have many friends, and they will help to make you well and happy."

The unburdening of Tony's mind was a relief, and with a soothing draught he was soon asleep.

It was learned that Bird and several of his men were away at the north end of the island and would not return until the next night, and it was thought wise to get Tony away before the return of the party to avoid trouble.

On the morrow, the sea being quiet, a boat was sent round to South Bay, and Tony was borne away on a litter from the cavern without opposition, and thence brought by boat around to the harbor and carried up to the village.

Here, under a kind and gentle ministry, Tony, humbly and deeply penitent speedily, recovered, and gave promise of a better life; the most assuring evidence of which was that he made a profession of his faith in the Savior and became a devout Christian.

A day or two after Tony's return Pat came into the village. He reported that he was never taken into the confidence of the Blackbirds after the incident of the broken leg. And that after the fire in the entrance of the cave and the escape of Dr. Andral, they had been doubly suspicious of him, and had made direful threats against him if they should ever establish the fact that he was instrumental in the Doctor's escape.

Our next meeting for Bible study found a large company with Bibles in their hands, and with an interest in searching the Scriptures that was truly refreshing. After a short season of preparatory worship Prof. Fergus resumed the subject of the last meeting, as follows:

"Having found not the slightest connection with baptism in all the sprinklings of the Bible, let us see if we can find any possible warrant for sprinkling in the Greek word for baptism.

"What is, then, the meaning of *baptizo?* I answer: all the lexicons give the primary meaning, to dip, to plunge, to immerse. Prof. Stuart, an eminent Pedobaptist authority, says: 'All lexicographers and critics of any note are agreed in this."

"More recently, at the cost of years of labor and the exploration of the great libraries of Europe and America, Dr. Conant has been enabled to collect and authenticate two hundred and thirty-six examples of the use of the word *baptizo* among ancient authors, and of these there is not one example that is not in harmony with the idea of immersion. I may, therefore, safely say, there is not such an example in existence. No translator of the Bible into English has ever, in a solitary instance, translated the word *baptizo* to sprinkle or pour.

"If, therefore, the meaning of *baptizo* is not fixed it is impossible to determine the meaning of any word whatever.

"Suppose, however, we are to learn the meaning of the word from New Testament usage: We open the Bible and find John baptizing the people in Jordan (Matt. 3:5-6; Mark 1:5-6). People in our day do not resort to the rivers for sprinkling, they do,

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however, for immersion. So it was in that day, we conclude.

"We find a locality in Enon near Salem selected, and the reason given, 'because there was much water there' (John 3:23). People now resort to such places for immersion, but not for sprinkling. So did they then.

"Of Philip and the eunuch we read: 'They came unto a certain water and the eunuch said: See, here is water: what doth hinder me to be baptized? And they went down both into the water, both Philip and the eunuch, and he baptized him. And when they were come up out of the water,' etc. (Acts 8:38-39). The whole account is in exact accord with the idea of immersion, but discordant with that of sprinkling.

"In Romans 6:3-4 Paul says: 'Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore, we are buried with him by baptism into his death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.'

"Again, in Col. 2:12 we have, 'Buried with him in baptism, wherein are ye also risen with him.' In these passages baptism is compared to a burial in which the person 'dead to sin' is buried, and from this emblematic grave is raised to a new life. The aptness of the figure is apparent to every one if the baptism here spoken of is immersion. If, however, we make it 'buried with him in sprinkling,' it becomes too absurd to be entertained for a moment.

"I think from the examples cited we are now all ready to agree with John Calvin: 'The very word baptize signifies to immerse, and it is certain that immersion was the practice of the ancient church.' Luther says: 'First, the name baptism is Greek; in Latin it can be rendered immersion. And although that custom has now gone out of use with most persons, yet they ought to be entirely immersed and immediately drawn out. For this the etymology of the name seems to demand.'

"Maldonatus (Catholic), in his Commentary on the Gospels, says: 'In Greek, to be baptized is the same as to be submerged.'

"Arnoldi (Catholic), in his Commentary on Matthew, says: '*Baptizein*, to immerse, to submerge—it was as being an entire submersion under water.'

"I once asked a learned Catholic priest what was the ancient mode of baptism. He without a moment's hesitation answered: 'Immersion.' 'Why, then,' said I, 'do you practice sprinkling?' 'Because,' said he, 'the church changed it, and,' he added, 'you Protestants are inconsistent; you deny the authority of the church, and yet you practice sprinkling which rests, not on scriptural authority, but solely on that of the church.'*

"'When did the church change it?' I hear you ask. Listen to this from Brenner, an able Roman Catholic, in his History of Baptism from Christ to our Times, p. 306: 'Thirteen hundred years was baptism generally and regulary an immersion of the person under water, and only in extraordinary cases a sprinkling or pouring with water; the latter was, moreover, disputed as baptism; nay, even forbidden.'

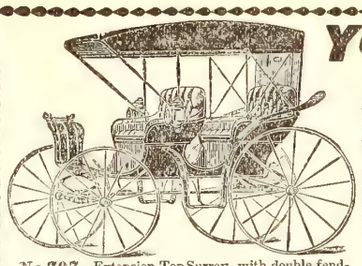
"And now, brethren, I leave the matter with you. I have only superficially treated the subject. I have not brought a tithe of the evidence that might be brought from Pedobaptist authorities, but I have brought enough to prove that all the world accepts immersion as valid baptism. Should we adopt sprinkling or pouring, a few might be satisfied; others could not reconcile their conscientious convictions to that course. The result would be inevitable discord. Adopt immersion, which all agree is valid baptism, and no one's conscience is violated, and we have unity and harmony.

"We have agreed to stand together on catholic ground. Immersion is catholic, or common to us all. We have agreed to follow the explicit teaching of the Bible. Whatever our views of sprinkling and pouring, we are all agreed that according to the teaching of the Bible immersion is valid baptism."

When Prof. Fergus concluded there was considerable discussion of the subject. Some had never been satisfied with their baptism by affusion. Some had been satisfied, but were now doubtful about it. Some thought sprinkling might do, but it was better to take that method about which no doubts could be raised. And finally, all agreed it was not a question as to what might do, but what did Jesus command? He had said: "He that loveth me will keep my words." They were sure they loved Jesus, and wanted to follow in his steps.

"To this agreement," Mr. White said, "I wish to add, I have always been satisfied with sprinkling. I cannot now say I am dissatisfied with it. But a certainty is better than that about which there is the slightest doubt. I now see as never before what a barrier to union sprinkling and pouring are. Paul said: 'If meat make make my brother to offend, I will eat no meat while the world standeth.' That is the spirit of love and self-denial. I would be a poor Christian indeed if I could not give up sprinkling. Brethren, I demand immersion, that there be no barrier between us, and in so doing I know I have the approval of my Savior, to whose great heart our unity and peace lay so near."

*This incident actually occurred with the author.



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The Credit Man's Costly Error.

Sometimes a credit man goes all wrong, but not often, says the Chicago Evening Post. A country merchant came up from Indiana with a written list of things he wanted. He said he was new in the business, but he meant to have a partner who was wise.

After he had picked out goods amounting to eight thousand dollars he was introduced to the credit man, and he looked so uncouth and inefficient that the credit man wondered how good clerks had been wasting their time on him.

"What terms do you want, Mr. ——?" He stopped, and the visitor supplied the name.

"Well, down in our country we always pay after harvest."

"But harvest is past. You don't mean next harvest—in 1900—do you?"

"Well, that's when my people will pay me."

"O, we couldn't do that. Ninety days is the very best I could give you." And even at that he wanted to know a great many things about his visitor's prospects.

"How much if I pay in sixty days?"

The credit man quoted the terms.

"How much in thirty?"

A discount was mentioned.

"How much for cash?"

"Spot cash? Money down?"

"Yes—currency."

It was a wild question. The credit man knew he had no chance to get eight thousand dollars out of that man, and he quoted a beautiful discount.

"Well, receipt the bill," was the countryman's rejoinder. And out of the folds of a three-dollar suit of clothes he dragged money enough to buy a yacht and run it all summer.

He didn't put on much style, but he "figures" he saved the expenses of his Chicago trip.—*Union Gospel News.*

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by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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I'll take the little woodland paths
Down by the river shore.
You take the public gardens, where
All is arranged by plan;
I'll take the scenes laid out by God,
And undisturbed by man.

You take the fountain on the lawn,
And listen to its tale;
I'll listen to the little brook
That murmurs through the vale.
You live the artificial life,
And I will live the real;
And joy will come to me and mine
That yours can ne'er reveal.

—*Joe Cone, in Country Life.*

My Gourd Vine.

W. H. B.

Last spring, from seed that had fallen the autumn before, a large number of wild gourd vines sprang up about my front porch. Procuring a ball of hemp twine, I wove a trellis for them to climb upon. Thinking the soil might be too thin, I scraped the rich soil from the surface of the street and spread it about their roots. All summer long I watered and trained those vines. The care of them became a pleasure, the loss of which would have been sensibly felt by me. The care given to those vines was not bestowed in vain; for in addition to the pleasure it afforded, I learned many beautiful lessons and got many illustrations of great practical value to me in the preparation of sermons. For several consecutive Sundays those vines spoke through me to the hearts of the people.

The story that was in the seed that I so carefully covered in the early spring was fully unfolded to my mind with the unfolding of the last leaf of the full-grown vine at the close of the summer. I could see the beginning only from the end. Now I can see the end from the beginning. The full-grown vine is the vine in the seed shaken out by the hand of nature. Every leaf, every tendril, every flower, every fruit found on the full-grown vine was on it while it was yet in the seed. The vine can never be more than is contained in the promise of the seed. In the child is all the promise of the full-grown man. There may be underdevelopment, but there can never be overdevelopment. Moses on Mount Pisga was Moses in the rushes unfolded. Some of the vines seemed to be content with slow and partial growth, but there was a bright particular vine that seemed to be endowed with almost intelligence, and filled with a definite and determined purpose, and that purpose to attain to full growth. And it succeeded. I shall never forget the thrilling interest with which I watched and aided its efforts and the satisfaction I felt when I knew it had reached the goal of its ambition. It clothed its death in beauty and soothed the pain of its loss. Its work was fully done and it died in triumph. Can we have any higher ambition in life than to fulfill the promise of our infancy by fully unfolding our powers? What a stunted growth humanity presents. But one of perhaps fifty vines reached full growth. Here and there a man reaches beyond his fellows in the development of his powers.

As the vines sprang up they put forth their tendril-hands and took secure hold of everything that offered support. But they did not hold on at arm's length. Each tendril, when it had secured a firm hold, twisted itself into a spiral spring, thus securing an elastic and flexible attachment to the support and being better prepared to resist sudden shocks of wind and rain. The hand of faith should take hold of truth with a secure but elastic and flexible grip. The grip of him who holds on to truth at arm's length is liable to be broken by a very slight shock. The securest hold is the one that draws the heart closest to Christ. Rigidity is a characteristic of death; flexibility, of life. The rock is rigid; the oak bends before the breeze. Faith without works is rigid, because dead. A living faith is flexible. It may bend but it never breaks.

In growing, each vine took hold of others and allowed them to take hold of it. They used and were used. In helping others no vine was turned aside from helping itself. It helped itself by helping others. If one vine that had a tendril attached to the trellis took hold of another vine, that other vine had an additional attachment to the trellis. The highest good of the whole never conflicts with the highest good of the individual. On the contrary, it helps it. "Be ye perfect" and "help one another," are the complements of each other They are inseparable even in thought.

The vine that reached full growth was fruitful to the very last. It terminated in leaves, tendrils and fruit. The first and the last fruit put forth was not as perfect as that between. So the efforts of youth and age are not up to those in middle life, but each period should bring forth the best it can. Youth should be encouraged in view of the promise of middle life, and age should be honored in view of the performances of past years of strength.

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A Remarkable Institution.

(From New York Herald.)

One of the most remarkable institutions in New York City is the Cranitonic Institute at 526 West Broadway (near Washington Square). Connected with it is a clinic devoted exclusively to the treatment of the diseases of the hair and scalp. None but the most eminent specialists are in charge, physicians who have devoted years of study to these peculiar maladies. Although the clinic has been in operation less than a year, twenty-four different diseases of the scalp and hair have been discovered among the patients successfully treated. The most extraordinary feature of the institute is that no fee is accepted for consultation or microscopical examination. Any person is at liberty to send to the institute a lock of their hair, when an examination will be made and a report of its condition sent by return mail. People need worry no longer because they are losing their hair. All one has to do is to send a few hairs and state if their hair is falling, or troubled with dandruff, to the CRANITONIC INSTITUTE, 526 West Broadway, New York City, and learn how to save it, and grow more.

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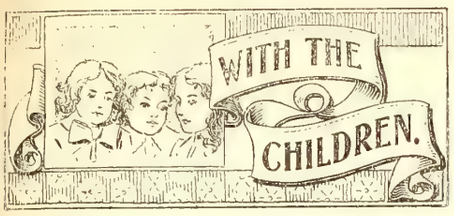

The Red Box Clew.

J. BRECKENRIDGE ELLIS.

CHAPTER XIX.

One evening in the latter part of August a carriage was driven toward Creekville from the direction of a neighboring city. The driver was a negro, dressed as the coachmen of large cities are so often dressed, to the disparagement of those who are not so fortunate as to be coachmen. He was very proud of his attire, as well as of those who sat on the back seat. And, indeed, he had a right to be proud. On the seat sat a gentleman and lady who were not as old as they appeared; for while her hair was white, and his an iron gray, their faces did not show those inevitable paths that lead beyond the fifties. The lady's face was delicate in its beauty, and spiritualized by long sorrow which had never turned to bitterness. Her eyes were large and brown, and they were luminous and full of varying lights that seemed to mock the white hair above them. The manner in which she held herself, the softness of her tones when she addressed her companion, and the effect of serenity, ease and languor which every motion and look produced, indicated that she was a daughter of the South; and the moment the gentleman spoke it was evident that he came from Kentucky. Presently the carriage approached a small stream. "I bettah give dese hosses some watah," said the driver, dismounting and slackening the lines. "We done come a long way and we's got a long way to go back."

"My dear," said the gentleman to his wife, "let's walk across the bridge. I feel cramped to death; the carriage can come after."

She complied willingly and they descended to the ground. The way lay through the woods that stretched from the back of the Clarmont pasture. They walked up the stream to the footbridge and crossed with leisurely feet. For the past week the weather had been very hot and dry, with the glaring sun, the whirling dust and the army of grasshoppers that make up good August weather in Missouri. But last night a change had come; one could not tell why, for not a cloud had been seen. And to-day there was the smell of autumn in the woods, though the leaves were still green. Nature was giving a hint of what was to come. The impression was unmistakable. The trees had no right to look so fresh and festive, when the air was mellow with September softness, and the shaded hollows, the haze in the distant horizon, the hushed murmur of the stream, spoke of school time and fall apples. The horses were thirsty, and they enjoyed their refreshment by taking slow sips and then letting the water drip under their mouths because there was plenty of it, and no need to economize. In the meantime the gentleman had procured a long stick and was poking it in the water with the pleasure such an amusement gives any righted-minded person who has lived a long time in a large city. He could not resist the temptation to leap over the gate and explore along the brook that ran through the Clarmont pasture. His wife seated herself on a high log that seemed to have been put there for the purpose. The horses finished drinking and the coachman drove them through the ford and halted at the log; the lady got in. "Come on!" she called to her husband.

"In a minute," he shouted back. "I have found such a funny little dam, built across the brook; the work of some children, I guess. It makes me feel like a boy again. You ought to hear the water fussing among the rocks! Wait a minute; I'm going to get a rock to carry away as a souvenir." He stooped among the rocks that formed the dam and the silence was presently broken by a loud, excited cry, that caused the lady to turn very white.

"Lawd's sake!" exclaimed the negro, trembling. "He's been bit by a snake, an' die sho!"

But the gentleman ran toward the carriage, holding up something in one hand. He got over the gate as if carried by the wind. "Look! look!" he shouted, putting what he had found into his wife's hands; "do you know it?" For a moment she would not take her eyes from him, because his manner filled her with alarm. But as soon as she looked at the object she screamed and caught her husband's arm for support.

"What's dat t'ing?" demanded the coachman, leaping from his seat. "Please, mistah, don't bring it heah, I's skeerd to deff uv snakes. Oh! w'y 'tain't nuffin but a box!" he added to himself in a low voice; "jess a little red, round box; an' it's empty; nuffin in it; sech goin's on *I* never see!" For the lady was kissin that box again and again, while her husband supported her trembling form. And all this excitement was over that little red box Nance had given Frank, telling her it was "a charm." It was evidently more than a box to these two!

"Richard," said the lady, when she could speak coherently, "God has brought us here. Let us go up to the house, this may be the place; it *must* be the place!"

"Yes, yes," he assented eagerly. "Can you walk, my dear?" She sprang to the ground and they hurried through the gate after telling the coachman to wait. They followed the brook till they came to the dam, and he showed her the very spot where the box had been caught in the rocks after Frank had thrown it away. They went on till they came to a summer house, and here sat a girl. The lady looked at her long and eagerly, and Vega was so startled by their sudden approach that she could only look back. "Who are you?" asked the lady, breathlessly.

Vega said, "Write on my slate; for I am deaf, and while I can talk, I cannot hear a sound." The lady took the slate, but her hands shook so she could not write. "We are strangers; kindly tell us who lives here."

"My father, Mr. Clarmont," answered Vega, who was not at all the same Vega she had been before Frank taught her how to become a Christian; for now her voice was kind and her eyes gentle, and a look of sweet refinement dwelt upon her face; for in her heart this refinement had found a home.

"My name is Douglas," the man wrote. "We came to Creekville to find some one named Frank Douglas. Can you tell us if you have ever heard of him? Perhaps he is related to us; perhaps he can tell us something we would give the world to know. Did you ever see this red box before?"

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Sunday-School.

W. F. RICHARDSON.

QUARTERLY REVIEW.*

We have reached the end of the first three months' study of the life of Jesus, but the lessons we have gone over cover far the larger portion of the earthly history of our Lord. It will be difficult to even suggest, in a single brief article, the most important facts and truths embodied in the wonderful narrative.

1. The Birth of Jesus. Luke 2:1-16. I think it is Walter Scott, in his work on "The Messiahship," who says that the greatest truth in the Old Testament is that man was made in the image of God, and the greatest truth in the New Testament is that God was made in the image of man. If this is true, the first lesson is the chief of them all. The Babe of Bethlehem becomes to us the proof of God's interest in and the measure of his love for the human race. He "so loved the world that he gave his only begotten Son." This means more than the death of Jesus. It means the whole gift of his life —its sweet infancy, its gentle youth, its strong manhood, its loving ministry, its sacrificial offering on the cross, its glorious victory over the grave. The birth of Jesus is the pledge of his life and his redeeming work.

2. The Child Jesus Visits Jerusalem. Luke 2:40-52. The single beautiful glimpse of the earthly life of the Son of Man given us by the evangelist is worthy of the beginning and the maturity of his wonderful career. It exhibits to us his joy in his Father's house, his eagerness to be "about his Father's business," his remarkable wisdom in the Scriptures of his people, his humble acceptance of duty as the noblest manifestation of the divine life. Although the Son of God and the Savior of men, he yet consents to hide his glory for thirty years within the narrow walls of his home in Nazareth, and in subjection to those who bear to him the relation of human parent to teach the children of men the beauty of obedience.

3. The Preaching of John the Baptist. Luke 3:1-17. The public ministry of the Savior is ushered in by one of the most remarkable figures of history. Out from the wilderness comes a voice calling Israel to repentance. A gaunt, roughly-clad man, whose appearance suggests the return to earth of the old Prophet Elijah, draws multitudes to the river Jordan, to hear his message and to receive the baptism in which they declare their purpose of a new life. He is intensely practical, making men see their sins and showing them the way to a reformation which will transform their character and prepare them for a place in the coming kingdom of the Messiah, whose advent is now at hand.

4. The Baptism and Temptation of Jesus. Matt. 3:13; 4:11. In the midst of John's ministry to Israel, there approached him One whose countenance and bearing seemed to reflect so much of the divine that the bold prophet, who had not quailed before the dignitaries of his nation, humbled himself before him and declared his unworthiness to administer the ordinance which he had enjoined upon all others. When at the urgent request of the Savior he buried him beneath the waters, the sign which he had awaited followed; the Holy Spirit came upon the Christ, and the voice of the Father owned him as his Son. From this scene of public consecration of his life to the doing of the Father's will, Jesus passed into the dread season of temptation by which his soul was to learn the power of Satan, when exerted to its utmost. Here he conquered at every point of attack, and gave hope to the tried sons of men that he would be "able to succor them that are tempted."

5. The First Disciples of Jesus. John 1:35-46. From this season of sore trial and complete victory Jesus returns to the place where the Baptist was continuing his ministry. There, by a few hours' conversation, so much of his true nature shines out that at least four, and perhaps six, of John's followers become convinced that he is the Christ indeed, and accept him as "the Lamb of God, that taketh away the sin of the world." Each of them becomes in turn a voice in the ears of his friends, echoing the glad refrain: "We have found the Messiah."

6. Jesus and Nicodemus. John 3:1-18. After a brief visit to Galilee Jesus attends the Passover at Jerusalem, where his words and works draw to him the attention of all men. A ruler of the Jews, strangely drawn to the Savior by the truth he teaches and the miracles he has wrought, comes under cover of night to receive further instruction. He is told that no earthly descent, even though from the noblest of families, avails for the soul's salvation. "Ye must be born again." To receive the Messiah into the heart by a living faith, and to submit to him in the laver of regeneration, which is Christian baptism, is the divine way to royal honors in the kingdom of God. The uplifted serpent in the wilderness was but a type of the uplifted Savior, through whose atoning death the world should be brought back to God.

7. Jesus at Jacob's Well. John 4:5-26. Returning to Galilee through Samaria, Jesus and his disciples approach the villege of Sychar, whose history was redolent with sacred memories to all the sons of Jacob. Too exhausted to complete the journey, Jesus sinks down beside the old well of Jacob, while his disciples go ahead into the village for food. Here he holds his remarkable conversation with the Samaritan woman, whereby he shows to her the sinfulness of her own heart and life as she had never before realized it, the richness of the grace of God which could satisfy the thirst of her higher nature, and the utter futility of any form of worship which was not the expression of a sincere faith and an humble spirit. He crowns his marvelous favor to this poor woman by revealing himself as the Christ, and abides with the people of her village until they, too, see in him "the Savior of the world."

8. Jesus Rejected at Nazareth. Luke 4:16-30. It is difficult to see in familiar objects an unusual value or power. Reports of the sayings and doings of Jesus in other places have come to the ears of the citizens of Nazareth; but they were loth to believe that for thirty years they have been blind to such a presence in their midst. Hence, despite the gracious words in which the Savior opens up the Scriptures in their synagogue, they conclude that he cannot be the Messiah, and rudely and violently reject him, attempting even to take his life, as the only possible answer to his rebukes upon their unbelief. They are thwarted in this awful purpose, but the heart of Jesus is cruelly wounded by this turning from him of those who ought to have been first to accept him.

9. Jesus Healing in Capernaum. Mark 1:21-34. Men might reject him, but Jesus would not retaliate by leaving them to their fate. At his newly chosen home in Capernaum Jesus becomes the center of the people's interest and joy. The crowd follows his steps and hangs upon his words. He heals the demoniac in the synagogue, raises from a deadly fever the mother of Simon Peter's wife and restores to health a multitude of sick, who are brought to his door from every quarter of the city and its environs. His activity in these acts of mercy reminds his apostles of the words of Isaiah concerning the Messiah: "Surely he hath taken our sicknesses and borne our infirmaties."

10. The Paralytic Healed. Mark 2:1-12. After a tour through Galilee, during which the Master visited many of the cities and villages of that province, bringing joy and gladneas everywhere, he returned to Capernaum. His return soon brought about his door so great a crowd that the sick were kept beyond the reach of his eye and voice. One poor palsied man was so determined to see him that his friends carried him onto the roof and let him down by ropes into Jesus' presence. Reading his heart, the Savior first assured him of the forgiveness of his sins, and then added the lesser gift of healing, making the visible miracle a proof to his enemies of his power to work the greater miracle of spiritual blessing.

11. Jesus at Matthew's House. Mark 2:13:22. Already Jeusus had chosen four of his apostles, Peter, Andrew and the sons of Zebedee. He now selects a fifth, and that one from the ranks of the despised publicans, or Roman tax collectors. By calling Matthew to become one of his ambassadors to the world, Jesus emphasized his mission as one of grace to sinners. No man need despair of being accepted and used by the Lord, since he transformed this hated publican into the honored apostle and the first biographer of the Son of Man.

No better sentences could have been selected to express the predominating thought of these eleven lessons than the golden text for the quarter: "The Son of Man came not to be ministered unto, but to minister."

*Lesso . for March 25.

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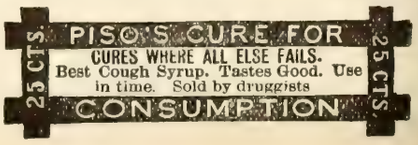
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Christian Endeavor.

By Burris A. Jenkins.

TOPIC FOR MARCH 25.

THE GLORY OF OBEDIENCE.

(Matt. 21:28-32.)

"These are the laws of the Jungle,
And many and mighty are they;
But the head and the hoof of the law
And the haunch and the hump is—obey."

So sings Kipling, and he might have extended the realm of the reign of law far beyond jungle and forest into plain and sea and city and the dimmest recesses of men's souls. Everywhere is law, and everywhere it must be obeyed. Transgress it and the retribution is sure and swift and fiery and lasting. Withered is the soul that disobeys. Withered, shriveled, dwarfed and atrophied. The wages of sin is death.

But, on the other hand, crowned with glory is the soul that obeys, crowned with a crown of righteousness "A glorious thing it is to know how to command," says one. Yes, but a rarer and far more glorious thing it is to know how to obey. None is fit to command who has not first learned to obey—the harder lesson of the two. Few there are, even in military ranks, who have deeply learned the lesson, who, without question, carry their message to Garcia.

"Their's is not to make reply,
Their's not to reason why,
Their's but to do—and die."

Few are the soldiers so schooled in obedience as not to know how to conduct the campaign better than their superiors.

There is some danger that in the extreme indulgence of the "new education" children in our country should fail to learn the old lesson that our Puritan fathers knew so well how to teach—implicit obedience. In that elder day father's word was law, without questioning or debate. "They heard the voice without reply." Is it not possible that we have fallen on softer days? No less of the milk of human kindness! But let it not be turned into the gall by the sunshine of overindulgence!

There is an obedience of the letter and an obedience of the spirit. There is the obedience of the son who said, "I go," and went not, which is pharisaical, and the obedience of the son who said, "I go not," but went; which is the better part. Both of these are incomplete, but of the two we far prefer the obedience of the spirit to that of the letter; we far prefer the erring one who refuses to call out a hypocritical "Lord, Lord," but leads an upright life, to the hypocritical tither of mint, annise and cummin,

"He who bears
False witness—he who takes the orphan's bread
And robs the widow—he who spreads abroad
Polluted hands in mockery of prayer."

It is better to obey in letter and in spirit, too; to follow the clearly marked steps of faith, repentance, baptism, but not to pause with that.

One should obey the laws of man. In our free country we are less heedful of the restraints of law than God commands us to be of the powers that be. When across any way we tread there looms a sign, "Keep off the grass," we obey it—if convenient. There is, perhaps, less reverence for law, authority, in America than anywhere else in the world. Hence other nations call us half-civilized, barbarous; and what right have we to quickly to resent the accusation? Let Kentucky raise her stained hands and swear, "I am law-abiding!" Let Montana lift her face and dare too say, "I obey the law!" Let any of our great municipalities repel the charge of semi-civilization by asking, "In what have I offended?"

One should obey the laws of nature. Instead of defying the lightning that leaps from the wrath of offended nature, instead of treading the murky paths of forbidden unsanitation, instead of going the pace that kills, instead of breaking all the decalogue of hygienic or sanitary commandments written in our frame and in the frame of nature, we ought to learn the law of the jungle of this life—"Obey!"

One should obey his own conscience. There, after all, is the voice of God—not in the whirlwind, the earthquake or the tempest—the still small voice. The weight of the world's woe is due to disobedience to that voice. We most of us know the right, but with Paul, the good that we would, that we do not, and evil is present with us. It is not often we are puzzled as to the right—sometimes. For the most part we know the way to tread; but wayward feet so often refuse to follow when the still small voice calls. Obey! Never for a moment admit that you can do ought else; for in that moment you sin. Obey conscience, thine own conscience! "To thine own self be true, and it shall follow as the night the day, thou canst not then be false to any man."

University of Indianapolis.

Bethany Reading Courses.

PIONEER DISCIPLES IN THE EAST.

By F. D. Power, *Director.*

(*Fourth* article in the series on Pioneer Disciples.)

The formal beginnings of our movement for restoration took place in Virginia in 1832. The Dover Baptist Association that year passed the famous "Dover Decrees," of which Rev. John Kerr, pastor of the First Baptist Church, Richmond, was the author. This caused the division. The followers of Mr. Campbell did not desire to exalt the differences of opinion into tests of fellowship, but by the action of the Baptist Churches they were formally invited to withdraw from their fellowship. It falls to the lot of our Baptist brethren, therefore, to show what these differences are, and to them exclusively *to show that these differences should be made tests of fellowship.*

Thomas Campbell preached in Richmond in January, 1833. On Feb. 14 the First Baptist Church passed resolutions earnestly recommending "to those who have embraced these new doctrines and opinions to withdraw from us and become a separate people, worshiping God according to their own views of propriety." Sixty-eight members withdrew, disclaiming "any opinion not founded upon the New Testament." It has been noted as a curious coincidence that the very month these brethren organized, the water was turned on from the new city waterworks!

The following compact or declaration was signed by those forming the new organization:

1. That we receive and hold the Scriptures of the Old and New Testaments as containing a true and perfect revelation of the divine will, able through faith to make us wise unto salvation, thoroughly furnished to all good works and the New Testament as the only and all-sufficient rule for the worship and government of the Christian Church.

2. That thus receiving and holding the sacred volume, we stand pledged, through the grace of God promised to us in Christ, to study to conform to all its holy precepts and examples.

3. That conscientiously recognizing the constitutional unity of the body of Christ, we extend our fellowship to all who have been immersed, upon a scriptural profession of faith in Christ, and are working orderly according to the law enjoined by his holy apostles upon the believers.

This organization was effected the first Lord's day in March, 1832. The following October the "Dover Decrees" were passed by the Baptist Association at Four Mile Creek Baptist Church, twenty miles from Richmond, in which the doctrines of the Disciples are denounced as "subversive of the true spirit of the gospel of Jesus Christ, disorganizing and demoralizing in their tendency;" declaring "their views of sin, faith, repentance, regeneration, baptism, the agency of the Holy Spirit, church government, the Christian ministry, and the whole scheme of Christian benevolence to be contrary to the plain letter and spirit of the New Testament of our Lord and Savior;" stating that "while they boast of superior light and knowledge we cannot but lament in their life and conversation the absence of that wisdom which is from above;" anathematizing them as "a dogmatic sect, who live only in the fire of strife and controversy and seek to remain in connection with existing churches that they may with the greater facility obtain material for feeding the disastrous flame," and finally claiming that "the cause of truth and righteousness requires a separation from them." This was the drift of the famous or rather infamous "Dover Decrees." It is safe to say there is not a Baptist in the land who to-day would defend them!

One year after the organization of the church in Richmond it met in its own meeting house, located on Eleventh Street and called "Sycamore,' from a sycamore tree which threw its refreshing shade over the entrance. Its pastors in the early time were Peter Ainslie, David S. Burnet, James Henshall, R. L. Coleman and W. J. Pettigrew.

Simultaneously with the work in Richmond a number of churches were organized in Virginia, principally in the Tidewater region, and among the great names of that pioneer period we have in addition to those already named: T. M. Henley, John Bagby, John Dangerfield, John DeVall, Albert Anderson, Dudley W. Atkinson, Silas Shelburne, Chester Bullard, John T. Walsh, G. W. Abell and James W. Goss.

Many of the strongest churches were formed in the rural districts. Indeed, the work in the early period of our movement was done chiefly in the country. The wisdom or unwisdom of this method of evangelizing has not been decided. To-day we are making herculean efforts to reach the cities, and there is the peril that the country sections will be neglected. The governor of New Hampshire, in his recent proclamation calling for observance of the annual fast day, declares: "The decline of the Christian religion, particularly in our rural communities, is a marked feature of the times, and steps should be taken to remedy it." "There are towns," he affirms, "where no church bell sends forth its solemn call from January to January; there are communities where the dead are laid away without the benison of the Christ and where marriages are solemnized only by the justice of the peace." This statement of Gov. Rollins is denied by some, and by others explained by the movement of the old population westward and the incoming of foreign elements, and the influence of the bicycle upon church attendance; but it has some foundation in truth. It demands serious consideration. Roman Catholic writers are bewailing their failure to reach the agricultural masses. "In the United States," they say, "we are losing; the country people are not ours, therefore the country itself is not ours, and never will be."

Our pioneers established strong churches in the rural districts. The country people are good thinkers, careful Bible students. When you preach in the city, take your best clothes; when you preach in the country, take your best sermon. The country supplies the city with its best material, leaders in the ministry, in business, in government, in spiritual and even intellectual power. The church must care for the little springs that go to swell the great rivers of our religious life. There must be a self-denying ministry that are willing to stand by the work among our rural populations. What shall become of our larger city churches if the country churches are closed? We talk of the city ceaselessly, of the problem of the rich, of the workingman, of the slums, of the sweating system, of charity, of prostitution, of gambling, of the family and the school, of politics and legislation, of the character and work of the church, of the awful death-dealing, soul-destroying, nation-blighting curse of the saloon, of the relation between Lazarus and Dives—a thousand problems of the city. We need have some concern for that which is forever feeding the city and the city's religious life—the country people and the country church. Who shall question the wisdom and foresight of the fathers of this reformation?

Literature.

We have done our readers grievous wrong in failing to tell them earlier about "The Sky Pilot," a story of the Canadian foot-hills, by Ralph Connor. It is scarcely necessary to explain that "sky pilot" in the cowboy's vernacular means preacher. He was a young fellow, both sensitive and sensible, who went out as a home missionary among the rough denizens of the foot-hills. Loving his message and loving not less the men to whom he spoke it, he worked his way by grace and tact and perseverance to success. It is a story which will give the reader a new respect for the missionaries in the newer parts of our own country, and if the reader happens to be a missionary himself, it will give him a better insight into his own task. It is, in short, just the kind of book that Ian Maclaren would have written if he had known the foot-hills and the cowboys as well as he knew Drumtochty and the Scotch Presbyterians. (Flemming H. Revell Co., Chicago.)

MORE MAGAZINES.

Mr. Ernest Seton-Thompson is to the front again with a paper on the National Zoo in Washington, in the current number of the Century. This establishment is not like other zoos, even as the author's way of writing about animals is not like anybody else's way. The Washington Zoo is not a series of cages, but a series of ranges upon which buffalos antelope, elk and other disappearing aborigines of this country live their out-of-door life according to the dictates of their own instincts very much as if they had never been captured. Readers of Mr. Seton-Thompson's "Biography of a Grizzly," who were led to suspect that he must have been a grizzly himself at one time to know them so well, will now have ground for the suspicion that he was an antelope before he was a grizzly and a Virginia deer before he was an antelope. Richard Whiteing, "whose "No. 5, John St.," is fresh in all minds as a vivid picture of the extremes of poverty and wealth in London, contributes an article on "Paris of the Faubourgs," in which he gives similar pictures of lowly life in the French capital.

The Outlook, which is a monthly magazine as well as a weekly paper—or, more accurately, a weekly magazine with a monthly illustrated edition—is well represented by special correspondents at the seats of war. Phelps Whitmarsh writes well of the military operations in the Philippines and takes good pictures of the same. James Barnes is adding to his already exceptional reputation by his work as a war correspondent in South Africa. Both have articles in the March magazine number. Hamilton Mabie's life of Shakespeare deals, in this number, with the "Shakespeare country," including Stratford, Warwick, Kenilworth and the Forest of Arden.

The South African war continues to occupy a large amount of space in the North American Review. There are seven articles on various phases of the subject by distinguished writers, including the Marquis of Lorne, Captain Mahan, ex-Secretary Alger and Prof. Macvane, of Harvard. Among the other living topics treated in this issue are the Hay-Pauncefote treaty, national divorce law, "Americanism" in the Catholic Church in France, and the President's war power with reference to the tariff.

We take pleasure in repeating a remark, which we made some weeks ago, that the prospective visitor to Paris and the Exposition can get more of the right sort of preparation for the trip out of the series of articles and studies now appearing in the Chautauquan than from any other single source known to us. And what is good for the prospective traveler is of course good for the still larger company of those who wish to get as much benefit as possible out of the trip without making it. The series began last October under the title, "A Reading Journey Through France."

The most interesting feature of Munsey's for the present month is an illustrated article on the British army. While the decision is pending regarding the building of the Nicaraugua ship canal, it may be worth while for the public to become better acquainted with the "Soo," which connects Lake Superior and Lake Huron and which a writer in this magazine calls "the greatest canal in the world."

Gen. Miles writes an elaborate article on the British Army for Frank Leslie's Popular Monthly. An excellent article on the Trans Siberian Railway exhibits the fact that the greater part of the materials for that enormous undertaking are being furnished by American firms. The author estimates, from the various contracts for steel rails, locomotives, etc., which are being filled in this country at the present time, that not less than 128,000 men, women and children in the United States are eanning their living by the building of the railway across Siberia.

The fullest account of the Clark-Daly feud, which has been the leading feature of Montana politics for several years and has come into national notoriety during the trial of Senator Clark for bribery, is given in Ainslee's Magazine. It is a piece of local history of which both the state and the nation must be ashamed, but it ought to be widely known. "The greatest engineering feat the world has ever seen" is the description applied to the building of the great dam across the Nile at Assouan, which is to save the water from being wasted at the season of the inundation and irrigate Egypt. Incidentally it is also to submerge the Temple of Philæ, one of the most precious remains of Egyptian antiquity, which stands on an island in the river at the First Cataract. This work, which is now in progress, is described in the same magazine.

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Marriages.

GRIFFITH—IVY.—On Feb. 21, 1900, at the residence of W. T. Townsend, Jr., Yazoo Pass, Miss., Mr. T. J. Griffith and Miss Ida Ivy; J. W. Harris officiating.

HOLLEMBEAK — EDWARDS. — Payson, Ill., March 1st, at the Christian parsonage, Dr. Walter L. Hollembeak and Miss Mollie H. Edwards; C. Edwards, the father of the bride, officiating.

KENNISH—CALLISON.—At the home of the bride's parents, near Maitland, Mo., on Sunday, Feb. 25, 1900, Edward C. Kennish and Alice E. Callison; I. Bauserman officiating.

PARKIN—FARRELL.—At the residence of Mr. and Mrs. D. O. Gordon, near Lynnville, Ill., Feb. 22, Mr. Jno. R. Parkin and Miss Ella Farrell; J. W. Camp officiating.

STEARNS—MARSH.—At the home of the bride's parents, March 4th, by H. J. Hostetler, William A. Stearns to Miss Minnie Marsh, both of St. Joseph, Ill.

WASSON—JOHNSTON —Feb. 4th, at the Christian parsonage, Payson, Ill., Joseph Wasson and Mary G. Johnston, both of this place; C. Edwards officiating.

Obituaries.

BOZARTH.

Mrs. Harriet Bozarth, wife of J. C Bozarth, and daughter of Olney and Mary P. Ticknor, was born in Morgan County, Ill., Nov. 30, 1832; died in Beatrice, Neb., Feb. 16, 1900, after an iliness of five weeks; age 67 years, two months and 16 days. She became the wife of John C. Bozarth, Dec. 9, 1849. They celebrated their golden wedding at the home of their son, H. E. Bozarth, Dec. 9, 1899. To them were born five sons and three daughters. Five children died in childhood; one son at the age of 21 years. Her aged husband, who has been sick since September 5, and is unable to walk, to whom she was so devoted and untiring, and two sons, William L., of Hebron, Neb., and Harry E., of Beatrice, with their wives and children, are left to mourn the loss of an ever-kind and most devoted wife and mother. She will be missed and mourned by a host of friends, among them the writer and his family, our friendship extending over a period of 34 years. We who have known her so long and so well knew her to be a good, true friend and an earnest Christian woman, ever ready to do her part in any good work. She began her Christian life when she was about 15 years old under the preaching of Father Happy at a meeting held at her father's house. For years she was one of the most active working members in Jordan and Bethel Christian Churches near her home. In 1875 these two congregations united, or rather organized a church at Chapin, situated about half way between the two old churches. No one helped more in establishing and keeping up this good work than Sister and Bro. Bozarth. In March, 1883, they moved to Beatrice, Neb., where they have lived ever since except a few months spent near San Jose, Cal. Sister Bozarth had been a subscriber to the CHRISTIAN-EVANGELIST ever since Bro. Garrison first began editing the paper. She died as she had lived for more than fifty years, a faithful Christian. She expressed herself as ready and willing to go. The funeral sermon was preached by Bro. D. A. Wickizer, pastor of the Beatrice Christian Church at the home of her son, H. E. Bozarth. The remains, accompanied by her son, W. L. Bozarth, were taken to Chapin, Ill., where they were met and carried by loving hands to the church, where religious services were held. Many friends then followed the remains to the burying ground near her old home, where her children, father, mother and many other relatives are buried. There they tenderly laid her to rest. Blessed are the dead who die in the Lord. S. B. DOOLEY.

DANIEL.

Mrs. Judith Daniel was born in Virginia, July 30th, 1827, and died at her home, Savannah, Mo., Feb. 24th, 1900. She went with her parents to Kentucky when two years old and came to Missouri when nine. Was married to Geo. W. Daniel June 1st, 1842. Of this union several children were born, two of whom survive her. Sister Daniel became a Christian Sept. 18th, 1871, since which time she has lived a faithful and consistent Christian life. Funeral at Christian Church, Savannah, and interment in Greene cemetery near St. Joe.

A. R. HUNT.

HESTER.

Robert S. Hester was born in Boone County, Ky., Nov. 19, 1825. While he was very young his family moved to Brown County, O. Here he grew to manhood on his father's farm, and in 1847 came West and joined the farmer pioneers of Marshall County, Ill. He entered land near Belle Plain and made that his home for nearly 53 years. In 1857 he was united in marriage with Miss Lydia Davidson, who died in 1863, leaving one daughter, Miss Affie Z. Hester, of Los Angles, Cal. In 1864 he was married to Miss Nancy McKeever, and to this union were born L. L. Hester and Mrs. Cora V. H. Lester, of Belle Plain, Ill. These three children with the surviving companion and five bright grandchildren mourn his departure, but not without the hope of a blessed immortality. He became a Christian early in his manhood days and for many years was an efficient elder in the Belle Plain Church. He had been a public-spirited man in many ways. He served his county one term as sheriff and was one term in the state legislature. At the time of his death he was a member of the board of trustees of Eureka College, and for a few years past had been living in Eureka. He passed away very suddenly, Feb. 5th, in his 75th year, falling dead upon the streets in San Antonio, Texas, whither he had gone Feb. 3, to spend the unpleasant winter months. On Sunday, Feb, 11th, the body was followed to its last resting-place, from the old home church at Belle Plain, by a large concourse of his friends, most of whom had known him all their lives. The funeral sermon was preached by Evangelist C. E. Evans, who has been for some time in Bro. Hesters personal employ in his evangelistic work. R. A. GILCREST.

Eureka, Ill. Feb. 20.

PHELPS.

Mrs. Frances Phelps departed this life Feb. 11, 1900, in Geneva, O. Sister Phelps had been a member of the church here about five years. She was the youngest of three daughters born to Mr. and Mrs. J. M. Call. About twenty years ago she was married to Mr. John Phelps. She leaves one daughter, Alta, to mourn her loss. She rejoiced in Christ her Savior. H. N. ALLEN.

Geneva, O.

SMILEY.

At Dundee, O., Feb. 13, Mary, wife of Lafayette Smiley, aged 67, one of the faithful members of the Dundee Christian Church.

F. M. CUMMINGS.

Cuyahoga, Falls, Ohio.

STOWELL.

Mrs. Wm. Stowell died Feb. 24th, 1900, being 66 years of age. Twenty-five years of her life she had spent in the service of Christ. Her home for many years had been in Geneva, O., where she died in the blessed hope of a blissful immortality.

H. N. ALLEN.

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The Union Pacific R. R. will make One Fare plus Two Dollars for Round Trip from Kansas City and Omaha March 30th, April 3rd and 17th to Kansas, Nebraska, Wyoming, Colorado, Utah, Montana, Idaho, Oregon and Washington. Purchase tickets from your nearest ticket agents For maps, time tables and further particular. address J. F. Aglar, Gen'l. Agt., St. Louis, Mo.

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Train No. 51 now leaves St. Louis 2:21 P. M., daily, shortens the time by several hours from St. Louis to Dallas, Fort Worth, Austin, San Antonio, Houston and Galveston. Through Pullman Buffet Sleeping Cars will be operated on this train from St. Louis to San Antonio, and reclining chair car service to Dallas and Fort Worth. A delightful feature of this train is the daylight ride along the Mississippi and through the beautiful Arcadia Valley. Time of other trains remains the same excepting train No. 57 for Delta, Columbus, Cairo and Shreveport which now leaves at 8:00 A. M.

MARCH AND APRIL

Are the most disagreeable months of the year in the North.

In the South they are the pleasantest and most agreeable. The trees and shrubs put forth their buds and flowers; early vegetables and fruits are ready for eating, and in fact, all nature seems to have awakened from its winter sleep. The Louisville & Nashville Railroad Company reaches the Garden Spots of the South, and will on the first and third Tuesdays of March and April sell round-trip tickets to all principal points in Tennessee, Alabama, Georgia and West Florida at about half rates. Write for particulars of excursions to P. Sid Jones, D. P. A., in charge of Immigration, Birmingham, Ala.

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Cotner University Saved.

Cotner University, which suffered during the panicky times, was reclaimed yesterday and a deed to the entire property was given to the new board of control. An effort will be made to place the institution on a solid financial basis. One of the first movements will be an effort to secure the re-establishment of street car service to the town of Bethany, where Cotner University stands. Those at the head of the new enterprise are determined that the institution and the town shall grow and take its place among the other suburban towns near Lincoln, that have successfully withstood the long period of hard times. The property reclaimed originally cost over $100,000.

Yesterday afternoon the committee in charge of the Cotner University Trust Fund turned the fund over to Mr. Snell, trustee, and received a deed to the University building, campus and dormitory property. Since the loss of this property to the Church of Christ, quiet but persistent effort has been put forth to regain it. Through the liberal spirit shown by those being most largely interested, namely the Union Savings, American Exchange, First National and Columbia National Banks, a group of workers headed by President W. P. Aylsworth began the task of gathering a trust fund July 1, 1898, although a small amount of work had been done the previous year. The funds have been raised by the field secretary and others who have aided as they could. Mr. Horace Morse, who gave $2,000, made the largest contribution. Mr. Morse lives in California. Alfred Allen, of Rising City, Neb., and George Parmenter, of Plainview, Neb., each gave $500, and others gave in sums ranging from $400 down to small amounts. The churches as organizations have given a large part of the money.

During the time since the University property was lost to the Christian brotherhood, some four years, the institution has been maintaining its place among the colleges of the state by the extreme loyalty of the faculty. No expense for the running of the institution during the same time remains unpaid.

The buildings and grounds in the beginning cost over $100,000, and so substantial were the buildings that they are not impaired materially.

The student body has increased this year, and the attainment of success in regaining the property will immediately make it possible to advertise definitely in the future, which is expected to increase the student body rapidly.

The plans for future work are being matured. Endowment will be built up in several ways and everything will be conducted upon a conservative business basis. It is expected that Bethany will immediately become one of Lincoln's attractive suburbs. The town is free from debt, the University property has been reclaimed and the public school is under its own control.—*Nebraska State Journal, March* 2.

[The foregoing article states the facts correctly relating to the status of Cotner University. The property has been deeded without a shadow of incumbrance to trustees for the brotherhood of Nebraska. It is due to the committee who have conducted the canvass to say that they have assumed $600, now fully pledged, but yet unpaid, and are in honor bound to see that it is promptly collected. Those who owe these amounts will no doubt appreciate the situation and remit as soon as possible. The pledges have been those of good will and their collection has been conducted with very little loss thus far. The amounts in this settlement include the per cent. due teachers and all other creditors legally involved. All settlements are computed and paid by Mr. N. Z. Snell, Lincoln, trustee for the creditors.

This important step means much to the brotherhood of the Northwest. The coming commencement will be a jubilee, a time not only for congratulation, but for enlargement of plans for the future. "Praise God from whom all blessings flow." W. P. AYLSWORTH.]

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Missouri Historical Society.

The Historical Society of the Churches of Christ in Missouri will meet in connection with the Christian Lectureship at Palmyra, Mo., on March 20th, for the purpose of completing the organization and mapping out the work of the future. We should be glad to have a communication from all members who cannot attend and all persons interested. G. A. HOFFMANN, Pres.
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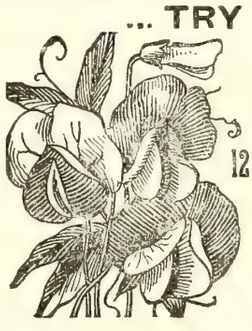

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THE CHRISTIAN-EVANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

Vol. xxxvii March 22, 1900 No. 12

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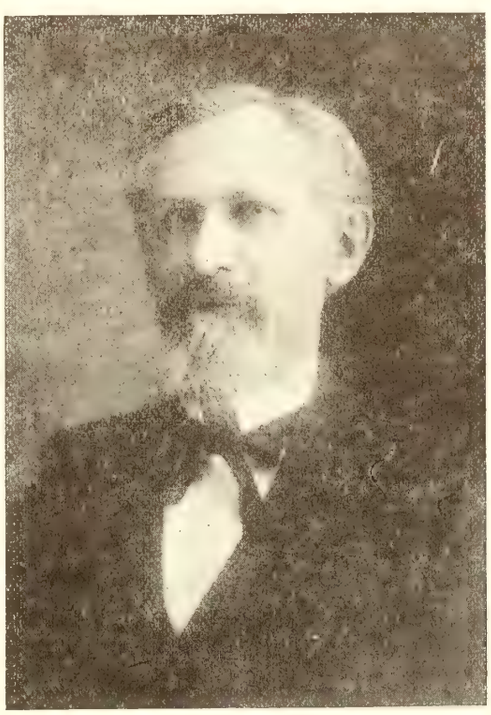

G. A. HOFFMANN.

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A REMINDER.

Our Special Offer of the One Dollar Club Rate will expire with March 31st. All Club Lists should be in this office before the close of that day. The liberality of this offer has been generally appreciated and, as a consequence, our list has increased very rapidly. There is about one week more for your church to form a Club.

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One of the most charming volumes ever issued by the Christian Publishing Company is just off the press. It is "LEAVES FROM MISSION FIELDS," from the pen of N M. Ragland. The book is in five parts, each part devoted to the life and work of a missionary. The five missionaries of whom the author has written are Mrs. Harriett Newell, who went as a young bride to India in 1812 and died after a few months; Mrs. Ann Judson, wife of Adoniram Judson; Miss Hattie L. Judson, Mrs. Josephine Smith and Charles E. Garst, the last three being some of our own missionaries, who gave up their lives in the foreign field.

N. M. Ragland is a master of beautiful and classic English. This present volume contains 273 pages. Every page is delightful. Every paragraph is a gem. Every sentence says something. The author has written with a purpose. He has aimed to hold up the lives and achievements of those who have gone before to the view of those who yet abide, that missionary zeal may be kindled anew, that fresh interest may be awakened in the evangelization of the world, and that other heroes and heroines may volunteer to take the places of those who have fallen.

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There should be a club of readers of the CHRISTIAN-EVANGELIST in every church. If there is none in your church, whose fault is it?

We have just added thirty subscribers to our list at Alvia, Ia. The Iowa church which does not have a large circle of readers of this journal will soon be a curiosity.

Notice our offer to give a copy of "In His Steps" absolutely free to subscribers to the CHRISTIAN-EVANGELIST. See below for particulars. The cheap paper edition of this book will hardly answer the purpose of the earnest reader. We propose to give you a *cloth-bound* copy, which you may read and reread, preserving it for your bookshelf.

Another club of twenty-five is reported from St. Joseph, Mo., making an increase of fifty new subscribers in that city.

Why do we offer to give away to every subscriber who desires it a copy of "In His Steps," a cloth-bound volume of 284 pages? We have two reasons for so doing: First, it is a book that every one should read and whose "theology" everybody can understand; it will do good wherever it goes; second, we believe the CHRISTIAN-EVANGELIST can be made even a greater power for good than it has been by a large increase in its circulation; therefore we are taking this method of increasing its list of readers without counting the cost to closely. All we ask is that you follow exactly the rules set forth in the offer (see the bottom of this page), call the attention of your friends to this opportunity *and act quickly*. We do not promise to continue this offer long.

Kansas City has always been an earnest and loyal friend of the CHRISTIAN-EVANGELIST. Our list of readers in that city has been large and steadfast. Hence we welcome the addition of fifty-one new subscribers from the Convention City of 1900.

Topeka, Kan., the home of the "Sheldon Daily," is also interested in the subject of a Christian weekly. A large club of subscribers is being formed for the CHRISTIAN-EVANGELIST and the last report was that our present list had been about doubled and the good work still in "full blast."

New subscribers to the "Christian-Evangelist" sending $1.50 for one year's subscription will receive a cloth-bound copy of "IN HIS STEPS," Chas. M. Sheldon's celebrated book.

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THE CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. xxxvii. St. Louis, Mo., Thursday, March 22, 1900. No. 12.

CURRENT EVENTS.

Early last week the Senate, by a vote of 44 to 26, passed the currency bill in the form in which it was agreed upon by the conference committee and had already been adopted by the House. So little interest was manifested in the measure at the time of its passage that the debate flagged before the appointed hour for the vote arrived and the last quarter of an hour of the time had to be occupied in the consideration of minor matters of business. The bill has received the signature of the President and is now a law. One feature of the bill to which we have not yet called attention in these columns is the provision for refunding the bonded indebtedness of the United States by the substitution of 2 per cent. bonds for those now bearing interest at 2, 3 and 4 per cent. It is provided that these new bonds shall not be disposed of at less than their par value. As no government has ever yet succeeded in floating bonds in any quantity at their face value at thisrate, it will be interesting to see how the United States will succeed. If the bonds are disposed of it will be a remarkable tribute to the financial soundness of our government.

The capture of Bloemfontein by General Roberts marks the long-delayed consummation of the first part of the original British plan as devised even before Gen. Buller reached Cape Town. Gen. French was the first of the British commanders to enter the Free State capital and Gen. Roberts was not far behind him. There was no resistance at the last stage of the advance. Preparations had long been going on for the removal of the government archives, and the army and the government trekked to the north without waiting to come in contact with the invaders. President Steyn has established headquarters at Kroonstad, about a hundred miles north of Bloemfontein, on the road to Pretoria. Gen. Roberts has officially declared that the Orange Free State no longer exists and is organizing a military government. The inhabitants of the capital and the burghers of the surrounding country have received the invaders with cordiality, so that the effect is almost as if a beseiged city had been relieved by a friendly army. Gen. Roberts is not resting at Bloemfontein but, preparatory to pursuing the Boers to the north in a movement against Pretoria, he is establishing a new line of communications to the south. An expedition has been sent toward Norval's Pont and Springfontein to cooperate with Gens. Gatacre, Clements and Brabant in clearing the southern part of the Free State. When this has been accomplished there will be unbroken railway communications from Cape Town to Bloemfontein. The expedition for the relief of Mafeking is proceeding under the leadership of Gen. Methuen and Col. Plumer. Resistance is looked for at the crossing of the Vaal River, but it is expected that the next important news from the seat of war will be the announcement of the relief of Mafeking. Accurate reports as to the recent doings of Gen. Buller have been received, but it is known that there is a considerable force of Boers in the Biggarsberg and Drackensberg Mountains on the border between the Free State and Natal and Buller will have to come into contact with them before he can advance far beyond Ladysmith.

The facts about the Anglo-Boer negotiations for peace, which were only vaguely guessed at a week ago, came clearly to light during the past week. It seems that the heads of the Boer republics forwarded to our government, through the United States Consul at Pretoria, a request to use its efforts to secure mediation. Through our diplomatic representative in London a note was presented to Lord Salisbury in which the United States, without any officious or unfriendly insistence, expressed its willingness to be of service in effecting mediation if Great Britain so desired. The reply was that Great Britain cannot accept mediation at this stage of the war. There is reason to believe that the other powers were also requested by the South African republics to attempt to secure mediation, but Lord Salisbury's refusal to accept our offer makes it impossible for the representatives of the powers to make any overtures. The statement, which has been frequently repeated during the last few days, to the effect that the prompt action of our State Department in making its offer alone before the other powers had time to act, was the result of an understanding between Secretary Hay and Lord Salisbury to forestall interference by the powers, is a shrewd political guess—but it is only an inference, with no great amount of probability back of it. At any rate, it will be safe to wait for further information about that alleged secret understanding before denouncing the Secretary for acting in an underhanded way as a tool for Great Britain. The outcome of the whole episode is that every one knows now that Great Britain will not stop short of the complete subjugation of both of the republics, and that until that has been accomplished no offers of mediation will be considered.

The German Reichstag, which adjourned on Saturday for its Easter vacation, has had a stormy session on account of two measures which have been before it. The meat inspection bill, providing for such an inspection of all meat imported into the empire as amounts practically to exclusion, is the measure which the Agrarian party introduces and fights for at every opportunity. It is strongly opposed by the government, but it was believed a few weeks ago that a compromise had been arranged whereby the Agrarians would agree to support the Kaiser's naval appropriation bill in return for the government's support of the meat bill. If any such agreement existed it has fallen through, for Chancellor Hohenlohe has announced that he would resign his office sooner than sign the meat bill if it were passed. A paragraph excluding all foreign meat was passed by a preliminary vote, but the bill as a whole has not yet come to a vote. It will be remembered that our own War Department beef scandal figured in the argument on a similar measure a year ago. The other bill, which has been producing fiery debates in the Reichstag, is the Lex Heinze, a bill for the regulation of theatres, newspapers and the arts in the interest of public morals. The bill is favored by a substantial majority, and its passage a few days ago seemed almost certain, but an active minority, composed of the Socialists and Radicals, succeeded by filibustering tactics in postponing action until after the Easter vacation.

The CHRISTIAN-EVANGELIST has never allowed itself to be numbered among those papers which glory in making indiscriminate attacks upon all organizations of capital on a large scale in a belief that in thus denouncing "trusts" they are doing a service to labor. We believe that combinations of both capital and labor are in accordance with the spirit of the age, are inevitable, and will be beneficial to all classes if properly guarded from abuse. But they do need to be hedged about with more restrictions than they have had in the past. To be sure, in several lines of trade which have been virtually controlled by trusts the price of the product has decreased in recent years, but it is not so easy to maintain the proposition that it was the trust that reduced the price. This reduction has been seen notably in steel; but Mr. Carnegie's $40,000,000 profit in a single year, which has been recently revealed in the Frick-Carnegie case, suggests that there might have been a still further reduction if one firm had not controlled so large a part of the industry. The price of refined illuminating oil has in the

last thirty years fallen about 78 per cent., but the Standard Oil Company last week paid a dividend of $20,000,000—the regular 3 per cent. quarterly dividend and a 17 per cent. extra cash dividend.

The sugar industry is a particularly interesting illustration of the same thing, and especial attention is called to the facts which are given below. The figures are quoted from a statement issued by the United States Export Association, which has for its function to defend the trusts from indiscriminate attack. In 1879 the difference between the price of raw sugar and the price of granulated was 1.362 cents a pound, which represents the cost of refining. In the eight years following the differential fell, through the operation of natural causes, to 0.760 cent. In that year (1887) the sugar trust was organized. The cost of refining was at once raised to 1.258 cents, and down to 1896, in spite of the continued operation of the same natural causes, had fallen only to 0.981 cent. Since 1896 there has been a still further reduction, until in 1899 it reached 0.57 cent, but this reduction was not caused by the trust, but in spite of it. The same pamphlet, stating the case from the standpoint of the trust, says: "Since 1896 prices have been affected by changes in the tariff, and during the last few months by increased competition consequent upon the construction of new refineries, which have reduced margins to an absolutely unremunerative point." So it seems, after all, that instead of reducing the cost of refining, the formation of the trust caused an immediate increase, and that the cost did did not again reach the low level which it had attained in 1887 until tariff changes and increased competition interfered with the free operation of the trust. On the other hand, the cost of raw sugar has at the same time been reduced, and that, too, partly by reason of the trust. Still, the reduction in the price of the raw material was somewhat less during the first eight years of the trust than it was in the last eight years before the trust. After all, it seems rather risky to maintain that Mr. Havemeyer, as controller of the sugar trust, is to be considered in the light of a public benefactor.

The editor of another Topeka newspaper, moved to the greenest kind of envy by the amount of advertising which the Capital has received out of its Sheldon experiment and the amount of money which has been made by its enterprising manager during this single week, has been casting about for some scheme by which he can accomplish an equally notable and profitable *coup* for his own paper. His scheme was to publish a series of "lay sermons," exhibiting an editor's opinion of how a church ought to be run and what it ought to teach. He defines his purpose as "to show that the church has its faults as well as the press." Of course, the editor has a perfect right to do this, but he ought to understand that this is not the counterpart of Mr. Sheldon's plan. The aim of the latter is not to attack the press, but to improve it. The general attitude of the envious editor of the rival sheet is sufficiently obvious from his statements, that every intelligent man who pretends to believe in religion now is a hypocrite; that the Bible, so far as it relates the pretended facts on which the Christian religion is founded, is not accepted by a single living scholar of note; that the purpose of theology is to teach what is positively known to be false; and that the best authorities admit that no part of Christ's alleged teachings were written until sometime in the fourth century. There are a good many interesting things which a layman, even a non-church-going layman, or even an honest infidel, might say about the defects of the church. But this is only the futile and insincere twaddle of an atheist of the Ingersoll type, which no intelligent infidel, even, has had any respect for these twenty years past. The ambitious editor has not bettered the fortune of his paper.

MR. SHELDON ON CHRISTIAN UNION.

Following his plan of putting the most important things on the first page of his Christian daily, Mr. Sheldon has a leading article on "The Union of Christendom." Mr. Sheldon does not overestimate the value of this subject and its vital relation to the success of all modern reforms. Whether we consider the evangelization of the world, the suppression of the liquor traffic, the solution of the labor problem, the purification of politics and municipal reform, we are confronted by the fact of a divided church, which wastes much of its time and resources in building up that which is not vital to the well-being of mankind.

Mr. Sheldon says, in his signed editorial: "The time has come for the union of Christendom. The sectarian denominational lines that once bounded the narrow limits of the churches are no longer visible as a barrier to fellowship. The union of service has come to take the place of disunion of dogma." Perhaps this is stating it a little strongly. It is rather what *ought* to be than what *is*. And yet it is true that sectarian lines no longer constitute the barrier to fellowship that they once did, and that Christian people are better prepared for co-operation to-day than in any previous age of the church since the birth of denominationalism.

Mr. Sheldon asks: "What is to hinder us from uniting as brothers and sisters to destroy the sin of the liquor business? What can hinder us from uniting to preserve the Lord's Sabbath for rest and worship and ministration? What force can resist our united efforts to build up and defend the sacred life of the home, center of all pure and useful power for the state?" The answer to these questions is, greater zeal for denominational prestige than for the overthrow of these several evils. There is no use in closing our eyes to the fact that the zeal for denominational triumph does exceed, in many cases, the desire for the overthrow of these works of the devil.

"We do not need to have the same theological creed," says Mr. Sheldon. True, in the sense in which Mr. Sheldon uses the word creed—a formula of theological doctrine. This is what we who have been pleading for Christian union since the dawn of the century have steadfastly insisted upon. We must have one faith—one confession of faith—viz., the confession of Jesus Christ as Lord of all; but it is not necessary that there shall be unity in our theological opinions. As Mr. Sheldon remarks, "the church is greater than opinion; and the kingdom of God is greater than the kingdom of man."

We are sure our readers will join with us in the wish and prayer with which Mr. Sheldon closes his article: "May He who by his providence is working out the miracle of redemption through the sure processes of his own mighty Spirit open our ears to hear the Divine Voice which says to this generation: 'O, my disciples, if ye be my d sciples in deed and truth, love one another and unite in that union of fellowship which shall win the world to faith in the Savior and to life everlasting.'" If we will only open our ears, and our hearts as well, to the Divine Voice calling us to unity and to service, we shall yet realize the fulfillment of our Savior's prayer for unity and the conversion of the world. This cannot be, however, until we are ready to subordinate our party names, our party interests, our party pride, and all our denominational glorying, to the glory of Christ and the needs of a perishing world.

METHODISM CALLED TO REPENTANCE.

The appeals of the Bishops of the Methodist Episcopal Church to that body to observe the last week of this month as a week of fasting and prayer is a noteworthy event in current religious history. The condition of things which calls forth this appeal is thus set forth by the bishops:

"To-day our Methodism confronts a serious situation. Our statistics for the last year show a decrease in the number of our members. Year before last our advance was checked. Last year our advance column has been forced back a little. The lost ground is paved with the dead. We are surrounded by powerful enemies. The attack is on every side. It is high time for every Methodist to take himself or herself to prayer, to call mightily on God for help, that each one may know for himself that he is accepted of God, that in this testing time each one may hear the Lord say, 'Be of good cheer: thy sins are forgiven thee.'"

It is natural that the bishops should seek to ascertain the causes which have brought about this retreat in modern Methodism. In doing so they call attention to what has been a peculiarity of Methodism from the beginning, viz., the emphasis it has laid upon what it calls the witness of the Spirit. "It has been strong in a personal conviction, deeper than logic, more certain than argument, as deep as the very depths of personal consciousness." But many Methodists are not living up to this experience. "They lack present knowledge of New Testament salvation. They have slipped a cog in their experience, and like many old families who have to date back to some buried ancestor to find their virtue and title to their nobili-

ty, have to date back to some dead experience to find their assurance and title to spiritual nobility. It is this slipped cog in our experience that ails our statistics."

Herein is stated, in our judgment, both the strength and weakness of Methodism. It has been strong in its emphasis of the internal witness of the Spirit as against an undue reliance on mere outward rites and ceremonies. It was this that gave the Wesleyan movement such a mighty momentum, and made Methodism a mighty factor in molding the religious life of this country. It has been its weakness because this emphasis of what is internal and spiritual has been permitted, in many cases, to degenerate into mere emotionalism, and in a reliance upon feelings rather than upon faith in the word of God. It is noticeable that in this rather lengthy appeal to the Methodists of this country there is no exhortation for a closer conformity to New Testament teaching as the rule of faith and practice for Christians. It is not to be inferred from this that the bishops do not believe in this inspired rule of faith and practice, and do not think that their members ought to conform closely to its teaching. The fact to which we call attention is that they do not feel that the lack of such conformity is the cause of the present condition of things which they lament. If along with its insistence upon the inner witness of the Spirit there had been an equal insistence upon the necessity of loyalty to the written Word of God, and a reliance upon faith rather than upon feeling, Methodism, we think, would have been saved from some of the extremes and extravagances to which it has gone and because of which it seems to be suffering a present reaction.

Among other causes of the decline, the neglect of the laboring classes, the vagaries of Christian Science, the omission of the camp meetings of the fathers, the light literature found in the home, the abnormal craving for amusements, the spirit of criticism, including that of higher criticism, are mentioned as "among the principal symptoms indicating the famine that enervates our Zion." In a word, the bishops point out very clearly that there has been a decline in that old-time heroism of the early Methodists, who practiced self-denials, endured privations and wrought unceasingly for the salvation of men. This decline of zeal, we take it, is not peculiar to Methodism, but is perhaps a characteristic of the time in which we live.

The encyclical of the bishops closes with an earnest and eloquent appeal to prayer and confession of sins and the seeking of divine strength to meet this crisis in the church. On the whole it is a manly, frank and fearless facing of the facts of the situation, which will commend it to the approval and sympathy of good people everywhere, to all of whom it has greater or less application. We sincerely trust that it may meet with such response as will regain for Methodism its old-time zeal and humility, without those occasional extravagances which have hindered its power and usefulness.

THE PORTO RICAN TARIFF BILL.

The degree of interest awakened by the discussion of this bill, which has passed the Lower House of Congress and is now pending in the Senate, is wider and deeper than would be excited by a purely partisan question. A dispatch from Washington indicates that Republican leaders, especially, are astonished at the opposition manifested to the bill amoug Republicans, particularly in the Central and Western states. They charitably attribute it to ignorance of the nature of the bill. One of them is quoted as saying: "I have never known such a peculiar and inexplicable political craze as this protest against the Porto Rican bill from a limited section of the country."

The politicians at Washington are mistaken in supposing that opposition to this bill proceeds from ignorance of its nature and intent. There is a widespread feeling in this section of the country that there is a moral question involved in this bill. So far as the question of protection or free trade is concerned, we do not care to discuss that issue in these columns. It is an economic question, about which there is honest difference of opinion. The constitutional question is one that has not yet been settled by the Supreme Court and it may await the decision of that tribunal. But the moral issue involved grows out of the fact that in taking possession of the island of Porto Rico, the United States promised to the people of that island the same privileges and rights enjoyed by the people of the United States. Is this Porto Rican bill a violation of that promise? It seems to us that it is, and if so, this supersedes all questions of expediency which have been urged in favor of the bill.

Professor Schurman, of Cornell University, who was president of the first Philippine Commission, in a published letter expresses our view of the situation when he says:

> We are bound to this course by solemn promises. The supreme and irresistible reason for removing all customs barriers between the United States and Porto Rico is the promise made by Gen. Miles when the first landing was made by American forces on the island, that the Porto Ricans should enjoy the same rights, privileges and immunities as the people of the United States. On this understanding the Porto Ricans accepted American sovereignty, not only without opposition, but with joyful trust and confidence. The present issue is simply this: Shall we repudiate or shall we fulfill the national engagements? Shall this great republic break faith with the little island of Porto Rico? Having secured the fruits of Gen. Miles' promise, shall we now renounce the promise?
>
> The American people will not tolerate any faltering with solemn obligations. Recognizing the national good faith as the nation's chiefest good, they will condemn any violation of it as the blackest crime. All over the country this Porto Rican question has stirred to the deepest the national heart and conscience. Legislation inspired by a breach of good faith will bring a terrible Nemesis. It is said that a tariff is needed between Porto Rico and the United States to provide a case for the courts, to determine the extent of our jurisdiction over the new dependencies, especially the Philippines. I answer that no convenience, no expediency, no other tion ever justifies a breach of the national good faith.

It was this consideration, no doubt, together with the impoverished condition of the island, that led the President, in his late message, to say that it was "the plain duty" of the United States to grant free trade to the people of the island. If it is "a plain duty" to carry out our promises to the Porto Ricans, as the President says, then it is the plain duty of the Senate to defeat this bill. The Republican party will find this to be good politics as well as good morals, for, as Prof. Schurman says: "The American people will not tolerate any faltering with solemn obligations." No political party can ignore these obligations, break its solemn promises, and expect to remain long in power in the United States. Political leaders may as well understand now, as later, that the people of this nation are jealous of the nation's reputation, and that they mean to tolerate no action of any political party that compromises our motives in respect to our new possessions, in our own estimation or that of the civilized world.

Hour of Prayer.

THE CHRISTIAN ARMOR.

(Eph. 6:10-20.)

(Uniform Midweek Prayer-meeting Topic, April 4.)

CENTRAL TRUTH: *He that has called us into the conflict with sin has provided the armor, offensive and defensive, by which the victory may be gained.*

That the Christian life is a conflict is not only taught us in the New Testament, but is a matter of every-day experience. Whoever makes an earnest effort to live in this world as Christ would have him live will not be long in being made conscious of the reality of this warfare. So strong are the enemies arrayed against us, and so ill-equipped are we, by nature and in our own strength, to defend ourselves against our antagonists, that our safety and success alike depend upon heeding the admonitions of this lesson. It outlines an armor by means of which we can overcome the evil forces and achieve an enduring victory.

An essential condition of a good soldier is *strength*. Notice from whence the Christian soldier's strength must come: "Be strong in the Lord, and in the strength of His might." It is possible for us to be clothed with the strength of our Leader. But a soldier must be armed as well; wherefore, we are exhorted to "put on the whole armor of God, that ye may be able to stand against the wiles of the devil." The necessity for putting on the whole armor arises from the powerful nature of our antagonists, "for our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." It is only by putting on the complete armor that we may be able to "stand in the evil day"—the day of battle.

Note the different parts of the armor:

1. *Truth.* We must be girdled with it. Our minds and hearts must be stored with the gospel truth, until it becomes to our spiritual nature what the girdle is to the body.

2. *The breastplate of righteousness.* The breastplate covers the vital parts of the human body, and its office is to ward off the missiles of the enemy. This is what righteousness must do for the Christian soldier. "He that doeth righteousness is righteous," says John. The man who lives a righteous life has a reputation and a character against which the fiery darts of the wicked are hurled in vain. The consciousness of an unsullied character is the greatest source of confidence and courage in the hour of conflict.

3. *Feet shod.* A soldier cannot do marching in the enemy's country successfully without having his feet shod; neither can the Christian soldier. His feet must be shod with "the preparation of the gospel of peace." It is the lack of being thus shod that makes so many backsliders in the church. The phrase "preparation of the gospel" implies studious, careful attention to its fundamental facts, truths, commands and promises, until we are familiar with them.

4. *The shield of faith.* This was worn by the Roman soldier on the left arm, and was used for the protection of the body from the fiery darts of the enemy, while with his right he waged an aggressive warfare. The Christian's shield is faith. It is by the power of spiritual vision, of trust in God, that the Christian soldier is enabled to turn aside the darts of the evil one. In other words, it is the vision of spiritual things that enables the soul to turn away from the fascination of material and sensual pleasures.

5. *The helmet of salvation.* The helmet, worn on the head, protected another vital part of the body from the enemy. The head is supposed to be the seat of the intellect. The Christian's mind and reason are protected by salvation, or, as Peter puts it, the hope of salvation. Many a man's reason has been dethroned because it was not protected by a well-defined hope of salvation. The intellect needs the gospel.

6. *The sword of the Spirit.* The sword was the weapon offensive in the armor of the Roman soldier. "The sword of the Spirit, which is the Word of God," is also the weapon with which the Christian soldier wages an aggressive warfare against his spiritual foes. It was with this weapon that Jesus defended himself from Satan. "It is written" was sufficient to silence Satan in each of his assaults.

But how can we use the "sword of the Spirit" successfully without a better acquaintance with it than many of us have, and more practice in using it? A great Protestant denomination has just reported a decrease in its annual statistics; others are making little if any progress. Does not this indicate a radical deficiency in aggressive warfare and a lack of skill in the use of the sword of the Spirit, which is the Word of God?

But finally, note the last condition of successful spiritual warfare: "With all prayer and supplication, praying at all seasons in the Spirit and watching thereunto in all perseverance and supplication for all the saints." It is only by prayer that we can keep our weapons burnished and our strength renewed for the daily conflict.

If the church is to be an aggressive army, and not a mere hospital, let us see to it that we cultivate the soldierly spirit, and put on the whole armor of God, that we may be "good soldiers of Jesus Christ."

PRAYER.

O God, our Father! We thank Thee that Thou hast called us out of the world and into Thy kingdom by Thy Son, Jesus Christ. We thank Thee that inasmuch as we are surrounded by dangers on every side and confronted by the wiles of the devil, Thou hast provided an armor by which we may protect ourselves and wage a successful warfare with the powers of darkness. If we have been indolent, cowardly, unfaithful soldiers, help us, in the strength of the Lord, to put on the whole armor of God, to the end that we may fight the good fight of faith and lay hold on eternal life, through Jesus Christ our Lord. Amen!

Editor's Easy Chair.

In the early dawn, this orning, we heard some familiar bird-notes in the forest trees at Rose Hill, indicating that some of the feathered songsters which nest there have returned from the Sunny South where they have been spending the Winter. At first there was a noisy chattering—a kind of exchange of gossip, we imagine, between the go-aways, and the stay at-homes. The latter would want to tell about what a horrid February and March we have had and how fortunate the visitors to the South had been in being absent from such a climate. The former would naturally wish to dilate upon some of the beautiful things they had seen, not omitting to mention the discomforts of travel and living among strangers. After this exchange of greetings and gossip, the reunion was celebrated in an informal concert in which the new arrivals seemed to take the leading parts. We accept this as a harbinger of Spring—not that she is here yet, but that she is on her way, and will soon arrive with her banners of green waving in the vernal breeze. She will receive a hearty welcome when she makes her advent in this latitude.

Indianapolis is to be the center of intellectual attraction and gravitation next week. The Second National Congress of the Disciples of Christ meets at the Central Christian Church in that city Tuesday, March 27, 2 P. M., and closes on Thursday evening. A number of the ablest men in the brotherhood are on the program to discuss some of the living questions of the day. That fact is enough to create a strong attraction in the direction of the Hoosier Capital. When we add to this that Indianapolis is one of the cleanest, most beautiful and wide-awake cities in the country, and is one of the strong centers of our religious reformation, where whole-hearted members and public-spirited citizens await our coming to give us a cordial welcome, the attraction becomes well-nigh irresistible. Those who attended the St. Louis Congress will be anxious for another such a "feast of reason and flow of soul," and those who did not will be curious to know what kind of an institution a Congress of Disciples of Christ is, any way. It is reasonable, therefore, to anticipate a goodly company and a delightful season of fellowship.

Love is truly the greatest thing in the world. It is the source of all true heroism. It is the inspiration of all noble, unselfish deeds. In a railroad disaster which occurred in this state a few days ago, a man and his wife and their little daughter went down together in the wreck. When a rescuing party approached the little girl to relieve her from the debris by which she was badly crushed, she said: "Never mind me; help papa and mama." She had no thought of being heroic or even unselfish. Love is unconscious of its sacrifices. She loved her parents better than herself, and her concern for them outweighed her desire for personal safety. She died of her injuries, and across the little casket that contained her bruised and crushed body were placed, in letters of gold, "NEVER MIND ME; HELP PAPA AND MAMA!" Thank God for the love which binds the family together! What a heaven would this earth become if this principle of unselfishness dominated every home, filled all our churches and guided us in our relations with each other! "Greater love hath no man than this, that a man lay down his life for his friends." But there are many nameless heroes and heroines who have done so.

Sheldon's daily has run its weekly limit. We were right in advising him to cultivate a tough cuticle. The criticisms are numerous. Some of them are just. The Capital was not a success as a *news*-paper, and that is an essential feature for a daily. Mr. Sheldon placed too light an estimate, as it seems to us, upon many of the current happenings of the day. But with a year's experience he would have made a very different paper. The question of proportion is a very difficult matter. It was a very brave thing for Mr. Sheldon to attempt, with no previous experience. We do not think it was egotism, or the desire to advertise himself, or love of gain, or any other unworthy motive that prompted him to undertake a task in which he must have known he would be much criticised and must make many mistakes. It was his belief that out of his experiment, in spite of his mistakes, something good would come, and he was willing to fail if only some one profiting by his mistakes might succeed in conducting a Christian daily. We have never doubted but that this would be the case. We understand the paper he has been conducting is to be carried on, after this, on the same principle with some modification in method. But the main good will be in its tendency to strengthen the moral side of the daily press generally,

and make it less objectionable to those who believe it should be both a conservator and promoter of public morality.

Questions and Answers.

Editor CHRISTIAN-EVANGELIST: — *I have read your editorials in your issue of March 8th on "The Gift of the Holy Spirit," and it leaves me still confused, as I have been all my Christian life—forty years. I feel timid about pointing out some things that puzzle me: for instance, that God should make men efficient by a gift, and that gift depend on asking and not on consecration, and that this gift produces the Christian character by miracle. I know the Scripture says that God gives the Holy Spirit to them that ask Him, but it also says, "Whosoever calleth on the name of the Lord shall be saved." How are we to ask and call? Surely, not the most persistent beggars, but the doers are blest? Does the Lord keep back part of the price from the meek, diffident ones, and give to those who demand their rights? Why should we be censured or praised for what is done for us?*

S. H. Baldwin.

Plevna, Mo.

It "puzzles" us not a little to know how our brother got these impressions from the article to which he refers. Certainly, we have never written anything from which any one can fairly deduce the idea that mere verbal asking for the Holy Spirit, or for any other divine gift, without a hearty compliance with the conditions on which such gift is promised, is sufficient. God gives the Holy Spirit to them that *obey* Him. Asking for the Holy Spirit is only one of the points of obedience. There must be faith and a surrendered life. As we pointed out, one who would enjoy the blessings of the Holy Spirit must put his life into conformity with the will of God to the extent of his knowledge of that will. The Holy Spirit, when received by the believer, accomplishes his blessed work, not by miracle, but according to the laws of spiritual growth and development. We should not be "praised" or "censured" for what is done for us, but we certainly deserve censure if, when Christ has done so much for us, and placed such spiritual wealth within our reach, we put forth no effort to avail ourselves of it. This we fear is the censure that rests on a large part of the church to-day.

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1. *Does not the "day of the Lord" mean the same as the Lord's day?*

2. *What evidence is there that the Lord's day was the first day of the week, or Sunday?*

E.

Tekamah, Neb.

1. No, the two phrases are not equivalent. "The day of the Lord" refers to some great and notable event, like the day of judgment, while the Lord's day refers to the first day of the week, or the day of Christ's resurrection from the dead.

2. Perhaps this question should read: "What evidence is there that the first day of the week is the Lord's day?" The answer is that Christ rose from the dead on the morning following the Sabbath, or the seventh day of the week. The day which follows the *seventh* day is the *first* day, sometimes called Sunday. This is the day which was observed as the Lord's day in New Testament times, and is so designated in Revelation 1:10. That this was the first day of the week is shown by such passages as Acts 20:7; 1 Cor. 16:2.

Have we any missionaries among those starving people in India, and is there any one who receives funds and forwards same to them? If so, who? *J. S. Butts.*

Beaumont, Kan.

Yes, we have missionaries in India who are doing all they can to alleviate the sufferers from the famine in connection with their mission work. They could do very much to help their own cause as well as to save the lives of the people if they had the funds placed in their hands. Donations for the relief of the famine sufferers in India should be sent to A. McLean or F. M. Rains, P. O. Box 884, Cincinnati, Ohio. We have received and forwarded a number of such gifts, but we prefer that all funds for this purpose be sent directly to the secretaries of the Foreign Society at Cincinnati, or to the Christian Woman's Board of Missions, Indianapolis, Ind. It saves time and expense.

Bishop Merrill says: "Infants are in the kingdom, and therefore they ought to be admitted to the rite of baptism. We baptize infants to fulfill the great commission." How would you meet this? *T. M. Wollard.*

The great commission to which the Bishop refers puts teaching and faith before baptism. When infants are old enough to be taught the gospel and to believe it, they are old enough to be baptized. Baptism is an act of faith in Jesus Christ. It has no significance, therefore, in relation to infants. The New Testament is silent on the subject of infant baptism, and it is not silent concerning any command of Christ's which we ought to obey. More could be said, but why is it necessary?

To what does Jesus refer when he says to Peter: "On this rock I will build my church?" (Matt. 16:16.) *Disciple.*

He refers to the rock-truth which Peter had just confessed, viz., the Messiahship and divinity of Jesus. Roman Catholics hold that it is Peter himself on whom the church was built. The connection shows plainly enough, however, that Peter was not the foundation, but the man who was to use the keys of the building which was to rest upon the foundation. This has been the prevailing view of the leaders in the Current Reformation, and it is the view of many of the ablest thinkers in the religious world. Principal Fairbairn says: "Peter had made his confession, 'Thou art the Christ, the Son of the living God.' On this rock, this truth confessed, His church was to be built." (*Place of Christ in Modern Theology, page* 513.)

Current Religious Thought.

The following item of information is taken from the Catholic News:

The Christian Brothers are looking forward to the canonization of their founder, Jean Baptiste De La Salle, at Rome, on May 24. It will be an event of interest to the religious world. For years the processes of elevating De La Salle to saint-hood have been under way at the Vatican, where the Congregation of Rites have sifted every iota of evidence concerning his extraordinary career before passing it to the Pope for inspection and revision. The titles of "venerable" and "blessed" have been already granted him, and his coming announcement as a saint will be the culmination of processes which have engaged some of the most erudite prelates in Rome over a decade. The precise date of the canonization, May 24, has been designated by Pope Leo who, despite physical infirmity, hopes to preside. The Pope was ninety years old on Friday, March 2.

It is coming to be pretty well understood that the "ministerial dead-line," about which we have all heard so much lamentation, is not an arbitrary boundary which preachers reach by the mere fact of having attained a certain age, but is simply the stern demand for efficiency which this age makes upon its leaders in all walks of life. The dead-line operates in business even more rigidly than it does in the ministry, and in either case it is not a man's misfortune, but his punishment. The Religious Telescope mentions the following as some of the causes which promote an early crossing of the dead-line:

When you see a minister forming habits which are detrimental to his ministerial character and dignity, as slovenliness in dress and person, he may reach the ministerial dead-line at about thirty-five. . . . . The ministerial dead-line is also invited by a mere prefunctory exercise in word and doctrine. When a minister ceases to grow in the grace and peace of God by ceasing to advance in the knowledge of God and our Savior Jesus Christ, he will soon find the dead-line, because he has ceased to feed his people with knowledge and understanding. 'The salt has lost its savor.' The discussion and agitation of old and dead issues, whether in theology or anything else, in an acrimonious and bitter manner and spirit, will bring the dead-line to ministers and professors before they are aware. When a minister or professor has become so exceedingly opinionated that he is averse to all progress, he evidently has reached the dead-line in his work, and the sooner he steps down and out the better it will be for the church.

Some of the papers have lately been discussing the reasons why men do not go to church. That is good and profitable. But some men do go to church, and it is worth while to inquire, therefore, why men do go to church. The Presbyterian states several reasons, which may be summarized as follows:

Some of them are there through the power of habit. From earliest recollections they have sat in the family pew. They have grown up to feel that the right thing to do is to enter into the courts of the Lord's house and engage in his worship. Even the Savior felt that influence, for "he came to Nazareth, where he had been brought up, and *as his custom was* he went into the synagogue on the Sabbath day." But it is more than habit to go to church. Many men have a great desire to receive the benefits of the worship of God. Wearied by the turmoil of the week, they find rest in the sanctuary. They have met temptations fierce and strong, and on the Sabbath they take refuge in God's house, to gather strength for coming conflicts. There are those who are drawn by another motive. Besides the good received in their own souls, they have an influence on others. They think of the influence they exert on their families, their neighbors, their business associates and upon the whole church to which they belong. The interests of others are at stake and they will never dishonor religion by encouraging others to neglect its services.

DEMOCRACY AGAINST ABSOLUTISM.

The Problem and Its History.

THEO. A. JOHNSON.

Democracy against absolutism has been the problem of the ages. Wars, popular uprisings, political contests and revolutions have had the principle of self-government involved in them. The struggles for freedom in Greece, Rome, England and America form the most interesting and thrilling part of history. These struggles have not been of the blind, though the advocates of democracy secured their knowledge in spite of meager opportunities and absolute government. And as men advanced in knowledge and experience, their convictions became stronger that no earthly power exterior to themselves had a valid claim to dominion over them. Consequently, the contest has in a sense been intelligence against ignorance; for ignorance is one of the things which make absolutism possible.

The cause which brought this problem into existence "lie deep down among the forces which control human society," and "in the fundamental difference in the beliefs and desires of mankind." Some men believe that government is apart from man and set over him; that man was not created to govern, but to be governed; and that he will destroy himself unless he be controlled by an external force which is known as government.

In other times and places this power has been vested in kings who ruled by "divine right;" but the better part of our race has learned that kings are human, and that if any ruled by divine right it was the people themselves. And so "divine right" has exploded. Yet, the supporters of absolutism believe in the old form, though their favorite doctrine has been destroyed. They still believe that government is apart from the people; that it is a thing of crown and sceptre, and that it is best when it keeps mankind in order by repressing their activities. Such are the shah, the mikado, the czar, the king of Italy, the sultan and the emperor of Germany.

On the other hand, an increasing number of people believe exactly the opposite—that man was created to govern, not to be governed; that he is capable of managing his temporal affairs, that in him are found the germs from which civilization and progress have sprung; and that the danger lies in repressing his activities and denying him the right to construct his own government and administer it after his own ideas of right.

It is the principle of democracy to exalt the many and not the few only. It does not believe in dividing society into two classes, "the round hats, the people, and the cocked hats, the visible government." It demands that every citizen be subject to public opinion expressed in the shape of law. It tolerates not the proclamations of crowns and executives, the dictation of mobs, the arbitrary decrees of courts and judges, nor any mandate whatever, except it comes from the people in their organic capacity. It means everything for the people and by the people. It does not permit any interference with the wishes of the people, be that interference domestic or foreign, or any "principle of legitmacy," or any claim said to be superior to the people in their national sovereignty.

Democracy was born in the hearts and hopes of mankind; absolutism, in their superstitions and fears. Democracy means youth, strength, life itself; absolutism, old age, decay, death. Democracy tends to develop and construct; absolutism, to repress and destroy. Democracy causes all noble hearts to throb with liberty and independence; absolutism crushes their higher aspirations and makes of men contented serfs. Democracy applauds men for proclaiming liberty and encourages them to better their government whenever they can; absolutism cries "socialism!" "nihilism!" "anarchy!" and puts them into jail or exile for so doing. Democracy cherishes the Platos, Jeffersons, Lincolns; absolutism, the Alexanders, Cæsars, Bismarcks. Democracy teaches men the principles of government in the school of experience; absolutism keeps them in ignorance, and then tells them they are unfit for self-government. Democracy is a beacon pointing to progress, civilization and happiness; absolutism is a spectre pointing to retrogression, darkness and ruin. Democracy is our friend, and we intend that it shall envelop the earth; absolutism is our enemy, and we intend that it shall be banished from the world.

The history of this problem is the history of the human race, for history is simply the record of man's struggle for freedom. It is not meant that men have been trying to get beyond legitimate bounds, but to reach them when they have discovered them, or think they have. And man's experience in his struggle for freedom has been his most efficient aid in searching for these limitations. This experience has taught that there is a democracy of thought and also a democracy of action, and that the progress of the former paves the way for the latter. Some of our deepest thinkers in social philosophy say that society has thus far witnessed three stages: the *military stage*, which is best represented by the Roman Empire; the *industrial stage*, which is best represented by the first half of this century, and the *humanitarian stage*, into which we have just now entered. In the field of thought, men were first passive and submissive to authority in the form of government; then they investigated, reasoned, doubted and revolted; and now they are trying to construct something rational, something that will correspond to their own life and experience. They are trying to establish a spiritualized democracy.

There has been an evolution of the democratic idea. The first attempts at popular government were only protests against the "divine right" and its abuses. Even the Revolutionary patriots in America were concerned almost wholly with ridding themselves of kings and changing their form of government, but faintly realizing that democracy means a change in the principles and purposes of government as well as a change in form. We now conceive the democratic idea to be, not only that all men should share in shaping their government, but also that they are peers in rights and dignity, and that the sole excuse and end of government is to secure these rights and maintain this dignity on a basis of equality.

The progress of democracy has been marvelous, yet variable. It has within itself the elements of strength, though many a so-called democracy has ended in empire. The history of nations justifies the assertion that a tendency toward democracy gives increasing vitality, and a tendency toward absolution brings weakening and decay. Again and again has revolution unseated empire and enthroned an attempt at self-government; then there has been a centralizing of power and wealth, followed by decline and fall. Yet, through all this period of successes and defeats, democracy has made steady growth and is to-day stronger than ever before.

There is much evidence to sustain this view. The breaking up of the monarchical system seems inevitable. This is one of the most hopeful signs of the times. Every one will admit that England affords, perhaps, the best example of a stable government the world has ever seen, and every thoughtful person who has any acquaintance with history understands that stability is not due to the monarchical form of government; that the fires of liberty which have been continually burning and a constantly growing democracy have been her sources of strength, and that her glory will vanish if these fires are quenched and the growth of democracy stopped.

When we survey the other nations of the globe we find in most of them some evidence of declining absolutism and growing democracy. In Spain there has been a shaking up and in Japan a waking up, each of which was of some service to democracy. In Russia, despite the iron rule of the czar, the advocates of a constitutional form of government are rapidly increasing in number and character and have enlisted in their cause some of the ablest men in the empire. In Switzerland, the government has gone back to the people, and they are successfully solving the most difficult problems and teaching the world a lesson in economics and politics which it never would have learned under the system of empire. In Germany, militarism has no longer any charm for the common people, democracy is expanding and the influence of the nobility waning. In 1871 there were 160 noblemen in the Reichstag; in 1881, but 147, and in the last election only 88 of the nobility were chosen, of whom two are avowed social democrats. In our own country we find many reasons for hope, though monopoly and aristocracy are stronger than most of us believe them to be. The people are discontented with their present situation and are striving to find a way out; education has a new and higher meaning and is becoming more nearly universal; the church is placing more emphasis on the political

and social side of Christianity; legislation is trying to check the centralizing of wealth and power, and people are carefully scrutinizing their government, and consequently advocating anew and with increased ardor "that governments derive their just powers from the consent of the governed." In the near future, notwithstanding the reactionary influence of war, this doctrine will be fully enforced. Then our civilization will take a fresh start, and we shall be in a position to show the world that ours is truly the "land of the free and the home of the brave."

Wadsworth, Ohio.

HACKETT CROSS-EXAMINED ON REMISSION OF SINS.

J. B. BRINEY.

Doctor, you are the author of a Commentary on the Acts of the Apostles, are you not?

"I am."

That work was meant to be critical and accurate in the use of language, I presume?

"It was."

Did you ever use words in a double sense?

"Not unless I said so. That would not be fair to readers."

You always aimed to state accurately and fully the meaning of the text?

"Always."

Doctor, on Acts 2:38 I find the following: "'In order to the remission of sins.' We connect, naturally, with both the preceding verbs. This clause states the motive or object which should induce them to repent and be baptized. It enforces the entire exhortation, not one part of it to the exclusion of the other." What did you mean by that?

"I meant just what I said."

Can you not make your meaning plainer by elaboration?

"I do not see how I can. That is simple language, and its meaning is upon its surface."

You mean, then, that remission is connected by *eis* with both repent and be baptized?

"That is what I say."

And you mean that *eis* signifies *in order to?*

"That is what I say."

Do you mean that the object which the people were to seek through repentance and baptism was remission of sins?

"That is precisely what I say."

They were to repent for the remission of sins?

"Yes."

And they were to be baptized for the remission of sins?

"Yes."

Is the relation of repentance to remission expressed by the same preposition that indicates the relation of baptism to remission?

"Identically the same."

Then the relation is identically the same, is it not?

"It certainly is if there is reliability in language."

Now, Doctor, do you mean that remission means one thing as related to repentance, and a different thing as related to baptism?

"If I had meant that I would have said that. I was not juggling with words, nor do I think the Holy Spirit was."

Then, if you had understood one preposition as expressing two different relations, and one noun as expressing two different ideas, you would have said so, would you?

"As an honest man, endeavoring to teach the truth, I would have felt under obligation to do so."

Doctor, why do you so pointedly say that "we connect, naturally, with both the preceding verbs," and that "it enforces the entire exhortation, not one part of it to the exclusion of the other?"

"Because there are theologians and philosophers who do not like the plain and natural meaning of the passage, and are trying to make distinctions that do not exist."

But, Doctor, some of these theologians and philosophers are trying to put you in the same boat. How about that?

"Their boat is a leaky craft, and I decline to take passage in it."

Do you think that the people were to repent for actual remission, and be baptized for formal remission?

"There is no hint of such distinction in the passage."

Does the passage mean that repentance and baptism are for the same object or end?

"Certainly."

Then, if baptism is for formal remission, repentance is for formal remission, is it not?

"Of course."

"Doctor, are you acquainted with any sentence in any language, in which two things are commanded to be done for the same end, and in which that end is to be taken in two different senses?

"I know of no such case. Taking the same word in the same sentence in a multiplicity of senses is nonsense."

Do you know of any case in the whole range of the Greek language, in which a noun preceded by *eis* simply means that the thing indicated thereby is to be reached in a formal sense, the actual thing having already been reached?

"I am acquainted with no such case."

This is a common construction in the Greek language, is it not?

"Very common."

And you know of no such case as is indicated by the question just propounded?

"None."

Now, Doctor, seeing that you state so fully and accurately the meaning of this passage, how are all other utterances in your Commentary to be construed?

"In harmony with what I say on this passage."

How about any representation of a subsequent utterance, that puts such utterance out of harmony with what you say on Acts 2:38?

"It is an unfair representation."

In your examination-in-chief you were made to consent to the following: "You mean to say that this passage (Acts 10:43) teaches that the prophets testify that through the suffering, atoning Savior, God will forgive the sins of all who trust in him; and that, without any other condition—without *baptism*, for instance?" Now, Doctor, I will vary that just a little, and put repentance in the place of baptism—"without *repentance*, for instance?" Do you mean to teach that the believer is saved without repentance?

"If I mean what the other attorney put into my mouth, I must mean this also."

Do you mean this also?

"I do not."

Then you do not mean the other?

"No; the attorney is wholly responsible for that."

Some rulers believed on Jesus, but would not confess him lest they be put out of the synagogue. Do you think they were forgiven?

"No."

Is there any expression in the Greek language to indicate a closer relation of a believer to Christ than the one here used?

"No; they believed (*eis*) into him."

And yet they were not saved?

"No."

Then, faith is not absolutely the only condition?

"No."

Doesn't Mark 16:16 make baptism a condition?

"It certainly does, if it makes faith a condition."

Isn't repentance a condition?

"It is."

Doctor, what do you mean when you say that "this condition [faith] brings the attainment of pardon within the reach of all?"

"I refer you to Webster for the meaning of the terms I use. Webster defines attainment thus: 'The act of attaining; the act of arriving at or reaching; hence, the act of obtaining by efforts.'"

You mean, then, that a believer may obtain pardon by efforts?

"Yes."

One does not make efforts to obtain what one already has, does he?

"Certainly not."

Is there any passage of Scripture which clearly teaches that faith simply confers the right to become a child of God?

"Yes; John 1:12 says: 'But as many as received him, to them *gave he the right to become children of God, even to them that believe on his name.*'"

Then, the believing rulers might have become children of God by making efforts to obtain pardon according to the will of the Lord?

"Just so."

What is your meaning when you say that "faith in Christ is the only condition annexed to forgiveness?"

"That is to be understood in the light of the passage upon which I was commenting, and its context. There Peter was addressing a company of Jews, and was trying to convince them that salvation is through Christ, and that a believer in Christ may reach forgiveness through him without any such item of the law as circumcision. I

simply meant to exclude the law of Moses from the conditions of pardon."

You did not mean to exclude repentance?

"Of course not."

Did you intend to exclude baptism?

"I did not mean to exclude any part of the gospel."

Do you think that Peter contradicted, in that speech, anything he said on Pentecost?

"No."

Did you intend to contradict anything you said in your comments on Acts 2:38?

"Such an idea never entered my mind."

All right, Doctor; you can stand aside.

A PLEA FOR THE LARGER VISION.

E. S. STEVENS.

In 1889 I read an article in the Century Magazine on "A History of the Interpretation of the Constitution of the United States." The writer showed how that immediately upon the drafting of the constitution two views of its interpretation arose, and that these early statesmen found themselves in one of two political parties—the same that, with varying fortunes, are maintained to this day. He showed that of these two conceptions one carried out to its practical effect was that of "states rights," fostering the institutions that were compatible with that doctrine. So plainly were the lines drawn that it became a matter of geography. It providentially occurred that the terrible war decided in favor of the centralized government at Washington, and that every state must exist for the well-being of all the other states.

I have thought that this might apply to the history of Christian doctrine, and that the application of the various interpretations has wrought out similar results. Not caring to enter into a tedious review of it, we may assert without mistake, I think, that denominationalism arose from that reason; and that this state of the church, if let alone, would ruin every prospect of the world's salvation. A divided church cannot successfully evangelize divided humanity. I am glad that we are awake to this fact; that we challenge the right of these divisions to exist, and that we will have a united church on Christ and his Word as we now have a united nation on the constitution. But it is not to be done so easily as we may imagine. It will be necessary to draw the attention of the whole church to the unchristian world *first*. It will require that every family shall furnish a member or more for this welfare. In George Wendling's lecture on "Stonewall Jackson" he shows that our country is a better union because of the severity of the war. It called into action every family ever so remote and made them taste the sweets of liberty and union after they had purchased it with their own blood. It shall be so in this case. Every family in Christendom will have to share personally in this war. Our blood must mingle with the blood of the world's heroes of the cross until a united church can sing with a bounding heart the praises of our Lord.

A large part of this responsibility falls on the colleges. Heretofore every college of our acquaintance, whose students went out with the evangelization of foreign nations in mind, has produced what we see to-day of the heat of the battle. Men who have graduated from our colleges and turned back to raise tobacco or enter a kindred business might have been turned into a course that would repay a thousandfold in this life and hereafter life everlasting. *The* place in all the world now is that taken by the missionary. The missionary of the twentieth century is a harbinger of marvels. He hastens the day of our Lord's coming. No one can know, but I sometimes imagine that his coming will occur at the end of a century more. At least the time is short for this generation. The man who will devote his life to foreign lands will be rewarded in his own joy and also in sturdiness and breadth of character. His children enter into his reward, and with scarcely an exception become most useful men and women. The colleges and the churches with their preachers shall covet this opportunity. Every college, every church, every family and every member must share in this work until they know what it costs and how come the results. You must cease making light of the pleader and take up the plea yourselves.

Akita, Japan.

SOME QUESTIONS FOR BRO. JONES.

C. P. EVANS.

In the CHRISTIAN-EVANGELIST of January 25th Bro. Jones quotes largely from H. B. Hackett on the "remission of sins." The object seems to be to show that H. B. H., in a critical examination of a few passages of Scripture, reaches the conclusion that faith in Christ and faith *only* is the condition for the remission of sins. And yet, before he is through he says: "According to Hackett, then, baptism stands between the sinner and his forgiveness in some sense." Please tell us in what sense. I do not wish to err in my judgment, but I beg Bro. Jones' pardon if I judge him wrongfully when I say that this article seems to have been produced in justification of his position on the "Actual and Formal Remission of Sins."

I shall be very much pleased and instructed if Bro. Jones will produce chapter and verse in the New Testament that says anything about "actual and formal remission of sins." If sins are actually forgiven upon the exercise of faith in Jesus Christ, why should baptism be required?

What ground for the hope of eternal life has the man who exercises faith in Christ and yet refuses to obey him in the institution of Christian baptism? What ground for the hope of eternal life has the man who exercises faith in Christ and who recognizes that baptism is commanded by Jesus Christ and yet treats it as a non-essential and therefore refuses to be baptized.

Arapahoe, Neb.

ANSWER.

The article referred to concerning "Hackett on remission of sins" was written for the purpose of showing that this distinguished scholar and exegete found that the Scriptures plainly teach that sins are forgiven *before* baptism, in some sense, and yet they are forgiven *through* baptism, in some sense, and that in thus interpreting the Scriptures Mr. Hackett has shown himself to be a fearless, learned, broad-minded, honest man, and in this matter has put himself in line with Alexander Campbell who, himself, always claimed and proved that in thus interpreting the Scriptures he was in line with the great thinkers and writers of the Protestant world. "Repentance toward God and faith in our Lord Jesus Christ" puts a man in that personal, *moral* attitude that secures the personal, *real* forgiveness of the Father's heart. In being baptized the man puts himself in proper *legal* attitude to the divine government and secures *formal* remission. If a man contracts for a piece of property today—*really* contracts—the property is morally and really his. The bill of sale or the deed is delivered to him to-morrow. Now it becomes formally and legally his. Alexander Campbell said: "Paul's sins were really pardoned when he believed, formally pardoned when he was baptized."

To ask for "chapter and verse" for this particular phraseology is a species of childishness that would appear to Bro. Evans, if some man should rise up in his audience next Lord's day and ask him for "chapter and verse" for nine-tenths of his utterances. Bro. E. could, perhaps, cite Scripture *substantially* authorizing his own way of putting things. And this is what I did in quoting Hackett on remission of sins. That Hackett's position on this point is that of Alexander Campbell and the general Protestant world, I propose to make so clear, in the near future, that the celebrated "wayfaring man" need not err therein, unless by his own deliberate, self-imposed blindness. To ask "why baptism should be required," if sins are really forgiven on the ground of faith, is to ask "why a deed should be required," if a man really bought the property beforehand. I answer The deed, like baptism, *assures and confirms* the man in his rightful property.

Bro. Evans' case of a "man who exercises faith in Christ and yet refuses to obey him" is a moral impossibility. No man ever had faith in Christ in its New Testament sense and acted thus. "Lord, what wilt thou have me to do?" "Men and brethren, what shall we do?" "Sirs, what must I do to be saved?" This is the way men who really have "faith in Christ" respond. "And he arose and was baptized." "Then they that gladly received his Word were baptized. "And the same hour of the night he was baptized." This is the way "faith in Christ" works. A superficial gospel will produce superficial results. The apostles did not preach a superficial gospel; the fathers of this Reformation did not preach a superficial gospel. With the degenerate sons of the fathers it is sometimes otherwise; and very much to the discredit of "this Reformation."

A. B. JONES.

Liberty, Mo.

UNITARIANISM AS A RELIGIOUS FORCE.

W. T. MOORE.

The current discussion of Unitarianism in some of our Eastern cities and the recent death of Dr. Martineau bring to my mind several facts which cannot fail to be of great interest to the public generally. These facts will help us to understand the estimate of some prominent Unitarians concerning their system as a religious force.

The first year of my residence in London was 1881. It will be remembered that President Garfield died in September of that year. On October the second I delivered an address on his life and character in the Kensington Town Hall, one of the largest and finest halls of London. Long before the hour to deliver the address the hall was crowded in every part, and hundreds had to go away for want of room. It was really a memorial sermon, and I remember one circumstance connected with it of a somewhat remarkable character. It was the only sermon I ever saw reported in the London Times during my residence in the metropolis. Next morning the Times had a little over a column, giving a very accurate report of the sermon.

But the particular matter to which I wish to call attention occurred at the close of the discourse. A fine-looking, well-bred gentleman arose in the audience and asked the privilege of saying a word or two. This was readily granted, and he was invited to occupy the platform, so that his remarks could be better understood. He told the audience that his name was W. H. Channing, the nephew of William Ellery Channing, the great Unitarian preacher of Boston, and his biographer. He stated also that he was chaplain of the House of Representatives at Washington when General Garfield was the Republican leader of the House. He said he knew General Garfield personally very well, and had the amplest opportunity to estimate correctly his character; and he wished, therefore, to emphasize what I had said in the discourse, that the strength of the General's character was mainly his strong religious convictions. In other words, he was a CHRISTIAN, and this summed up the real man. Mr. Channing said he did not hesitate to declare that Garfield's great influence was largely owing to his religious life. He stated, without hesitation, that he himself was a Unitarian, but it was a pleasure to him on a great occasion like that to make the declaration he had.

In a few days Mr. Channing called at my residence to see me, and then invited me to take tea with him at his home one evening during the same week. This I did; and while in conversation at the tea table, I mentioned the fact that I was just then planning to issue a weekly religious paper from the metropolis, which I had about decided to call the Commonwealth. He asked me several questions about what the character of the paper would be; and I described everything as fully as possible. He seemed very much interested in the enterprise, and when I took my leave, he said I should probably hear from him shortly with respect to the issuing of the Commonwealth. I believe it was the very next day I received a long and interesting letter from him urging me and those associated with me to call the paper the *Christian* Commonwealth. He said the term Commonwealth would mean nothing for the plea I had to advocate, but that "Christian" meant everything. He regarded Christ as the greatest force in modern life; and nothing short of some term that emphasized his religion would suffice for my purpose. I was deeply impressed by all he said, and sought another interview with him, in which he took occasion to declare that, while he was a Unitarian, he was compelled to acknowledge that Unitarianism as a religious force seemed to be of little value. He said he had just had a conversation with his Brother O. B. Frothingham, who was then in England, and that they had mutually reached the conclusion, if something could not be done to put Unitarianism on a different basis, the whole thing would practically die out. Said he: "I want your paper to magnify Christ, and the word 'Christian' before 'Commonwealth' will do that, for Christ, after all, is the only hope of the world."

I need scarcely add that these suggestions and arguments of this Unitarian preacher finally decided the name of the paper, which has so long battled for the cause of Christ in the world's great metropolis. At the same time, it must be readily seen what a protest that name is against the very Unitarianism which Mr. Channing was supposed to defend.

Another striking incident will put on record the testimony of the late Dr. James Martineau. While in London I belonged to an association composed of some of the ablest men in England, such as Dr. Legg, Dr. Fairbairn, Dr. Clifford, Canon Freemantle, Dr. Martineau, etc., etc., etc.

During the last time I met with this association, both Dr. Martineau and myself made addresses. The subject was the "Influence of Definition on Christian Unity." The discussion was opened by one of the most distinguished lawyers and jurors of London. He was on the supreme bench, and I was greatly interested in what he said about lawyers and preachers in contrast. One point I remember was that lawyers seldom evinced any bitterness towards one another, however they might argue their respective points. He was afraid he could not say the same for preachers of the gospel. When Dr. Martineau arose to speak, I at once noticed the profound impression he made by his manner as well as by his words. He was evidently thinking on his feet and his speech was a masterpiece of close reasoning as well as admirable in its lofty courtesy. He went back to the definitions of the Nicene Symbol and discussed briefly the difference between the Arians and Trinitarians of that age. He finally stated deliberately that whatever might be said in favor of the Arian doctrine, from the scriptural or reasonable point of view, he was bound to the conclusion that practically Trinitarianism had been better for the world. I gathered from his remarks that, while he regarded Unitarianism as philosophically more in harmony with human reason, at the same time he regarded Trinitarianism as practically a much greater force in the world for good.

In my remarks, which had been made just before Dr. Martineau spoke, I emphasized the position which the Disciples as a religious people occupied with respect to human creeds. I emphasized the *divine* creed, and told these distinguished men that what they were talking about as a new discovery within the two last decades was as old as the beginning of the present century with the Disciples of America. I told them that this "rediscovery of Christ," as they called it, was both the center and circumference of the religious movement which the Disciples had inaugurated about seventy-five years before in the United States. Dr. Martineau, in referring to my statement, did not hesitate to pronounce the creed which the Disciples magnified as the true rallying ground for a united Christendom.

Columbia, Mo.

A Noble Life.

Our dear Brother Chas. S. Long is deeply enshrined in the hearts of all who knew him and needs no eulogy other than his pure and beautiful life.

Already others have penned loving and fitting words testifying at once to his valuable services to the cause of primitive Christianity and to his loveable peasonal qualities.

I write these words because, in addition to a warm, personal affection for Bro. Long, I was brought into close and confidential relationship with him at the time he determined to become pastor of the young and flourishing church at Dunmore, Pa. I had held two meetings with that church—the only two it has had so far. I knew its splendid spirit of heroism. I believed in its future. And because of this, and of my love for it and for Bro. Long, I labored to see them brought together. It was a *love match*. Never did church receive its pastor with more tender and sacred joy. Never did pastor come to his church with a fuller spirit of consecration. The whole community took him to their hearts, feeling that he was not only a man of God, but God's man for the place. Then came the sad ending through the mystery of death. Across mountain and plain, over 1,500, miles flashed the message: "Our beloved pastor is dead. Come and conduct the memorial exercises!" So on Sunday, Feb. 25, we gathered in the church which loving hands so recently made beautiful for the reception of the pastor whom now we mourn.

So tender, so loving, so devoted to pastor and pastor's wife, this dear little church was thus soon bereaved. Bro. Long's friends will rejoice to know that he was happy in his new field; that he felt that he had not made a mistake; and that all that loving, generous, consecrated hands and hearts could do was done through the fatal illness of our dear brother.

That God will bless this affliction to the good of the church that loved him so dearly and hoped for many years of his ministry, I am profoundly certain; but none the less is the grief and sense of bereavement hard to bear. God help and comfort the stricken church and our widowed sister and her sorrowing daughter. Our brother beckons to us from the skies and soon, if faithful, we shall meet him.

A. P. COBB.

Decatur, Ill., March 1, 1900.

Our Budget.

—Missouri Lectureship, Palamyra, this week.

—National Congress of Disciples, Indianapolis, next week.

—These meetings emphasize the intellectual side of our work—the side of knowledge.

—Thinking, working, praying, representing the intellectual, practical and devotional phases of our movement, are all essential.

—It is wonderful how earnest work for the Master helps both the praying and the thinking, while prayer helps both the thinking and the working, and likewise, the thinking makes the praying and the working more intelligent and purposeful.

—Push the aggressive work in the churches now, in the early springtime, or ever the evil days come and the heat of summer draws nigh, when thou shalt say, I have no pleasure in church work, and will hie thee away to the mountains and to the seaside.

—Remember the cry of starving India, and do what you can to feed these famine-stricken millions. God has filled our barns and granaries with abundance; shall we not show our gratitude by ministering to the famishing ones of less favored lands? Send all donations directly to the secretaries of the Foreign Society, Cincinnati, or the C. W. B. M., Indianapolis. See the article of Bro. Wharton elsewhere in this issue.

—As you will want a full report of the great Ecumenical Missionary Conference, to be held in New York next week, including all of the sermons and addresses in full, you will do well to send on your name at once to the Committee on Publication, Room 823, 156 Fifth Ave. The report will be published in two volumes and will cost $2 for the two. While the committee is relying on this to help to meet the expenses of the conference the two volumes will be of far greater value to the purchaser in its rich embodiment of the latest thought on the missionary phase of the Christian religion. After May 1st these two books will cost you $2.50.

—The Christian Orphans' Home Board has decided upon June 28th as the day for their annual benefit excursion for the Home, and give this notice in due time that others may arrange to contribute to its largest possible success.

—The Northeast Iowa Christian Convention will be held in Cedar Rapids, March 26-29. The one and one-third fare certificate plan has been granted those attending this convention, provided there is at least one hundred delegates in attendance, not counting preachers who have paid more than fifty cents in going. Dr. B. B. Tyler is to be present and the chief speaker of the convention.

—The Big Four Railway Company is giving special attention to the Congress of Disciples, to meet in Indianapolis, Ind., March 27. A special circular with map of lines and connections and a beautiful time table book has been printed and distributed, in which information is not only given but assistance offered to preachers who have not yet secured a clergyman's permit in the Central Passenger Association. Such unsolicited favors will not go unappreciated by our people.

—The annual convention of the Platte district of Missouri C. W. B. M. will be held in Richmond, April 9-10. The district comprises the counties of Buchanan, Clay, Clinton, De Kalb, Platte and Ray. A good program has been prepared, and it is the hope of the district manager, Mrs. J. E. Dunn, of Richmond, that every auxiliary and church in the district will be represented in this convention.

—The Christian Preacher's Institute, of S. W. Missouri, will be held in Bolivar, May 15-17. Program will appear in our next issue.

—The editor of this paper acknowledges with thanks the receipt of a "Hayne Suspended Ink-well" from Chas. H. Till, distributingg agent, 207 Lake St., Chicago, which meets "a long-felt want." It fastens to the upper part of the desk, leaving the surface of the desk free, and is a thing both of beauty and convenience. It is adapted to the roll-top desk,and once used makes all others seem in the way.

—We are informed by wire this A. M., from Du Quoin, Ill,, that there were thirty-eight additions there yesterday; seventy in all to date and the meeting only three weeks old. It seems that Chas. Reign Scoville is not the only evangelist among us that can have more than thirty additions in one day. This meeting in Du Quoin is being held by J. V. Coombs, evangelist, and W. H. Kern, pastor. We are glad to hear of this waking up of the church in Du Quoin and hope for a brighter day for our people in that city, in which sectarianism has so long been the ruling religious spirit.

—The church in Canton, Ohio, recently gave a reception to its new members. The occasion was an enjoyable one and a homelike way of making the new members feel at home. The pastor, C. A. Hill, and his wife are well reported of for their faithful work in the church.

—The Foreign Society has recently received $5,650 on the annuity plan. The fund now amounts to $81,000. It will no doubt climb to $100,000 before the missionary year closes.

—We turn our eyes from the Foreign Offering to that of Home Missions. Our home board has only six weeks in which to make the campaign for its one offering from our churches for the year. We should engage most heartily in Home Missions on account of the bearing of Home Mission work on the evangelization of the world—Foreign and Home Missions are the two wings of the church.

—A Mr. Howe was employed by the Topeka Journal—a rival of the Topeka Capital—to write a series of "lay sermons" criticising Mr. Sheldon's management of his paper from the point of view of a newspaper. Instead of doing that he has made an assault on Christianity which will fall very flat. Nobody is interested in Mr. Howe's objections to Christianity; almost everybody is interested in the effort to apply Christianity to the problems of our day. Mr. Howe can now retire into the obscurity out of which he sought to emerge by the Sheldon incident.

—Dr. Seimaro Kubota read a paper before the Indianapolis ministers' meeting, recently, on the kind of mission work needed in Japan. He urged the importance of training young men from Japan in this country, or else establishing a Bible College in that country to train Japanese preachers. He says the people will receive the gospel more readily from a Japanese than from a foreigner. He thinks we are neglecting this work of training a Japanese ministry. Medical missionaries are not as much in demand in Japan as in India and China, because Japanese physicians are more efficient. Dr. Kubota speaks of the difficulty arising from denominational divisions in Japan, but thinks the different religious bodies can be united in that country much more easily than in this country. All missionary societies, he says, must co-operate in the evangeliztion of the world. The paper shows fairly good mastery of English, and we regret the demands on our space forbid us to give more than this brief summary. Bro. Kubota is studying dentistry at Indianapolis and preparing himself to preach the gospel in Japan at his own charges.

—Mrs. Phœbe Cunningham, a subscriber in Northern California, in renewing her subscription writes of the religious needs of her part of the state. She says we have but one preacher between Red Bluff and the Oregon line, and that earnest, consecrated men are sadly needed to do missionary work in that section.

—The Australian Christian says that the beginning of the year 1903 will be the jubilee of the commencement of the restoration movement in Australia and suggests that the occasion be appropriately celebrated. That is the year of our World's Fair in this city, but the Australian Jubilee will probably become history before the fair opens. We have no doubt that the Federal Conference proposed by the A. C. can be made a success and of great value to our cause and people in Australia. We are glad to see them taking up this matter in good time and wish them the most abundant success. There is great power in a large representative enthusiastic religious assembly.

—The Catholic News says that Stephen A. Barnes, an English priest, has rediscovered the grave of St. Peter. The London Tablet says that "the tomb of this apostle has been guarded so sedulously, sealed and walled up so carefully some thirty feet below the surface, that for hundreds of years the remains have not been seen and the exact spot where they lie has been lost." But after years of toil and research Father Barnes has located the grave and awaits permission of the Pope to pierce a certain wall in order to reach and reveal the sacred spot. We are surprised at this confession of unfaithfulness on the part of the keepers of the faith and sacred relics in the city of Rome. When so important a matter as the grave of an apostle, once known to the saints, should be lost while in their keeping and unknown for hundreds of years, how are we to know the truth of many other sacred places over which they have pretended to keep watch for all these centuries? We fear the influence of the rediscovery of St. Peter's actual tomb upon other traditional sacred sites will not be healthful.

—W. J. Lhamon closes an excellent article on "The Rights of Labor," the leading one, in the Preachers' Helper, with the following parody on "The Man with the Hoe," which cannot be too widely known and read. The title of the poem from which these stanzas were selected by Bro. Lhamon is "The Man with the Load," and as to the moral, it is too plain for comment:

Bowed with a weight of fiery stuff,
He leans against the hitching-post and gazes round!
Besotted emptiness is in his face;
He bears a load that still may get him down.
Who made him dull to shame and dead to pride,
A thing that cares not and never thinks,
Filthy, profane, a consort for the pigs?
Who loosened and let down that stubby jaw?
Whence came the scum adhering to those lips?
What was it clogged and burned away his brain?

Is this the thing the Lord God made and gave
To have dominion over sea and land;
To love and to be loved, to propagate,
And feel the passion of eternity?
Is this the dream he dreamed who shaped the suns
And pillared the blue firmament with light?
Down all the stretch of hell to its last gulf
There is no shape more hideous than this—
More tongued with proof that Darwin didn't know—
Or in all the world of brutish beasts
Is one from which this monster might have come?

O, masters, lord's and rulers in our land,
How may you hope to reckon with this "man?"
How get along with the vote he casts
When there are public offices to fill?
How will it be with candidates when he
No longer hangs upon the reeking bar,
Prepared to fight, to stab, to murder, and
To vote for him who furnishes his drinks?

—Without meaning anything prejudcial to the Sheldon Daily, we are bold to say that if our Christian Endeavor Societies would lend themselves with the same zeal in increasing the subscription lists of the religious journals in which they are supposed to be interested, which they displayed in booming the Daily Capital, it would pan out more in the long run for the cause of Christ. Their interest in the religious daily was all right, but they should not allow their interest in religious journalism to cease with the termination of that experiment. The religious weekly is *not* an experiment.

—The cross-examination of Dr. Hackett by Attorney Briney this week, closes the trial of Hackett and the case goes to the jury. The only instruction which we have to offer to the jury is that if it finds that Hackett taught that baptism of a penitent believer is for the real as well as formal remission of sins, as contended by Attorney Briney, then its verdict should be that he was guilty of being a very inconsistent Baptist. But, on the contrary, if it finds that Hackett and Campbell held substantially the same view of the relation of baptism to the remission of sins, as argued by Attorney Jones, its verdict should be that Disciples and Baptists should cease quarreling on "the design of baptism" and seek to bring about a closer unity among immersed believers.

—In "On the Wing in Midwinter," in our last issue, a typographical error changes what was intended for the abbreviation of the writer's official relation to this paper, *Adv.*, into a part of the writer's name and of the opposite sex. The writer's initials are simply B. M. The "Ada" should have been Adv. M'g'r.

—Dr. John Watson has suggested that ministers be retired at sixty years of age on half pay. This solution of the old minister's problem is better, perhaps, than shooting them, but it has very serious objections. It overlooks the fact that men are not getting old at so early an age now as they did a generation ago. No well-preserved man now counts himself old at sixty years of age. He ought to be in his prime, so far as usefulness in in the ministry is concerned. Does the average man think of retiring from business at sixty? Nonsense! He has just begun to feel that he understands how to manage business at that age. From sixty to seventy-five ought to be the most useful period in the ministry of a man who has a trained intellect, a reasonably well-preserved body, and a habit of reading and study which keeps him in touch with the life and thought of his times. It takes preparation to be a useful old preacher. Our churches, too, must learn to place a higher estimate on those qualities of a minister which only age can bring.

—That is a rather pertinent question that has been raised in the U. S. Senate as to the number of saloons that have been established in Manila since the American occupation of the city, who run them, who patronize them and the kind of liquors sold, etc. The War Department is asked for this information. The public will be interested in the answer. We are glad to note that a bill has been introduced touching the liquor business in the Philippines which its author believes will have the effect of driving the saloons out of the islands. The introduction of the saloons in the Philippines is at war with every claim we have made concerning our object in holding these islands. Let us at least protect these people from our vices if we can not, speedily, establish among them what is best in our civilization.

—The preachers and press of this city are waging a war of extermination against the "wine-rooms" which have been attached to many saloons—the breeding-places of vice. Strange that any crusade should be necessary to uproot an institution that is so manifestly and wholly evil—recruiting stations for houses of ill fame. The fact that the saloons have attached such an evil as the wineroom shows that they are natural allies of all other vices. They are the evil tree that cannot bear good fruit and that must be hewn down and cast into the fire. God hasten the day!

—Christian College Chronicle for February is given to the memory of Annilee, only child of Mrs. Luella Wilcox St. Clair, co-principal of Christian College, Columbia, Mo. The child was twelve years old and had become the joy of the college household. Many and beautiful are the tributes to this child in this memorial number of the College Chronicle, in prose and poetry, from a representatively wide host of friends, which cannot but sweeten the bitter cup of sorrow which has been pressed to the mother's lips. And as we read these beautiful tributes we are almost pursuaded to say, How sublime it is that some of these rarest flowers of childhood are taken to heaven in all their fragrant innocence and beauty of spirit! Heaven is richer, the words of Jesus take on a deeper meaning, and to the human heart is given a new conception of immortality.

—One of the best meetings held in this city last fall by any of our congregations was held in the Second Church by W. D. Pittman, their present pastor. The good and lasting effects of this meeting in addition to the increased membership has been the increase of work. More money has been raised and more work done in other ways than for some time in the history of the church. A debt of $222.64 to A. B. Moore has been paid and the church debt reduced to $4,600 with $500 more in the treasury ready to apply on the same. During the year 1899 $1661.81 was raised from all sources as against $1030.02 the previous year. Brother Pittman has been an inspiration to the church in many ways and under his wise leadership the church is doing greater things than it has done for years.

—"Ancient Churches of Christ: How were they Formed and What Did they Teach and Practice?" This is the title of a little pamphlet of 15 pages by Elder R. H. Bolton, now of LeRoy, Pa., which will prove both interesting and instructive to those who are seeking the old paths with a view of walking therein. Send to the author for a copy and hand it to your neighbor when you have read it.

—J. S. Myers has resigned as pastor of the First Christian Church, of Philadelphia. In a letter from Dr. E. E. Montgomery, of that church, referring to the cause of Bro. Myers' resignation, he says:

His wife has, for years, been suffering from chronic pulmonary trouble, which has been greatly aggravated by our changeable, humid climate. His longer residence here would not only imperil her life, but endanger the health of other members of his family. I advised his resignation. Bro. Myers has proven himself a faithful, able and untiring minister, thoroughly devoted to the interests of his church. There have been about 100 additions since he came, and the Sunday-school has nearly doubled in attendance. I very sincerely regret that the conditions have been such he has felt it necessary to seek a more equable climate.

Bro. Myers has received a very flattering call from Ft. Worth, Tex., which he has under consideration. He passed through the city last week on his way to Sedalia, his old home, where he has held eight meetings, and where he has already begun another. After that he goes to Ft. Worth for a meeting.

—A telegram reached us last week after we had gone to press, from Bro. E. N. Newman, Richmond Va., announcing the killing by accident of Bro. F. M. Anderson, state evangelist of Virginia. A Richmond newspaper clipping received since gives the following particulars:

Mr. Anderson accompanied a brother minister a short distance up the railroad near Chilhowie, to talk state missions. They separated and Mr. Anderson started back to the station to join Rev. J. W. West by appointment, that they might dine together and talk over business pertaining to the state work. While on the railroad bridge, which crosses the middle fork of Holston River, the passenger train overtook and crushed him to death. While upon the bridge he had a paper in his hand, studying deeply, as seen by eyewitnesses, and did not hear the train until almost upon him. He ran and only lacked about four feet of being over when struck. The engineer supposed that he could get over and did not slow down until nearly upon him.

The president and secretary of the board speak of Bro. Anderson in terms of affection and appreciation. Bro. Anderson was a student in the Steelville Academy, in this state, a few years ago, and at his request the editor of this paper delivered the baccalaureate sermon for the academy the year he finished his course there. He was a bright young man of fine character, high aim and a great zeal for the cause with which he was identified. He was making a useful minister of the gospel in the East, and his untimely death is greatly to be lamented. Truly Isaac Watts was right when he wrote:

"Dangers stand thick through all the ground
To hurry mortals home."

WRITING MACHINE FOR SALE.

A new Munson Writing Machine, in perfect order, is offered for sale for $50, cash. This machine is listed at $100. It is not one of the cheap toys which are advertised at low prices, but a standard, substantial, practicable typewriter. This is an excellent opportunity for some preacher to secure a good machine at half price. Address Christian Publishing Company, 1522 Locust St., St Louis.

"Never Do Things by Halves."

Sometimes the condition of your health could be described as half-sick and half-well. You may not be ill enough to go to bed but too ill to be happy or efficient in your home or your business. Why not be wholly well? Your dragged-out, tired feeling is due to poor blood and nothing else. Make your blood rich by using Hood's Sarsaparilla. It works to perfection; there is nothing like it.

Tired Feeling — *"My husband would come home from work so tired he could hardly move. He began taking Hood's Sarsaparilla and it cured him. It cured my girl's headaches." Mrs. A. J. Sprague, 57 Oak St., Fall River, Mass.*

Hood's Sarsaparilla
Never Disappoints

Hood's Pills cure liver ills; the non-irritating and only cathartic to take with Hood's Sarsaparilla.

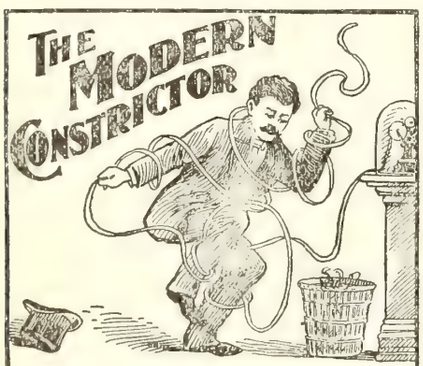
—Wonderful reports come from Springfield, Mo., of the evangelistic work in that city by Major Cole, the evangelist. A communication by John V. Farwell, in a local paper of that city, says:

"Marvelous" is the only word to express the results of Major Cole's evangelistic meetings in Springfield. On two successive days he kneeled with an erring daughter of Eve and led her to Jesus, who received such while on earth. Over 700 have given their allegiance to Jesus Christ in these meetings, and the two who had the "most to be forgiven them" were greeted by a church full of women, one by one, in token of their promised aid and fellowship. At the close of a recent meeting nearly every man in the house came forward and knelt with more than a dozen pastors to make a new consecration and resolve that in the future they might be one in Christ in his work, that they may be "approved of God."

We are sure our readers will rejoice in all evangelistic work, no matter by whom done, that causes people "to give their allegiance to Jesus Christ."

—Charles M. Sharpe has resigned his work at Lawrence, Kas., to take effect March 25th, in order to pursue his biblical studies in the University of Chicago. The Lawrence Daily World says: "Mr. Sharpe is one of the ablest ministers in the city," and that "his resignation has caused widespread regret on the part of the members of the church." The official board passed highly complimentary resolutions.

—G. A. Hess, of Greene, Ia., says that if there is an over supply of pastors anywhere he would like to see an overflow in the direction of Iowa. He names four churches, viz., Nora Springs, Marble Rock, Clarksville and Bristow, that are without pastors. These churches cannot pay a large salary, but for a zealous, able, consecrated preacher they afford a fine opening. Bro. Hess preaches for the church in Greene.



The man tangled in the tape from the ticker is the type of the average business man. His business cares wrap him about like the coils of a constrictor and slowly crush out his life. The common sign of the business man's slavery is "weak stomach," the natural consequence of the rapid eating, the indigestible pastry, the coffee and pie or doughnuts, with which many a man stuffs his stomach under the name of "quick lunch." The quickest way back to a strong stomach and sound health is to use Dr. Pierce's Golden Medcal Discovery until perfectly cured. It goes to the root of disease. It removes the cause of ill-health. It makes more blood and better blood, and this blood nourishes every organ in the body to the highest point of vigorous health.

"During the summer and fall of 1896," writes Chas. H. Sergeant, Esq., of Plain City, Madison Co., Ohio. "I became all 'run down,' nerves were out of order. I wrote to Dr. Pierce for advice. He said I had general debility, and advised Doctor Pierce's Golden Medical Discovery, and, thanks to you for your advice, I used six bottles; and since I stopped taking it about one year ago, I have not taken any medicine of any kind, and *have been able to work every day.* My appetite is good, I can eat three square meals a day, and I do not feel that miserable burning in the stomach after eating. My blood and nerves are in good shape, and, I am in good running order."

Dr. Pierce's Pellets cure biliousness.

Personal Mention.

W. W. Pew reports $40 raised at Dayton, Wash., March 4th, for Foreign Missions.

G. E. Jones reports $11.30 raised at New Haven and $11.44 at Chamois, Mo., for world-wide missions.

F. A. Lindenmeyer says that Lexington, Neb., more than raised its apportionment for Foreign Missions.

E. E. Cowperthwaite, of El Dorado, Kan., says that they doubled their apportionment for Foreign Missions this year.

H. M. Brooks has accepted a call from the church in Tuscola, Ill., and will soon remove to that place from Paris, Ill.

As an aid to his work in North Tonawanda, N. Y., A. Hootman is publishing the Christian Exponent, a neat, newsy and helpful paper.

W. A. Fite, while pursuing his classical course in Kentucky University, will preach every Sunday for the church in Washington, Mason County.

F. N. Calvin has gone from Milwaukee, Wis., to Colorado Springs, Colorado, having accepted the pastorate of the church in Colorado Springs.

E. W. Thornton writes that the Mayfield (Ky.) brethren expect to have Evangelist J. V. Coombs with them in a meeting, beginning about April 15th.

J. S. Myers, of Philadelphia, is holding a protracted meeting in the East Side Christian Church, of Sedalia, Mo., assisted by the pastor, F. L. Cook.

R. M. Messick has been called to Garfield, Wash., for one year, from March 4, for full time. His family remain in Salem, his former field of labor.

James Egbert says that Missoula, Mont., raised $60 for Foreign Missions. Just double its apportionment and the largest offering of the kind in the history of the church.

We are indirectly informed that Elder J. B. Briney, of this city, will preach for the church in Owensboro, Ky., during the absence of their pastor, R. W. Crossfield, on his Oriental tour.

W. H. Waggoner is in a good missionary institute at Toulon, Ill. He remains several weeks in Illinois and then goes to Fulton, Mo. He can remain in Missouri to hold other institutes if desired.

Oscar Sweeney, who recently resigned his work at Unadilla, Neb., has located with the church at ElDorado Springs, Mo., and has already entered upon his work there, and is encouraged with the outloook.

E. C. Davis, of Springfield, Mass., sends us the following good repot: "Our mission church, of 54 members, raised $39 for work in foreign fields. We are thankful to share in the privilege of giving."

W. H. Waggoner's missionary institutes, illustrated by a fine selection of stereopticon views, are proving to be both profitable and popular. He draws full houses wherever he goes. Was at Labanon, Ind., March 8, and at Toulon, Ill., last week.

R. H. Bolton, who edited the Christian Messenger at Everett, Mass., for a number of years, and who is now located at Le Roy, Pa., has added to his labors the publication of a local paper called the Le Roy Messenger, which he will evidently find helpful in his pastoral work.

The tenth annual commencement exercises of the Lincoln Medical College, Lincoln, Neb., were held in the parlors of the Lincoln Hotel, March 15, and after the rendering of a suitable program degrees were conferred by President W. P. Aylesworth.

In the absence of M. E. Harlan from his pulpit in the First Church, Brooklyn, N. Y., recently, his wife supplied for him and the matter seems to have been quite a sensation. Several reporters were present and her sermons were reported in all of the leading papers in New York City. The World published her two sermons in full, and this led to an invitation for her to address the "Woman's National Council" at their triennial gathering in February, 1902. These reports and the invitation are fine compliments to Sister Harlan's pulpit ability.

THIN HAIR

Lots of people have thin hair. Perhaps their parents had thin hair; perhaps their children have thin hair. But this does not make it necessary for them to have thin hair.

One thing you may rely upon—

Ayer's Hair Vigor

makes the hair healthy and vigorous; makes it grow thick and long. It cures dandruff also.

It always restores color to gray hair,—all the dark, rich color of early life. There is no longer need of your looking old before your time.

$1.00 a bottle. All druggists.

"As a remedy for restoring color to the hair I believe Ayer's Hair Vigor has no equal. I has always given me perfect satisfaction in every way."
Mrs. A. M. Strehl.
Aug. 18, 1898. Hammondsport, N.Y.

Write the Doctor.

He will send you a book on The Hair and Scalp free, upon request. If you do not obtain all the benefits you expected from the use of the Vigor write the Doctor about it.
Address,
Dr. J. C. AYER,
Lowell, Mass.

J. P. Myers, who succeeded G. W. Buckner at Clarksville, Mo., Jan. 1st, writes that he is well pleased with his new field, and the brethren of that church raised its apportionment for Foreign Missions.

Dr. Albert Buxton has been re-elected chancellor of Add-Ran University, Waco, Texas. At the same time he will serve as pastor of the church at Hillsboro, having asked the trustees to appoint a president of the faculty to relieve him of some of the burdens of college administration.

F. W. Emerson, pastor First Christian Church, Topeka, Kan., has undertaken the publication of a local paper called the Church Index. The second edition before us indicates clearly the demand for such an aid to his pastoral duties in its announcements, news and editorial items.

Geo. F. Hall has been campaigning in the East for social purity, speaking under the auspices of the Y. M. C. A., at Allentown, Pa. At a great meeting for men only, held in the Academy of Music, 800 took his pledge to a purer life.

FITS Permanently Cured. No fits or nervousness after first day's use of Dr Kline's Great Nerve Restorer. Send for **FREE $2.00** trial bottle and treatise. Dr. R. H. Kline, Ltd., 931 Arch St., Philadelphia, Pa.

Contrary to the wishes of the church in Geneva, Ohio, N. H. Allen will adhere to his resignation, to take effect April 1st. He has been with that church two years and will carry with him the prayers and well wishes of his brethren. Bro. Allen has several fields awaiting him, but will take a few weeks' vacation before locating again.

W. E. Bates reluctantly gave up his work at Exline, Iowa, that he might better concentrate his time and efforts at Cowgill, Breckenridge and Jamesport, Mo. He will reside at Cowgill, where he preaches one-half time. The church in Jamestown is only about two months old, has 45 members, has rented the Baptist house, and has the largest Bible-school in the town. The church at Exline, Iowa, raised $10 for Foreign Missions, March 4th, and the church at Cowgill $5.

B. S. Ferrell, of Watseka, Ill., sends us the following: "We are in the midst of a most interesting revival, with Bro. Victor W. Dorris in the lead. I am free to confess I have never heard his superior as a teacher and preacher, and I am not speaking in haste, either. No offering of the brotherhood is ever sidetracked in his meetings; consequently this congregation observed Foreign Missionary Day and raisd more than it has for years. How I do wish we could turn a dozen or more men of his power loose in the great cities of this denomination-ridden country of ours."

Sumner T. Martin and wife were tendered a reception by the Mason City (Ia.) Church last week. The Mason City Globe says of it: "If there ever existed a doubt of any kind in the minds of Rev. and Mrs. Sumner T. Martin of the positive affection in which they were held by the members of the Christian Church in this city, skepticism was certainly brushed away last night. It is rare that a midweek social or reception fills any church in the city, but last night was a noticeable exception at the Christian Church. The occasion was a farewell reception to the pastor and his wife, who are soon to remove to Omaha, and the church was crowded with the membership." After a good program the pastor and his wife were made the recipients of some substantial gifts as a token of the estimation in which they are held by the church and community.

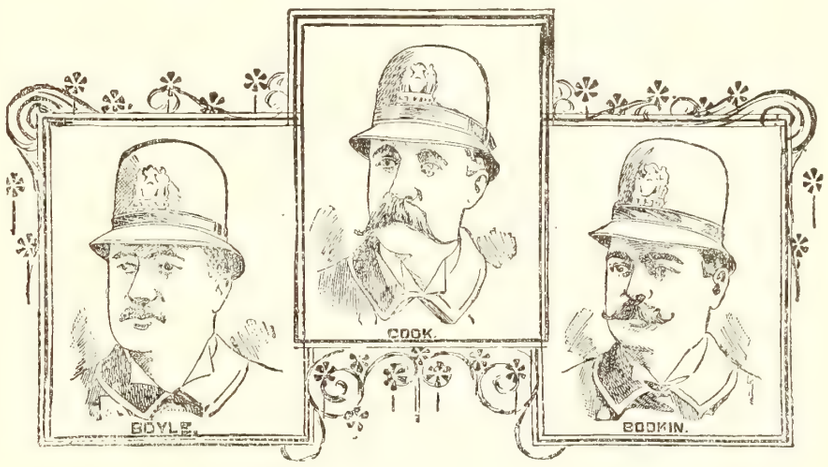
G. A. Hoffmann.

G. A. Hoffmann, whose portrait will be found on the first page of this issue, was born in Baden, Germany, August 31, 1847. In 1851 he was brought by his parents to the United States. They lived for a time in Cincinnati, and then settled on a farm in Ralls county, Mo. He attended the district school, and afterward spent three years at the State University at Columbia and two years at Christian University, Canton. In 1875, while a student at Columbia, he united with the Christian Church under the preaching of Dr. Hopson. L. B. Wilkes took his confession and Pres. J. K. Rogers baptized him. He began preaching almost at once, and during the twenty-five years since his conversion has been pastor of eighteen churches. He spent three and one-half years as county and state Sunday-school evangelist, and was corresponding secretary of the Missouri state missionary work for ten years. For one year he was office editor of the CHRISTIAN-EVANGELIST, and quite recently was for one year editor of the Register-Review. Three years ago he became publisher of the New Christian Quarterly, and maintained it until publication was discontinued at the first of the present year. Six years ago he was selected statistical secretary of the American Christian Missionary Society, and still holds that position, in which he has done and is doing much valuable work.

Mr. Hoffmann's record of his work shows that he has preached in over six hundred places in Missouri, organized forty-two congregations, dedicated fifty-three houses of worship, has been instrumental in adding over three thousand persons to the church, and for twenty years averaged a sermon a day. He now resides with his family at Columbia. He is the field agent and general business representative of the Christian Pub. Co., in which he has been a stockholder and director for several years.

Wonderful Cures By Swamp-Root.

To Prove What This Famous New Discovery will do for YOU, Every Reader of the "St. Louis Christian-Evangelist" May Have a Sample Bottle Sent Absolutely Free by Mail.



65th Police Precinct, Greater New York.

Dr. Kilmer & Co., Binghamton, N. Y. Nov. 11th, 1899.

Gentlemen:

In justice to you, I feel it my duty to send you an acknowledgment of the receipt of the sample bottle of Swampt-Root remedy you so kindly sent me. I had been out of health for the past five years with kidney and bladder trouble. Our best physicians prescribed for me. They would relieve me for the time being, but the old complaint would in a short time return again. I sent for a sample bottle of Swamp-Root and I found it did me a world of good. Since then I have taken eight small bottles purchased of my druggist and I consider myself perfectly cured. I do not have to get up during the night to urinate as I formerly did, three or four times a night, but now sleep the sleep of peace. My back is all right again, and in every way I am a new man. Two of my brother officers are still using Swamp-Root. They, like myself, cannot say too much in praise of it. It is a boon to mankind. We recommand it to all humanity who are suffering from kidney and bladder diseases.

My brother officers (whose signatures accompany this letter) as well as myself, thank you for the blessing you have brought to the human race in the compounding of Swamp-Root.

We remaim, Yours very truly, JAMES COOK,
HUGH E. BOYLE,
Officers of the 65th Police Precinct, Greater New York. JOHN J. BODKIN,

Among the many famous cures of Swamp-Root the one which we publish this week for the benefit of the ST. LOUIS CHRISTIAN-EVANGELIST readers, speaks in the highest terms of the wonderful curative properties of this great kidney remedy.

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

The kidneys filter and purify the blood—that is their work.

So when your kidneys are weak or out of order, you cannot understand how quickly your entire body is affected and how every organ seems to fail to do its duty.

If you are sick or "feel badly," begin taking the famous new discovery, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince you—and you may have a sample bottle free for the asking.

When your kidneys are not doing their work, some of the symptoms which prove it to you are pain or dull ache in the back, excess of uric acid, gravel, rheumatic pains, sediment in the urine, scanty supply, scalding irritation in passing it, obliged to go often during the day and get up many times during the night to empty the bladder, sleeplessness, nervous irritability, dizziness, irregular heart, breathlessness, sallow, unhealthy complexion, puffy or dark circles under the eyes, sometimes the feet, limbs, or body bloat, loss of ambition, general weakness and debility.

Swamp-Root is used in the leading hospitals, recommended by skillful physicians in their private practice; and is taken by doctors themselves who have kidney ailments, because they recognize in it the greatest and most successful remedy that science has ever been able to compound.

To prove its wonderful curative proprieties, send your name and address to Dr. Kilmer & Co., Binghamton, N. Y., when you will receive, free of all charge, a sample bottle of Swamp-Root and a valuable book by mail, prepaid. This book contains many of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact their very lives, to the wonderful curative properties of this world-famous kidney remedy. Swamp-Root is so remarkably successful that our readers are advised to write for a free sample bottle and to be sure and mention reading this generous offer in the ST. LOUIS CHRISTIAN-EVANGELIST.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere.

CHANGES.

M. E. Harlan, 3 Plaza St. to Garfield Place, Brooklyn, N. Y.

G. C. Ardrey, Potwin to Stafford, Kas.

R. H. Love, Moberly, Mo., to Loveland, Col.

S. M. Parks, Bruce to Decatur, Ill.

J. R. Parker, Lovington to Niantic, Ill.

R. H. Johnson, Corpus Christi, Tex., to Springdale, Ark.

L. O. Ferguson, Phœnix, Ar., to Modesto, Cal.

G. B. Mathews, Pawnee to Chandler, O. T.

Correspondence.

Chicago Letter.

The only interdenominational gathering of preachers in this city is composed of five representatives of the five bodies—Methodist, Baptist, Congregationalist, Presbyterian and Christian. It is called the Fellowship Club, and it meets once a month at the Palmer House for luncheon, after which a discussion on some vital theme is had. The subject at the last two meetings has been a book by Frank Crane, the well-known Methodist pastor, entitled "The Religion of To-morrow."

It is a book with the breath of life in it. The author affirms his belief in all the great doctrines of the historic creeds, but thinks "the common notions of these doctrines contain error." And then he goes to work literally to demolish the doctrines, as commonly held and understood. His central thought is that "religion is the personal influence of God." The object and scope of God's personal influence is "to change mankind from its sinful condition into a condition called 'the kingdom of heaven;' not primarily to prepare us for another world, but to prepare us for right life here and hereafter, here or anywhere."

Some of the chapter titles are: "The Kingdom of Heaven," "Dynamics," "Eternal Life," "The Shadow of the Cross," "The Light from the Cross," "The Incarnation," "The Leaven," "Hell," "Life in the Heavens." He holds that the central doctrine of Christianity is not based upon the cross, but upon the resurrection, and salvation is not the legal consequence of the dead Christ's deed, but the present effect of the living Christ's immanence, made possible by his death. "We are realizing the second advent." "It is Easter morning in theology. Throw away your crucifixes! Receive ye the Holy Ghost!"

This is not intended as a review, but merely a notice of a remarkable book. There is a tinge of Bushnellian thought in it; some things are said as no doubt Bushnell would say them now. Speaking on this feature, Dr. Crane said: "Bushnell I regard as the greatest preacher that ever lived next to Christ and Paul." Some of the preachers are wondering how Crane manages to stay in the Methodist fold. One of them inquired of a Methodist brother as to the judgment of his colleagues on Crane, and he replied: "It isn't at all likely that Crane will ever be bishop." Herbert S. Stone Co., Chicago and New York. Cloth, 12mo, $1.50.

L. A. Crandall, D. D., pastor of the Memorial Baptist Church, read a fine paper Monday, March 12, before our Preachers' Association on "Union of Baptists and Disciples." After calling attention to the fact that both bodies profess to take the Bible alone as guide, he raised the question: "Why separate?" and answered: "Because we differ in interpretations of the Bible." And he might have added, because we make our interpretations of the Bible conditions of membership, even though those interpretations are not drawn up in creed forms. Concerning union he inquired: "Is it desirable?" and answered: "Yes." "Is it feasible?" "Not now." He dwelt upon the great differences that exist in each body among its own ministers, and observed that it is "easier to divide one into two than to unite two into one."

Our very likeness is a hindrance, paradoxical as it may seem. A family quarrel is always bitterer than any other. Both bodies have a wealth of tradition and an *esprit de corps* which neither would willingly sacrifice. But the question arises, Need there be any such sacrifice? As practical measures, tending to promote a better understanding and closer fellowship he suggested: 1. A national conference of Baptists, Disciples and Freewill Baptists. 2. Union meetings of the ministers of the two bodies in different cities at least four times a year. In the discussion that followed an additional suggestion was made. 3. Exchange of pulpits. It was a pleasant and profitable hour.

The Chicago churches are busy with the March offering. It began with the First Church on the 11th, at $30, and we hope to make it more. Evanston has already contributed $45. Englewood is working for $100; Monroe Street, $75; Union and North Side, $100 each, and others in proportion. Chicago churches are poor enough to be thoroughly alive to the need of missionary work. J. W. Allen is working very successfully with his old congregation, the West Side. E. W. Darst goes to Texas for his health, and immediately engages in a meeting with the Houston Church! That is a typical preacher's vacation.

The labor disturbance shows no signs of abatement. There are now more than 50,000 union workmen idle. There is abundance of union work at union wages staring them in the face, and yet they strike. Why? Because the unions claim the right to say how much shall constitute a day's work; not simply how many hours, but how much work in the hours, and when the workman has done the prescribed amount, he is to sit down until the clock points to the time to quit! A Saturday half holiday is also one of the points at issue. The trouble arose over these matters and the number of the strikers has been augmented through "sympathy." Nonunion men are employed in many places, but the police department must exercise unusual vigilance to avoid riots.

FRANK G. TYRRELL.

3211 *Prairie Ave.*

The Country and Village Church.

Having had some experience in the past five years with the above class of churches I have concluded to make a few remarks. And I wish to mention a few obstacles with which I have come in contact.

In the first place, there is not that cordial, brotherly feeling between the country and village church on the one hand and the city church that should obtain. Nor will such feeling ever obtain under our present organization. What we need is an organization that will make all classes of churches on better terms by making them better acquainted one with the other. The most important work to be done is with the country and village churches.

It is from these churches that we have in the past received our greatest preachers and many of our best members in the city churches. And to be specific, it seems to me that our *first great* need is country organization for country evangelization. Our manner of conduct should be reversed.

As it now stands we are always looking for the strongest preacher for the strongest church. This is, in my judgment, wrong. We should put the *strong man* in the weak but important place. The weaker man should be placed with the strong church, and he should be made to understand that he is being sent to the strong church because he is weak and that the church is willing to share its strength with him. There are many reasons why the strong men should be placed with the weak churches. First, the weak or country churches will have a respect for the teaching of the strong man that they will not have for the weak man. If he is *broad* in his presentation of the truth he will destroy that envy and prejudice which so often exists on the part of the country church against the city church.

Members of the country church are all the time streaming into the city and many of them neglect or refuse to identify themselves with the city church for many reasons. First, there are those who have been taught by the little, weak preacher that the city churches are proud and hateful and wholly *destitute* of Christianity. And then we have a class of members, whom we usually call *retired* farmers, that not only retire from the farm, but also from religion as well. It is their opportunity to deadhead their way. They attend the city church, but the preaching don't exactly suit them. Go to them for help and they will tell you that they are helping the old home church in the country. And when the country church asks them for help they say they have to help the city church, and by this manner of conduct they help no place. I have nothing to say against state and district organization, *only* when they fail to do the work and meet demands that they *never can meet.* And I am not going to propose any plans, but I must say that in my judgment our hope *lies* in *country* organization and evangelization. And I will go further and say that in my opinion a thorough state organization is impossible without country organization. I had thought of saying some other things, but for fear of being too lengthy I shall close.

H. M. BROOKS.

Food Rules Complexion.

MEDICINES OF NO AVAIL WHEN IMPROPER FOOD IS PERSISTED IN.

A young lady whose first name is Blossom, and who was for many years misnamed, but is now properly named, tells some interesting facts about her efforts to clear up her complexion, which in spite of all sorts of medicines and washes, face bleaches, etc., etc., were ineffective, because the root of the difficulty was not removed.

Her own story is interesting. "From childhood up, I, with my sisters and brothers, have been allowed the use of both tea and coffee. After I became a young lady of course it was no more than human that I should wish for a beautiful complexion like several of my companions, but which I did not have. Many different courses were taken to accomplish my end, such as applying face bleach, taking bottles and bottles of cleansing medicines, etc., all to no purpose.

"My older sister had learned before me that coffee was the root of the difficulty and urged me to begin taking hot water. I tried it, but could find little satisfaction in so weak and unpalatable a beverage. While visiting a friend one day, I accepted a cup of coffee (as I supposed), when I noticed that this particular coffee had a hundred per cent. better taste than the coffee we had been in the habit of using. Upon inquiring for the receipt of this very pleasing beverage, I learned that I had partaken of the noted Postum Cereal Food Coffee.

"I had struck the goal at last. This was the morning beverage that I wanted, and this, it turned out, was the secret of the beautiful complexion of my friend. Of course we immediately commenced using it in our home, and I want to say that today not a more healthy, robust family is to be found in the United States, and the fact is attributable to our abandonment of coffee and the use of Postum Cereal Food Coffee." We do not feel disposed to publish the full name of Miss Blossom, but the name can be given to those interested, by letter to the Postum Cereal Co., Ltd., Battle Creek, Mich. The young lady lives in Traverse City, Mich.

It may be of interest to know that many of the young ladies' seminaries throughout the country have discontinued the use of coffee and are using Postum Food Coffee. A letter from Rev. Alex. Burr, Secretary of the Seattle, Wash., Young Ladies' Seminary, recites: "We are using Postum Cereal Food Coffee on the table, greatly to the satisfaction of the faculty and a large number of boarding students."

Colorado Letter.

Let us continue in this letter the topic considered last week, *i. e.*, the capture of the cities for the Christ.

The method of bringing the gospel of salvation to men is not specifically revealed. The command of the Master is to make known to all men the glad tidings of great joy. How? At this point there is abundant room for the use of sanctified common sense. The gospel may be published by the use of the printing press. We have the "iron preacher." This is a modern method. Of it the first Christians had no knowledge. The only preachers with which they were acquainted were flesh-and-blood men. They had not even the New Testament. It is possible to make known the message of life in informal conversations. This was a common method in the olden time. The heralds of mercy, in the early days of Christianity, went from house to house and talked to the people. By the way, they conversed with men about Jesus—his nature, official dignity and mission. Many were in this manner persuaded to turn to the Lord. There are many ways by which the message of redeeming love may be published other than by public, formal discourse. The method of doing this work must vary with times and places. This is simply common sense. In the beginning of the gospel the methods of bringing the Word to men varied. Read the sermons in the Book of Acts. How various the presentations of Jesus and his claims! In only a single instance was there even an apparent failure.

In our country and time every congregation, in a city of considerable size, ought to have a plurality of pastors. It is absurd to require one man to preach a new, fresh and vigorous sermon twice every Lord's day, attend the services of the church during the week, visit from house to house, meantime looking after all the details of the life and work of the church, and at the same time reach the outside world. Such a requirement is unreasonable. What then? Let there be a plurality of pastors, and let the work be divided among them. Let one man be the preacher. There is no reason for surprise that by the present preposterous arrangement the cities are not captured for the Christ. The overworked pastor has no time to even attempt to reach the unchristianized part of the crowded populations of our great cities He does well to hold what has been gained.

Paul, in Ephesus, had what our brethren of the Protestant Episcopal Church call a "staff of clergy." His name stands for the work that was done in Ephesus; but his speech to the elders or bishops of the church in Ephesus, delivered at Miletus, reveals the fact that he had numerous coadjutors in this great work. No wonder that Demetrius said in his speech to the silversmiths that "almost throughout all Asia this Paul hath persuaded and turned away much people."

Our eldership is very unlike the eldership of the apostolic church. The presbytery of that early day gave itself to the ministry of the Word —not to farming, carpentering, banking, practicing medicine or law, working insurance or teaching school. The distinction which, in fact if not in so many words, we make as to "teaching elders" and "ruling elders" is a bit of lumber that our fathers brought with them when they abandoned the Presbyterian camp. It is a distinction without warrant in the New Testament. The plurality of elders in the church of the apostolic time was a plurality of men in a given congregation engaged, as were the apostles themselves, in preaching and teaching the gospel of God's grace. Simon Peter spoke of himself as "fellow elder." Consider, if you please, what that implies. To the Ephesian "bishops" Paul said: "I gave you an example" as to how to do the work of a minister of Jesus Christ. A return to the New Testament teaching on the subject of church organization would be a most important step in the direction of capturing the cities for the Christ.

Women can and ought to be utilized in our effort to capture the cities, as they are not now employed. Let us, for a moment if you please, consider the position and work of women in the early days of Christianity.

Women of means co-operated with the Master in his personal ministry. The names of Mary, of Magdala, Joanna, the wife of Chuzas, and Susanna are written by Luke in the eighth chapter of his Gospel. He says also that "many others" besides those named "ministered unto him." "Many women were there" when Jesus died. Two of the Marys sat "over against the sepulchre" when their Lord was buried. It was a woman who first preached the gospel of the resurrection. In the protracted prayer-meeting which preceded the the wonderful demonstrations on the great Pentecost day in Jerusalem women participated. "Mary, the mother of Jesus," was there when "the day of Pentecost was now come." Peter preached, and in his discourse quoted an Old Testament prediction in which are the words, "Your daughters shall prophesy," and also the words, "On my handmaidens in those days will I pour forth of my Spirit and they shall prophesy." Jehovah declared by his servant Joel that his "handmaidens" would in the new dispensation "prophesy;" and Paul said that to prophesy is to "speak unto men edification and exhortation and consolation." "Philip, the evangelist," whose home was in Cæsarea, "had four daughters, virgins, who did prophesy." And who has not heard of "Phœbe, our sister," who was "a servant" or "deaconness" of the Cenchrea Church of Christ. Priscilla was one of Paul's helpers in the gospel who imperiled her life in the work of the Master. In the last chapter of the epistle to the Romans Paul mentions a woman named Mary who, he says, "bestowed much labor" on the "saints" who lived in Rome. He says also in the same place that Persis "labored much in the Lord." Euodia and Syntyche, who were members of the church in Philippi, Paul says, "labored" with him "in the gospel." In his epistle to Titus Paul speaks, in the third chapter, of certain "aged women"—why not call them "elderesses?" The word, in the Greek, is the the same as that which is translated "elders." In the one case the gender is masculine, in the other feminine. The characteristics or qualifications of these "aged women" indicate that they occupied an official station in the church. They were required to "be reverent in demeanor, not slanderers nor enslaved to much wine, teachers of that which is good; that they may train the young women to love their husbands, to love their children; *to be* soberminded, chaste, workers at home, kind, being in subjection to their own husbands, that the Word of God be not blasphemed." These women seem to have worked with the "elders" in caring for the spiritual health of the church. The first meeting attended by the first Christian missionarias to Europe was a female prayer-meeting. The first sermon was delivered to a congregation of women. The first convert to Christ in Europe was a woman. One of the few converts made by Paul in Athens was a woman named Damaris. In Thessalonica, under the ministry of Paul and Silas, "chief women, not a few" turned to the Lord. In the church which was in Corinth, women participated in the public worship in other ways than by singing.

Would you ordain women to preach in public? Not necessarily; but, why not?

There is much to be done besides preaching, as the word is generally understood. How about going from house to house with the message of divine love?

B. B. TYLER.

"Housework is hard work without Gold Dust"

WASHING FEATHER PILLOWS

Feather Pillows need washing once a year. Choose a bright, sunny day; fill a large tub half full of water that is almost boiling hot; dissolve enough

Gold Dust Washing Powder

in it to make a good suds; put one or two pillows in, according to size, push them up and down and rub them between the hands until clean. If one suds is not enough, use two or more; rinse in clear warm water, wring as dry as possible, and hang them out; when dry, shake well, and they will be as light and soft as new pillows

The above is taken from our free booklet "GOLDEN RULES FOR HOUSEWORK" Sent free on request to

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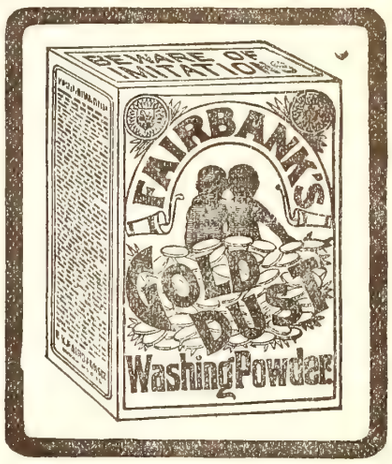

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—Endorsed by four generations.

It is the discovery of an old German physician—has been in use for over a century and while it cleanses and tones the blood it invigorates and builds up the entire system.

No Drug-Store medicine; is sold only by regular Vitalizer agents.

Persons living where there are no agents for Dr. Peter's Blood Vitalizer can, by sending $2.00, obtain twelve 35-cent trial bottles direct from the proprietor. This offer can be obtained only once by the same person.

Write to DR. PETER FAHRNEY,
112-114 South Hoyne Ave., Chicago.

Kansas City Letter.

The "Silver Jubilee" services, recently held in this city, afforded an additional proof of the growing interest of the Disciples in world-wide evangelism. Despite inclement weather and snow-blocked streets the attendance was large. About 50 out-of-town brethren were in attendance. There was inspiration in song and speech, information, too, and careful detail instruction in methods. From those whose successes are the commission to instruct we learned how to make preparation for our offerings. These same experienced gentlemen guided us through the studies of technique in taking the offering.The instruction was of a most definite and satisfactory kind, partaking of the nature of institute work. Such discussions are needed. How good men flounder through ignorance! How great is the need of definite instruction as to procedure. Without any disparagement of the contributions of others, the deepest and most abiding inspirations came from the addresses of F. M. Rains and G. L. Wharton. Mr. Rains came to us, though his physician had ordered him to give up his work, and with Spartan heroism took up the burden of his work. His presence under such conditions stirred all hearts. We felt like we had, not only heroes and martyrs in the foreign field, but hero and martyr stuff, too, in our consecrated secretary. His address was one of fervor and of power, and the chords of the heroic in us all, though perchance long slumbering, were touched to answering nobleness. The devout Wharton added to this impressiveness. Travel-worn, tired, warned by his physician also that he worked in imminent peril, he had a heart-message which he was constrained to deliver. And with what unforgettable power and sobering seriousness was this story told. All in all it was a great day and will live long.

The first Lord's day in March was a notable one at the Sixth and Prospect Church, memorable through the addresses—one in the morning by F. M. Rains on "Grounds for Encouragement in the Missionary Work," the other by G. L. Wharton on the India Famine—and, too, by the response of the church to these appeals, $600 for the support of a missionary, $175 for the relief of the famine sufferers. This church is developing very rapidly in the missionary spirit. Each year witnesses a forward movement. It is a great church, and God is richly blessing it.

We are all interested in Foreign Missions. It is the burden of speech and prayer. This is well. But what folly to shut our eyes to the opportunities at our own door. We are giving grudgingly, miserly, to our state work. Only a few churches are having part in this fellowship. Our receipts are pitiably small. Shall we abandon our state work? Shall we close our eyes to the great work that has been done through our state organization? Is there a charm only in remoteness, and have we no eyes for the field at home? What is the secret of this strange apathy, this criminal lethargy, this drowsy unconcern? Why do not our preachers take the offering for this work? Some rather severe indictments have been recently leveled at our Missouri ministry. There is no space here to consider the justice or injustice of these charges,but room there is to say that the most caustic and unanswerable criticism ever made on our minisitry is the report of the state board. Only a few of our churches are so much as touching this work with the tips of their fingers. It is a shame that cries to heaven. We need to be roughly tumbled out of our sleek complacency and smooth satisfaction and learn the whole bitter truth that our state work is pinched and starved through our neglect! Write to T. A. Abbott a word of cheer—take the collection

The writer has in lecture work recently been brought into a close knowledge of the workings of some of the larger denominational colleges. The contrast between these splendidly equipped institutions and our own struggling institutions saddens. How can we as a people hope to maintain the respect of the public, move into that large place to which we are called with this confirmed indifference to our educational needs and opportunities? Doctrinal soundness will not save us here, nor even evangelistic enterprise. In competition of this kind we are hopelessly distanced. The evil is rooted, not in our poverty, but in our apathy. Ours is the financial ability to put our struggling institutions on their feet if only ours were the heart-willingness. Two or three of our colleges feel the throb of a new impulse and are moving to the front, but the remainder are far in the rear. The time for reformation has come. This whole educational question must receive a new emphasis. We must readjust ourselves to the conditions and give this matter a more commanding place in our thought. It is vital. The "overmastering issue" seems to overshadow nothing. We view it clear out of its just proportions. The agitation is confined chiefly to a few of our college men. The gravity of the situation seems to be in no adequate way appreciated. There is no general advance. Is the time not ripe for an educational propaganda? May we not have concerted action? This would bring victory. We are a great people. Ours is a giant's strength. Shall we use it? Shall we use it now?

Notable additions are being made to our Missouri ministry. R. Lin Cave comes to Independence. Robert J. Frank takes up the work at Fulton. S. B. Moore has been persuaded to leave Denver to lead on the hosts at Moberly. The church at Liberty has its eyes on President J. H. Hardin, and we trust will be successful in its efforts to bring him to our state. Other strong men are coming to us. Now if we can only hold those we have, with such valuable recruits our ranks will be materially reinforced.

Are you beginning to hear from B.L. &C.C.Smith? No doubt you will soon, and will you not graciously receive their message? Oh, the heartaches that come to our faithful secretaries over the indifference, often, of those who stand as the representatives of Christ on earth, the apathy of men who have been called to the ministry of the gospel of grace. Let us stand with them in the forefront rather than idle in the rear. It is *our* battle, *our* opportunity, *our* responsibility. It is as reasonable to suppose a condition when the preacher jogs up a lazy secretary as the opposite. Why should a preacher need exhortation and appeal? That we do is our sorrow and our great shame. Let us rally and rally all around our secretaries, who would lead us on.

Your scribe begs leave in this omnibus way to thank his friends and reviewers for the many kindly and appreciative notices of "Some Latter-day Religion," and to express the wish, stated in the preface of this book, that it may "counteract in some slight degree the baneful effects of the Athenian itching for new things;" also to say, as orders for the book still come to him, that Fleming H. Revell Co., Chicago, publishes the book, to whom all communications should be addressed. And again, for beautiful courtesies and gracious words, sincerest and abiding thanks.

GEORGE H. COMBS.

Free for Everybody.

Dr. J. M. Willis, a specialist, of Crawfordsville, will send free by mail to all who send him their address, a package of Pansy Compound, which is two weeks' treatment, with printed instructions, and is a positive cure for constipation, biliousness, dyspepesia, rheumatism, neuralgia, nervous or sick headache, la grippe and blood poison.

To Cure Drunkards

MARY'S MIRACLE.

The day of working miracles,
I'm sure is far from past,
And to illustrate what I mean,
I'll tell you of the last
Great one, that happened right to me,
For I was part of it, you see.

You know the life I used to lead—
A kind of living death,
A drunkard of the hopless kind—
For scarce a sober breath
I ever drew, and hope and pride
Were lost to me and all beside.

MRS. MARY HARRY,

920 York St., Newport, Ky.

No, no, not all—there was my wife,
God bless her ev'ry hair!
She saved me from a drunkard's grave.
And from Drink's fiendish power.
Just how she saved me you shall see—
This is the way she told it me

When hope was almost dead within
Her faithful constant breast,
She read of Dr. Haines' Cure.
Then without stay or rest,
She sent for Trial Sample Free,
And gave it, unbeknown to me!

I drank of it at ev'ry meal—
I ate it in my bread,
While Mary watched me anxiously,
But never word she said;
Until one day, I stopped to think,
That I had lost my love for drink!

When, quite unconscious, I was cured,
Then Mary told me all;
It seemed a kindness straight from God,
A modern miracle:
I call it this, because my wife
And Haines' Cure had saved my life

And now my little story's done,
And ev'ry word is true,
And what this Treatment did for me,
The same 'twill do for you:
And wives and mothers—one and all,
Take heart of Mary's Miracle.

A Trial Package Mailed Free to All.

This new discovery can be given in tea, coffee or food. It does its work so silently and surely that while the devoted wife, sister or daughter looks on, the drunkard is reclaimed even against his will and without his knowledge or co-operation. Send your name and address to Dr. J. W. Haines, 1841 Glenn Bldg., Cincinnati, Ohio, and he will mail enough of the remedy free to show how it is used in tea, coffee or food and that it will cure the dreaded habit quietly and permanently; also full directions how to use it, books and testimonials from hundreds who have been cured, and everything needed to aid you in saving those near and dear to you from a life of degradation and ultimate poverty and disgrace.

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The Absorption Process a conceded success. Scarcely a failure in sixteen years. No Knife. No Caustic. No Blood. No Pain. Write,

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for particulars and references. For cancer of the breast, if not broken out treatment can be sent.

The St. Louis Letter.

Next to better co-operation each congregation in St. Louis needs a better plant for its work. This may sound strange in view of the numerous church buildings erected in this city during the last decade, but it is nevertheless true for two especial reasons.

In the first place, our houses are too small to accommodate the work in each locality, with but few exceptions, to say nothing of the need for larger room for co-operative and evangelistic purposes. Take the Fourth Church building, in North St. Louis, for an example. This is a frame house with an auditorium which will seat easily about two hundred people; perhaps two hundred and fifty. And yet, into this room are crowded every Sunday from two hundred and fifty to three hundred Sunday-school scholars. The result is better imagined than told. Classes, lessons and sound mingle together in indescribable confusion. Mt. Cabanne had to build an extension to her Sunday-school room last summer to accommodate her school. The First Church has to use chairs in the auditorium and often the lecture room in addition to accommodate their regular audiences for worship on Sundays. The Beulah and Compton Heights Churches are each limited to a small chapel for all their work. Give either one of these churches a commodious house of worship and they will do two or three times the work they are now doing. We have a number of pastors that could and would be preaching to a thousand people twice each Sunday instead of from two to four hundred each as things are now.

And then when it comes to a mass meeting we are out. We have not a house that will hold a thousand people nor seat one-half that number without the use of chairs and the lecture room. I think as a rule the seating capacity of church buildings are overestimated.

In the next place, a body of people that cannot afford at least one representative church structure in a great city loses prestige with the people. Do not understand me to say that we have no respectable church buildings in St. Louis. We have some buildings that cost from ten to twenty thousand dollars each, but beside some of the cathedrals, among which they stand, they look exceedingly common. So much so that they are repellent to a large element of society in the city. Neither am I arguing that we should be like the people about us, but simply that we need better, more commodious church buildings.

No matter how we as Christians may see things, it is a fact that many families will not attend church where their standing in society will be put in jeopardy. Neither will they send their children to a Sunday school where the poverty, commonness, or social rank of the place will be cast in their teeth in the public schools, on the streets, or other places of meeting, as is done in this city continually. You say this is not Christianity. Certainly. But when will they ever become Christians if you fail to get them into a house where the gospel is preached. There is no reason that a church house should offend the taste of the people about it. They are not or should not be considered penal institutions. People go there for worship and not to do penance or to be wounded except for their sins.

Garfield attended worship in a very common house, that might easily have been taken for a hay barn, although in the national Capitol. But there are not many Garfields in this respect. There is not one of our pastors in this or other of our large cities but understands and appreciates what we have said on this subject.

Of course, we cannot all have a costly church edifice, nor is it needed to overcome this difficulty. If we had one representative church building or tabernacle and then had New Testament co-operation of the churches, every congregation in the city would be protected by the influence of that one building. They could point to it with pride as representative of the refinement, culture, standing and influence of the religious body in this great city of which they were each a part.

Or such a building would at least make possible the assemblage of such audiences from time to time that would command the attention and respect of the highest social circles of the city, whether they ever become Christians or not. While it would not be the means of saving all, it would at least so enlarge our influence as a religious body in the city that the number saved in each of the congregations would be greatly multiplied.

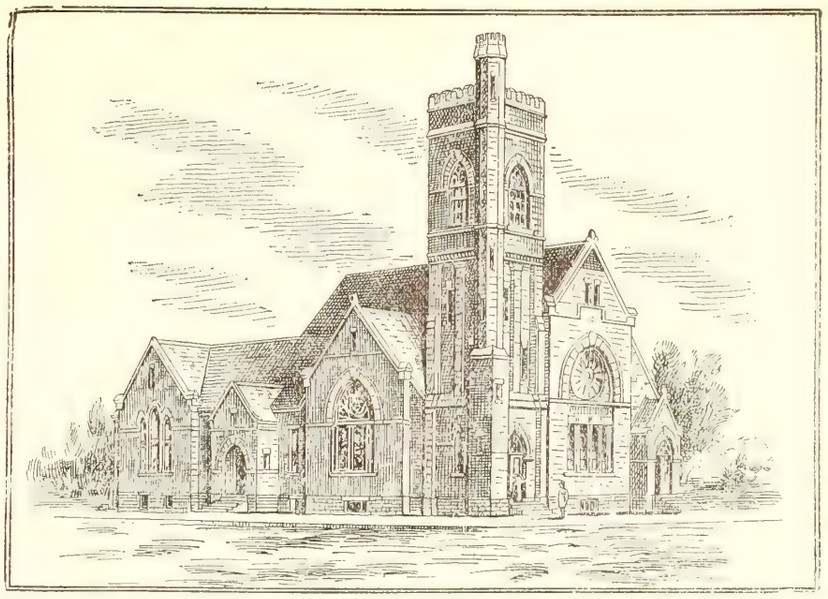
The wisdom—of this world at least—may be seen in the methods of the Roman Catholic Church in the larger cities. They make large plans, take their time for execution, build with a view to commanding influence and then hold their ground. Simply a cathedral will not command an audience, as some of our religious neighbors have demonstrated. It takes a live church to touch and leaven the living mass. A fine church building without a live, active congregation in it would be like a form of godliness without the power.

But how to bring about an improvement in our present plants is the greatest question. Some of them are already burdened with debt. But we ought not to falter at the task. It cannot be done in a year, but we can go about the establishment of forces and methods that will bring about the desired results, and that only is the duty of the hour in this and other of our larger cities. But of this we cannot now further speak.

W. W. H.

VITALITY low, debilitated or exhausted, cured by Dr. Kline's Invigorating Tonic. FREE $1. Trial Bottle containing 2 weeks' treatment. [Dr. Kline's Institute, 931 Arch Street, Philadelphia. Founded 1871.

THE NEW CHRISTIAN CHURCH.



The people of the First Christian Church of Brazil, Ind., and their friends have determined to build a new church edifice in this city. The above is an exact cut of the building; the following is a description of the same: The proposed new structure is to be 58 ft. wide and 97 ft. long. It will be built of brick with stone trimming. The auditorium will have a seating capacity of 500. The lecture and class rooms will seat 500. The class rooms, four on the north and four on the south side of lecture rooms, are furnished with moving partitions which allow of these rooms being opened into lecture room. This will give a seating capacity for Sunday-school purposes of 500. The lecture room and auditorium can be thrown together which will give seating for 800, exclusive of class rooms. Both the auditorium and lecture rooms have inclined seats. The pulpit will be located on the south side of the building on line of auditorium and lecture room. A handsome pipe organ will be used. The arrangement of organ, choir loft and pulpit show skill of the architect. The baptistery is located at south line of lecture room, near by are two robing rooms. The choir room and pastor's study are located on south side of building. There will be twelve rooms exclusive of auditorium and lecture room.

Through the efficient labor of our beloved brother and pastor, A. L. Platt, we feel highly encouraged in this great movement. As is nearly always the case we were timid about this undertaking at first, but with the unwavering zeal and talent of Bro. Platt, this work has assumed a condition that warrants us to say that by the help of God we will go through this work without a scratch and ever hail the memory of the day when we listened to the determined appeal of our pastor to build now. We say for Bro. Platt that he is an all-round hustler and knows his business and has taught us ours, and we are glad of it and are hustling too.

BUILDING COMMITTEE.

SUBSCRIBERS' WANTS.

AN OPPORTUNITY FOR BUSINESS MAN.

A business man with from $4,000 to $6,000 to invest in a Publishing Company with good job office and religious newspaper in the best city west of St. Louis, and who could become business manager of the company, can learn particulars by addressing "Business Man," this office.

WANTED at Metropolis, Ills., an able evangelist to assist the minister in holding a meeting, beginning May 1st. Correspondents write Randolph Cook, with references.

A PHYSICIAN who is a member of the Christian Church will find a splendid location at Dixie, Washington. For particulars address Lock Box No. 6, Dixie, Washington.

MYSTERY OF THE GOLDEN CLOTH. The greatest book ever written on John's Revelation. Price, $1.50. Also Seer of Patmos, or John's Place in the Christian Economy. Price, 25cts. Address J. S. HUGHES, Station O, CHICAGO.

MOODY LIBRARY.—Books by Murray, Moody, Spurgeon, Meyer, Morgan, Chapman, and others Special rates to Endeavor Societies, Sunday-Schools and book dealers. Life of D. L. Moody by his son. In two volumes. Illustrated Both volumes for 25c. Agents wanted. Send for catalog. To any one ordering 4 sets ($1.00) of the Life of Moody, I will send one set free—all postpaid. THOMAS P. ULLOM, 80 Institute Place, CHICAGO, ILL. "Moody Bible Institute."

GENESIS IN HARMONY WITH ITSELF AND SCIENCE. Published at $1.25. This work deals with the common difficulties of Genesis by a new exegesis arrived at through a careful study of the Hebrew original I maintain that the verses prior to Gen. 2:4 record events long anterior to the verses which follow. I show this to be in harmony with the whole Book. Among many things I deal with; local and universal floods, various races and languages prior to Babel, the locality of Eden, Nod and the Land of Cush. In short, I harmonize Genesis with itself and Science. Send me a $1 note and I will mail you the book free. Pastor G. Rapkin, Christian Church, Margate, England.

Topical Outlines of the Midweek Church Prayer-Meeting Topics for the year 1900 is a neat booklet of thirty-two pages, besides cover. Let every church procure enough copies to place one in the hands of each member, and then note the marked improvement in the Prayer and Praise Service. 25 cents per dozen. Christian Publishing Company, St. Louis.

"A Battle of Giants."

It was the 13th day of January, 1837, at the Sycamore Street Meeting House, Cincinnati, Ohio, that the battle began, continuing thereafter for seven days. It was truly a "battle of giants." Neither Protestantism nor Romanism had a mean defender in the struggle. Alexander Campbell towered high above all the theologians and religionists of his day. He was a master of learning and of logic. John B. Purcell, Bishop (and afterwards Archbishop) of Cincinnati, was one of the ablest prelates which Romanism has ever had in the United States. The subjects for debate between them were clearly understood and agreed to, and their struggle was a battle royal.

It was a unique debate. Never before or since has a Roman prelate of high rank consented to meet a representative champion of Protestantism in open and public debate. Roman priests have stood upon lecture platforms and denounced Protestantism; Protestant clergymen and orators have publicly assailed Romanism and its evils; but once only have champions of the two great parties of Christendom stood upon the same platform, before the same audience, to debate and discuss the respective claims of Romanism and Protestantism.

Previous to the debate it was agreed that Mr. Campbell should affirm the following propositions, which should be denied by Mr. Purcell:

1. The Roman Catholic institution, sometimes called the "Holy Apostolic Catholic Church," is not now, nor was she ever, catholic, apostolic, or holy; but is a *sect* in the fair import of that word, older than any other sect now existing, not the "Mother and Mistress of all churches," but an apostasy from the only true, holy, apostolic and catholic church of Christ.

2. Her notion of apostolic succession is without any foundation in the Bible, in reason or in fact; an imposition of the most injurious consequences, built upon unscriptural and anti-scriptural traditions, resting wholly upon the opinions of interested and fallible men.

3. She is not uniform in her faith, or united in her members; but mutable and fallible, as any other sect of philosophy or religion—Jewish, Turkish or Christian—a confederation of sects with a politico-ecclesiastic head.

4. She is the "Babylon" of John, the "Man of Sin" of Paul, and the empire of the "Youngest Horn" of Daniel's sea monster.

5. Her notions of purgatory, indulgences, auricular confession, remission of sins, transubstantiation, supererogation, etc., essential elements of her system, are immoral in their tendency, and injurious to the well-being of society, religious and political.

6. Notwithstanding her pretensions to have given us the Bible, and faith in it, we are perfectly independent of her for our knowledge of that book, and its evidences of a divine original.

7. The Roman Catholic religion, if infallible and unsusceptible of reformation, as alleged, is essentially anti American, being opposed to the genius of all free institutions, and positively subversive of them, opposing the general reading of the Scriptures and the diffusion of useful knowl edge among the whole community, so essential to liberty and the permanency of good government.

This great debate took place sixty three years ago. There is probably no one now living who was in attendance. Fortunately, the disputants agreed upon employing a stenographer and having the entire discussion reported and published. This was done, and the book, "Debate on the Roman Catholic Religion," has remained a standard work upon this subject. There have been a great many books written against Romanism, and these are invariably denounced by Romanists as "slanderous," "bigoted," "lying," "infamous," "unfair," etc. No such charge can be brought against this volume. In it both sides are given equal space. The charges made against Romanism were made in the presence and hearing of an eminent representative of that faith, who was given every opportunity for reply.

Romanism is becoming daily a more momentous and live question in this country. There have recently come under the jurisdiction of the United States new possessions, the religion of whose inhabitants is Romanism. We shall soon have new and perplexing problems with which to deal. Romanism in the United States is bad enough, but Romanism in Luzon is tenfold worse, and will be a vastly more difficult problem with which to deal. In view of the new and fresh interest which is being felt on this subject, and in compliance with the suggestion of a number of our patrons, who feel that the "Debate on the Roman Catholic Religion" should have a wide reading, the Christian Publishing Company, who publish the work, have reduced the price to one dollar. It is a book of 360 pages, handsomely bound in cloth, with red edges. It should have a place in every library, and be found in every home. Sent postpaid on receipt of price.

Christianity and Denominationalism.

During the past two months I had the opportunity to live in a city which is entirely controlled by denominational churches. I have attended some of the services of every church in that city. The leading and best working church is the Roman Catholic. It works "daily" from 5 A. M. to 7:30 P. M. The M. E. Church, Baptist, Presbyterian and Episcopalian Churches, with all their wealth and social influence, do not accomplish one-half as much as the Roman Catholic Church has accomplished within the past two years. The success of the R. C. Church lies in their untiring efforts. Unlike the Protestants, they work from early till late, through sunshine and rain, through heat and cold, through prosperity and adversity. Nationality, people of other "faiths" and color is a secondary matter to them. They count the profits. The bishop and priest associate with all classes, trying to secure their good will and thus gain support. They make a special effort to help the poor and make it possible for the "prodigals" to return, without some one in the church "being offended or threatened to create trouble." In their peaceful unity there is strength. In their imperfection they fast, repent, forgive, forget and give reverentially and liberally for the advocacy of their faith.

I wish I could say as much of the Protestant churches. While their aim and purposes are higher, they fail in their efforts. The ministers of these different Protestant bodies are excellent men, scholarly and able representatives of "their faith." They have few active workers who do not in some way manage to carry on the work. There are Christians in all these churches, but the denominational fence stands in the way of a united effort, and therefore hinders their growth and success. The Christian Science people have endeavored to teach their "imaginative theology," but have failed. A New Testament church or Church of Christ is in demand. Numerically, the Church of Christ or the Christian Church is weak in Florida. Bros. J. T. Boone, T. H. Blenus, F. J. Longdon, Jr., and two or three others will almost complete the list of New Testament gospel preachers in that state. I am informed that we have a number of orgranizations without preachers. The church without a preacher is helpless. For all success depends on good leadership. There are too many churches now without preachers, and such congregations should learn that the brethren on the day of Pentecost "continued" in the apostolic teaching.

The increase of 417 ministers, 210 churches and 32,781 members during the past year is due to the efforts of preachers, evangelists, churches and members who "continued" in the New Testament Christianity. In our living and giving advocacy, "going" or "sending," we can bring about a union of God's people. With the truth on our side and 1,118,396 strong, are we doing our best? I heard a preaching brother say, I must quit on account of not being supported. Trust in God, preach Christ and him crucified, pray and work hard, be guided by the Holy Spirit, and you will be supported. There is much to be done and much to be overcome, but especially the spirit of "denominationalism" is to be overcome by Christianity. Are we doing our best as the Disciples of Christ?

J. G. M. LUTTENBERGER.

Is Cancer Hereditary?

Mr. J. H. Brown, of Columbia, Mo., Cured of a Most Malignant Cancer of the Face.

After suffering for seven years and having exhausted all hopes of a cure, and his father having died of cancer at the age of 64, naturally he made up his mind that to look further for a cure would be useless, and he, therefore, decided to wait for the end. Read below what he has to say:

Feb. 6, 1900.

Dr. Bye, Kansas City, Mo.

Dear Doctor: I wish to express my most hearty commendation of your success in the treatment of cancer, and of what you have done for me. I was suffering from a most malignant cancer of the right side of the face, the size of a silver dollar, and had given up all hope of ever being cured, my father having died of cancer ten years ago. After witnessing his suffering and failure, and after having tried several different treatments, I fully made up my mind not to endure the tortures of a course of treatment. But after you cured my neighbor, Mrs. Smith, 65 years old, who had a very malignant cancer on the forehead, and doing it without pain, I began to investigate, and I am glad to report to you another success. I believe that any one suffering with cancer, no matter how bad, should apply to you without delay. I will answer all letters of inquiry in regard to my case with pleasure, and will always regard you as one of the greatest benefactors of suffering humanity.

Respectfully, J. H. BROWN.

Write for 112-page illustrated book on cancer. Sent free. Call or address Dr. Bye, Room 109, 9th & Broadway, Kansas City, Mo., U. S. A.

An All-Year Resort.

The Crescent Hotel, Eureka Springs, Ark., opens March 1, 1900. A most desirable, attractive and convenient resort for health and pleasure-seekers. Ideal climate, pure, sparkling water, best accommodations. Through Sleepers via Frisco Line. Write for particulars to Manager Hotel or to any representative of Frisco Line.

The Iron Mountain Shortens its Time to Texas.

Train No. 51 now leaves St. Louis 2:21 P. M., daily, shortens the time by several hours from St. Louis to Dallas, Fort Worth, Austin, San Antonio, Houston and Galveston. Through Pullman Buffet Sleeping Cars will be operated on this train from St. Louis to San Antonio, and reclining chair car service to Dallas and Fort Worth. A delightful feature of this train is the daylight ride along the Mississippi and through the beautiful Arcadia Valley. Time of other trains remains the same excepting train No. 57 for Delta, Columbus, Cairo and Shreveport which now leaves at 8:00 A. M.

Notes and News.

Bro. Patterson claims the largest baptism in the state of Indiana—370 pounds. I am disposed to dispute his claim, but am unable to give figures as my subject refused to be weighed. At Kokomo I baptized a woman who had traveled with Forepaugh as his fat woman, and it was thought that she weighed more than 400 pounds. E. L. FRAZIER.

I have a fine, large tent that will hold 1,200 people which I will use in evangelistic work this season. I can furnish tent, song books, badges, etc., and conduct the music for either pastors or evangelists. Would like to begin in the South as early as season will admit. For dates, terms, etc., address me at 192 Spring St., Lexington, Ky.

C. M. HUGHES, Singing Evangelist.

Churches of the sixth district of Michigan will hold their convention at Owasso, April 3-5. Please let each church, S. S., C. E., and C. W. B. M., select delegates at once and send names to the undersigned. Entertainment free; excellent, well-prepared program; strong talent and great enthusiasm will be characteristic of this convention.

S. A. STRAWN, Pres. of Dist.

518 *Williams St., Owasso, Mich.*

The attention of our brethren is called to the annual offering for Home Missions the first Lord's day in May. If our work does not suffer loss we must equal the offering of our Jubilee Year. We have now more missionaries employed than ever before in the history of this work and their work was never more successful.

We will send supplies, literature, envelopes, etc., free to any church asking for them.

BENJ. L. SMITH, } Cor. Secs.
C. C. SMITH, }

Y. M. C. A. Bldg., Cincinnati, O.

Missouri C. W. B.M.

DEAR SISTERS:—One half of our missionary year is gone. Have we added one half to our membership in the six months past, so that one half more added during the remainder of the year will bring us to the Moberly convention with our membership doubled? With a consciousness that we have been loyal to our national board, to our state board, and above all, to the infinite Father, who has sent us out into his fields to glean. Missouri has always given to special objects. Shall we not concentrate all special offerings this year upon the endowment of the Virginia Bible Lectureship? The endowment calls for $25,000. Of this $13,00 has been raised. I believe Missouri will come to the frout with at least $500 of that amount. Kansas City proposes to raise $100 or more. All money from self-denial week, the mite boxes, open meetings, etc., may properly be turned into the Bible Chair Fund, unless previously pledged to some other special work. Let us not forget that to Missouri comes the honor of entertaining the national convention this year, and we will not be doing *well* unless we do *better* than in any previous year of our existence as individual Christians, as a state organization or as a national organization. The achievements of past years, however great, must serve only as stepping-stones whereby we are lifted nearer the Infinite One in spirit, in daily living and in the beautiful grace of Christian giving. Let us, as a whole-hearted, united sisterhood work, pray, give, that when the year closes and our labors are weighed in the balance we shall not be found wanting.

Yours in his service,

MRS. F. M. LOWE, Pres.

TO CURE A COLD IN ONE DAY

Take LAXATIVE BROMO QUININE TABLETS. All druggists refund the money if it fails to cure. E. W. GROVE's signature on each box. 25c.

A Drunken Lecturer.

EDITOR CHRISTIAN-EVANGELIST:—It is with regret that I request you to publish the following statement, but the cause of Christianity and the rights of the people demand that the people know it.

Geo. R. Wendling delivered his lecture, "The Man of Galilee," in Wadsworth, O., March 15. He was so drunk at the time that he was compelled to hold to a stand in order to keep from staggering. His explanation was that a cold, accompanied by symptoms of pneumonia, caused him to pursue the course he did. But it is evident from his dissipated look and evasive answers to questions, as well as from reliable testimony from other sources, that his course has not been above suspicion for some time. Yours truly,

THEO. A. JOHNSON.

Wadsworth, O., March 17, 1900.

Missouri Bible-school Notes.

No committe has done better service for this work and a Bible-school convention than W. H. McClain, Davis Errett, S. D. Dutcher, Mrs. Mary Wisdom Grant and J. H. Garrison, who gave time and thought to make the coming convention practical and thus helpful. That was before them all the time.

You will see what success is when their program goes to press, and you will get the benefit at California, June 11-14, so make thyself ready for it.

Our rally at the East Side, Moberly, was first-class, if the weather was bitter cold, for the people there have a mind to work. S. J. Copher will only add to such by giving them the methods of the work. When the debt is lifted then you will see a busy hive, but as it is they do not hesitate, giving to your servant and meeting all the expenses of the rally in full. George Elzea is a pusher himself.

Troy sends good news, with 121 present, and seven confessions from the school in J. H. Crutcher's good meeting. Mrs. Bird Shelton is superintending with success, and at California will give us a report gratifying to all.

Hurrah for Marshall and James A. Gordon in a report of 280 pupils for seven successive Sundays! which pleases the pastor, B. T. Wharton.

So comes the report of Milan, where Alfred Munyon has just taken hold, the growth of the school passing that of the church, as it should, the membership coming from the world and the church. Apportionment in full.

Clarence has the same good news, while A. B. Elliott is going to do better, and what is the best, the workers join him in the intention. Apportionment in full.

So in Macon City, where Ed T. Miles is at the head and F. R. Stutzman labors. Ed will keep trying, and if all will co-operate, it is done, and F. R. will help in his pushing way, anxious for the success of all the work. Apportionment in full. See?

Arlington Heights, in St. Louis, is doing good work in the needy district and meeting with success, too, under Bro. Fields, assisted by men like F. M. Call, J. H. Allen and D. R. Dungan, while on the blackboard R. M. Denholm is out of sight. W. D. Cree and W. A. Moore are giving it their time, while souls are turning to God.

At the Stubbs Schoolhouse work has begun looking to a church, over $200 being promised M. H. Wood, and he is to see to it further in the spring.

We had a great day at Lamar in our rally, having the three sessions crowded with work and happy workers. Sisters Shelton and Houston do not spare efforts when the cause is considered, so that the day was one of happiness to all, while the giving to our work only made me the more joyous in my service with them. Mrs. L. E. Shelton makes one of our best superintendents and has a corps of assistants that never fail. It was my first work with W. W. Blalock, but I hope it is not my last, for with such it is my pleasure to be often and long. He is true to one.

Brethren, for the first month this year the men are not paid promptly, simply because I could not do it, and you do not know what regret I have. please remit as per the cards likely now in your hands, and help us to the front again. It is for others, worthy and deserving, that I pray your help; do not disappoint me.

C. B. Gilbert, Clarksville, says: "You do not appreciate the great work T. A. Hedges can do for your school and church, or you would not hesitate calling him for an institute. At Clarksville there was an uplift to all departments of the church, and the Bible-school feels the blessed effects to this day." Brethren, write him at LaGrange and you will be glad of it in the Master's service.

The twenty-fifth annual Bible-school gathering is to be memorable, the board deciding to give all the delegates and visitors a "souvenir" that will be treasured by every friend of this holy cause of God and the children, so you are urged to begin your preparations for the feast at California.

Do not forget, the name of every school and every minister whose school gives to our work this year will go before the convention on a scroll.

H. F. DAVIS.

Commercial Building, St. Louis.

Ohio's State Convention.

Ohio Disciples, the best, most devoted, most intelligent, most liberal Disciples on earth, are looking forward eagerly to the coming state convention, to be held at Mansfield, May 21-24, in this year of grace. Secretary Bartlett has sounded the bugle-note for 1,000 delegates. The program will be superb. F. D. Power will make one address and preach one sermon. John E. Pounds will talk of "The City Problem—the Slums and the Suburbs." President B. L. Smith will plead for "Ohio Missions to the Front." F. A. Bright, who behaved himself by coming back home from Nebraska, will demonstrate the "Paramount Importance of State Missions." W. W. Sniff, a new man in Ohio, will tell us "The Measure of Giving." H. F. McLane, R. H. Timme, M. L. Bates and other thirteen-inch guns will be fired. Geo. A. Miller, of the land of Goeble and Taylor, will make the Endeavor addess. C. W. Huffer, of Toledo, will conduct a C. E. Round Table. These are a few samples. One of the leading features of the convention will be fifteen minutes of devotional studies at the close of each session by Bro. W. J. Lhamon of Allegheny, Pa. This will be worth a trip to Mansfield. The disciples, who were first called Christians at Antioch, never had brighter prospects in the land of the Buckeyes. S. H. Bartlett is not a lazy man. He is endowed with much common sense, excellent executive ability, a burning zeal and a Hiram diploma. Why shouldn't the Ohio work succeed? If neighboring Disciples want to learn how to do things, let them visit the Ohio convention, May 21-24, at Mansfield.

C. A. FREER.

Columbus, Ohio.

[That is a good bugle-blast and ought to start the Ohio clans to moving. The CHRISTIAN-EVANGELIST, which has a growing constituency among the Buckeyes, is glad to lend its hearty co-operation to the success of the Mansfield convention.—EDITOR.]

25 CTS. PISO'S CURE FOR CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists. CONSUMPTION 25 CTS.

Evangelistic.

MICHIGAN.

Owassa.—Two confessions recently.—S. A. STRAWN.

SOUTH DAKOTA.

Verdon, March 12.—Am in a meeting with the church here. Expect to baptize four to-night. Audiences and interest very satisfactory.—R. D. MCCANCE.

CANADA.

Walkerton, Ont., March 12. — Two baptisms Feb. 28th; one added by statement March 4th; one confession March 11th. All at regular services. Will reopen church, which has been reseated, grained and decorated, on March 28th.—W. McM. LOGAN, pastor.

ARKANSAS.

Mena.—Bro. Streator, of Cardif, preached morning and evening on last Lord's day. Received four into the church. We have had material aid from the state board. Bro. E. C. Browning has preached and labored among us.—M. B. LEGATE.

MONTANA.

Bozeman, March 7.—Closed Monday night at Anaconda. Five baptisms and five otherwise received. Church prepared to receive the new minister, Frank Minnick, who now has the reins and will make a good record there, as he has done elsewhere.—R. E. DUNLAP.

WASHINGTON.

Palouse, March 5.—Six added at yesterday's services; two added last week, not previously reported. All by confession.—E. C. WIGMORE.

Waitsburg, March 5.—We closed a good meeting here last night, with 37 additions; 26 by confession. The house was full from start to finish, with but one or two exceptions. Mrs. Stephens led the singing and furnished a solo for each service. We go from here to Brownsville, Ore.—L. F. STEPHENS.

OHIO.

Perry, March 12.—One confession at our regular service yesterday and 10 accessions previously since entering upon the work here. Our Foreign Mission offering was delayed by bad weather, but we will reach our apportionment.—O. A. RICHARDS.

Geneva, March 12.—There were two accessions here yesterday; one in the evening by baptism. We hope to raise one thousands dollars by April 1st to apply on our church debt.—H. N. ALLEN.

By telegram: Toleda, March 19.—Eighteen additions yesterday; total of 124 to date.—WILSON AND HASTON.

KANSAS.

Columbus, March 10.—Assisted my son Claude and his church at Modale, Ia., in a two and a half weeks' meeting, closing March 1st with 18 additions; all new to the Christian Church except one man whom I had baptized in Northwest Missouri eight years ago.—M. MCFARLAND.

Scottsville, March 10.—L. S. Ridnour, of Highland, Kas., began a meeting with the Fairview Church Feb. 20, with 12 additions to date. Doubled our offering for Foreign Missions. We heartily commend Bro. Ridnour to any church wanting a meeting.—ELLA CUNNINGHAM, clerk.

Dodge City, March 13.—Our meeting continues with a growing interest. Forty-two in all to date; thirty by baptism.—E. M. CARR, pastor; D. D. BOYLE, evangelist.

Lyons, March 10.—J. A. Cornelius held a meeting of three weeks, with 25 additions; 16 baptized.—F. W. LENNEN.

Belleville, March 6.—Just closed a good meeting here with Bro. W. E. Pitcher, pastor, with 12 additions; nine conversions. It is a delight to assist a man like Bro. Pitcher. He is one of Kansas' young, consecrated, wide-wake preachers. If any other state has any of the same kind of Pitchers, please to pitch them this way.—M. INGELS, evangelist.

Oberlin, March 13.—A series of meetings began at this place Feb. 26. There was no church organization here; only a very few Disciples who had been struggling for many years almost without hope because of the limited number and the strong sectarian opposition. The meeting has been in progress two weeks, conducted by Walter G. Menzies, of Norton, a workman that needeth not to be ashamed. A band of 21 Disciples have been gathered together, with one confession.—JENNIE DEAN.

NEW YORK.

Buffalo, March 13.—Special meetings were held at the Forest Ave. Church during February. Bro. Roland A. Nichols, of Worcester, Mass., preached every night to the spiritual upbuilding of all. Twenty-one souls in all were added, and this was not the greatest work done. Bro. Nichols succeeded in bringing about negotiations for a change of location, and we hope in the early summer to be at work in the center of one of the best fields in this part of the city. The church has contended against the odds of a mean neighborhood and shifting populat on, in a geographically limited area, and this move, we are sure, marks the beginning of a new epoch and new life for the church. Thanking you, I remain yours sincerely.—JAY A. EGBERT.

IOWA.

Urbana, March 13.—Five were added last Lord's day; three by letter, two by personal commendation.—MILTON WELLS.

Mason City, March 14.—Last Sunday was a great day at the Christian Church. Bro. J. H. Garrison preached two exceedingly helpful and inspiring sermons. Bro. J. A. Seaton, of Spencer, was with us also and did much to make the day one long to be remembered. There were four added to the church.—SUMNER T. MARTIN.

Estherville, March 11.—Six additions since we last wrote. But it will take a good many weeks at this rate to win Northwest Iowa.—S. MORTON GREGORY.

Cincinnati, March 12.—On Feb. 25 E. J. McKinley closed a meetiug at this place with 22 additions; 11 by confession elsewhere. Elder McKinley has worked here for the past year and has greatly strengthened the organization and is employed for one-half time for the coming year.—G. A. D.

NEBRASKA.

Grand Island, March 12.—Ten added at our regular services yesterday.—Z. O. DOWARD.

Exeter, March 12.—Meeting one week old with 10 added; eight by confession. Audiences very large, weather favorable and interest widespread. Our chorus is led by Jesse Wilson, of this place.—R. M. DUNGAN.

Chester, March 11.—Good attendance, a nice interest, brethren hopeful and a number of baptisms. Bro. Encell preaches the old Jerusalem gospel. A pastor will be secured and the work pushed on.—F. HOWARD SWEETMAN.

Lexington, March 10.—We closed the meeting at Overton last Sunday evening with 12 additions; 10 by confession. Sunday afternoon we drove three miles in a snow storm to the lake, cut the ice and Bro. Wickham baptized them; he knows how to baptize. Monday evening we began the meeting here with Pastor T. A. Lindenmeyer. We have nine additions to date, good attendance, house crowded, good preaching, a fine chorus and good singing.—R. A. GIVENS.

Harvard, March 9.—Closed our meeting at Palmer Monday night, 18 added; 13 by confession.—E. W. BOWERS.

Chester, March 18.—Meeting continues with good interest. We close here March 25. Church here desires a pastor—young man, married. Address me here with stamp.—F. H. SWEETMAN.

COLORADO.

Cripple Creek, March 12.—The work in the great gold district is moving very satisfactorily. During the past eight months the membership of the church has more than doubled itself, and the congregation have built a new house of worship, worth from five to six thousand dollars. The Ladies Aid has quadrupled its membership, the Y. P. S. C. E has grown wonderfully, and a Junior Society has been organized. All departments of the work are in harmony with each other and good results are expected during the year. Bro. J. P. Lucas has been with us three weeks in a meeting; closing last Lord's day evening. During this meeting 12 were added to the body of Disciples worshiping at this place. Bro. Lucas is an able preacher, a safe exegete, and his thorough knowledge of the Scriptures make him a power in the pulpit. Any pastor desiring the assistance of an able evangelist in a meeting would do well to correspond with Bro. Lucas at Colorado City, Col.—JOE S. RILEY.

Ft. Collins, March 12.—Three added yesterday; 21 in all since the first of last November.—S. P. TELFORD, pastor.

Denver.—Thirty-one additions since I became pastor in January. We would be pleased to have you call and see us when you are passing through Denver.—BRUCE BROWN.

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IDAHO.

Boise, March 12.—I closed a meeting two weeks ago with the church at Caldwell, in which there were eight additions; five by confession. The offering for Foreign Missions amounted to about $30. I began a meeting with the church here on yesterday, which will continue for several weeks. There were nine additions by letter. We expect a good meeting. We shall take up the offering for Foreign Missions on next Sunday.—B. F. CLAY.

INDIANA.

Bedford.—Our work here is in excellent condition. Two confessions last Sunday. We also raised our apportionment of $100 for Foreign Missions.—JAMES SMALL.

Elkhart, March 11.—Three confessions to-day; 18 additions at regular services since beginning work here in November. The church recently raised $700 in cash for improvement of house and property indebtedness.—S. J. TOMLINSON.

Portland, March 13.—Meeting progresses with Roy L. Brown, of Fountain City, assisting. Ten days old and 16 added; 20 since we began our work here. Much interest is being manifested, and the greatest of harmony prevails in all lines of work.—M. F. RICKOFF.

ILLINOIS.

Sullivan, March 12.—Yesterday was a grand day with us; packed house, increased enthusiasm and four accessions. Mrs. Brickert preached to two fine audiences in Dalton City.—E. W. BRICKERT.

Carrollton, March 11.—Two added to-day by letter and two others a week ago, not reported. Church steadily growing. Our pastor, J. S. Smith, is a grand man.—A. UNDERWOOD.

Galesburg, March 12.—One added here Sunday.—C. H. WHITE.

Clay City, March 12.—We had two additions at our regular services here yesterday.—WALTER KLINE.

Hume, March 13.—The revival conducted by R. L. Brown resulted in 37 additions; 29 by confession. Much interest is aroused in Bible study. Sunday-school attendance increased to 100. Raised our apportionment.—MRS. M. DEVER.

Du Quoin, March 19.—Thirty-eight additions here yesterday, 35 confessions. There have been 66 added since J. V. Coombs began his meeting. He goes next to Veedensburg, Ind.—W. H. KERN, pastor.

MISSOURI.

Clarksville.—One confession March 4th.—J. P. MYERS.

Moberly, March 10.—Nine additions since February. All departments moving.—S. J. COPHER, East Side.

Chamois, March 12.—One young man reclaimed at morning service. All departments of the work prospering.—G. E. JONES.

Joplin, March 9.—Six additions last Sunday.—W. F. TURNER.

St. Louis.—The following additions were reported in this city on last Monday, March 12th: First Church, two; Fourth, one; Central, two; Beulah, one; East St. Louis, one.

St. Joseph, March 12.—Four additions by letter to the Wyatt Park Church yesterday. Two recently by baptism not hitherto reported.—M. M. GOODE.

Springfield, March 12.—Eight additions yesterday; six confessions. Think we will reach our apportionment for Foreign Missions. The work grows.—D. W. MOORE.

Canton, March 9.—Since my last report we have had the following accessions: At Laddonia, 11 by baptism and two by letter; at Kahoka, one from the Baptists, and at New Bloomfield, five by letter. At each place the work is progressing nicely. We expect to have fellowship in the various missions. Our Bible-schools are flourishing.—J. D. GREER.

Richland, March 12.—One confession here yesterday. Eleven additions not heretofore reported. All departments of our church work prosperous.—PERCY T. CARNES, pastor.

Savannah, March 12.—Yesterday was a good day with us. One addition in the morning. To-night voted to spend $50 in new song books.—A. R. HUNT.

La Monte, March 10.—I closed my meeting with the Osceola Church March 6th. It was in many respects one of the most extraordinary meetings I ever held. It was during the terrible storm period of the past few weeks. There were 41 accessions to the membership; 28 by confession. Osceola is one of the best towns in the state for a good work for the Master. They are in need of a pastor, but they want a wide-awake, progressive man; none other need apply.—KING S. STARK.

Trenton, March 13.—I have made two visits to Cowgill and had one addition by letter. We hope for a prosperous year. I have preached three sermons at Jamesport and have baptized four; received one by letter, two reclaimed and one candidate for baptism at next appointment.—W. E. BATES.

Home Seekers' Excursion.

The Union Pacific R. R. will make One Fare plus Two Dollars for Round Trip from Kansas City and Omaha March 30th, April 3rd and 17th to Kansas, Nebraska, Wyoming, Colorado, Utah, Montana, Idaho, Oregon and Washington. Purchase tickets from your nearest ticket agents For maps, time tables and further particular. address J. F. Aglar, Gen'l. Agt., St. Louis, Mo.

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Creature, or Creator?

I. W. CAMERON.

[Suggested by Edwin Markham's proposition, "There is no providence ready-made for men."]

Before you stands the outline of a man,
The offspring of an Omnipotent thought;
Ideal, or is't design?—a master plan
On which the course of destiny is wrought,
Or do we see but answer to a cause—
A helpless victim to unyielding laws?

Will creature make itself and choose its fate,
From strong environs plucking straw and clay
To mold the being fashioned uncreate,
And live and toil and perish in a day,
Or must we view predestined man complete
As focused plans Almighty ends to meet?

The gifts of God are all prepared before
The soul-breath thrills the image into life.
In man thus "made" exists a normal store
Of love for parents, children, husband wife,
As well as hopes, desires, instinctive fear
And attributes that make him hold life dear.

Whate'er may be the lack or overdue,
Embryo man no answer shall assign.
His talents may be many or but few—
Responsibility thus far divine
Relieves "created" man from praise or blame,
But this comprises not all God shall claim.

The great creation purposed now begins—
A precious charge entailed on human will.
Shall it be dwarfed by blasting breath of sins,
Or formed in wisdom's lines by heaven-born skill?
A tenfold reproduction may be found
As oft on rough soil as on nobler ground.

A dual creature follows double cause
(Enough for man to answer for his own).
Almighty God gives substance and the laws—
Man does the rest; he builds, but not alone.
The judgment views not measures or design,
But counts the increase over means divine.

Sioux City, Iowa.

The Lost Emigrants.

BY R. H. JOHNSON.

CHAPTER XXI.

During the mild winter a large area of wooded land had been cleared of timber. The brush had been piled and burnt, and only the logs, cut in suitable lengths for sawing, remained to cumber the ground.

With the return of spring there was much work to be done, and the activities of the men were correspondingly increased.

Under Smithson's direction a dam was built up the creek at the head of slackwater and near the center of the clearing. Here a waterwheel was put in, with a windlass and a skilfully wrought cable, made from the fiber of the tenax, was used to draw the sawlogs to the stream, and on this they were floated to the mill. This proved a great saving from the very fatiguing labor to the men who had not a solitary draught animal.

The serious problem, however, was without animal labor to prepare so large a field for sowing. To do so with hoe and spade seemed out of the question. Here again a requisition was made on Smithson's ingenuity, and as usual not in vain. "I guess," said Smithson, "Old Buck can do the work."

"No doubt," the Captain answered, "if we had an ox of that or any other name, but it'll be many a day before we have a craft of that kind to tow a plow."

But Smithson explained that by Old Buck he meant the waterwheel that drew the logs to the stream. The difficulty, however, was to harness "Old Buck" to the work. So great was his strength that in the "clearing," full of roots and stumps, he must inevitably break to pieces a plow of ordinary strength before an hour, and that idea was given up by Smithson as impracticable, and he devised the following: A round log was cut, about four feet in length, and a row of cultivator teeth firmly set in this from end to end. Likewise three other rows at spaces equidistant from each other and the first row.

This toothed roller was firmly fastened in a frame so that it might revolve on its axles; a driver's seat was secured to this frame, so that the rider's weight rested on each end of the roller, the friction being sufficient to hold a row of teeth in the ground until they struck a root or stump or other obstruction, when the roller revolved, releasing them and instantly bringing another row of teeth into action. This machine was mounted on cart wheels, so that the driver by the movement of a lever could at once raise the teeth out of the ground, and at the end of the field, by getting off his seat, he could readily swing it around to cultivate in the opposite direction.

There still remained a difficulty: to attach "Old Buck," who never moved from his place, to a plow that went about the field. To accomplish this, a revolving drum was put up at the waterwheel and another was erected on a cart about forty rods distant. An endless tenax rope belt passed from drum to drum. The plowing machine was attached to this belt by a grip not unlike that used on cable cars. This could be instantly applied or released.

The water power was turned on, the drum revolved and the rope belt started on its way, the driver in his seat applied the grip, and a broad strip was plowed for forty rods to the cart. The cart was moved forward four feet, the cultivator wheeled around, the grip attached and a like furrow made back to the power. Thus a circle with a radius of forty rods could be plowed around the "ox," and by substituting a roller with narrow teeth for the one used in the first cultivation, the harrowing could be done in like manner.

There was also a smaller tract near the sawmill which could be similarly cultivated by removing the machinery to that place and utilizing the power there.

Just here I want to say for the benefit of shipwrecked colonies without draught animals, that Dr. Smithson has applied for no patent on his invention.

One thing I ought to explain: as the cultivator returned every time to a fixed center the furrow necessarily became narrower and narrower until it became a very fine point. This was obviated by plowing toward the power until the cut was considerably narrowed, and plowing back to the movable drums, thus going back and forth many times in the outer part of the circle and only occasionally returning to the power.

This arrangement worked admirably, and enabled us to cultivate a much larger field than we could otherwise have done.

We were particularly anxious to raise a large crop, also to get a quantity of lumber for boat building, so that by the following season we could build and provision a ship, if we were tired of the island, and return to America.

During these busy spring days, one of the men brought word that the Blackbirds had abandoned the cavern and pitched their tents on Soutwest Bay.

The Captain, Smithson and McGregor, with quite a party, went at once to the place. Leaving the men in concealment near at hand, the three repaired to the tent of the Birds and informed them that they desired a definite understanding. They were willing to have peace, which they hoped would be secured by general consent; if not, all the power of the colony must be used to compel a peace. Captain Wolcott

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said to the Birds: "Now, boys, if you're going to be orderly and industrious, to share in the labor and its fruits, to let bygones be by bygones, to be friendly and hospitable, here's my hand. But if you are going back to your old games, you'd better pipe all hands and hoist anchor and get sea room, for this island's not big enough for you and us."

The Birds answered that they wanted peace, and that with a proper division of goods and tools, they would farm and fish on South Bay and would give no trouble.

It was thereon agreed to divide boats, utensils, fishing tackle and tools; reserving, however, the canned goods and other articles saved from the wreck that might prove useful in case of a voyage of the colony to America. The South Bay men were by no means pleased with the proposed reservation, but finally, after much grumbling, gave in and the treaty of peace was concluded.

For some time after this everything went on quietly. It was, however, regarded as a bad sign that the gardening of the Birds was on a very limited scale; indeed, it was in an inverse ratio to their consumption of fat pigs and goats. Something or somebody also levied on our poultry supplies by night.

"All signs point to squally weather," said the Captain. "It's only a question of time when there'll be rough sailing again."

And immediately he added, apparently without any connection with the preceding remark: "I've been thinking we ought to have a boat of about twenty-five tons at once. It'll do to cruise about the island, or to go to the continent for supplies, or in emergency it might carry the whole colony to San Francisco." But he privately stated to a few of the leading advisers, that the real need for the boat might be to carry the ring leaders at South Bay to the islands north or to the Continent east.

This suggestion meeting approval, and there now being less time required in the fields, Smithson and a number of the most skillful with tools, under the advice of the Captain, set about the work of ship-building.

And here I may be allowed to anticipate several weeks by saying that the Island Queen, so christened, proved to be a very creditable little brig, and Captain Wolcott having gone on a trial trip around the island, was hearty in his praise of her sailing qualities.

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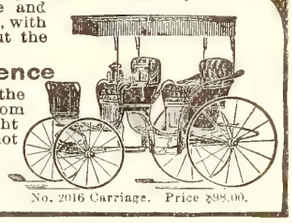

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March In the Woods.

BY MILTON H. H. LEE.

Grim winter o'er, the woodland feels the force
Of battle, when the genial spring contends,
To free the earth from winter's prison-walls.
'Tis morn, and Heaven smiles serene upon
The barren trees. The winter-waste is strewn
Upon the ground. But early rays of spring
Are wooing earth to life and love again.
So gentle, warm, and spring-like is the morn,
That in its tree a birdie wakes and sings.
A stillness reigns, unbroken by a sound:—
A rustle now among the fallen leaves.
A gentle breeze, and now a gentle rain:—
And lo! the snow falls thick and fast, amidst
The shrieks and wails. The wind is high and fills
The woodland pathway with the fallen snow,
And brings the chill of winter on its breath.
Now all is still, and sunlight comes once more.
But, see! The clouds roll angrily across
The sky like smoke of battle, and the peals
Of thunder echo through the woods, and gleams
Of lightning flash among the leafless trees:—
What dreariness! The heart grows still and faint,
And stands in awe midst warring elements.
The storm has ceased. The wind-swung clouds
rolled by,
And spring has won the battle grim and wild.
Sweet life, expectant of a brighter day,
Fills all the world, and nature smiles in earth
And sky. The woodland laughs and all is glad!

"An Earnest Call For Help."

MRS. JAS. H. WHITE.

"Oh! America, thou art slow to learn; but thou
wilt know at length,
The stream which drains thy life away can never
be thy strength;
The thing which makes thy people poor thy
riches cannot be;
The thing which is thy people's curse must be a
curse to thee."

The above lines ought to be a message to every Christian, both male and female, not only in South Carolina, but in every state in Union. It should be sounded upon the street corners and upon the highways until every ear could hear and heed its convincing argument; but sad, sad indeed, that the eyes and ears of our Chistians cannot be opened. We, of the Christian Temperance Workers, are forced to say in the words of our blessed Master: "Lord, pity them; they know not what they do." Is there not a whitened harvest ready for the gleaners? "Who will go and work to-day?"

"Ye soldiers of the temperance cause, our work is
but begun.
Oh! sit not down in idleness and think the field
is won.
Our lambs are straying from the fold, the wolves
are on the track;
Oh! can you sit and see them go, nor strive to
bring them back?"

Let us not retrograde, but be onward in our work, with never a flagging step. There is nothing to oppose the Christian Temperance Workers, but on the other hand they are daily gaining reinforcements by the ministers and laymen who stand ready and anxious to uplift our hands. Only about fourteen months ago this renewed effort for temperance work was begun among a few women in Spartanburg, S. C., led by the the Spirit, and emanating from them are to-day a large number of living societies (one numbering sixty) among the women, and many flourishing Bands of Hope, composed of the future men and women of our next generation who like soldiers are being trained for duty, and who will carry the sword of the Spirit. What a wonderful thing a trial is to the man who has something he knows will stand the test; how we do crave for a trial of what we advocate! Dr. Sheldon has been offered a trial for a week of what he believes to be a good thing, a daily religious newspaper. If our President McKinley would only give us a trial for prohibition for a few months in every state in the Union, we believe we could stand as firm as the rock of Gibraltar. We must prepare ourselves by beginning our work first in our churches, where sit Lord's day after Lord's day, under the sound of the preached Word, men and women who go to their homes with their ears unstopped and a selfish appetite over their hearts.

"Alas! that men for power, position or for gain,
Should fully lend their influence to sustain
That monstrous evil, red with the blood
Of human beings wrecked and shut out from
God."

As if sent out by the hands of God, these few noble women of South Carolina, spurred with the great need of work for temperance in the state, have gathered in the men and women and are rapidly filling our towns and cities with temperance literature from the pens of America's best writers. They are in for a united effort and are growing in strength.

"Though weak in ourselves, yet in Thee we are
strong,
For Thou art our strength, salvation and song.
For the slaves of the cup, Lord, we cry unto Thee,
Oh! loose them from bondage and let them go free.
Thy presence, Thy power and Thy wisdom we seek:
Lord, lift up the fallen and strengthen the weak."

Good Morning.

A sunbeam touched my little bed.
"Good morning, dear," he gently said.
I opened wide my sleepy eyes
And said, "Good morning," with surprise:
"I can not think that night is gone,
And are you sure that this is morn?"

The sunbeam laughed and shook his head:
Last night you would not go to bed,
And that is why you sleep so late,
And make me climb the window gate
To say, 'Wake up, you sleepy dear!
Wake up—God bless you!—morning's here.'"

—*Lydia A. Coonley Ward.*

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A Boy's Mother.

My mother she's so good to me.
Ef I was good as I could be
I couldn't be as good. No, sir;
Can't any boy be good as her!

She loves me when I'm glad or mad,
She loves me when I'm good or bad,
An, what's the funniest thing, she says
She loves me when she punishes.

I don't like her to punish me.
That don't hurt, but it hurts to see
Her cry. Nen cry, an' nen
We both cry—an' be good again.

She loves me when she cuts and sews
My little coat and Sunday clothes,
An' when my pa comes home to tea
She loves him most as much as me.

She laughs and tells him all I said,
An' grabs me up an' pats my head,
An' I hug her, an' hug my pa,
An' love him purt' nigh as much as ma.

—*James Whitcomb Riley.*

The Finest Set of Chimes.

At the Pan-American Exposition in Buffalo in 1901 will be seen and heard the largest and finest set of church bells in this country; in fact, they are little, if any, inferior in size or musical quality to the most famous European chimes of Copenhagen, Westminster, Ghent or Amsterdam. These carillons, as they are termed by their French originators, which will delight the visitors to the all-American Exposition next year, have a peculiar history. Although they have been in this country more than thirty years, and their fine qualities are well known, their superb tones have never been advantageously heard. For over a quarter of a century they have hung with dumb tongues in the silence and gloom of the tall tower of Buffalo's big cathedral, of St. Joseph. They were produced by the noted French bell-makers, "*Bolle et Fills*," having been contracted for by Bishop Timon in 1865 at a cost of about $25,000. They were cast in 1866 and exhibited at the Paris Exposition in 1867, being there awarded a gold medal. They reached Buffalo in 1868 and were then hung in St. Joseph's tower which, however, proved a very unsuitable receptacle, being damp and of very limited area. Attempts were made to sound the chimes, but the result was ineffectual, and since 1875 the bells have been mute. There are forty-three bells in this splendid carillon, ranging in weight from the small tenor of 25 pounds to the ponderous and sonorous monster weighing 5,068 pounds. Each bell is artistically ornamented and each bears an inscription in Latin with some religious phrase, such as, "*Deo Uni Trio Laus et Gloria Sempiterma*," "*Laudate Dominum Omnes Gentes*," "*Gloria in Excelsis*," etc. The metal of the bells is a composite of 775 parts copper and 225 parts tin.

It was originally intended that these chimes should be rung by clock work, but the more modern methods of keyboard manipulation and electrical power will be used.

At the Pan-American Exposition the bells will be hung in a graceful campanile, especially constructed for the purpose, erected on elevated ground in a location which permits their melodious voices being heard with due effect whenever they are sounded. The importance of this group of bells and the volume of harmonious sound they will produce may be in a measure realized when it is remembered that the fine chimes of St. Patrick's Cathedral, so much admired in New York, consists of only 24 bells—a little more than half the number of those which constitute the carillon of St. Joseph.

P. A. E.

A Literary Curiosity.

POEM OF THIRTY-EIGHT LINES TAKEN FROM AS MANY AUTHORS.

Each line of the following poem is said to be a quotation from some one of the standard authors of England and America, and is the result of laborious search among the voluminous writing of thirty-eight leading poets of past and present, says the Minneapolis Tribune. The number of each line refers to its author below:

1—Why all this toil for triumphs of an hour?
2—Life's a short summer, man's a flower;

3—By turns we catch the vital breath and die
4—The cradle and the tomb, alas, so nigh.

5—To be is better far than not to be,
6—Though all man's life may seem a tragedy;

7—But light cares speak when mighty griefs are dumb.
8—The bottom is but shallow whence they come

9—Your fate is but the common fate of all,
10—Unmingled joys, here, to no man befall.

11—Nature to each allots his proper sphere.
12—Fortune makes folly her peculiar cure;

13—Custom does not often reason overrule,
14—And throw a cruel sunshine on a fool;

15—Live well, how long or short permit, to heaven,
16—They who forgive most shall be most forgiven.

17—Sin may be clasped so close we cannot see its face—
18—Vile intercourse where virtue has not place.

19—Then keep each passion down, however dear,
20—Thou pendulum betwixt a smile and tear;

21—Her sensual sneers, let faithless pleasure lay,
22—With craft and skill to ruin and betray;

23—Soar not too high to fall, but stoop to rise,
24—The masters grow of all we must despise.

25—Oh, then renounce that impious self-esteem;
26—Riches have wings and grandeur is a dream.

27—Think not ambition wise because 'tis brave,
28—The paths of glory lead but to the grave.

29—What is ambition? 'Tis a glorious cheat,
30—Only destructive to the grave and great.

31—What's all the gaudy glitters of a crown?
32—The way of bliss lies not on beds of down.

33—How long we live not years but actions tell;
34—That men live twice who live the first life well.

35—Make, then, while yet you may, your God your friend,
36—When Christian worship yet not comprehend,

37—The trust that's given guard; and to your self be just;
38—For live we how we can, yet die we must.

1, Young; 2, Doctor Johnson; 3, Pope; 4, Prior; 5, Sewell; 6, Spencer; 7, Daniel; 8, Sir Walter Raleigh; 9, Longfellow, 10. Southwell; 11, Cosgrove; 12, Churchill; 13, Rochester; 14, Armstrong; 15, Milton; 16, Bailey; 17, Trench; 18, Somerville; 19, Thompson; 20, Bryant; 21, Smollet; 22, Crabbe, 23, Massinger; 24, Crowley; 25, Beattie; 26, Cowper; 27, Sir Walter Davenant; 28, Gray; 29, Willis; 30, Addison; 31, Dryden; 32, Frances Quarles; 33, Watkins; 34, Herrick; 35, Mason; 36, Hill; 37, Dana; 38, Shakespeare.

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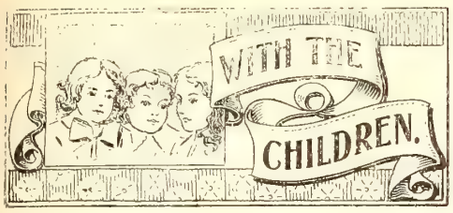

The Red Box Clew.

J. BRECKENRIDGE ELLIS.

"No, sir," said Vega, examining the box, "I have never seen it before. But I know Frank Douglas well."

"Ah! Where can I find him? Where does he live?"

"You are mistaken," said Vega. Frank is a girl, a few weeks older than I. She lived here two weeks—she was my friend. But she has gone away, now. I may never see her again!" And the tears came to the child's eyes.

"A girl?" cried the lady. "You say she is a girl, and named Frank Douglas?"

"Wait, my dear," interposed Mr. Douglas; "remember she cannot hear you." Then he wrote: "You do not know where she went? And she was your friend? How is this?"

"My mother sent her away, sir, because—well—for one reason—because she did not know who her parents were."

"*Who* didn't know?" demanded Mr. Douglas in a curious voice.

"Nobody knew. She was left on a doorstep when she was a baby. Nobody knows where she came from—except an old woman named Nance, who can't be found. Such a frightful old woman, with a nose!"

"With a nose!" cried Mrs. Douglas. "Richard, she means with the bone gone. She means Lucy Olney. Richard, this Frank Douglas is our child!"

"Wait!" said her husband. "My darling, remember how many times our hopes have been raised, only to be disappointed."

"But the box," returned his wife, excitedly.

"Yes, it seems conclusive. But I will write again. . . . Dear child, you are filling us with hope and life. Can you tell us this: Why was the girl named Frank Douglas, if her parents were unknown? How came she by the name?"

"Yes, I know," answered Vega, who had begun to share their excitement. "Listen and I will tell you. She was left on the doorstep of a man named Mr. West, in St. Louis; he had a sister who had been engaged to a young man named Frank Douglas. But her sweetheart was killed in the war. And she wanted the baby named Frank Douglas, because I guess she just loved the name and liked to hear it, over and over." As soon as she had said this, Mr. and Mrs. Douglas embraced each other with many tears. At last Vega faltered: "*Is* she your daughter?"

Then the gentleman wrote: "My brother was Frank Douglas, and I know he was engaged to a Miss West. Our little baby was stolen from us by her wicked nurse, and she was just such a woman as you have described. May Heaven bless you, my child, for the hope you have given us! Take us to your mother and we will find out where Frank has gone."

CHAPTER XX.

Vega led Mr. and Mrs. Douglas through the pasture to the front porch where Mrs. Clarmont sat beside her son. Ronald was in an easy chair, and he looked pale and thin; the chair was inclined, to ease his wounded leg. Vega introduced the travelers to her mother and there was an awkward pause. Mrs. Clarmont perceived that the visitors were of her own station of life, so she invited them politely to enter, although her tone of voice intimated that she had rather they wouldn't. "No," said Mr. Douglas; "but if you will permit, madam, we will rest a moment on the porch, for we have come a long way, and my wife is weary. It will not take long to explain the reason of our intrusion. We have learned from your daughter that a little girl named Frank Douglas was with you not long ago."

"Yes," said Mrs. Clarmont looking as if she had taken a taste of something that wasn't nice, "she was. But she's gone now, and gone for good," she added in a tone of satisfaction.

"I regret very much that your manner leads me to suppose this Frank Douglas is not a good child."

"Well," said the mistress of the house, "oh, as far as that goes, she was *good* enough, I suppose. As far as being *good* is concerned, I do not object to her. But you are a gentleman of the world, sir, you know goodness is not a key into proper families. The child was—well, *common*. But if you want to hire somebody, and have no young children of your own to associate with her, I think Fanny would do very well, indeed."

The lady now spoke in a sad voice: "I suppose she has been brought up in lowly surroundings, and is common in her ways. No wonder!"

"Indeed, her ways are not common," spoke up Ronald. "Frank is a perfect lady."

"My son, how can you say so!" his mother exclaimed. "Mrs. Douglas, as far as her *manners* are concerned, she is well enough. She's quiet and obedient. But—" here she dropped her voice to a thrilling whisper—"the child doesn't know who her parents were; she's a little outcast! Doubtless her father aud mother were murderers, or thieves, or something along that line. Twice she was left on people's doorsteps. You might say she spent her infancy being left around on divers doorsteps. If she wasn't so big, no doubt somebody would get her yet and leave her on a doorstep. So when Ronald said she was a perfect lady, he speaks as a boy. You know very well that a person without parents and a family Bible and things along that line, can't be a *lady*. But at the same time, if you want to hire her, and haven't children, as I said, I will recommend her."

"Then, your only objection is that she hasn't parents?"

"Well—not all. You see, not knowing who her parents are, she keeps trying to find them; so she wanders around at four o'clock in the morning—why, look at my son! He got shot in the leg trying to ferret out Fanny's parents. And nobody knows what *will* happen next! But another objection I have is her—well, you may say, religion."

"Oh," said the gentleman, "that's rather scarce where I come from."

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An eminent St. Louis physician has given a positive answer to the oft asked question, is drunkenness a disease, or is it simply a temptation that cannot be resisted by a vast number of the human race? The physician in question is Dr. Ozias Paquin, who for years has been a practicing physician in the City of St. Louis. He has answered this question by taking five of the worst drunkards that could be found and cured them of all further appetite for intoxicating drinks. The five cases were all beyond middle age and they had sunk into the deepest pit of drunkenness, with the odor of drink about them so obnoxious that it was almost impossible to stand within speaking distance. He not only cured them of all desire for intoxicating drink, but at the same time placed upon their cheek the flush of health and into their eyes the light of happiness, and took from their person the odor of whiskey. It was almost a miracle, for he had raised five cases from degradation into the sunshine of health and happiness. Dr. Paquin has cured hundreds of patients who were relapses from other treatments, and in every instance he cured these patients, and they have remained cured for months and years. It can therefore be said that the Paquin Treatment is a permanent cure, and not a temporary one, for the patient never relapses to his former condition. We know of no more humane work being done at the present time than that which Dr. Paquin is doing, and it is the duty of every reader to assist Dr. Ozias Paquin in his noble work, and if any reader has brother, sister, husband, father or friend in whose system lurks the disease of drunkenness, he should at once send their name to Dr. Paquin or see that they either visit or place themselves in communication with the Ozias Paquin Immune Co., Suite 1113 Chemical Bldg., St. Louis. The reader that does this will certainly be doing a christian act, for no matter how hopeless the case may seem, and no matter how many other treatments have unsuccessfully been tried, the method known as Ozias Paquin Treatment will perfect a cure dispelling all desire for drink, and at the same time will place the constitution in a robust and healthy condition.

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Sunday-School.

W. F. RICHARDSON.

THE BEATITUDES.*

The date of the present lesson was perhaps a month or two later than that of the last. Jesus seems to have made a short visit to Jerusalem, the account of which is given us in the fifth chapter of John's Gospel. He healed the infirm man at the pool of Bethesda on the Sabbath, which increased the anger of his enemies. But when he calmly spoke of God as his Father, in terms of simplest familiarity, their rage could hardly be restrained, and henceforth they dogged his steps with increasing purpose to destroy him.

Returning to Galilee, he pursued his ministry of teaching and healing, regardless of the close watch kept upon his every word and act. To the criticisms on the conduct of his disciples in plucking the ears of wheat and rubbing them in their hands to satisfy their hunger, he boldly proclaimed the subordination of the Sabbath to the needs of man, and declared that he was himself the Lord of the Sabbath. Brushing aside the quibbles of the scribes, he taught the duty of doing good on that holy day, and practiced what he taught by healing in their very synagogue. All these things combined to bring around him, wherever he went, a great multitude. Many came and went through curiosity, but some had kept close to his side for many months. From among these he now chose twelve to be his apostles, or ambassadors, whom he might train for that world-wide ministry which he already knew to be the chosen plan of God for the world's salvation. The personality of these apostles we will discuss when we reach the lesson which has to do with his first commission given them. Suffice it now to say that he naturally included among them those who had been with him from the beginning of his public ministry, Simon Peter, Andrew, James, John, Philip and Nathanael, or Bartholomew. He seems to have made formal choice of the twelve while upon a mountain, where he had been spending the night in prayer, and whither he was followed by the multitude from the city and country round about. Feeling that the time had now come to make known fully the principles of the kingdom which he was to establish, he chose a favorable spot on the side of the mountain, where the multitude could see and hear, and with his disciples standing closest to his side, delivered this most remarkable of all discourses.

A wonderful contrast exists between this first proclamation of the fundamental law of the Messiah's kingdom and the giving of the law to Israel through Moses. That was delivered on Sinai's rocky and lone height, which looked out on the desolate wilderness beneath. This was spoken on the green slope of the Horns of Hattin, at whose base stretched the smiling fields, the busy cities and the peaceful lake of Galilee. That was accompanied with mighty thunder, flaming fire and quaking mount. This came on the sweet and tender voice of love, soothing the sorrowing, encouraging the hopeless and rejoicing the humble. Instead of threats there were promises, instead of commandments Jesus uttered beatitudes, instead of rigid statutes there were loving incentives to virtue and truth. No wonder the Sermon on the Mount has been accepted as the great discourse of all human history. Equally simple and profound, it has been the delight of the lisping child and the despair of the longing sage. Borrowing the image of one of the church fathers, it is a great sea whose smiling surface breaks into refreshing ripples at the feet of our little ones, but into whose unfathomable depths the wisest may gaze with the shudder of amazement and the thrill of love. We have but two lessons in this incomparable sermon. The teacher should make the most of these, and try to secure at least a careful and thoughtful reading and study of the entire discourse by every member of the class.

The present lesson has to do with the octave of beatitudes, one of the most beautiful portions of sacred literature. Like the octave in music, they comprise all that is harmonious and lovely in human character. There are no other notes of spiritual beauty. He who attains to these highlands of thought and life is already upon the peaks of the Delectable Mountains. That the ideals of happiness or blessedness here given were different from those of the world was to be expected. That they are beyond those which even Christians have yet realized follows from our acknowledged imperfections. That they shall ultimately become the ideals of the race and be realized in human society, those of us who believe that the kingdom of God is destined to triumph and not defeat most confidentily anticipate. We can give but a brief word to each of them, but they are so simple that their beauty is most exceeding when least adorned by our imperfect comment.

"Blessed are the poor in spirit, for theirs is the kingdom of heaven." Humility is the first foundation of noble character. He who would build high must begin low. A hut may rest on the surface of the ground. A mighty temple needs deep foundations. "Humble yourselves under the mighty hand of God, and he will exalt you in due time, says Peter. "Pride goeth before destruction, and a haughty spirit before a fall," is the experience of uncounted thousands.

"Blessed are they that mourn, for they shall be comforted." If their mourning is on account of their sins, they are comforted with pardon. If it is on account of their afflictions, they are comforted by the sympathy of a Father's love, and the assurance that sorrow will sometime be swallowed up in joy. This comfort is a light shining into the dark spots of life; a staff on which we lean in our weakness; an anchor that holds our bark from shipwreck on the rocks of unbelief; a rainbow that o'erspans our pathway through the storm.

"Blessed are the meek, for they shall inherit the earth." Gentle in conduct is the meaning of this grace. The "gentle" man is destined to rule the earth. Savages must lose their savagery or become extinct. The successful man is he who deals with men as the woodchopper does with the tree which he makes into rails. They will "go with the grain." The sun's gentle influence gives earth her spring robe of many colors. The gentle spirits are those which make human life beautiful and happy.

"Blessed are they which do hunger and thirst after righteousness, for they shall be filled." Hunger and happiness are strange companions, yet the one leads to the other, when divine guidance is sought. All civilization arises from felt wants of man. The saddest state in which a soul can be is to desire nothing better than its own native emptiness and nakedness. The first sign of hope in the prodigal was when he began to long for the full table of his father's house. And the sweet assurance of the gospel is that there is enough and to spare for every soul that desires righteousness. Whosoever will may come.

"Blessed are the merciful, for they shall obtain mercy." The loveless are not loved. The intolerant need not expect forbearance. "If ye forgive not men their trespasses, neither will your Heavenly Father forgive you your trespasses." As your face is reflected in the water, so your spirit is reflected in those of your neighbors. Hate and you will be hated. Love and you will be loved. Kindness to even the dumb brute will bring an answer in their mute affection and devotion.

"Blessed are the pure in heart, for they shall see God." The eye that is clouded by worldly ambition, or diseased from sensual lust, cannot behold the invisible world. Truth and love in the heart clarify the vision until one realizes the presence of God and gets glimpses of the glory of the farthest heavens. Blind Milton, cherishing thoughts of God during the years of his affliction, was granted the wondrous spiritual vision of his immortal Paradise Lost, and died with the rapturous words upon his lips, "Still guides the heavenly vision." Heaven's truth in the heart will bring heaven's king down to our very side.

"Blessed are the peacemakers, for they shall be called the children of God." Yes, for our Heavenly Father is called the God of peace; our Savior is entitled the Prince of peace; our gospel is a message of peace, and the Christian life is one in which the peace of God, which passeth all understanding, guards the heart and mind. Too often men honor the peacebreaker rather than the peacemaker. War is never anything better than a horrible necessity. Human strife is abnormal. Men were made to live in harmony. "Peace on earth" was the prophetic song of the angels at the birth of Jesus. They are his truest followers who seek in every possible way to bring strife to an end and unite the whole race in one loving brotherhood.

"Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven." We can hardly claim a share in this beatitude to-day, when the name of our dear Lord is at least outwardly honored, and we are called on to suffer in no real sense for his sake. But how bright the crowns of the holy martyrs, who went singing to the sword or stake, rejoicing that they were counted worthy to suffer shame in his name! If we cannot die for him, however, we can live for him, and this is sometimes the hardest of all duties. Our faithful missionaries in pagan lands can enter largely into the fellowship of these martyr souls, for they suffer many hardships in behalf of the gospel. Let us at least crucify our selfishness, starve our lusts and allow the flame of divine grace to consume from within us the worldly ambitions which have interfered with the best work of the divine Spirit for and through us, and we may yet share in the reward of those who wear the martyr crown.

*Lesson for April1 - Matt. 5:1-12. Parallel passage—Luke 6:17-49.

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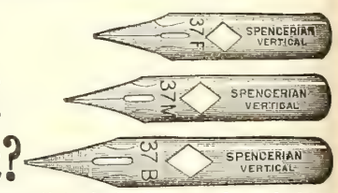

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TOPIC FOR APRIL 1ST.

ALWAYS READY.

(Luke 21:29-36; 12:35-40.)

One of the best of modern statues is that of Daniel French, at Concord, on the battlefield of April, '76, called "The Minute Man." Lithe, muscular, ready stands our composite forefather, with rifle trailing in one hand and with yet undeserted plow-handle in the other—symbol of readiness, a readiness that brought freedom and all good things America knows. If America possesses ought of promise in us, in the sons of the minute man, it is due to that same quality which, in greater or less degree, we have inherited from him—readiness. When a commercial door is opened, ready to enter in; when a bridge is to be built, ready and quick to do it; when a heroic deed is to be performed, ready for the test; when God is to be glorified or life for a noble end to be devoted, ready for the sacrifice and service—such should be the preparedness of our people.

Of Abraham Lincoln it is said that he knew so well how to wait for the proper moment to bring up his reserves. Patience and readiness combined; far-seeing patience and instant preparedness—these qualities win and do things. Lord Roberts might have marched out upon the Veldt and then, like the king of France, have marched back again, unless General Kitchener had made all things ready—ready for quick action and victory. The army went out armed, shod, and with lights trimmed and burning. Shall the children of this world be wiser than the children of light?

The story is told that once our Puritan fathers were in convention assembled, when suddenly the sky was darkened, and though still broad day, a gloom settled down over the land. It seemed as if some storm or earthquake or great catastrophe were impending. One brother, expressing the terror of the rest, arose and said: "Evidently the Lord's coming is nigh at hand. Let us adjourn and betake ourselves to prayer." Then stood up one sturdy and stern old Pilgrim and replied: "Brother Moderator, if the Lord comes I do not know how he could better find us than in planning for his service. I move you that candles be brought and that we proceed with the deliberations." There is one thing better than making ready for the Lord's coming, and that is being ready. There is one thing better than getting into a proper frame of mind for death or worship, and that is being already in a proper frame of mind. Whether he come at night or at the cock-crowing, let him find us unashamed and unafraid.

Foresight is, perhaps, the most necessary prerequsite to readiness. Letting the eyes turn to the future, noting the budding fig tree, studying skies red and lowering, looking out for the rainy day, or the time of storm and stress that may be coming, and laying in a supply of fortitude, faith, devotion, character, to meet the coming time—such is readiness, is it not?

All this is true quite as much of the bright day coming as of the dark day—of the opportunity as of the disaster. To a hundred men in a row the same opportunity may be presented, and yet only one of them have sight so keen as to see the value of it. He it is who is ready. The ninety and nine will stop to ponder and weigh until the opportunity is gone. "Opportunity has a forelock, but no back hair."

The one who seizes every opportunity for self-improvement, for self-equipment, to trim his lamp, to fill it with oil, is the one who will one day turn to account the opportunity. James A. Garfield once was left alone in a farmer's parlor for an odd hour, and some friends returning to him found him, much to their amusement, buried in a book on the care of bees. He met their laughter with a great smile. Years after, when a candidate for office, called upon unexpectedly to address a farmers' gathering, he astonished these bee cultivators with his knowledge of their work. Is it needful to add that he got their votes?

And all that is true in the realm of worldly wisdom is likewise true, is it not, in matters of moment yet more great. He whose heart is ready for the voice that speaks to him from God above, around him, he who replies: "Speak, Lord, for thy servant heareth!" he who opens his heart, gives up his life, stands ready, girded, shod, lighted by inward fires, alert, devoted—he shall, by grasping spiritual opportunities, taste spiritual rewards.

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Bethany Reading Courses.

THE CHRONOLOGY OF JESUS' MINISTRY.

By Herbert L. Willett, *Director.*

In the Gospel records there are very scanty notes of time preserved to us, so that it is exceedingly difficult to construct an adequate plan of our Savior's work. For this reason several different theories of the length as well as of the order of his work have been proposed by various Bible students. We are confronted with two general considerations in dealing with the question.

The first is that in the Synoptic Gospels, almost no references are made to such events as the journeys to Jerusalem to commemorate the great feasts, which would give to us some fixed points from which to judge of the length of the ministry, while at the same time the Synoptic Gospels seem to conform more closely to the chronological order of the life of Christ than does the Gospel of John. This is probably owing to the close agreement of all three with the original oral narrative of our Lord's work, which finds, perhaps, its most concise expression in the Gospel of Mark.

The second consideration is that in John's Gospel much more account is taken of Jesus' visits to the feasts, from which we are able to gather more decisive evidence concerning the length of time he used in his public work. And still, in spite of these facts, the problem is very complicated and its solution is far from certain. So much is this the case that theories ranging all the way from one year to ten have been advocated by various authorities.

The evidence for a ministry of one year only is sought in the lack of formal statement concerning the matter, depends largely upon the Synoptic records, resolves the references to the feasts in John, to the subordinate feasts as well as the passover, which would make possible the assignment of all these feasts to a period compressed within slightly more than a year; and above all quotes the significant words of Jesus used in the synagogue in Nazareth of his Messianic work: "To proclaim the acceptable year of our Lord" (Luke 4:19).

On the other hand, one or two Bible students have asserted that the ministry of Jesus could not have been less than ten years in length, and among other proofs of this call attention to the fact that he must have been upwards of fifty years of age when he held his controversy with the Jews, who said to him: "Thou art not yet fifty years old" (John 8:57).

Between these extremes the truth is evidently to be sought, and the majority of authorities have come to the conclusion that a ministry of about three years and six months meets in a more satisfactory form the facts of both the Synoptic and the Fourth Gospels than any other. However, it must be considered that an absolutely satisfactory chronology of the life of Jesus cannot be constructed. The fact that there are more than thirty different schemes of chronology now extant proves this to be the case. Yet we may decide upon a fairly satisfactory order of events as at least a working basis for our study, and it is believed that the plan presented in the supplementary readings to the chapters in the handbook on the Life and Teachings of Jesus affords such a scheme.

Putting together these facts and remembering that the life of our Lord probably began at least four years before the opening of the Christian era, owing to a mistake in the chronology which was made in the fifth century when the calendar was reconstructed upon the basis of "the year of our Lord," we get the general scheme of the thirty years private life covering the period from 4 B. C., to 26 A. D., and the three years and a half of public ministry from 26 A. D. to the spring of 30 A. D. These three years and a half of publicity may be divided roughly into the period of obscurity, spent largely in Judea and closing with the imprisonment of John; the period of popularity, whose scene lies in Galilee, and in which the three great circuits of the province were made, and the period of opposition, spent in Galilee, Perea and Judea, and closing with the final week of tragedy and triumph. Of the first period, which probably covered only a few months, the Gospel of John is our only source of information. The second is described in the Synoptic Gospels and covers somewhat more than a year the third, by all the Gospels, but especially Luk

Literature.

A new work on the ever interesting and difficult subject of Messianic prophecy is George S. Goodspeed's "Israel's Messianic Hope," which is just now coming from the press of the Macmillan Co.

Mr. E. C. Stedman's "American Anthology" has been delayed in publication by the illness of the editor. A large-paper edition will be issued in the spring, and in the fall an edition uniform with the same author's "Victorian Anthology," to which it is a companion volume. (Houghton, Mifflin & Co.)

"Notes on the Bacon-Shakespeare Question," by Hon. Charles Allen, gives a resume of the chief arguments which have been presented on both sides of the extraordinary controversy over the poems and plays in question. The main line of argument hitherto in support of the Shakespearean origin is that the works show powers, poetical and dramatic, which Bacon did not possess. Judge Allen shows in addition to this that the plays show weaknesses just at the point at which Bacon was strong, *i. e.*, in law. The author maintains that whoever wrote the plays knew very little about law, which is exactly the subject about which Bacon, an eminent jurist, knew a great deal. This is a strong reinforcement of the former arguments and a good summary of them as well. (Houghton, Mifflin & Co.)

It is very unfortunate that anything like an acrimonious discussion should arise between various publishers as to their rights to issue the "authorized" life of Mr. Moody. It reminds one of the unseemly contests which occur over wills before the testators are buried; nevertheless, one sometimes has to go to law to protect his rights, and in this case it appears to us that the Revell Company is justified in issuing statements to prove that the life of Mr. Moody by his son, which is to be published by them, is really the work which is authorized by the family of Mr. Moody. To be sure, anyone who knows anything of interest about Mr. Moody's life has a perfect right to give it to the public with or without authority, but it appears on the surface absurd that, when the man's own son is preparing a biography, three or four other works should claim to be "the only life authorized by the family." Certain correspondence which has been made public by the Revell Company makes it clear to us that that firm's course in the matter has been entirely straightforward and honorable, which is more than can be said of at least one other publisher and distinguished author.

The first of the lives of Moody to come from the press is the one issued by the Bible Institute Colportage Association, called "The Shorter Life of D. L. Moody," by P. D. Moody and A. P. Fitt. It is in two small volumes and gives in concise and attractive fashion an outline of the events of his career and the enterprises with which he was connected. (Two volumes, paper, 25 cents. Address orders to Thomas P. Ullum, Moody Bible Institute, Chicago.)

Christian Endeavorers will be especially interested in a story entitled "Doings in Derryville," by Lewis V. Price. It is the story of the regeneration of a New England country town under the influence of a noble young woman who organized an Endeavor Society for the exhibition of practical Christianity and to destroy the evil effects of sectarian squabbles with which the village had been cursed. The teaching of the story is wholesome at every point and the kind of Christianity which it recommends is the kind the world needs. The book will do a vast amount of good, in spite of its lack of literary merit. (United Society of Christian Endeavor, Boston. 60 cents.)

We are in receipt of a little paper covered volume of 85 pages, bearing the title, "A Complete Course in Suggestive Therapeutics," which is a course of lessons by mail in the subtle art of healing by suggestion. It is interesting to read, whether one believes the doctrines here set forth or considers them a noxious humbug. At any rate, the authors do not claim that medicines are not useful in treating some diseases, or that they can cure a broken leg by suggesting to the patient's "subjective mind" that his leg was never broken. (Parson's School of Suggestive Therapeutics, Parsons, Kansas. $5.00.)

There is much sound sense, practical suggestion and religion for the home in the little book called "Sunday Afternoons for the Children: A Mother Book," by E. Frances Soule." It might be called an application of kindergarten methods to Sunday-school work for the home. The plan is a good one and it is worked out with admirable ability and in a charming spirit. Many a perplexed mother will have reason to be grateful for its assistance. (Fords, Howard & Hulbert, New York. $.75.)

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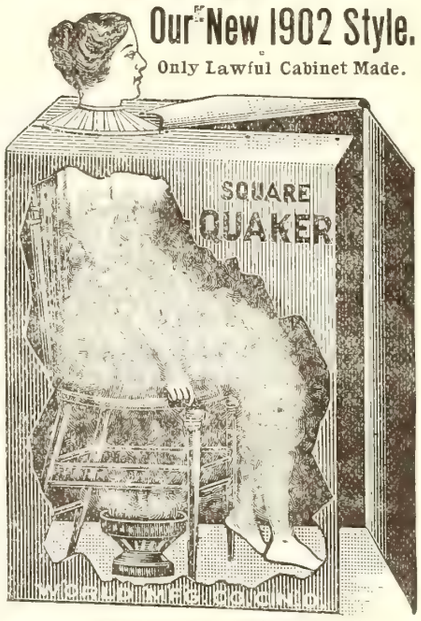

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The March Offering A Success.

Comparing the receipts for Foreign Missions for week ending March 15 with the corresponding week, 1899, shows the following:

	1899	1900	Gain
Contrib. Churches,	427	509	82
Contrib. Sunday-schools,	13	17	4
Contrib. C. E. Soc's,	30	19	Loss 11
Individual Offerings,	60	95	35
Amount,	$7,930.50	$10,891.34	$2,960.84

This shows a good, healthy gain. We ask tardy churches to be as prompt as they can in forwarding their offerings. Remember, $200,000 is the mark for this year. The receipts for the year are $7,861.10 more than for the corresponding time last year. Send to

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MARCH AND APRIL

Are the most disagreeable months of the year in the North.

In the South they are the pleasantest and most agreeable. The trees and shrubs put forth their buds and flowers; early vegetables and fruits are ready for eating, and in fact, all nature seems to have awakened from its winter sleep. The Louisville & Nashville Railroad Company reaches the Garden Spots of the South, and will on the first and third Tuesdays of March and April sell round-trip tickets to all principal points in Tennessee, Alabama, Georgia and West Florida at about half rates. Write for particulars of excursions to P. Sid Jones, D. P. A., in charge of Immigration, Birmingham, Ala.

Marriages.

ANDERSON—TAYLOR.—At Clearmont, Mo., Mr. Charles C. Anderson and Miss Clara A. Taylor; both of Clearmont, on Feb. 20, 1900, by N. Rolla Davis.

CUPP—SHULER.—Married, at the residence of the bride's parents, near Cozad, Neb., Miss Frances Shuler and Mr. Ulysses S. Cupp, by T. A. Lindenmeyer, of Lexington, Neb., on Saturday evening, March 3, 1900, at 7 o'clock, P. M.

SHELTON—JONES.—Mr. Guy Shelton and Miss Melinda Belle Jones, both of Dawson, Mo., on Feb. 14, 1900, at Dawson, by N. Rolla Davis.

TUFTS—VANDEVENTER.—At the home of Mr. and Mrs. LeRoy St. Amand, the bride's parents, Feb. 28, 1900, Mr. Carleton N. Tufts to Miss Jessie VanDeventer, both of Herrington, Kan.; Rev. Pendleton officiating.

WILLIAMS—HUTTO.—At the bride's parents', in the town of Stillwater, Oklahoma, March 5, 1900, by J. W. Garner, Virtes Williams and Miss Margaret Hutto. Brother Williams is pastor of the Church of Christ in the city and Miss Hutto one of the esteemed young ladies.

WILSON—BURCH.—At Burlington Junction, Mo., on Feb. 18th, by N. Rolla Davis, Mr. Samuel Wilson and Miss Della Burch, both of Clearmont, Mo.

Obituaries.

BISHOP.

The old guard is melting away. On Dec. 26, 1899, Bro. George D. Bishop dropped from the ranks of the church militant to answer the roll call on high. He was born in Fleming county, Ky., Dec. 7, 1835, where he lived until he grew to manhood. In his boyhood he attended the old Popular Run Church, where he received his first religious impressions, from John I. Rogers, John T. Johnson and John Smith, who was an uncle of his mother. At the age of 20 years he moved to Illinois, where he became a Christian. He was married to Miss Lucia J. Smith at Mendota, Ill., March 11, 1873. For the past twelve years he has been an invalid, an intense sufferer. In it all he never complained, and when the end approached he expressed himself as ready to go. I have never known a truer or sweeter life.

W. B. TAYLOR.

JOHN D. DAWSON.

[BRO GARRISON:—I find the following MS. among some old papers. It was intended for publication at the time it was written, but neglected. As it refers to one of the best men I ever knew, "an Israelite indeed, in whom was no guile," I hope you may find room for its publication, especially so as there was no notice of his death in the CHRISTIAN-EVANGELIST at the time, as I remember. He had been an elder in the church here for 25 years and was well known to our older class of ministers, among whom I may mention, L. B. Wilkes, A. B. Jones, B. H. Smith, T. P. Haley and others.—CLAYTON KEITH]

Died, at his home near Louisiana, Mo., on Sept. 10, 1885, in the 77th year of his age, Elder John D. Dawson, of femoral abscess. Father Dawson was born near Lynchburg, Va., October 20, 1808. When a youth his parents moved to Kentucky, where he was educated, attending Center College, Danville, Ky., and afterward Transylvania University at Lexington. Soon after graduation he married Miss May Bell, of Lexington, and at the age of 23 years was elected principal of Midway Orphan School at Midway, Ky., which position he held for several years to the satisfaction of all. A few years later he became principal of Christian College, Columbia, Mo. Still later he removed to Louisiana, Mo., where he was associated with Elder Virgil Rice in the management of a female seminary for three years during the Civil War. Since which time he has spent his life in retirement from the schoolroom, in the seclusion of his quiet country home, gardening and devoting his time to fruit-raising. For many years he had been meteorological observer at this station and reporter for Washington University. He was a gentleman of extraordinary refinement—intelligent and scholarly—blending the simplicity of the child, the modesty of the girl and the erudition of the scholar. He was a man of decided convictions on all matters religious, moral, social or political. Reserved exceedingly in manner, by no means aggressive, and yet positive on all matters affecting the welfare of church or state. He was constantly abreast of the age on all current topics of the day, in literature, science and art. He was a man pure in spirit, chaste in thought, elegant in all his expressions, yet modest and diffident as a child. A man of blameless character, spotless reputation, unquestioned piety, wise in counsel and faithful in the discharge of all his religious duties for more than half a century.

C. K.

DEWITT.

James Andrew Dewitt, 59 years, 10 months and 13 days old. He was born in Monroe County, Ky., April 17, 1840. Obeyed the gospel in his young manhood; was married, raised a family, came to this state 12 years ago and since that time he has buried his companion and three of his children. On Feb. 28, at 5 P. M., he died, leaving four children besides relatives and a host of friends to mourn their loss. Funeral services from the Christian Church Friday, March 2, at 2:30 P. M., conducted by his nephew, Mark Dewitt, and the writer.

EDWARD BEAL.

Tulare, Cal.

EYMAN.

Daniel Eyman, who was born Oct. 15, 1827, and who united with the Disciples of Christ in 1888, was on the 2nd day of March, 1900, called home. He was a faithful, yet meek and lowly Christian. The greatest praise that he can receive is that he leaves not an enemy behind, but that all who knew him with one voice say he was like his Master. He leaves three children to mourn his loss. Funeral services were conducted in the Christian Church Sunday, March 4. G. E. WILLIAMS.

West Point, Ill.

GRIMES.

Susannah Raddle was born Dec. 21st, 1834 and married to James T. Grimes Sept. 6th, 1854. To this union were born six children, three of whom are in heaven and three, Stephen, Rachel and Ruddle, are left to mourn the loss of their mother. Her husband preceded her in death last April. Sister Grimes departed this life the 2nd of March, 1900, aged 65 years, two months and nine days. She made the good confession at the age of 14 years and united with the Church of Christ in Adams County, Ill., and for 51 years has been a faithful Christian. The funeral was preached by the writer at the Christian Church in Dixie.

W. B. ROSE.

Dixie, Wash.

LEWIS.

Mary Wilda Lewis, the six-year-old daughter of Bro. and Sister Lewis, died at their home in Maitland, Mo., Sunday, February 18, 1900. Wilda was the pride of the household, a favorite in Sunday-school and Junior, and loved by all who knew her. It is sweet to know that she has only gone before; that she is with Jesus. There shall we meet her if we are true and faithful. May the God of all love comfort the bereaved ones. T. M.

STERLING.

Died, in Schell City, Mo., March 5, 1900, Delilah J. Sterling. Her maiden name was Murphy. She was born in Anderson county, Ky., Jan. 17, 1827. Was married to Louis Sterling in 1848. Ten children were born of this union and six are still living. A. Sterling, the pastor of the Christian Church at Schell City, is her youngest son. She had been a Christian for 55 years. Funeral services by the writer and Eld. Compton. We buried her beside her husband, who died four years ago last January. H. R. PRICE.

STOUT.

Entered into rest at Pekin, Ill., Thursday, March 1st, 1900, Isaac Stout, aged 77 years. He was born In Ohio Sept. 7th, 1822. He came with his parents to Illinois in 1827. He was a pioneer settler and also a pioneer preacher in this part of the state. When a boy he gove his heart to God, and while yet a young man was ordained to preach by the Church of Christ at Antioch, in this county. His was a busy and strenuous life. He tilled his farm during the week and preached the gospel on Sunday. He constituted a number of churches and added many converts to others. At the time of his death he was making his home with his son, Bro. John E. Stout, who is a deacon in the church here. His death resulted from a general breaking down. His last illness was not protracted. He just grew weaker day by day and death came as a gentle sleep, so peacefully did he pass away. We shall sadly miss him at the prayer-meeting and wherever the church meets to plan work for the glory of God and the advancement of his kingdom. He fell asleep with the utmost confidence that he would open his eyes in heaven, and so we believe. Our loss is his gain.

J. T. ALSUP.

Pekin, Ill.

VAN DYNE.

Seldom has a church lost more than did the North Side Christion Church, Chicago, when Jacob Van Dyne, her junior elder, ceased from his labors. He was born in Lancaster, N. Y., Jan. 24, 1864, of sturdy Dutch stock. Before he was one year old his parents moved to Grand Rapids, Mich., where he became a Christian January 4, 1887. In 1893 he went to Omaha, but after a few months he returned to Chicago. He literally began life in Chicago on his knees, being a proficient carpet man. By that energy and devotion to duty which characterized his life he rapidly rose to the head of his department. He became a member of the North Side Church soon after the beginning of my ministry. In a few months he was called to the eldership, and never did a pastor have a nobler yokefellow. His life's faith and service has left a lasting impression on this growing congregation. For months we noticed with pain his failing health. In October he went to Denver, but after a few weeks he returned to Grand Rapids, where he fell asleep Jan. 13, 1900. On May 8, 1888, he was married to Mrs. Isabella Clark, a worthy companion of his prevailing life, who with his aged parents awaits the reward of the faithful.

W. B. TAYLOR.

Fried Onions

Indirectly Caused the Death of the World's Greatest General.

It is a matter of history that Napoleon was a gourmand, an inordinate lover of the good things of the table, and history further records that his favorite dish was fried onions; his death from cancer of stomach it is claimed also was probably caused from his excessive indulgence of this fondness for the odorous vegetable.

The onion is undoubtedly a wholesome article of food, in fact has many medicinal qualities of value, but it would be difficult to find a more indigestible article than fried onions, and to many people they are simply poison, but the onion does not stand alone in this respect. Any article of food that is uot thoroughly digested becomes a source of disease and discomfort whether it be fried onions or beefsteak.

The reason why any wholesome food is not promptly digested is because the stomach lacks some important element of digestion. Some stomachs lack peptone, others are deficient in gastric juice, still others lack Hydro chloric acid.

The one thing necessary to do in any case of poor digestion is to supply those elements of digestion which the stomach lacks, and nothing does this so thoroughly and safely as Stuart's Dyspepsia Tablets.

Dr. Richardson, in writing a thesis on treatment of dyspepsia and indigestion, closes his remarks by saying: "For those suffering from acid dyspepsia, shown by sour, watery risings, or for flatulent dyspepsia, shown by gas on stomach, causing heart trouble and difficult breathing, as well as for all other forms of treatment, is to take one or two of Stuart's Dyspepsia Tablets after each meal. I advise them because they contain no harmful drugs, but are composed of valuable digestives, which act promptly upon the food eaten. I never knew a case of indigestion or even chronic dyspepsia which Stuart's Tablets would not reach."

Cheap cathartic medicines claiming to cure dyspepsia and indigestion can have no effect whatever in actively digesting the food, and to call any cathartic medicine a cure for indigestion is a misnomer.

Every druggist in the United States and Canada sells Stuart's Dyspepsia Tablets, and they are not only the safest and most successful but the most scientific of any treatment for indigestion and stomach troubles.

"HE THAT SEEKS FINDS." He that takes Hood's Sarsaparilla finds in its use pure blood, good appetite, good digestion and perfect health. It cures dyspepsia, scrofula, salt rheum, boils, pimples and all blood humors.

The favorite cathartic is Hood's Pills. 25c.

Government and Missionary Famine Relief.

The Christian Herald of March 7th contains the following cablegram from Lord Curzon, Viceroy of India:

India Government deeply grateful for renewed American sympathy and agrees to pay transport, provided the cargo is placed at the disposal of the Central Committee of Famine Relief.

This will meet with a hearty response from the American people. I think it a little unfortunate that the Christian Herald did not explain that there are *two channels* through which India's starving may be helped.

1st. *Government.* By the "Central Famine Relief Committee" in Lord Curzon's cablegram is meant, not a missionary or Christian committee, but a British Government Committee composed of English officials. These officers will have entire control of food stuffs, money, etc., and will necessarily make distribution through non-Christian natives—Hindoos and Mohammedans—in the name of the British Government. This will have no connection with missionaries or Christian work in India. This is praiseworthy in the British Government, and many will prefer to give in this way.

2nd. *Missionary.* Various missionary societies are receiving aid and sending it direct to their missionaries in India. They are not as yet sending any ship loads of grain. It is doubtful whether it is not better to send the cash. In the famine of '97 it was found that the market value of grain, added to the cost of transportation, would more than purchase an equal amount of Indian food stuff better adapted to their needs than our Western food stuffs are. Car loads of provision may be given and sold, and the money sent by cable. It will be controlled by missionaries and Christians, distributed through native Christians to the starving, in the name of Christ. Even in England good Christian people, like Lord Radstock, prefer to send help through missionary and Christian rather than through government and non-Christian channels.

I write the above in no spirit of opposition to the praiseworthy efforts of the British Government to save the starving in India, a Christian act in itself, but that all may know that there are two administrations in this beneficent work; and surely, it is cause of rejoicing when state and church unite in showing pity for and giving aid to the starving Hindoos. There is no doubting that, as far as able, the British officials will spare no pains to render aid in the name of the British Government or that missionaries will also be faithful in feeding the multitudes in the name of Christ.

During the last week I have received letters from Hurda, Bilaspur, Bina and Mungeli in central provinces, all telling of the famine-stricken millions around them. Bro. Ben Mitchell says: "We are all so very thankful to know something is to be done to help us fight another famine." Our missionaries beg for help as if they were themselves in danger of starvation. Some want to open relief works; some want to buy seed-grain for sowing time. Now is the time to help—*now.*

G. L. WHARTON.

If you feel "All Played Out" Take Horsford's Acid Phosphate.

It repairs broken nerve force, clears the brain and strengthens the stomach.

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We wish to gain this year 200,000 new customers, and hence offer

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1 "	Early Dinner Onion,	10c
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ALLAN B. PHILPUTT.

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OUR FIRST CONGRESS.

Issued Saturday, March 24, 1900.

This volume contains the addresses delivered at the First Congress of the Disciples of Christ, held in St. Louis, April 25-27, 1899.

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THE CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. xxxvii. St. Louis, Mo., Thursday, March 29, 1900. No. 13.

CURRENT EVENTS.

The Kentucky situation has been growing steadily more threatening since the Democrats began their attempt to prove that the assassination of Goebel was the result of a Republican conspiracy. The passage of a bill by the (Democratic) legislature offering a reward of $100,000 for the conviction of Goebel's murderer, which could not fail to arouse the cupidity of some, and the political advantage to be gained by proving that the other party had been guilty of so black a deed, give ground, in the mind of the dispassionate observer, for a suspicion that the trial of Caleb Powers, Republican Secretary of State, on the charge of conspiracy, is not being conducted in good faith and with an eye single to the triumph of law and justice. There is, perhaps, room for nothing more positive than suspicion, but at any rate there is fully as much evidence of a party conspiracy against Powers as there is of a party conspiracy against Goebel. The sensational testimony which has been given by Wharton Golden, a Republican mountaineer, who claims that he was in the plot and has turned state's evidence, was weakened very materially by ex-Gov. Brown's cross-examination of the witness. The scenes of excitement in the court room do not give evidence of the judicial calm which should prevail in the trial of so important a matter, and how it can be possible in Kentucky to find twelve men who can claim to be disinterested in this matter, it is rather hard to see. Meanwhile, the matter of the contest is before the highest state court, which will undoubtedly decide in favor of the Democrats. An appeal will be taken to the United States Supreme Court. The element of most immediate danger lies in the fact that the Democrats threaten to disregard this appeal and attempt to take possession of the offices by force as soon as the final decision of the state courts is pronounced. If the provision of the Constitution, which guarantees to every state a republican form of government, means anything, it seems to us about time for the Federal government to interfere in this matter, not in the interest of any one party against another, but for the preservation of a republican form of government.

The St. Louis municipal government is in a bad way. For a long time it has been generally known that it was virtually in the hands of a City Hall gang with whom no consideration was so unimportant as the general welfare of the city and no motive so potent as the desire for personal gain. A report which has just been made by the grand jury recognizes these facts and points the way to some remedial measures. With regard to the police department, against which charges of inefficiency have been made, the grand jury reports that the conspicuous failure of that department to reduce crime in the city and especially to stamp out the wine-room evil, is due to a want of co-operation between the police department, the police courts and the excise commissioner. In connection with the investigation of the bribery charges with reference to the city lighting contract, the jury gives us some uncommonly frank and accurate words about the House of Delegates: "We find from the evidence submitted to us that the proceedings in the House of Delegates are not conducted in a manner such as usually does and should prevail in legislative or parliamentary bodies. We find that the customs there prevailing and the language used were characterized by the evidence before us as the customs and language of the slums. All of this, however, was not a subject-matter for indictment, and it is with great regret that we are obliged to state that our efforts in the direction of proving fraud or bribery have been in vain." Evidently the jury believes that the bribery exists, though it cannot be proved on the available evidence. But in the investigation of the supply commissioner's office, there were discovered irregularities which can be proved. Thousands of dollars are expended for supplies for the various city institutions without competition, prices are paid far in excess of the current market prices for similar goods, orders are given to the favored firms with no specification as to price, large quantities of goods are received and paid for with no precaution to prevent short weight and count, and it has been proved that the city has paid for large quantities of supplies which have never been received. In view of these facts, the grand jury recommends that the supply commissioner be removed from office and that civil proceedings be instituted against him for the losses sustained by the city.

The Ohio Legislature has signalized its devotion to the liquor interests by defeating the Local Option Bill, which aimed to permit single wards, as well as entire cities and towns, to exclude saloons from their limits. The bill passed the House by a majority of about twenty and a majority of the Senate were pledged to support it, but at the last moment three of those who were pledged yielded to the influence of the powerful lobby which the brewers were sustaining and voted against the bill, securing its defeat by a single vote. It was a plain choice between the influence and support of the Anti-saloon League, backed by the solid sentiment of the church members in the state, and the influence and support of the brewers. The legislators chose the latter. As we look at it, this choice was not more flagrantly bad morals than it was bad politics. The temperance forces are organized in Ohio in an unusually effective manner, and they are an element to be reckoned with in politics. They played an important part in the last gubernatorial election and, although they did not succeed in changing the outcome, they affected the majorities in a significant manner. There are a good many people who have not yet forgotten about the administration's executive nullification of the army canteen law and have never been able to see any justification for that act. The defeat of this local option bill by a Republican legislature is unpleasantly suggestive of that event and the memory of these circumstances may rankle in the minds of some Ohioans, and perhaps some others, even until November.

The New York Legislature has, with every sign of reluctance and after inexcusable delay, passed a bill which was called forth by the Ramapo Water Company scandal a few months ago. To understand the situation it must be remembered that the charter of Greater New York deprives the city of the right of eminent domain to condemn for its own use water supplies anywhere within the state, which right the city had enjoyed under its old charter. The same influence which moved the Legislature to eliminate this provision from the charter also moved it to pass an act giving to a private corporation, the Ramapo Water Company, the right to condemn water supplies in any part of the state provided it could make a contract with the city of New York. When access to the water supplies had thus, by the act of the Legislature, been taken from the city and given to a private company, the time was ripe for a scheme which may almost be called a conspiracy, to lure or threaten the city into making a contract with the company. The contract which was proposed provided for the payment of $5,000,000 a year by the city to the company for the use of water rights upon which the latter had secured an option. The plot was exposed and the closing of the contract prevented by Comptroller Coler. What is really demanded by the practically unanimous voice of all who are not financially interested in the Ramapo Company, is an amendment to the charter which will put the city in a position to control her own water supply without the agency of the

company. The measure which has been passed does not do this, but only places certain limitations upon the manner in which the company is to make its contract with the city, to prevent the city being taken by surprise, as it was before. The reluctance of the New York Legislature to pass any act to meet this demand and its refusal to pass the only act which can be really effective, reflects seriously upon the disinterestedness of that body of law-makers.

It may easily pass as an axiom that if it is worth while to have an army and a navy, it is worth while to have them organized to secure the highest degree of efficiency. Our experience in the late war revealed some startling defects in the management of both these departments, and the outcome of the investigation of the so-called scandals left a conviction in the minds of a good many people that the trouble lay rather in inefficiency of organization than in individual incompetency. Although the navy made an uncommonly good showing, it has been evident that there is need of some sort of centralized control of its various departments other than that which the Secretary of the Navy can give. Accordingly, Secretary Long has issued an order creating a board the general function of which is to insure the instant efficiency of the navy in case of need, and to provide for the coast defense, so far as that falls within the scope of the navy. Admiral Dewey is at the head of the board, and among its other members are the Chief of the Bureau of Navigation, the Chief of the Bureau of Intelligence, the President of the Naval War College. The other members are naval officers of high rank, making nine members in all. This plan is in agreement with the method employed in the navies of most of the great powers, and it is certain to add to the efficiency of the department. Secretary Root favors a similar arrangement in the War Department, where reorganization is even more sorely needed.

The General Quadrennial Conference of the Methodist Episcopal Church is far the largest of the ecclesiastical assemblies of Protestantism in this country. Its twenty-third session will be held in Chicago beginning May 2 and continuing about three weeks. This is the high court of Methodism, which has charge of the organization of the machinery of the denomination and the administration of the most important matters. The numerical growth of Methodism during the present century has brought its membership from 64,894 up to 2,871,949. During the past four years there has been an increase of more than a hundred thousand in membership, but the statistics for last year were unique in that they showed a loss of almost 24,000 members. This has given rise to serious questionings, both within and without the denomination, as to the reason for this falling off. The consideration of this question will doubtless occupy some of the time of the conference. Among the topics which are to come up for discussion or action is the equalization of lay and clerical representation. It is now little more than a quarter of a century since the lay element in the church was given representation at all. The annual conferences have already voted to make the number of lay representatives equal to those of the clergy, and the delegates have been elected on this basis. There is little doubt but that the Conference will ratify this action and admit the extra lay delegates. The admission of women to sit as delegates has not yet been granted. There has been, and always will be,so long as the occasion for it remains, much complaint against the limitation of the length of pastorates to three years. The disadvantage of this arrangement has been especially felt by the city preachers, and the subject may come up again for discussion. There are many who believe that the rigid prohibitory rule in regard to certain popular amusements is not the wisest possible measure for dealing with this problem, and discussion upon the topic is always liable to arise in the body which has power to change the regulation.

IS IT FORTUNATE?

The editor of the Independent is quoted as saying, recently: "Now-a-days, that church is most fortunate that has no creed." It is only when we use the term "creed" in the sense of an authoritative formulation of theological opinions that the above statement can be accepted. This is a common but incorrect use of the word. A creed should signify what is *believed*, and what is fundamental in religious faith. In that sense we should esteem a church that had no creed to be most *un*fortunate. It would be a building without a foundation; a super-structure without a sub-structure. Or, changing the figure, it would be an engine without steam and without capacity to draw the burden of the world's need.

Is it not high time that we had come to a clear understanding as to what a creed is, and what its true place is in Christianity? When Christ said to Peter, "On this rock I will build my church," He evidently stated what was the foundation truth of the church which He was to build, and which he was to use as a divine organism in the extension of His kingdom in the world. The connection shows clearly to what He refers. It was the truth which Peter confessed, the Messiahship and divinity of Jesus. Hence it became a clearly recognized principle in the early church that whoever confessed Jesus as the Christ, the Son of the living God, was to be received by baptism into the fellowship of the church, and was to retain his fellowship with the church as long as he was obedient to the teaching of Christ and manifested the Christian spirit. It was a sad day for the church when it departed from the simplicity of the gospel and began to multiply its so-called articles of faith, which were only speculative opinions which had little or nothing to do with Christian life and character. Now if the Independent means that that church is most fortunate which is content with the original, divinely given creed, which Peter confessed, and on which Christ said He would build His church, and discards all others, we are in entire accord with the sentiment.

There is a vast difference, however, between this position and that of a creedless church, which is adrift upon the wide sea of human speculation without compass, rudder or definite port. There are churches of that kind. They have accomplished very little for the world. They lack the dynamic power of a great creed, a divine creed. But the church that accepts Jesus Christ as the revelation of God's love and truth, as One whom God has sent into the world to lead humanity out of its sin and ignorance into the kingdom of truth and righteousness, accepts, also, all the truth Jesus taught, directly, or indirectly through those whom he qualified and empowered to communicate His will to the world. The Fatherhood of God, the brotherhood of man, God's love for the world, His willingness to forgive all who come to Him, His providence over the race and all His great purposes concerning humanity—all this and more is involved in the creed upon which Christ said He would build His church.

While writing this article, we opened a copy of the Universalist Leader, of Boston, and find in it an account of the resignation of a Methodist minister in Wisconsin and his retirement from the Methodist Church as a minister, together with the reasons which led to that action. The dogmas which he, the Rev. Mr. Forkell, finds himself unable longer to accept are (1) the deity of Jesus, as distinguished from the divinity of Christ; (2) that theory of the atonement which regards it as the payment of a penalty to "reconcile the Father to us;" (3) original guilt; (4) substituted righteousness, and (5) the doctrine of endless punishment as taught in the Methodist Church. On this last point he claimed that he was required to suppress his convictions, which he feels unable to do longer.

With the exception, perhaps, of the first item mentioned, there is nothing in the New Testament creed that would be in the way of Mr. Forkell. In all probability his objection to the first grows out of metaphysical definitions and distinctions, which are purely human in their form, and which any disciple of Jesus ought to have the liberty to reject. If he is willing to accept the truth which Peter confessed, in the words in which he confessed it, interpreted according to their most natural meaning, and accepts Christ as the supreme authority in religious faith and conduct, he would not be disturbed in any church that was content to abide by the original confession of faith, unless he used his liberty in a way to disrupt the unity of the church.

Fortunate, indeed, is the church which, holding fast to the old creed, confessed by Simon Peter, discards all human formulations of doctrine as authoritative, or binding on the conscience, or as tests of fellowship, and makes the New Testament its only rule of faith and practice. No doubt our readers congratulate themselves that they belong to churches which recognize no other creed and no other rule of faith and prac-

tice. But while rejoicing in this liberty which we have in Christ, let us see to it that we illustrate in our individual lives and in our church life the sufficiency of that creed and rule of faith to conserve the unity of disciples, to promote their spiritual growth, and to inspire activity in carrying out Christ's plans for the conquest of the world.

THE UNITED CHURCH OF CHRIST IN THE PHILIPPINES.

In an editorial on "Protestantism in the Philippines," our esteemed neighbor, the St. Louis Christian Advocate, has the following comment on the recent recommendation of Prof. Schurman:

The recommendation of Prof. Schurman, in his report on the subject, is that missionaries of Protestant faith should be sent, but he also adds certain suggestions that will probably by most persons be considered impractical. He says, for instance, that among the Filipinos, Chinese and other peoples of heathen countries, the various forms of Protestantism are regarded as so many different religions, and that the minds of the people are thereby confused and the good results of missionary teaching in a large degree nullified. He urges, therefore, that the Protestant denominations shall unite their efforts, and when sending missionaries to the islands shall send clergymen of only one denomination, and thus Protestantism shall be represented as a unit in opposition to Romanism. It is not at all probable that a suggestion of this kind will be received with favor by any church, for, unfortunately, while Protestantism is in one sense a unit, in another it is divided, and the various branches are competing in friendly rivalry which shall accomplish the most and the best work. Suppose, for instance, that in some way the conclusion should be reached that only Methodist missionaries should be sent to the Filipinos: the attempt to induce Presbyterians, Baptists, Episcopalians and other denominations to aid in support of the movement would be quite vain, for it is not likely they would see their way clear to assist the growth of the Methodists.

Our neighbor is probably right from his point of view. But is there not a more excellent way than having one denomination represent all Protestants, or having our Protestant divisions transferred to those islands? Why not establish "The United Church of Christ in the Philippines," in which all evangelical bodies might have a hand, but in which no denominational names or creeds should have any place? In this united church there should be no authority but Christ's, and no guide but the Word of God. All religious bodies agree that faith in Christ and obedience to Him makes Christians, and that a church composed of such people would be simply a church of Christ. By adding some additional peculiarities in the way of doctrines and forms of church government we may make them something else in addition to being Christians, and it is this something else that divides Christians. Our suggestion is that, in the Philippines, where civilization has not reached the development which it has in Protestant lands, and where the untutored minds of the Fillipinos might be confused by these nice distinctions, we leave them off and content ourselves with promoting "The United Church of Christ in the Philippines."

If this were done it might be years before these simple-minded people would feel the need of those extra features which, when faithfully taught, would make some of them "Methodists," some "Baptists," some "Presbyterians" and some, perchance, "Campbellites," etc. Indeed, if it should so happen that they really never should advance far enough in theological and ecclesiastical refinements as to realize their need of such denominational features, we believe there is good ground for thinking that their salvation would not be imperiled or their usefulness seriously marred. It would have the benefit of saving towns and communities from building an unnecessary number of church buildings, would vastly cut down the expenses of our missionary societies in this country and would prevent no little unprofitable controversy and party spirit among them. All they would have to do would be to study to be faithful followers of Christ, and this would perhaps be enough for these undeveloped children of the Orient. We favor the union church in the Philippines.

COMPARATIVE RELIGIOUS STATISTICS.

The American Christian Missionary Society has printed a leaflet containing a comparative statement of various religious bodies, showing their missionary work and its results. These statistics contain a lesson too important to be overlooked. We call attention to a few facts and figures:

The Baptists, with 2,925,667 members, 42,893 churches and 28,409 ministers, raised for Home Missions last year $461,831.77; employed 1,092 missionaries and organized 57 churches, adding 7,355 members.

The Congregationalists, with 625,864 members, 10,088 churches and 5,922 ministers, raised $516,245.17; employed 1,848 missionaries, organized 34 new churches and added 7,794 members.

The Presbyterians (North), with 954,942 members, 7,369 churches and 7,062 ministers, raised $582,251.27; employed 1,380 missionaries, organized 47 churches and added 11,683 members.

The Disciples of Christ, with 1,085,615 members, 9,640 churches and 6,054 ministers, raised $100,550.99; employed 129 missionaries, organized 63 churches and added 9,996 members.

The statistics of the Methodists do not contain the number of churches organized and additions made, and are omitted from this comparison.

From the above statistics it appears that the Congregationalists lead in the amount of money contributed per capita, viz., 82½ cents; they are followed by the Presbyterians, whose per capita was just under 61 cents. The Disciples of Christ gave, per capita, for Home Missions, less than 10 cents, the Southern Baptists being the only body giving less per capita. There is evidently room for growth in liberality among us.

The striking fact brought out in these statistics, however, is that with far less than one-half the number of members, one-fourth the number of churches and ministers, and with one-fourth the amount raised, and with one-eighth the number of missionaries, the Disciples of Christ organized more churches than the Baptists by six, and added more members by 2,641. In other words, while the Baptists added 6½ members per missionary, the Disciples added 77½.

If we make comparison with the Congregationalists we find that with twice the membership which they possess, we only raised one-fifth the amount of money, employed about one-fifteenth the number of missionaries; and yet, we organized nearly *twice* as many churches and added almost one-third more members. In other words, while the home missionary among the Congregationalists adds 4 1-6 members, a home missionary among the Disciples adds 77½. The Presbyterian home missionary adds 9.

The ability of the Disciples of Christ, therefore, to win converts in proportion to the amount of money raised and missionaries employed, over and above their brethren of other religious bodies, is a most striking fact, that should and perhaps will challenge their investigation. It is certainly not to be accounted for by the greater ability of our missionaries in the way of natural talent, for in that respect we only average with other people, nor is it to be found in superior education or mental culture, for our ministry is excelled in that respect by those of some of the religious bodies mentioned. The explanation is to be found in the plea we are making for Christian union, and in our method of presenting the gospel so as to make it clear and intelligible to people who desire to accept it.

As the writer of this once said in an address at Springfield, Ill., in our National Convention: "There is no religious body on earth that, with the same amount of money and the same number of men, can win as many converts to Christ as the people known as Christians or Disciples of Christ." This was said in no spirit of boasting then, nor is it repeated in any such spirit now. On the contrary, it places upon us a very grave responsibility. If God has given us a dispensation of truth that commends itself to the people of this generation, we are under the most sacred obligation to consecrate our means, our talents, our energies to the presentation of this truth to the people of our own and other lands.

This fact has special significance just now in connection with the preparation which is being made in the churches for the May offering to Home Missions. "To whom much is given much will be required." It is in the light of this truth that we must seek to understand and discharge our responsibilities to God and to our fellowmen in pushing forward the work He has committed to our hands.

Whoever considers the study of anatomy I believe will never be an atheist; the frame of a man's body and the coherence of his parts being so strange and paradoxical that I hold it to be the greatest miracle of nature.—LORD HERBERT.

Hour of Prayer.

POSSESSING THE LAND.

(Num. 13:26-33; Num. 14:6-9.)

(Concert of Prayer for Missions.)

Uniform Midweek Prayer-meeting Topic for April 4.*

CENTRAL TRUTH: *The earth is the Lord's and the fullness thereof, and He expects His people to take possession of it in His name and for His use.*

It was a critical time in the history of the Israelites when, having pitched their tents in the wilderness of Paran, the Lord directed Moses to send spies into Canaan to ascertain and report the character and condition of the country and its inhabitants. Moses selected twelve men, heads of their families and princes in their tribes, for this important duty. He gave them instructions as to how they were to go and the information they were to seek. On their return they submitted a majority and minority report. Ten of the number reported that it was a very fine country, flowing with milk and honey, but that the people who dwelt in the land were strong, that the cities were fenced and were very great, and that the children of Anak were there, in comparison with whom the Israelites were as grasshoppers. They advised against going up. Caleb and Joshua, however, submitted a different report. They said: "Let us go up at once and possess it; for we are well able to overcome it." The majority report prevailed, however, in the long run, and the consequences are known.

What was the radical defect in this action of the Israelites? It was all right to send up the spies to secure the necessary information, in order that intelligent plans might be made for taking possession of it. The mistake was—and it was a mistake that amounted to disloyalty—to doubt God's ability to give them the land which He had promised them. They magnified the difficulties and underestimated their resources, including the promises of God.

Caleb and Joshua had the right view of the situation when they said: "If the Lord delight in us, then He will bring us into this land and give it unto us; a land which floweth with milk and honey. Only rebel not against the Lord, neither fear ye the people of the land, for they are bread for us; their defense is removed from over them and the Lord is with us; fear them not." These two men alone seemed to understand the truth that their safety lay in obeying God and in thereby securing his protection and defense. But for their brave testimony they suffered the fate which many another man since then has suffered for telling the truth. They were stoned, maligned and their counsel rejected. This marked a turning-point in the history of Israel and made them wanderers in the wilderness until all the men of that generation, except Caleb and Joshua, had perished.

The Christian warfare is different in many respects, but our Lord has given instructions to extend his reign over all the earth. He has laid this mission on the church. The Calebs and Joshuas who believe it is possible to capture the walled cities of our own country for Christ and extend His dominion over pagan lands are still in the minority. It is indeed a momentous undertaking to overcome the obstacles in the way of the extension of Christ's kingdom, even in our own highly favored land. Vast amounts of money are invested in callings which are directly antagonistic to the reign of the Prince of Peace. The liquor traffic, the gambling hells, the brothels, municipal corruption, the inordinate greed for wealth, a vile literature—these are some of the giants that defy the armies of the living God and obstruct the progress of Christ's kingdom. Can we overcome them? The Calebs and Joshuas say: "If the Lord delight in us, then He will bring us into this land and give it unto us," and as for these gigantic evils mentioned, "their defense is removed from over them and the Lord is with us; fear them not."

But the army that captures these strongholds of Satan must be a *disciplined* army, a *courageous* army, a *well-equipped* army and a *loyal* army, that will follow its great Commander against whatever foe he may lead them. It must be a *united* army, too, before there can be that co-operation that is essential to success. There is much work to be done, therefore, before the church is prepared for a successful aggressive movement against the enemies of our King.

This land of ours is indeed a goodly land, a highly favored land, but we have not yet fully taken possession of it. There remains a tremendous work to be done in the cities, and there are yet vast regions of country to be evangelized. Nothing short of a faith that links hands with omnipotence is capable of coping with the difficulties that confront us.

But "with God all things are possible." We can do all things through Christ who strengtheneth us. We are able with divine assistance to go up and possess the land. If the Christians of this country, putting aside all questions which gender strife and perpetuate divisions, should unite their forces and energies against the powers of darkness, and should send forth an army of missionaries commensurate with its wealth and its numbers to preach only Christ and Him crucified to a perishing world, we should witness such a moral miracle as has not been witnessed since the first century.

There is need, therefore, for those of us who plead for a pure gospel and a united church, under the leadership of Christ, to be very zealous in pushing this plea throughout all this great country, which must be the base of operations for the great missionary movements of the future. If the Lord delight in us, and in the truth which we hold from Him in trust for the world, we can make this a victorious and triumphant plea in the church of the living God. May He give us the zeal and the consecration, the faith and the wisdom to accomplish the work whereunto we have been called.

PRAYER.

Our Father who art in heaven! We thank Thee that it is a part of Thy great plan and purpose to bring this whole earth in subjection to the reign of Thy Son, our Savior. We thank Thee for a place in the mighty army which He has called out and is leading forth to conquest and to victory. Wilt Thou so enlarge our vision, so quicken our zeal and increase our faith, that we may go forth, with holy enthusiasm and undaunted courage, to take possession of this land with the simple but sublime and all-conquering power of the gospel of Thy grace. And wilt Thou hasten the time, we beseech Thee, when all the kingdoms of this world shall become the kingdom of our Lord and of his Christ. In His name. Amen!

*By mistake last week's topic was dated April 4 instead of March 28.

Editor's Easy Chair.

It is not the policy of the Easy Chair to announce too many new discoveries, or urge too many reforms at once, before the people are ready to receive them. Occasionally, however, we rediscover a fact that many a man before has discovered for himself, and believing it to have value for others we let our readers into the secret. The one we are about to mention will be sure to awaken opposition on the part of some and cause disappointment and pain to many others. But the truth—*saving* truth—must be told at all hazards, no matter what sacrifices it may involve. Why should a man, even an editor, shrink from martyrdom in these degenerate times? And so, with something of a martyr's courage we nerve ourselves for the unwelcome but wholesome deliverance: The Easy Chair has found out by observation and experience that preachers, editors and other people of sedentary habits, *eat too much and too often!* This has been a *theory* of ours for a good while, but a few weeks ago we decided to make a practical test of the matter. Mark with what result.

For a long time we found the midday down-town lunch to be most unsatisfactory. We dreaded the noon hour, because it imposed the difficult task of selecting something from the bill of fare we could relish. The selection was often made in desperation and proved to be wholly unpalatable. Finally, it dawned upon us: Why eat at noon? There is no law to compel it. The system does not seem to require it. We decided to drop the noon lunch. It has worked like a charm. We have found it to be wholly unnecessary. The head is clearer and the whole body is in better condition for the afternoon work by omitting it. The stomach has a little vacation and is in prime condition for the evening meal, which is taken long enough before bedtime to give time for digestion, and with a relish which makes eating a pleasure. A little fruit prevents the feeling of *goneness* which may be felt at first until the stomach has time to adjust itself to the new *regime.* Our only regret now is that we did not discover sooner that three meals a day are unnecessary and really harmful to many people. It would have saved us from many a headache, and perhaps our readers from many a stupid editorial! Go thou and do likewise.

We do not say that the two-meal system is good for all classes of people engaged in

all kinds of work. We are fully persuaded, however, that with a very large number of people it would prove most beneficial. Excessive eating is a prevalent sin. There is no use calling it by a milder name. Why should a preacher cloud his intellect and dwarf his mental powers by gormandizing? Yet, many do it. The dear sisters—God bless them!—present the temptation and it is only the minority that have the strength of will and the power of self-control to resist the temptation to over-eating. Many a preacher has shortened his life and impaired his power for usefulness while living by eating too much and too often. Less time at the table and more time in the study would help to solve the "dead-line" problem among preachers. It would make an optimist of many a dyspeptic pessimist. And there are others besides preachers, editors and other indoor brain-workers, who need to feed the body less and the mind and heart more. Their names are legion. The kind of people "whose god is the belly" is not yet extinct. There are plenty of sacrifices offered at that shrine yet.

Some brother, who will call this nonsense, will probably be heard to say in response to some friendly inquiry as to his health, "I am not well; I have no appetite." Terrible disease, that! *Quit eating*, brother, until your appetite returns, and then do not eat so often. If you are "out of fix," skip a meal or two, and it will work wonders. Study the food question a little. Find out what agrees with you and let everything else alone. Eat to live, and do not live to eat. One of the revivals most needed in this country is a revival in the gospel of cooking and eating hygienically, and living simply and temperately—the gospel of good health. The doctors may not be helped by these observations, but they will tell you, nevertheless, that we have spoken the truth. If this be heresy, make the most of it!

Questions and Answers.

Must a person believe in the miraculous conception of Jesus in order to be saved? ***

"Believe on the Lord Jesus Christ and thou shalt be saved." While we believe that the divinity of Christ *involves* the miraculous conception, we do not believe that any one has a right to make the miraculous conception of Jesus an article of faith or a test of fellowship. There are some who may see their way clear to accept the divinity or unique Sonship of Christ without being able to accept the *miraculous* conception. This may be an error of intellect, but if the heart accepts Jesus as both Savior and Lord, loving and obeying Him, that is the faith which justifies and saves. On the other hand, one might accept the dogma of the miraculous conception and be destitute of the faith which brings deliverance from sin. We cannot keep too prominently before the people that the sole object of faith is Jesus Christ Himself, and not any theory or philosophy or metaphysics concerning Him

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In examining the notes on "The Peoples' New Testament," by B. W. Johnson, I see that the manner of scripturally setting apart elders, deacons and preachers is by fasting, prayer and laying on of hands. Now, if this is the only way, is it scriptural for a man to preach and baptize who has never been set apart in the above manner? Would the baptism administered by such an one be scriptural? There are many who deny that these things are necessary. G. W. Santee.

Burton, W. Va.

There must be a distinction made here, as is necessary in so many other cases, between what is *orderly* and *proper*, in a formal way, and what is *essential*. Bro. Johnson is right in saying that, according to the New Testament, elders, deacons and preachers were set apart by fasting, prayer and the imposition of hands. He did not, however, deny the validity of baptism performed by one who had not been thus ordained. The validity of baptism does not depend upon the regularity with which one has been appointed to the ministerial office, nor even upon the character of the administrator, but upon the fitness of the candidate who submits to the ordinance. We believe, however, it would be in the direction of good order and decorum if the New Testament custom were adhered to by officers in the church and preachers of the gospel. Ordination is the formal and solemn setting apart of one to a certain religious work, and confers upon him no supernatural power or grace. Preachers of the gospel, especially, would do well to insist on a formal ordination, not only because of their religious duties, but because they are often called upon to solemnize marriage, which is a civil as well as a religious contract, and must therefore conform to the law. While the law does not require any special form of ordination, it does require that a preacher shall be recognized as such among his people and in the community, and the most authentic way of extending this recognition is by ordination.

What is the "spirit of man within him"? (Zech. 12:1). When is it "formed," when does it enter man and what is its destiny? If it survive the body, is it an intelligent and conscious entity which acts independently of the body? Chas. E. Dunlap.

Hancock, Mo.

The questions as to when the spirit of man is formed, and when it enters man, have not been answered, so far as we know, by any inspired writer. We can only give our opinion. We should say that the spirit of man was formed *within him*, and not outside of him, to enter later, and that the *time* of the formation of the spirit corresponds with the beginnings of life and consciousness. God is the 'Father of our spirits," but it does not follow from this that he does not work through the laws which govern man's physical and mental development in forming the spirit of man within him. Of the first man it was said that God "breathed into his nostrils the breath of life, and man became a living soul." This states a fact, after the manner of the Bible, without entering into any explanation or philosophy of the fact. As to the destiny of the spirit, it is the immortal part of man, and, coming from God, is to return to Him. It does survive the body, and that, too, as an intelligent, conscious entity, acting independently of the body. Death does not break the continuity of our conscious existence. Moses and Elijah conversed with Jesus on the Mount of Transfiguration, without the aid or co-operation of mortal bodies. All the New Testament representations concerning the spirits of the departed represent them as conscious and intelligent beings. Some are represented as being happy and others as unhappy, owing to their lives in this world, but all are *conscious*. The body is only the "earthly house" in which the spirit lives during its earth-life, and from which it departs at death. It is this separation between body and spirit that constitutes death in its physical sense. In its moral sense, death is separation between the spirit and God, and is caused by sin.

Current Religious Thought.

Dr. W. C. Bitting, of New York, writing in the Standard (Baptist), speaks of an evil of which we all have some personal knowledge, under the title, "The Mongrel Church Year." It is his belief that the church has more to gain by the observance of the "Christian year" than by keeping the multifarious "special days" in the interests of all sorts of societies.

Many of our Baptist Churches decidedly object to an ecclesiastical church year. The latter is made by first trying to locate the principal events in the life of Christ in the calendar months, and when this has been done for the three years of his ministry, to project upon our calendar year the results. In spite of the disadvantages of formalism which this produced, there is a great and rich thought that in the church year one is brought into frequent contact with the earthly life of our Lord, and this is no small advantage to the religious temperament. For ourselves we are free to confess that we would much rather have an ecclesiastical year constructed upon this basis than the confused, egotistic, hybrid affair which is sought to be thrust upon us by all sorts of organizations within and without the church.

To begin with, our regular denominational organizations, each one, claim a Sunday. Then there come the celebrations of anniversaries of local organizations within the church itself. In addition to these we are desired to give a special sermon, suitable to "Prisoners' Sunday," "Hospital Sunday," "Young Men's Christian Association Sunday," "Young Women's Christian Association Sunday," "Sunday nearest to the Day of Prayer for Schools and Colleges," a Sunday to the discussion of organized charity, a temperance Sunday. In addition to all these we are besought by non-Christian organizations to preach a special sermon, by the Grand Army posts on Memorial Sunday, by the Sons and Daughters of the Revolution on the Sunday nearest to the Fourth of July, appropriate to the Declaration of Independence. The Patria Club asks us for a Sunday in connection with Washington's birthday. We are also asked to preach a sermon appropriate to the birthday of Lincoln. Christian Endeavor desires to have its anniversary observed, and there is a multitude of other things which are to-day laying siege to the utterances of the pulpit and almost demanding that they be heard. I have not mentioned "Bible Day," nor "Chapel Day," nor "Children's Day," nor a score of other special days for which the modern pulpit is besought.

All this means that we are constructing a mongrel church year. Many of these supplicants petition for some special Sunday in the year and seek to have a universal observance of its objects and presentation of its claims. No wonder that the gospel is largely crowded out. If, in addition to these, the minister himself be disposed to preach upon the current topics of the day, upon "the moral meanings of great happenings," it means that the presentation of Jesus Christ and him crucified must be exceptional if one yields to these varied importunities.

DEMOCRACY AGAINST ABSOLUTISM.

Christianity and Democracy.

THEO. A. JOHNSON.

It is not my purpose to attempt to show that Christ laid down in his gospel any definite system of government which we ought to adopt. My aim shall be to show that Christianity has a political significance (which is generally perverted or ignored), and that it has been one of the strongest forces arrayed on the side of freedom. Now, dear reader, keep your seat. Do not rise up and shout: "I don't believe in mixing politics with religion," or we shall agree with you and contend that the formula should run: "Mix sufficient religion with your politics to sanctify your ballot and insure a government founded on the teachings of Christ Jesus." We believe that it is Satan who prompts one to separate his religion and politics.

If Christianity expects to save the world and leave politics to chance and the devil, will not the world remain a long time unsaved? If the followers of Christ are not a "voice of righteousness" in every sphere of life, where can we hope to find such a voice? If Christianity does not permeate our political life, will there not befall us what befell that ancient nation when "where there is no open vision the people perish?" Is not the oft-repeated statement that Christ had nothing to do with politics based on the fact that many people are very anxious to keep him out of politics? Is not he who attempts to separate his religion and politics a betrayer of our Lord and his cause? Let us have your answer.

Space permits the mention of only a few things which discover the political significance of Christianity. It is inconceivable that something which had nothing to do with politics should lead its adherents to persecution and death by the authorities of the state, overthrow pagan governments as rapidly as it became predominant, and make history as we know it to-day. Yet, we affirm that these things occurred wherever our religion spread. The persecution of the early Christians and the crucifixion of Christ were due chiefly to political influences. The Romans looked upon them as especially dangerous to the state. They saw in Christianity a foe which, left to itself, would quickly undermine their government and set up in its stead a government in which all would be free. The historian Pliny believed that they who refused to sacrifice to the statues could not be loyal to the emperor, and should therefore be condemned to die as traitors. And the contest has ever been the same. On one side is the doctrine of natural rights and Christianity, tolerating caste of no kind and preaching freedom and equality; on the other we find absolutism, upholding aristocracy, "vested wrongs" and the "divine right," and persecuting those who are trying, either wisely or unwisely, to bring on earth the kingdom of God. Some of the worst enemies of good government, monopolists and bribers, like to be styled "defenders of the faith," and be held up as "model patriots." Christianity is primarily a religion of this world, and he who would wear a cocked hat, or he who monopolizes more of this world's goods than he can earn or use, is the real enemy of society.

When Christ came to Jerusalem and cleaned out the Capitol, he gave us a lesson in the politics of his ministry, which we have too long evaded and which we must learn if we would be true to him. The Capitol of the Jewish nation was the temple which Jesus purged. If the Christians of America were to clean out our national Capitol and drive (with their ballots) from its halls the "money changers," the lobbyists, the corporation attorneys, the representatives of the rum traffic, the tools of the trusts, the bribe-takers and the bribe-givers; and all those who betray the people, they shall have done exactly what Christ did when in the Jewish temple. Nay, more: the command to preach the gospel to all nations closed with the phrase, "beginning at Jerusalem." It is the first duty of Christians in all lands to do all they can to secure wise governments, for the state wields a greater influence for good or evil than any other institution on earth. Nothing can long withstand bad government. No civilization can long endure under laws and institutions which are the expression of injustice and oppression. And in our country the Christians have it in their power to save the good laws and abolish the bad ones, cleanse our politics and purify our institutions, and erect on the remains a society which to call Christian would do no violence to the word. The proper place to begin is at Jerusalem.

Christianity has ever been a strong antagonist to undue authority, though a perversion of it has often supported forms of absolutism. James and John were taught when they requested that "we may sit, one on thy right hand, and one on thy left hand, in thy glory," that the rulers of the Gentiles "exercise lordship over them, and their great ones exercise authority upon them. But so it shall not be among you; but whosoever will be great among you shall be your minister, and whosoever of you will be chiefest shall be the servant of all." This gave caste a stunning blow and left no foundation for aristocracy. It made servants of all rulers and only him great who gives his life to humanity. Such is the theory of democracy, but the practice of it by any government is unknown to-day. Perhaps the nearest approach is Switzerland, where direct legislation has been adopted. But as the *ten* were dissatisfied with the conduct of the *two*, so now the *many* are dissatisfied with the conduct of the *few* and are endeavoring to construct governments in which the rulers will be servants and not masters.

The gospel of Jesus has had a prodigious effect on the political systems of the world. It not only aided in destroying the chief claim of absolutism, but arrayed itself on the side of justice and freedom, and against every institution which contained evil. It emphasized the higher aims of life. It exalted the view of social relations. It heightened the dignity of labor, Christ himself being a toiler. It preached with great power the obligations of love and the claims of the poor. And it laid much stress on individual responsibility. As these precepts were learned by the people, slavery and kindred evils were forced to weaken and then vanish.

It is sometimes charged with reproach that the church recognized slavery as an institution. This is true, especially of the church in Rome. But it is equally true that the sentiments which Christianity created were favorable to the humane treatment of slaves, and contained the germs out of which their entire liberation finally arose. We must remember that slavery was a fundamental element of the Roman constitution. It was incorporated with the laws. It was essential to the military system of the empire; for a nation of soldiers or any other class of non-producers must have a slave class to support them. It was bound up with the existing order of things. Had the church openly denounced slavery, conflicts with the civil authorities would have been more frequent. The church did preach equality and required master and slave to meet on equal terms at communion services. It advocated the emancipation of individual slaves and the redemption of captives. It influenced legislation in favor of the oppressed of all classes. And thus it sowed seed the fruit of which was poison to servitude.

Again, there is in Christianity a spirit of love and brotherhood from which certain movements looking to political and industrial freedom, or pure democracy, have drawn inspiration. Prof. Mackenzie says in his *Introduction to Social Philosophy* that early communism and the craft guilds were pervaded with a religious spirit which gave them their strength. And socialists point with pride to Acts 2:41-47 and declare that as the Spirit of our Lord enters the hearts of mankind, Christianity will become an actuality and society take on a socialistic form. They hold that the ethics of socialism are almost identical with the ethics of Christianity. As the limits of this article forbid me tracing the influence these movements have had on history and legislation, the best service I can render is to point you to Brentano's "History and Development of Guilds," Toynbee's "Industrial Revolution," Benham's "History of the Paris Commune" and Ely's "Socialism and Social Reform."

Then, too, it is more than a coincidence that Protestantism, which encourages the study of the Bible and advocates intelligence and liberty, should shape the policy of the most democratic governments. It practically fixes the destinies of all the leading nations. England, Germany, the Netherlands and the United States are Protestant. These countries, with their colonial possessions, control the freest part of the world and almost half of the inhabitable land of the earth. Is it only a coincidence that the spirit of the Reformation and democracy should dwell together?

The desire for religious freedom almost

wholly determined the early history of America, and gave to democracy a support without which monarchy would still be ruling this continent. The colonists left England when dissent was strongest. They were men whose minds revolted at the idea of absolutism in any form. They were not always tolerant, but they aimed at liberty and laid the foundation of a democracy which we should complete and enjoy. It is true that the Puritans were Calvinists of the stricter sort, but bear in mind that Calvin, despite his aristocratic tendency and exclusiveness, was one of the greatest political reformers the church has produced. He thought that government should proceed from the individual man, and taught the equality of baron and shoemaker, doctrines which lie at the base of democratic society, but are really incompatible with monarchy. Indeed, Calvin's attempt to remodel society so that it would resemble the society outlined in the Bible was a long stride towards democracy.

Christians have preached religious equality, and as a consequence the masses have demanded political equality. Christians preach that men have equal birthrights in heaven, and the so-called common people cannot understand why inequality should here be so pronounced. Christians preach equality at the table of our Lord, and it is not far to a common ballot and common schools. And so preaching Christianity aids to prepare the way to democracy.

Wadsworth, Ohio.

WILLIAM HENRY GREEN.

H. L. WILLETT.

The death of Professor Green removes from American biblical scholarship one of its most notable figures, who for more than half a century has held an honored place. His whole career was identified with Princeton, both in residence and in attitude of mind, for like most men of the Princeton school he was a conservative. He graduated from college in 1840 and finished the Princeton Seminary course in 1842, becoming immediately thereafter instructor in Hebrew. From this time on, his place in the institution was established and he was finally made professor of Oriental and Old Testament Literature. He was looked upon by the entire Presbyterian denomination as one of its most conspicuous lights in the biblical field, and perhaps during the best years of his life the most notable figure in the denomination after President McCosh. In 1891 he was moderator of the General Assembly, which is the highest office possible to a Presbyterian. He also held a distinguished position as chairman of the Old Testament committee of the General Committee, which brought out the Revised Version of the English Bible from 1881 to 1885.

His contributions to the literature of biblical study and Presbyterianism were voluminous. Perhaps he was best known in former years as the author of the most widely used Hebrew Grammar and Chrestomathy known in America. Nearly all students of Hebrew who remember back of the last fifteen years will have distinct recollections of working with Professor Green's text-books on the language of the Old Testament; but in more recent years these books were superseded by much more usable volumes pursuing the inductive method, and it is rather as a defender of the conservative views of Old Testament criticism that Professor Green is known to-day. Among the works which he contributed to this subject are "Moses and the Prophets," a reply to William Robertson Smith's "Old Testament in the Jewish Church," the "Prophets and Prophecy in Israel," by Dr. A. Kuenen, and the "Prophets of Israel," by W. Robertson Smith. A second volume on the "Hebrew Feasts" maintained the Mosaic authorship of the three codes of the Pentatuch as against the arguments of the more progressive critics whose work was just becoming known on this side of the Atlantic in those days. More recently he has written "The Unity of the Book of Genesis," the "Higher Criticism of the Pentatuch" and the "General Introduction to the Old Testament," in two parts. He spent his entire time in the laborious duties of the classroom and the study, and received distinguished honors from American and Scottish universities. So strong was his hold upon his own institution that he was offered its presidency, but declined in order that he might continue his work as a biblical teacher and writer.

Dr. Green has for many years stood as the leader of the conservative school in America. With his death it may be said that almost the last of his type of conservative scholars has disappeared. Edward Cone Bissell, of Chicago, whose scholarly work on the Pentatuch entitled him to a place in the front rank of biblical scholars, was a close associate with Professor Green in the work of conservative criticism, but there is hardly another name which can be associated with him on either side of the Atlantic; for almost the entire list of biblical scholars occupies ground more or less in harmony with the views from which Dr. Green maintained a lifelong dissent.

An interesting episode occurred in 1888, when Dr. Green and Dr. Harper began a presentation of the critical and conservative views respectively in the pages of "Hebraica," a journal devoted to the interest of Semitic study, published by Dr. Harper at New Haven, Conn., and afterwards merged into the American Journal of Semitic Languages and Literatures. In this discussion, which continued for several months, the arguments on opposite sides of the Pentateuch question were given at great length and occasioned widespread interest. It was a discussion, conducted in the most painstaking fashion, and yet without a trace of those personalities which seem incapable of exclusion from so much discussion of this kind. Those who wish to find an adequate review of the whole question presented in its different aspects can find no better summing up of the critical and conservative arguments than that found in the pages of "Hebraica." Dr. Green's style was clear and his manner earnest and candid. There was perfect fairness in his treatment of opposing arguments, and he left the impression upon the reader of a sincere desire to come at the exact facts involved in the discussion. That his view of biblical criticism is shared by so few among the scholars of America, and indeed by almost none except those who have come out from the Princeton atmosphere itself, is due, not to the weakness of the championship which Dr. Green gave it, but to defects inherent in the position assumed by the conservatives with reference to biblical criticism, and especially in the presuppositions upon which nearly all protests against criticism as a system have rested.

There is a striking parallel between the position of Dr. Green, the last representative of the older type of biblical critics, and Professor Shedd, also a Presbyterian, the last of the conservatives of the thoroughgoing kind in theology. Both of these men were clear thinkers and admirable reasoners. Dr. Shedd's work on "Systematic Theology" is one of the most logical and convincing works ever presented—if logic alone could be convincing—and a smaller work of his on "Calvinism" is the very apotheosis of the argumentative method, in which the most ultra-conservative statements regarding election, predestination, the wrath of God upon the wicked, the divine decrees and similar themes which find such emphasis in the extremer types of Calvinism, are set down with a frankness and unflinching candor that commands admiration,even where it compels indignant dissent. Dr. Green's place is a similar one. Unconvinced by the results of modern scholarship, which have revolutionized the science of biblical study within the past century and have vindicated for themselves a rightful place in the thought of the vast majority of those who teach the Bible in institutions of learning on both sides of the Atlantic, Dr. Green maintained to the very close of his life the same views of unity and inspiration of the various parts of Scripture with which he started, and was able to pass over arguments which seem to most Bible students incapable of refutation with a quiet and imperturbable composure, which was the proof of his absolute convictions in the case. He wrote much for such journals as the Presbyterian Review, but never descended to controversy in the weekly journals of his denomination, fully aware that questions of criticism cannot be decided in the small compass of the family newspapers, and that those who really wish to understand the merits of the case must go to the sources and the authorities where the question can be found discussed in fuller measure.

The views which Dr. Green held with reference to Scripture are destined to pass away. Indeed, they have passed away in most circles of biblical scholarship. There are still some teachers who are followers of Dr. Green, whose scholarship has commanded their admiration and approval; and it is a conspicuous fact that not an argument has been presented on the conservative side in the journalism of America which had not already made its appearance in one or the other of the various works written by him,

save those alleged arguments so flippant and transparently captious as to have been entirely beneath the dignity of a man of Dr. Green's nature. His works are the arsenal which furnished the weapons of conservative biblical criticism, and no one need feel ashamed to go to so strong and wise a teacher for his materials.

But the passing of Dr. Green is one of those events which point out the steps of progress, and it may well be hoped that in the near future those matters which lent themselves to such strong and vigorous treatment by the leaders of the respective schools, and which in shallower waters became themes of bitter and partisan invective, will give place to such an apprehension of the actual results of biblical criticism—as it has already obtained a certain and assured hold both in Europe and America and is gradually and as surely winning its way to general acceptance among Bible students—that the conclusions reached by scholars of the present generation may serve as the firm foundation for a new biblical theology, which is indeed already making its appearance to-day; and thus the Bible may be restored to the true place which it is fitted to occupy in the knowledge and affections of all the people of God, from whose interest it has been too frequently removed by theories that made it incapable of intelligent apprehension.

The University of Chicago.

WHAT MEASURES OUR GIVING?

GEORGE DARSIE.

Is it *ability?* I think not. Certainly not ability alone. Though God urges us to give as we may "prosper," "according as a man hath," "that there may be equality," we are far from doing so. The rich are not the largest givers. The poor are not the smallest givers. A church's financial ability alone is never the standard of its giving. I know scores of churches of very moderate means which greatly outgive scores of other churches of very large and abundant means. The apportionments of our missionary secretaries, though of course never binding, but only suggestive, are an exceedingly interesting study, from this point of view. They sometimes call on one church for four times as much as they do another, although it may not have any greater ability, nor even as great. They are accustomed, if I mistake not, to ask a church, not for what it is *able* to give, but for what it is *likely* to give. And that is perfectly proper and right. Any other course would insure failure. They hope that the church will gradually work up to the full measure of its ability, after while. But they are far from it now. Of course, financial ability cuts some figure in every one's giving, but the trouble is that while it ought to cut the largest figure in all our giving,it too often cuts the very smallest.

What, then, does measure our giving? Is it *interest* and *obligation?* They certainly do to a large extent,and ought. There is no generous giving without them. It is folly to expect men to let their money go where their interest and sense of obligation do not go. The first thing needful in order to genuine liberality is to kindle fires like these in the human heart. A gentleman said to me, the other day, that although his great business is to get people to give money to a benevolent cause which he represents, he never asks any one for money. He aims at giving information and presenting the needs of his cause with a view to the enlisting of sympathy and interest, well knowing that the sense of obligation thereby awakened will do the rest. And it is the true idea.

It is the people who never hear or know anything about missions, who never pray for missions or hear a prayer for missions, who never had their hearts touched or their consciences stirred on the subject, who never felt the obligation to evangelize America resting as a crushing burden on their souls—these are they who never open wide their purses to give to missions.

The internal work must always precede the external. The man who prays: "Thy kingdom come, Thy will be done on earth as it is in heaven," and does it sincerely, knowing the meaning of his own language, will always suit the action to the word by a generous offering. A missionary prayer that costs a man nothing is an abomination to God. He who refuses to give to that for which he prays is a hypocrite. The only churches on record that ever gave "to their power, yea, and beyond their power," were churches in which the internal work was so thoroughly done that the great apostle says of them:"They first gave their own selves to the Lord and [then] to us by the will of God." They were poor, but the grace of God made even "their deep poverty" to abound "unto the riches of their liberality." And so will it always be.

But there is still another thing that measures giving, and that is the *giving habit*; and that, perhaps, better than anything else. The habitual giver develops into the liberal giver. Habit grows on us and becomes constantly harder to resist. The more we give the more we want to give and the easier it is to give according to our ability. It is the untrained giver on whom you cannot count. It is the untrained church that makes the offering this year and omits it next. It has been my privilege to minister to the same church now for nearly a quarter of a century. I am free to say that nothing in all these years has been more gratifying to me than the growth of the giving habit among my people. My first suggestion of a missionary collection met this discouraging response: "We must be just before we can be generous;" that is to say, we must pay our expenses at home before we can send money away from home. But the collection was taken and others after it, with due regularity, missionary sermons abounding, missionary literature circulating, missionary sentiment growing, missionary zeal deepening, missionary spirit spreading, missionary giving increasing more and more in liberality and spontaneity, the missionary habit getting a stronger and stronger grip, till yearly aggregates doubled on us,and then trebled, and quadrupled, and quintupled, and we, at first astonished at such unexpected results, have now settled down in the belief that an earnest enlisting of the interest and sense of obligation, coupled with a diligent cultivation of the giving habit, will speedily demonstrate that a church's financial ability is always far greater than it has any conception of. I mention my own church because I know about it, and because I believe it is a fair type of all our churches. What it has done all can do.

These three things, then, measure our giving. The first at present measures it least. The other two at present measure it best. But I feel sure that they are only operating as the means by which we shall one day attain unto that just and equitable condition when ability shall be our chief standard of giving, when all shall give "as God has prospered" them, "according to that a man hath, and not according to that he hath not."

Frankfort, Ky.

CAN PRIMITIVE CHRISTIANITY BE RESTORED?

F. M. CUMMINGS.

Primitive Christianity was a great affection. Great waves of love, joy and desire for holiness flowed into the hearts of men, entirely transforming their lives. God the Savior had come into men. There were historic facts connected with this passion. Men of thought could not do otherwise than form intellectual concepts of this religion which they felt to be the power of God. There were duties growing out of man's necessary relations to God, to his neighbor and to himself.

Hence primitive Christianity had associated with its characteristic divine passion facts which were believed, doctrines which were held and organic relations which were maintained. It is possible approximately to restore these facts, doctrines and organic relations, but that does not restore primitive Christianity. The life, the passion, the spirit of primitive Christianity is the essential element to be restored. It is possible that this element may exist without an accompaniment of the identical facts, doctrines and forms of the earliest Christianity. It may be important that they should be restored; it is a great mistake to regard them as the principal thing.

We need the divine life re-formed within us. Oh, that there might be aroused in the contented religionist of to-day a divine dissatisfaction with our spiritual deadness! If there were the hungering after God which stirred the souls of the early Christians, what meetings for prayer and exhortation there would be! Oh, that it might be said again: "Behold how these Christians love one another!" How vain the attempt to restore this spirit of the first church by bringing together the bones of its historic existence.

There is urgent need of a re-birth of religious life in modern society. It has more than once been necessary to renew the spiritual life in a decadent Christianity. That necessity is again present. The revival will begin with the few; many more than twelve disciples, no doubt, but few a

compared with the multitude of religionists. Just what may be its intellectual concepts of Christianity we may not now know, nor does it matter. It will possess the divine life which will drive out indifference, overcome worldy absorption and restore that divine desire and passion of love which was the essential element in the religion of Jesus. In this highest and best sense primitive Christianity may be restored, and will be restored.

Cuyahoga Falls, O.

AN APPEAL FOR THE FILIPINOS.

The spirit of Bible liberty brought our forefathers to these shores and shaped our government and institutions. The millions now looking for the first time to the Stars and Stripes for protection can be civilized most thoroughly and most in harmony with our ideas by giving them the same Bible. Schools, churches, trade and self government follow its lead.

The American Bible Society has promptly undertaken the new duty of sending experienced agents to Porto Rico, Cuba and the Philippines. The work can naturally best be done through this great national society, whose object is the translation, manufacture and distribution of the Scriptures, and which in eighty-two years has placed in this and other lands over sixty-four million volumes in one hundred languages.

We have given our bullets to free Cuba and Porto Rico from Spanish tyranny. Let us now give them our Bibles that they may be free indeed. The Bible Society appeals for special gifts to meet this new, sacred and patriotic duty at our doors, as well as in the distant Philippines. The Bible is practically an unknown book in the Philippine Islands. The agent of the British and Foreign Bible Society, sent to Manila in 1889, was promptly poisoned and the work stopped.

Dr. Hykes, the agent for China, visited the Philippines in 1899 and made a careful report:

"I feel safe in saying that priestly despotism and official rapacity are alone responsible for the present rebellion. The exactions and iniquities of the friars are the subjects of common conversation. The desecration of the Cavite churches was suggestive of a a changed attitude toward the church. I visited one of the churches and found that the insurgent soldiers had destroyed the altar and cut up the images of the saints. The feeling against them is so strong that the Filipinos don't want even their language. The cry on every hand, from natives and Chinese, is for books to learn English and some one to teach it. They have had more than three centuries of Catholic Christianity; commodious churches are to be found all over the islands, and these are well attended, but practically nothing has been done to educate and enlighten them. They have nothing but the outward form of religion, and know nothing of its inward and spiritual grace. Roman Catholicism has not purified their lives. Pious and devout Catholics would be scarcely ready to acknowledge them Catholics in more than name.

"It would be difficult indeed to find a more needy field, and the call that comes to the Protestant Churches of America is loud and urgent. The people are and have been without the Bible. They know there is such a book, and that is about all. A Christian man, long resident in Manila, said to me in all reverence: 'If the United States turns these islands back to Spain, they will become a veritable hell.' We have, in the providence of God, assumed a responsibility in regard to the Philippines which we cannot shirk. Admiral Dewey received me most cordially, and spoke very freely and enthusiastically about opening mission work. He said he was anxious for the churches and the Bible Society to come in and begin work at once. We could not come too soon. Gen. Otis, the military and civil governor, said there can be no doubt of the great need of our work. The society has just sent Rev. J. C. Goodrich as an agent to this interesting field."

This society has just completed an accurate translation of the Scriptures into the Spanish language, with English and Spanish in parallel columns, a work requiring wise, unsectarian supervision. For each denomination of Christians to make its own translation would mean great extravagance and increase of the scandal of divided Christendom. A large portion of Filipinos can read, and they wish two things: the Bible and English.

For three cents you can place a Spanish gospel, or what is better, for twenty-five cents a Testament, English and Spanish parallel, in their hands.

Of this society Hon. Enoch L. Faucher, LL. D., of New York, is president, and Hon. Frank M. Cockrell, vice-president for Missouri; ex-President Benj. Harrison, vice-president for Indiana; ex-Govenor Francis M. Drake, vice-president for Iowa; Justice David J. Brewer, vice-president for D. C.

WM. FOULKE,
Treasurer American Bible Society.

CASTE IN THE CHURCHES.

JOHN G. FEE.

In a recent number of the CHRISTIAN-EVANGELIST I see an article from a brother in Virginia on the subject of "Caste in the Church"—the spirit and practice that consigns the man with "horny hands and plain dress" to a separate and inferior place in the church. This, our brother says, is contrary to the spirit and letter of the gospel. He fortifies his position by a pertinent quotation from James 2:1-9, showing that this "respect of persons" because of dress or position in society is plainly forbidden by the spirit and letter of the gospel, and is a great hindrance to the multitudes who would otherwise come into the churches and hear the Word of Life.

He might have added that this spirit and practice of caste is not only contrary to the teaching of the gospel, but a great sin against humanity, and is the great crime of heathenism. Perhaps no one thing in heathendom is productive of so much misery and wretchedness as consigning widows, notably child-widows, by the millions, to lifelong degradation and wretchedness because of the mere *incident* of being a widow; in which there is no crime—a mere incident. But now, in faithfulness to humanity and to the gospel of Christ, let me in kindness ask, Is there not in the schools and churches of our land this same spirit and practice of caste seen, in heathendom? Is it not, in the sight of God, as great a crime to consign an unoffending, meritorious young man or woman to a separate or inferior place in the schoolroom or church house because of the mere incident of "color"—"a drop of African blood in their veins"—as to consign a meritorious man or woman to a different or inferior place in the churches because of the incident of "horny hands or plain dress?"

Again, let me ask, Is not this spirit and practice of caste *small*, even silly, as seen in the eye of an assembled world? Let us amplify the thought by supposing a Mongolian, with his "gold ring and gay clothing," saying: "I will not extend social kindness or civil courtesy to a man or woman, however meritorious, if he or she has a drop of Caucasian, Indian or Malay blood in his or her veins"—how small, how silly!

Again, how unfraternal in the light of God's Word, which says: "God has made of one blood all nations of men;" "Eve is the mother of us all."

Again, this spirit of caste is not only vain, silly, unfraternal, but is *intensely cruel*. For me to lacerate the body of an unoffending man or women would be cruel—wicked. But to act so as to lacerate the *spirit*, crush the aspirations of a noble young man or young woman seeking to fit himself or herself for some post of usefulness in civil society or in the church, the body of Christ, would be far more *cruel* and wicked; for what we do to one member of the body of Christ we do to him.

Once more, let me say, and what is true, the "Jim Crow" car finds much of its sanction in the proscription of the caste schools and churches. Yea, more, much of the lynching and many other forms of lawlessness in our land have their animus in the proscription of the schools and churches—the latter are generators of public sentiment. Our Lord came to save, and that, too, by the law of love,—that love that saves from the last remains of selfishness. To this end he gave his life, a continuous offering of love and social kindness. On one occasion he sat down and ate with publicans and sinners. The Pharisees found fault with him for so doing. Quoting from one of the prophets, he said. "Go learn what that meaneth: I will have mercy and not sacrifice." As seen in the context the mercy referred to is social kindness to a proscribed class. This is the lesson which all true disciples need to learn and practice. Such disciples will be true lights in the world—Christlike.

Berea, Ky.

TO CURE A COLD IN ONE DAY

Take LAXATIVE BROMO QUININE TABLETS. All druggists refund the money if it fails to cure. E. W. GROVE'S signature on each box. 25c.

Our Budget.

—One task well done fits us for another.

—The Foreign Mission offering was excellent.

—Now prepare for Home Missions in May.

—Some predicted a falling backward from the high tide of jubilee enthusiasm.

—The March offering shows this is not the case. The May offering will confirm this verdict.

—The fact is, the mission tide is just beginning to come in, and it will continue to rise until all our churches are inundated by it.

—Missouri had a splendid Lectureship and Ministerial Association last week at Palmyra. See report elsewhere, by Assistant Editor Hopkins, who was there.

—Indianapolis Congress is in session this week, and a report of same will appear in our next. A good attendance and a profitable meeting are anticipated.

—We call attention to the important announcements and other matter this week relating to the May offering for Home Missions. By the way, read the editorial on "Comparative Religious Statistics," by way of intensifying your zeal for Home Missions. We are bound to become the most intensely missionary people in the world, or be the most unfaithful.

—We are sorry to learn of the sudden death of Prof. W. P. Hunt, of Columbia, Mo. He was for many years Professor of Mathematics in Christian College, and an elder in the Christian Church at Columbia for thirty years. He was highly respected and known, not only by the church, but by all citizens who knew him. Fuller account will be given next week.

—The Cedar Rapids Church, J. M. Rudy, pastor, has become a "Living Link" church, supporting a missionary in the foreign field. This costs $600 a year, and a number of our churches are becoming "Living Links." The Northeast Iowa Christian Convention is in session in Cedar Rapids this week, with B.B. Tyler as chief speaker, and will remain for awhile, conducting a special meeting.

—Thanks to Spirit Franz Petersilea, who is writing letters from the spirit-land, the world is favored with a message from the late Col. R. G. Ingersoll. The Colonel acknowledges his mistake in opposing Christianity upon earth and says, among other things: "I can't fight against the beautiful Christ, for I have already met and conversed with him, and true Christianity is divine and of divine origin." Now let the infidels and agnostics lay down their arms and cease making war against what is pronounced "divine" in this latest revelation!

—"Liberty or death!" says President Kruger. But a correspondent, writing from South Africa, says it has been tyranny and death to the native colored people of Africa for 200 years under Boer rule, and that the Boers are now only expiating their long-continued crimes against the weak and oppressed natives. People who want "liberty" for a select few, and are unwilling to grant even justice to the weak and helpless, are hardly the people to enlist the sympathy of the civilized world. We haven't gotten to the bottom of this Boer-Briton conflict yet. Let us take time to be just and discriminating in our sympathies. Above all, beware of the politicians on both sides just now, who love to twist the British Lion's tail for political purposes.

—We note that the Independent Republicans and Democrats of Cincinnati have joined hands to put the city government in the hands of honest and capable men. This is exactly what ought to be done in every city in this country. We are glad to see a ringing speech from our brother, S. M. Cooper, endorsing this movement for reform in municipal government by a coalition of the honest voters of both parties. It is the testimony of such distinguished foreigners as Mr. Bryce that "the government of cities is the only conspicuous failure of the United States." The cause of that failure is patent. While honest voters have been dividing on party lines the boodlers have gained and hold the balance of power. The remedy is equally plain. There must be a union of those who prefer an honest city government to partisan success.

—We are glad that our New York Letter has given our readers so full an account of the Ecumenical Conference, to be held in New York next month. This letter will help you to realize something of the greatness and importance of this undertaking.

—E. M. Drake, of Red Oak, Ohio, just sent $500 on the annuity plan to the Church Extension Board. There is now $220,000 in the fund, and the board is now $7,000 ahead of the same time last year. The two hundred and fifty thousand is looming up in the distance, and must be reached by Sept. 30, 1900.

—Free to Bible Students in College. To the young preachers in our colleges, who would like to prepare a special lecture or sermon on the apostle John I will send, free, a copy of my little book, "The Seer of Patmos," on application with stamp. Address J. S. Hughes, Station O, Chicago.

—The "Appeal for the Filipinos," by William Foulke, of the American Bible Society, in this issue, was sent to us through the kindness of Clayton Kieth, of Louisianna, Mo., secretary of the Pike County Bible Society.

—We are informed by special dispatch from Toledo, Ohio, that there were twelve additions on last Sunday in the Wilson and Huston meeting in that city. In all to date, 160, with interest still increasing.

—To be unwise, uncouth, hard and legalistic in the presence of a dying man seems almost unpardonable. Wm. Steers, of Kinderhook, Ill., cites some cases in point which have come under his observation, but which we do not like to print. One who has not understood Christ any better than to deny hope to one who in the last hour is willing to cast himself on Him, and has done so in the only way possible to him, ought not to go about a sick room,to give counsel to the dying. Bro. Steers says: "The highway leading to heaven is as broad-guaged as its Author, but we find narrow coaches bobbing on the ties between the rails, objecting to everything but themselves."

—Evangelist J. R. Pratt recently closed a very successful series of meetings in Mason City, Iowa, and drew to his meetings all classes of Christians. Mr. Pratt is a Congregationalist and has had a large and varied experience in evangelistic work. Bro. Martin, of Mason City, who attended many of these meetings, said he had never heard any one outside our own ranks who indicated as clear a knowledge of the proper division of the Word of God. He writes us concerning him as follows: "Bro Pratt is a great Bible teacher, far in advance of religious teachers generally in his knowledge of the proper division of the Word, and is most tender and faithful and effective in reproving worldliness among church members. I think the Disciples of Christ will do well to lend him aid and encouragement wherever he labors." Rev. Chas. H. Rogers, pastor of the Congregational Church at Mason City writes: "He is a man with a message, and honors the Word in a very wonderful degree and imparts his love for the Bible to all of his hearers. God is using him for His work, and I cheerfully commend him."

—Miss Virginia H. Hearne and Miss May Whaley, both Kentucky young women, are now with Bro. N. M. Harvuot, of Central Church, Cincinnati, O., preparing to become Pastoral Helpers. Bro. Harvuot writes that with present equipment he does not feel like taking any save those who are well educated and in large degree ready for the work. A few others might be received from the applications now on file. Pastors wanting helpers will correspond with Bro. Harvuot, 617 Richmond St., Cincinnati.

—P. S. Olson, Lake Benton, Minn., inquires for a good dentist "who is a faithful member of the Christian Church," whom he will help to a good location in a county seat.

—M. J. Nicoson, of Monroe City, Mo., paid this office his respects on last Monday. Bro. Nicoson is laboring to secure the pledge of three hundred churches in Missouri, less than one third of the entire number, to make an offering for Home Missions on the first Sunday in May.

—The secretaries of the home board report that more churches have pledged to take the home offering this year than ever before at the same period of the canvass. All signs point to the greatest offering for this work our churches ever made. Has your church pledged? Ask the minister, if not, write at once to Secretary Benj. L. Smith, Y. M. C. A. Bldg., Cincinnati, Ohio, saying you will take the offering. He will send you supplies free of charge.

—The offering for Foreign Missions credited to Westboro, Kansas, in our issue March 16th should have been credited to Westboro, Mo. Honor to whom honor is due. The amount raised by the church in Westboro, Mo., was $25, of which $15 02 was contributed by the Ladies' Aid and $9.98 by the church and Sunday-school. In '98 this church gave $1 to Foreign Missions; in '99 $11; in '00 $25.

—Let the Illinois preachers and all other interested parties remember that the Ministerial Institute will meet in Mason City, April 10-12, and that a good program has been prepared for the occasion. All who expect to attend are asked to send their names to Miss Blanche Reason, Mason City, at once that your entertainment may be properly arranged.

—The church at Elkhart, Ill., wants a preacher for one-half time, if no more. They have a parsonage with seven rooms. Address Wm. J. Miller.

—In reply to three invitations given by Charles Reign Scoville last Sunday in Pittsburg, Pa., there were 31 additions. Total additions at the Central Church, 251; at East End to date, 70. Total in the three meetings in Pittsburg to date, 593.

—The National Congress of Mothers will meet this year in Des Moines, Ia., May 21-25. "Child-study in its Possibilities for Boys," "The Right Education for Women" and "The Training of Young Children" are among the living, vital problems, of the day, to be discussed by both men and women who have given earnest thought to these subjects.

—PICTURESQUE VIEWS.—We are indebted to H. C. Townsend, General Passenger and Ticket Agent, St. Louis, for a magnificent series of views along the line of the Missouri Pacific and Iron Mountain Railways in Missouri, Arkansas and Kansas. It is really a work of art and will make those who are so fortunate as to secure the book of pictures wonder that we have so much splendid scenery so accessible to us. The views show, not only beautiful scenery, but the productions of different parts of the states in which the scenes are located.

—Read the article from J. Fraise Richard this week on "The Battle of the Giants," and help us give this remarkable debate the constituency it deserves now in view of impending conditions.

—The Newcastle (Pa.) Daily News gives a flattering report of the inauguration of the work of Earle Wilfley as pastor of the church there. It says:

The Church of the Disciples in this city is very much alive, as shown by the splendid achievements of yesterday. Large congregations morning and evening; largest Sunday-school for many weeks; wide-awake meetings of Christian Endeavor and Juniors; largest offering for Foreign Missions in years, and an interesting meeting of the official board at which plans for an onward movement were adopted. These are some of the points developed yesterday indicating the live, progressive spirit that is in the congregation. The pastor, Earle Wilfley, is greatly pleased by the prospects of the work and has reason to believe that great things are in store for his church. There will be special services each night this week at 7:45.

Bro. Wilfley says: "Our 'acquaintance meeting' has been quite gratifying, as it gave me a chance to meet quickly the membership. We have had 14 additions in ten days."

—A preacher, widely known, not writing for publication, and whose name is therefore withheld, in a private letter to the editor says:

I wish to express my hearty approval of the editorial in Our Budget, in your issue of March 22, page 365, relative to Dr. Watson's suggestion that "ministers should be retired at sixty years of age on half pay." *I say deliberately that what you write touching this matter has more sound sense in it than anything I have ever read on this subject.* You truly say that "no well-preserved man now counts himself old at sixty years of age. He ought to be in his prime, so far as usefulness in the ministry is concerned." Right! I am past sixty and yet I am often taken for fifty, and even less; and I was never so vigorous, either mentally or physically, in my life. During the last year I have held more than twenty meetings, preached largely above four hundred sermons, traveled about five thousand miles, written considerable for our papers, conducted a large correspondence, and am to-day as fresh as though I had been taking a long vacation. Ought I to be retired? Not much! Let the mossback, whose life revolves in an orbit three-quarters of an inch in diameter, who reads nothing, who observes nothing, who learns nothing and who has forgotten what little he did know at the beginning—I say, let him retire; or rather, he is certain to be retired, but for myself and other frisky youths of my guild, like Tennyson's brook, we are "going on forever."

—A jury in Galesburg, Ill., censured the city for allowing liquor to be sold to drunkards. Whom would they have it sold to? Would they restrict their manufacture of human destruction strictly to new material?—*St. Louis Christian Advocate.*

That's the idea. A drunkard has usually spent all his money and new victims pay better. Besides, the supply would soon be exhausted unless "new material" was being brought into the drunkard-mills. A saloonkeeper whom we met on the train recently said to us, when we were urging him to give up the business, that he believed he could do more good by continuing in the business than in any other way, because he would never sell to persons who were intoxicated, or who had taken the Keeley Cure, or who were minors. But before he was through he admitted that it was a miserable business, and that it was wrecking his life. "But," he added, "the only way to stop the liquor traffic is to stop its manufacture." In this he was not far wrong.

Free For Everybody.

Dr. J. M. Willis, a specialist, of Crawfordsville, Indiana, will send free by mail to all who send him their address a package of Pansy Compound, which is two weeks' treatment, with printed instructions, and is a positive cure for constipation, biliousness, dyspepsia, rheumatism, neuralgia, nervous or sick headache, la grippe and blood poison.

Personal Mention.

F. M. Morgans, of Ashley, Ill., preaches for the church at Youngs and at Mulkeytown, Ill.

O. H. King, of Colfax, Ia., will begin work at Le Grande, Ia., April 1, under the auspices of the state board.

H. H. Peters, of Rantoul, Ill., recently lectured at Gifford, Ludlow, Potomac and Fisher. His work in this field is along reform lines.

H. C. Littleton of Astoria, Ill., accepted a call to preach for the church in Harlan, Iowa, and goes at once to his new field.

E. W. Yocum has been unaminously called for his third year at an increased salary by the church in Ox Bow, Neb.

The church in Mt. Ayr, Iowa, L. C. Swan, pastor, raised $45 for Foreign Missions, $10 more than its apportionment.

Evangelist H. W. Cies and pastor of the church in Hamburg, Iowa, recently closed a successful meeting in that place.

A. R. Hunt reports the work in Savannah, Mo., in a prosperous state. The ladies of the church recently made $50 at a sociable.

P. J. Rice, of Ft. Wayne, Ind., succeeds Bro. Van Arsdall at South Bend. Bro. Rice has wrought well at Ft. Wayne, and South Bend has made no mistake.

J. D. Forsyth is now located with the church at Eureka, Kan. He was at Kellerton, Ia. The church at Eureka is now equipped with a new $5,000 house.

B. L. Ray, pastor of the church at Kentland, Ind., reports $50.70 raised for Foreign Missions by that church this month. Last year the offering was only $12.15.

Ralph C. Sargent, of Salem, O., reports $91 as the offering of the Salem Church for Foreign Missions this month. Bro. S. is to succeed Sumner T. Martin in Mason City, Ia.

D. D. Ferrell, of Medina, O., reports $85 raised by that church for Foreign Missions, being $10 above the apportionment. He reports this as the largest offering for Foreign Missions in the history of the church.

The report of the church at Alliance, O., for the fiscal year just closing, shows receipts in all departments of $3,580.00; $280.00 being for missions and benevolences. Additions for the year, 205. A. M. Chamberlain is the pastor.

A. R. Adams has resigned at Astoria to take the work at Lynnville, Ill. During his stay at Astoria there has been a number of additions to the church and money raised to build a parsonage. Lynnville is one or the oldest congregations in the state.

F. L. Davis, of Charles City, Iowa, preached the baccalaureate sermon for the graduating class of the High School of that city to an audience of over one thousand people. The offering of the church in Charles City for Foreign Missions this month was $7.

The pastor at Nortonville, Kan., Daniel Stewart, has closed his work and accepted a call from the church at Holton. His resignation has caused widespread regret on the part of the church for whom he and his excellent wife have labored faithfully and unselfishly.

Dr. W. T. Moore, who met with an accident some months ago, which has confined him to his bed and room most of the time since, writes us that he has begun to walk a little on crutches, can bear his weight on his lame leg, and that he hopes to be able to be in the field soon, in the interest of the Bible College.

M. G. F. Bennett, of Clarion, Ia., was ordained to the ministry of the gospel March 12. I. N. McCash conducted the services and preached the sermon. J. F. Adair, of Missouri Valley, Ia., assisted. There have been 32 added to the church at Clarion during Bro. Bennett's first eight months with it. All departments prosperous.

Geo. B. Van Arsdall, who has occupied the pulpit of the church at South Bend for two years, has resigned to accept the pastorate of the Central Church in Peoria, Ill. A local paper brings us a report of his farewell sermon on "Glorying in the Cross," which indicates a clear grasp of a vertebrate gospel, strong in its vital principles with power to save.

"Shallow Brooks Are Often Noisy."

You have headache, backache, eruptions or kidney troubles, or "that tired feeling." These are the shallow brooks with their noise. Seek the source of the brook and it is deep and quiet. The source of illness is impure blood. America's Greatest Medicine, Hood's Sarsaparilla, is Nature's own means of cleansing the entire system. It has no superior, no equal, only imitators.

Debility—*"My system was all run down. I had blackheads and that tired feeling. I began taking Hood's Sarsaparilla and have gained ten pounds in weight and feel like a new man." William J. Knight, 821 Bluff Street, Pittsburg, Pa.*

Hood's Sarsaparilla

Hood's Pills cure liver ills; the non-irritating and only cathartic to take with Hood's Sarsaparilla.

The trustees of Add-Ran University, in session at Waco, elected Dr. J. W. Lowber, of the Central Christian Church, to the presidency of Add-Ran, notifying him yesterday by long-distance telephone. While Dr. Lowber appreciates the honor conferred upon him, he feels that his obligations to the church in Austin are such that he cannot accept the position.

The State Board of the Virginia Missionary Society has expressed its appreciation of F. M. Anderson, who was killed by a railway train, March the 14th, and of his work, and its sense of the deep loss sustained by the cause in which he labored, and of their deepest sympathy to the bereaved family in their great sorrow, in a most fitting and beautifully expressed set of resolutions.

The Brooklyn Daily Eagle, March 19, contains the brief outline of a sermon preached in that city on March 18, by M. E. Harlan, on "The Unitarian and Trinitarian views of the Christ," attributing their difficulties to definitions and systems of interpretation and pleading for faith in a living and glorified Christ. We are glad to see the great dailies of our cities reporting the sermons of our preachers. By so doing they are helping them to preach Christ.

CHANGES.

J. H. Golden, Chicago, Ill., to Chagrin Falls, O.
J. N. Smith, Seattle to New Whatcom, Wash.
Claris Yeuell, Chavies to Selma, Ala.
M. A. Smith, Bald Knob, Ark., to Lone Oak, Tex.
A. R. Adams, Astoria to Lynnville, Ill.
A. C. Maupin, Wytherville, Va., to Indian Mills, W. Va.
Richard Bagby, Charlottesville to Louisa, Va.
T. J. Reznor, Elliot to Stewart, Iowa.
Oscar Sweeney, Unadilla, Neb., to El Dorado Springs, Mo.

WE ARE GIVING

a cloth-bound volume of Chas. M. Sheldon's celebrated book

IN HIS STEPS

to every new subscriber sending $1.50 for one year's subscription to

THE CHRISTIAN-EVANGELIST

Old subscribers may secure the book by paying to April 1st, 1900, and $1.50 for a year in advance; or, if already paid in advance, by sending $1.50 for an additional year's credit. This offer will not last long. Act quickly.

Allan B. Philputt.

It is fitting that we furnish our readers this week an excellent likeness of our widely known brother, A. B. Philputt, pastor of the Central Christian Church, Indianapolis, with which our Congress is now in session. Bro. Philputt is a Tennessean by birth, but the date of his nativity is unknown at this office. It is believed, however, to have been within the present century! He graduated from the Indiana University in 1880 and taught for two years as instructor in the University. He attended the graduate department of Harvard University during 1888-1889, where he held a Morgan fellowship. He took special studies in Hebrew, Liturgics and New Testament Exegesis in the Episcopal Divinity School in Philadelphia, during his residence in that city.

Bro. Philputt has held three pastorates, one of seven years in Bloomington, Ind., during which a modern house of worship was erected and paid for, costing $15,000; one of ten years with the First Church, Philadelphia, during which the strength and numbers of the congregation were far more than doubled in every department of its work, the old property on Twelfth and Wallace Streets sold for $15,000 and a large, well-furnished stone church purchased for $40,000 on the corner of Mervine and Berks Streets. He is now in the second year of his third pastorate with the Central Christian Church at Indianapolis, during which time about 165 have united with the church and $7,500 have been paid on church debt, leaving less than $1,000. The church is in a flourishing condition and bids fair to outgrow its church building.

Bro. Philputt is one of the trustees of the United Society of Christian Endeavor, and during his residence in Philadelphia was for two years president of the Pennsylvania C. E. Union. He is married and has two children. In a letter to the editor he says: "My wife is the best part of me. It is probably due to her work and management that I have been able to accomplish anything worth while." Bro. P. unites the qualities of a good preacher and a good pastor, and this fact accounts for his long pastorates. He is yet a young man and has every prospect of a career of wide usefulness.

Time to Begin Preparation.

Many friends of Home Missions, remembering how great was the advance noted at our Jubilee Convention, feared there would be a great reaction this year.

Last year 2,095 churches gave $33,963.33 to the great cause of the evangelization of our own country. In response to our larger income our home board has very greatly increased its appropriations and we are told there are now 129 missionaries in the employ of the home board, including the negro work.

Our home missionaries reported 2,996 additions last year, an average of 77½ additions for each worker employed. The next highest number reported was 19 additions for each worker employed by the Lutheran Church.

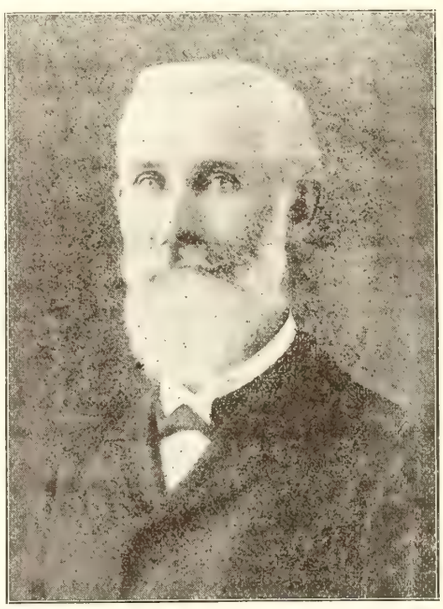
Our home board organized through its missionaries last year 65 churches, over one new church each week.

We call all to read the story of the careful management of this work in these results, and the deeper lesson that America is the ripest field in the world for the plea of primitive Christianity. We should more liberally support our Home Mission work; we ought to do far better than ever before.

Preparation for the May offering should begin now and not cease until the greatest offering ever gathered is made by our churches the first Lord's day in May.

Marion Ingels.

Marion Ingels was born at Waverly, Indiana, September 17, 1844. Before he was fifteen years of age his father died, leaving him to be the chief support of his mother and four younger children. After a hard struggle with poverty he was at last enabled, with the help of relatives, to enter Abingdon College in 1864, where he graduated in 1869. The same year he was married to Miss Libbie Frazier. In 1867, while a student, he united with the Christian Church. He was ordained to the ministry in 1873. For the next five years he divided his time between preaching and



teaching, but in 1878 he abandoned teaching, and has since devoted his entire time to the ministry. From 1884 until 1887 he was Sunday-school evangelist of Kansas. After a three years' pastorate at Oswego, Kansas, he again become Sunday-school evangelist until he resigned in 1893. For the next two years he was pastor at North Topeka, resigning there in 1895. Since that time he has been engaged in evangelistic work. Mr. Ingels is the author of "Christian Normal Lessons," "New Testament Baptisms," "Baptism in a Nutshell—Examined." Mr. Ingels is not an old man, by any means, but premature whiteness of hair and beard give him somewhat the appearance of a patriarch. His home is now Larned, Kansas. He is an active and valued friend of the CHRISTIAN EVANGELIST, being responsible for the fact that the best religious weekly is blessing a great many Kansas homes.

"Our First Congress."

This handsome volume of Addresses delivered at our First Congress, held in St. Louis, in April last, has just come from the press of the Christian Pub. Co., and is now ready for delivery. The following table of contents will give our readers an idea of the value of the book:

Preface.

Introductory Address.

I. The Value of Theology. Edward Scribner Ames.

II. The Cry, "Back to Christ:" Its Scope and Significance in Modern Religious Thought.

III. The Cry, "Back to Christ:" A Review. J. B. Briney.

IV. The Cry, "Back to Christ:" A Supplementary Statement. W. J. Lhamon.

V. Crucial Points Concerning the Holy Spirit. R. T. Mathews.

VI. Crucial Points Concerning the Holy Spirit: A Review. W. E. Ellis.

VII. Crucial Points Concerning the Holy Spirit: A Supplementary Statement. F. N. Calvin.

VIII. Organization And its Adjustment to the Present Needs of the Church. Allan B. Philputt.

IX. Organization And its Adjustment to the Present Needs of the Church: A Review. W. F. Richardson.

X. Enrichment of Public Worship Among the Disciples of Christ. Ida Withers Harrison.

These make a volume of 246 pages which, printed in clear type on good paper and bound in red cloth, rough silk finish, is one of the handsomest as well as one of the most important books we have ever put forth. It will be sent for $1.00, postage prepaid. It is a book that will bear careful reading and study, and is one you will be glad to hand to your religious neighbor to read, both for the ability of its papers and the proof it furdishes of our liberty in Christ preserved with our unity in Him.

The Publishers have assumed the responsibility of sending forth this volume of scholarly addresses with a view of testing for the committee the extent of the demand for such books, to guide its future action. A wide demand for the book would indicate an interest in current theological and religious problems which would augur well for our future.

The B. A. C. C.

Again a word to readers of the CHRISTIAN-EVANGELIST about that Easter offering for the Benevolent Association of the Christian Church for the benefit of the homeless and helpless of our own land.

Since 1892 collections have been asked and taken for this association by many of our churches, the number increasing each year, until it has become an understood fact that Easter Sunday is the day for an offering for the benefit of orphans and homeless children of our country. We have asked this offering principally from the Sunday-schools, so that it might not even seem to interfere with the offering of the Foreign and Home Missionary Boards.

This year we are asking for an increase in your offering, brethren and sisters, because we have enlarged our work by opening two other Homes, one for little babies, as we find it not best to keep them in the Orphans' Home; and a Home for our poor, homeless, aged Disciples. Who will say such a Home is not needed? Who will say 100,000 Disciples cannot support *one* institution for the care of its aged poor but worthy brethren and sisters? Who will say they *will* not do it?

It is needed. It *can* be supported, and we have all faith in our brotherhood that it *will* be supported.

This Home for our people, just opened by the B. A. C. C., is in a small house; only five or six can be cared for at once, and we must deny admission to many who apply until a suitable building is provided.

This Home, like our Orphans' Home and Babies' Home, is national, because it *must* be, as there are old Disciples in many of the states needing a home, and we have no such place for them in any state (the Kentucky State Home not yet being prepared to take even the Kentucky widows). Until the states are provided there is a need for national homes for both children and old people. Brethren, you of large churches and grand enterprises, do not push this aside as a small matter. You know that the Lord requires us to do this work—to take care of the widow and the orphan—and you who have had orphaned children left on the care of the church, you know how thankful you have been that our church, has such an institution as a national Orphans' Home.

We have sent out Easter-egg envelopes to about 500 of our churches in the different states that have sent children to our Orphans' Home asking an offering on Easter Sunday for the B. A. C. C., and we are hoping for a large return, that we may get our Old People's Home in a larger, more comfortable building and extend the usefulness of our other two Homes. If you need more of these envelopes or exercises for an entertainment, for benefit of this association and its Homes, they will be sent you *free* if you apply to Mrs. J. K. Hansbrough, corresponding secretary, 5018 Cabanne Avenue, St. Louis, Mo.

Correspondence.

English Topics.

MRS. SPURGEON'S "LIFE" OF HER HUSBAND.

Here at my elbow lies the fourth and last volume of C. H. Spurgeon's autobiography, edited and compiled by his wife and his private secretary, Mr. Harrald. I wish that some American Christian millionaire would buy up the whole of the edition of these lovely four volumes of this Spurgeon Life and present a copy to thousands of American ministers. Every preacher and even every Christian ought to have an opportunity of reading this wonderful autobiography, now at length complete with the issue of Vol. IV. The pictures alone are a feast. In his autobiography, as Mrs. Spurgeon insists on calling the work, the greatest preacher England has ever seen appears in the striking aspect of his own personality at every period of his extraordinary, beautiful and unique career. The last volume is in some respects the most interesting, because it displays the man in maturity. It is by far the most pathetic, seeing that it gives a view of Spurgeon in his last years of increasing suffering, characterized by an actual increase of mental power and a deepening tenderness of spirit. It used to seem to Spurgeon himself, as I often heard him say, that Americans never really understood him. Hearers from across the Atlantic used to come in great numbers to hear him, but constantly they declared that they could not understand the secret of his immense popularity. They very seldom took the right measure of the man. For Spurgeon could not be adequately estimated or appreciated by any cursory criticism. He was of all the men I ever saw the most versatile. And here in this final biographical installment we get astonishing delineations of his many-sided genius, for Spurgeon was a real

POLYGON OF HUMANITY.

The volume opens with the year 1878, and it covers the years on to the end at Mentone, the Paradise on the Riviera, the Mediterranean shore where the great preacher died He had by that time become the greatest religious figure of the age in the whole world. No man of recent times could match him. The opposition to him, which had been exceedingly virulent, had died down; the great ones of the land have acknowledged his pre-eminence as a popular pulpiteer, he had become charmingly genial, his curious angularities and eccentricities had been rubbed off by experience, and he took up an attitude of the sweetest tolerance, which was not disturbed until the unhappy "Down Grade" controversy broke out. To comprehend the real splendor of his genius it was necessary often to hear him, to stay sometimes in his beautiful home, to see him in his social circle, to be a student in his college, to work with him and work for him in literary matters, and to know him as a friend. It was my singular fortune to possess opportunities of indulging in all these privileges for a number of years. Under God I owe my progress in religious convictions to three men, all of very different types of personality, but equally precious and dear to me. Those three were C. H. Spurgeon, M. D. Todd and W. T. Moore. Only the last of these three is yet with us in this world. The first shifted me from the Church of England. The second shook my sectarian habits of thought. The third consolidated my intellectual and spiritual convictions so that I inevitably graduated in the Apostolic College of the Old Jerusalem faith. What a series of privileges for one man to enjoy! The three men I have mentioned are fine instances of the charm and power which is said by all who knew him to have distinguished Coleridge. He was a most brilliant conversationalist. So was M. D. Todd. When in his company I did not want to talk, but only to listen. W. T. Moore exercises the same monopolizing fascination over company, and I continually yearn for his society. Charles Dickens used to throw the same spell of enchantment over his friends. Who that enjoyed hours in fellowship with C. H. Spurgeon can ever lose the fragrant flavor of the recollection of his magnificent colloquies? He possessed a prodigious memory and was an omniverous reader. A strange delusion filled some minds that Spurgeon was not scholarly or cultured. This misunderstanding arose from the fact that he never in his preaching displayed his extraordinary stores of information. He never seemed to forget anything. He would sit down to five or six large books and master them at one sitting. He sat with his left hand flat on the page at the left side of the book, and pushing his right hand up the page on the right side until the page projected a little, he turned it over with his finger and proceeded to the next page. He took in the contents at a glance, reading by sentences as others read by words, and his memory never failed him as to what he read.

SPURGEON ON EVOLUTION.

Here is his pronouncement on evolution, given in 1887: "I have read a good deal on the subject and have never yet seen a fact, or the tail of a fact, which indicated the rise of one species of animal to another. The theory has been laid down and the facts fished up to support it. I believe it to be a monstrous error in philosophy, which will be a theme for ridicule before another twenty years." Spurgeon's admirers were countless beyond his friends and followers in his own theological connection. Gladstone was at one time a frequent hearer, and some of the most beautiful out of the many letters from great men enshrined in this volume are from the greatest of our statesmen to the greatest of our preachers. But several of the most characteristic of these epistles are from Ruskin. Here is one:

Denmark-hill, Camberwell,
25th Nov., 1862.

MY DEAR FRIEND:—I want a chat with you. Is it possible to get it—quietly—and how, and where, and when? I'll come to you—or you shall come here—or whatever you like. I am in England only for ten days, being too much disgusted with your goings on—*yours* as much as everybody else's—to be able to exist among you any longer. But I want to say "Good-bye" before going to my den in the Alps.

Ever with sincerest remembrance to Mrs. Spurgeon, Affectionately yours,

J. RUSKIN.

"I thought you had cast me off," wrote Spurgeon in reply; "but I perceive that you let me alone when all is right, and only look me up when you are getting disgusted with me." We get throughout the book strongly worded expressions of the famous preacher's opinions on many subjects outside his work, opinions often full of common sense, as often merely the outcome of his irremovable prejudices.

THE IDOL OF THE BRITISH ARMY.

"Bobs," as the English people affectionately nickname Lord Roberts, is at this hour the talk of the nation. He deserves the adulation showered on him. He won the Victoria Cross, years ago, by his extraordinary heroism in saving twice in one day precious lives at the risk of his own, during the campaign in Afghanistan. And he has shone equally, throughout his career, in valor and in modesty. He quitted his beautiful Irish home a few weeks ago, at a day's notice, to take up the supreme command in South Africa. And this arduous duty he assumed, at his country's call, at the moment when his heart was bleeding at the news of the death on the battlefield of his splendid son, young Lieutenant Roberts, who fell in one of the earliest engagements of this awful war. Death came to the young officer from the guns of the Boers, by the side of the Tugela River, in front of Ladysmith. Lord Roberts is an Irishman. And this fact leads me to remark that a very large proportion of our generals, officers and soldiers, now loyally and valiantly fighting for Queen and country, are natives of the Emerald Isle. Gen. White is from Erin, so is Clery. It is an ugly illusion in many minds that Ireland is not in sympathy with England against the Boers. Foremost in recent assaults on the Boer trenches in front of Ladysmith were the Inniskillings, a splendid Hibernian regiment of our army. Here is a significant fact for the foes of England to ponder. All the black tribes of Africa which have any cognizance of present affairs are eager to take up arms for Britain against the Boers. We have subdued the fierce Hill Tribes of India. What is their supreme ambition? The same which is cherished by Zulus and Basutos. They clamor only to be led against Kruger's legions. How is this, that much-abused Albion commands the allegiance of her own sons who are willing to face death for her on any field on earth, but she finds a hundred other races equally ready to march in their aggregate might under the Union Jack? How is it that those who have fought against us now without a single exception want to join in the fray on our side? Simply because they have come to comprehend that England, with all her faults, real and alleged, is the champion of liberty and the enemy of all who oppress the fallen and weak. W. DURBAN.

43 *Park Rd., South Tottenham, London, England, March* 2, 1900.

A Few Days Brew Of Deadly Uric Acid

In a few days you may brew enough uric acid in your body to produce death.

Your kidneys are your only salvation.

Because when they are well, they filter out this deadly poison.

So, when your kidneys are weak or out of order, you can understand how quickly your entire body is affected, and how every organ seems to fail to do its duty.

Uric acid poison irritates the nerves, and causes rheumatic pains in joints, muscles and limbs, catarrh of the bladder, headache, stomach and liver trouble, shortness of breath, heart trouble, dizziness, nervousness, irritability, lassitude, loss of ambition, weakness and wasting away.

Red brick dust and similar sediments in the urine are also caused by various salts or uric acid.

The cure for these troubles is Dr. Kilmer's Swamp Root, the great kidney remedy.

It instantly relieves the congested, overworked kidneys, and gradually brings them back to health.

Healthy kidneys keep down the excess of uric acid, and you soon feel the benefit in new health and strength.

Swamp-Root should at once be taken upon the least sign of ill-health. It will make you well and is for sale the world over in bottles of two sizes and two prices, fifty-cent and one-dollar.

Swamp-Root is used in the leading hospitals; recommended by skillful physicians in their private practice, and is taken by doctors themselves who have kidney ailments, because they recognize in it the greatest and most successful remedy for kidney and bladder troubles.

To prove its wonderful efficacy, send your name and address to Dr. Kilmer & Co., Binghampton, N. Y., mentioning this paper, when you will receive, free of all charge, a sample bottle of Swamp-Root and a valuable book, by mail, *prepaid*. This book contains many of the thousands upon thousands of testimonial letters received from men and women cured.

If Your Brain is Tired Use Horseford's Acid Phosphate.

DR. T. D. CROTHERS, Supt Walnut Lodge Asylum, Hartford, Conn., says: "It is a remedy of great value in building up functional energy and brain force."

New York Letter.

In compliance with several requests from brethren in different parts of the country I will say a few words concerning the Ecumenical Conference on Foreign Missions, to be held in this city on April 21st, to May 1st. This will be the third ecumenical missionary conference, and will be attended by noted missionary workers from all lands. The objects are to consider missionary topics, arouse public interest and diffuse missionary information. The forces have been thoroughly organized into committees of arrangement, and for months these have been hard at work to get everything in readiness. The railroad committee announces that a fare and a third for the round trip has been secured on the certificate plan. Delegates will pay full fare coming and bring with them a certificate to that effect from agent selling the ticket and this will secure a return ticket at one-third the tariff rate. The entertainment committee is arranging for the accommodation of guests at reasonable expense in private boarding houses and hotels. Those wishing information on this matter should write the Rev. Arthur J. Brown, chairman hospitality committee, 156 Fifth Ave., New York, stating who you are and the kind of accommodations you would like.

The conference expects all delegates except foreign delegates and missionaries to pay their own expenses. The introductory session will open in Carnegie Hall at 2:30 Saturday afternoon, April 21st, when ex-President Benjamin Harrison will preside and the Rev. Judson Smith, D. D., will deliver the address of welcome. The Rev. R. Wardlow Thompson will respond for the British delegation, Drs. Merensky and Schreiber will speak for the German delegation; the Rev. Joseph King will represent the Australians and the Rev. Jacob Chamberlain will speak on behalf of the missionaries. In the evening addresses will be made by the President of the United States and representatives of the state and city of New York. The first Lord's day will be occupied by addresses from delegates in the churches, and the second (April 29th) will be used in the same way with great Sunday-school rallies in the afternoon.

The general schedule provides for a number of sessions in various parts of the city in the morning and afternoon of each day and for a great rally of the forces at Carnegie Hall each evening. The many places of meeting throughout the city have not been selected as yet, but all the themes have been announced and also the names of the speakers.

The main outline features of the conference will include the missionary topics: Authority and Purpose; Survey of Fields; A Century of Missions; Administrative Problems; The Missionary Staff; Wider Relation of Missions; Missions and Governments; Comity and Division of Fields; Self-support by Mission Churches; Missionary Boards and Societies; Non-Christian Religions; Social Progress and Peace; Outlook and Demands; Evangelistic Work; Native Agency in Evangelistic Work; The Native Church and Moral Questions; Evangelistic Philanthropic Work; Educational Work; Normal Training; Higher Education; Elementery Schools; Educational Philanthropic Work; Industrial Training; Medical Work; Medical Training of Natives; Literary Work; Vernacular Literature; Mission Presses; Bible Translation and Distribution; Bible Societies; Home Work for Foreign Missions; Support of Missionaries by Home Churches; Missionary Literature for Home Churches; Students and Other Young People. These topics are subdivided, in each instance, into two or three distinct phases, and will be discussed severally by men of experience and ability.

The women will have a conference of about three days, taking up a number of questions peculiar to their work on the mission fields and at home.

Many of the strongest and most noted missionary men now living will be in attendance, and it will be a rare treat indeed to see them and hear the thrilling stories of how the Lord has used them in the salvation of the heathen. All our preachers who can afford to attend this conference should do so, for it will give an inspiration to their service and a joy to their hearts that will do much good.

If you cannot be present, the next best thing will be to secure the official report of all the addresses and proceedings, which will be bound in cloth and cost about $2 per copy if ordered at once, of Dr. E M. Bliss, chairman press committee, 156 Fifth Ave., New York. The report will be published as soon as possible after the adjournment of the conference.

According to the rules our mission boards are allowed 36 delegates, and we hope all receiving appointment will attend and that we may have at least one rally of our forces while all are in the city.

We have searched the official program in vain to find the name of a single Disciple of Christ on it. I wonder why this is. It does seem that a million Disciples in this country do not count for much in the eyes of the missionary powers that be. But that fact will not keep our missions from prospering, we hope, nor our people from getting all the good out of the conference that is possible.

S. T. WILLIS.

1281 *Union Ave.*

Colorado Letter.

While the people of the Middle West and along the Atlantic Coast are deluged with water and overwhelmed with snow and almost blown away by the violent winds, the citizens of Colorado Springs are basking in sunshine and enjoying a temperature which reminds us of a pleasant May day in Missouri, Illinois, Iowa or Indiana. The arrival of the Eastern papers, full of accounts of unpleasant weather, materially increases our enjoyment of the good things which, this spring and last winter, have fallen to our lot. We have been able to thank God daily that we are not as other folks!

The congregation of Disciples of Christ at Colorado Springs of its own accord began to conduct special meetings Lord's day, March 4th. The movement formally began in the official board by a resolution offered by one of the deacons. The resolution proposed that we have a series of meetings extending through two weeks. After a full discussion of the situation and of the needs of the congregation, it was decided by a unanimous vote of the elders and deacons that a meeting should be held. The Society of Christian Endeavor, hearing of the action of the board, took up the suggestion and resolved to heartily co-operate. A report of the action of the official board and of the Society of Christian Endeavor was made to the congregation when assembled for worship on the morning of the Lord's day. The church, having heard the report, determined by a unanimous vote to have a protracted meeting. Two prayer-meetings were devoted to conferences concerning these special services. The young people determined to hold a prayer-meeting in one of the small rooms of the church each evening just before the public meeting in the auditorium. They also took it upon themselves to distribute cards containing announcements of the topics for Bible studies and sermons. Two meetings were to be held each day—in the afternoon at 3 o'clock and in the evening at 7:45. The program here outlined was faithfully followed. The attendance, both day and night, was larger than was expected by those who know most about such campaigns. It was

A Young Girl

May be very old in suffering. She is very apt to neglect the earlier symptoms of disease. Often when she takes treatment it is the wrong treatment for her case. Very many young women write to Dr. Pierce and consult him by letter free. All such correspondence is strictly private, and womanly modesty is spared the shock of indelicate examinations, unpleasant questionings and offensive local treatments.

"I suffered with female trouble," writes Miss Agnes McGowne, of 1221 Bank St., Washington, D. C. "I tried various remedies but none seemed to do any permanent good. The doctors said it was the worse case of internal trouble they ever had. I decided to write to Doctor Pierce for help. I received a very encouraging reply and commenced treatment at once. I had not used the "Favorite Prescription" a week before I began to feel better, and, as I continued, my health gradually improved. It is improving every day and I still continue to take the medicine.

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understood from the first by all who were interested that these meetings were not, primarily, for the purpose of increasing the numerical strength of the church. It was realized that what is especially needed in the Colorado Springs Christian Church is an increase of knowledge and of an intelligent spiritual life. The purpose, therefore, was growth in a knowledge of divine things, with a fuller and a more intelligent consecration to the daily service of the Master. Because of this, as the purpose of the meetings, it ought not to occasion surprise to receive information concerning the large attendance at the meetings which were held in the daytime for the study of the Word. One week was spent in a study of the Holy Spirit, his personality and work. One week was spent in a study of prayer. There was much praying during the meetings. While the chief purpose was not conversions, nevertheless quite a number turned to the Lord. Some who had not been in formal fellowship with the church asked that their names might be enrolled as active members of the congregation. Some who had been in formal fellowship with the church became real members of the body of Christ and are now at work. In many ways the church was helped by this quiet little meeting. It is unusual to find a church in which so large a number participate in the public prayers as in the Colorado Springs congregation of Disciples of Christ. This is a good church.

F. N. Calvin has been called to the pastorate and will begin his work the first Lord's day in April. He will come to a church free from discord and debt. It will be his privilege to lead through green pastures and beside still waters some of the best men and women in America. A more ready people to do right cannot be found. They are willing to learn out of the Good Book and will stand by a true man loyally. The church and preacher, in this case, are alike to be congratulated.

The First Christian Church in Colorado Springs was temporarily organized in 1878. Four years later a permanent organization was effected. Such men as J. P. Ralston, M. D. Bush, David Husband, John C. Hay, A. B. Griffith, L. R. Norton, M. S. Johnson, G. W. Terrill, J. P. Lucas, Walter S. Priest, J. B. Johnson and B. B. Burton have at different times served the congregation in the ministry of the Word. For a number of years the congregation met for worship in a small wooden building on Huerfano Street. During the pastorate of J. P. Lucas a building of Pueblo pressed brick, with white stone foundations and red sandstone trimmings, was erected on Nevada Avenue, on the east side of the North Park. The building is an ornament to the beautiful city in which it stands. Six hundred people can easily be seated within its walls. A considerably larger number has been crowded in on special occasions. It is the best arranged church building for Sunday-school work of which I have any knowledge. All the classes meet in separate rooms. Under the superintendence of J. M. Hawkins there is an efficient Sunday-school with an average attendance of about two hundred. The Old Book is *studied* in this church and school. The membership of the church is from three hundred and fifty to four hundred. In the building of the present house of worship which, with the ground, cost, according to a statement made by Bro. J. P. Lucas to the writer, a little more than $30,000, a debt of $11,000 was contracted. This was reduced to $2,000 during the pastorate of B. B. Burton; afterward the indebtedness was increased to $3,000. Money is now in the treasury to pay the debt, but as the note and mortgage will not become due until May, 1901, the holder declines to receive the money and surrender the papers.

The Christian Church in Colorado Springs stands well in the community. Its influence is good. It is recognized as one of the strongest churches in the city. Some of the most successful business men with their families are active members. The elders are John Robertson, F. M. Young and W. H. Sutherland—all good men and true. At the time of the removal of Horace Morse to California he was elder in this congregation. His removal was a serious loss to the church. The deacons are S. S. Bernard, J. A. Sill, W. P. Wagy, J. M. Hawkins, A. D. F. Armstrong, Horace J. Matthews, J. C. Ellis, E. Lowther, H. C. Morse, Geo W. Lloyd, C. M. Smith and Dr. D. I. Christopher. No better official board can be found in any church.

The Ladies' Missionary Society Auxiliary to the Christian Woman's Board of Missions has ninety-three members. It has just taken and paid for in full a life membership in the Christian Woman's Board at Indianapolis. It is one of the best—if not the very best—organizations of its kind in Colorado. The Ladies' Aid Society is the charity organization of the church and is most efficient.

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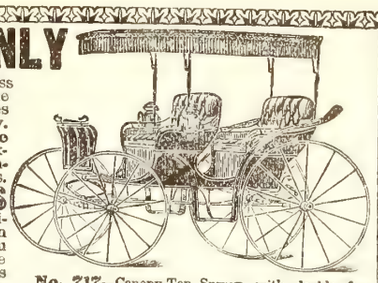

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The Missouri Christian Lectureship and Ministerial Association.

The last meeting of these two Missouri institutions that will ever be held, jointly or otherwise, was held in Palmyra, March 19-22. Of the twain one new organization has been made, and the name of that new organization is "The Missouri Christian Institute." The term "institute," it was claimed, was a broader term and better represented the nature and object of the work usually accomplished or desired than the term "lectureship" or "ministerial association," and hence the new name. But the Missouri Christian Institute is not a new thing in name only, but in its constitution and in its bylaws. The reasons for this change seem to have been of the economical kind chiefly. Fewer officers, fewer shiftings, less correspondence and a lower initiation fee—fifty cents—were some of the reasons for the changes. In the main, however, the same spirit, the same persons and the same general methods will prevail in the Missouri Christian Institute that prevailed in the two institutions for which and in whose stead it now stands. The spirit of concentration seems to be in the atmosphere.

But now as to the sessions of the Lectureship and Ministerial Association, just held in Palmyra, much is to be said. There was not a dry session throughout the program. The addresses and lectures were able and vigorous, the discussions animated and animating, the spirit as sweet as ever prevailed in a revival meeting, and, as a whole, probably as profitable as that of any former assembly of either of these two characteristic Missouri institutions. There was nothing dry are draggy in a single session, and the mental stimulus was all that could be desired. There was a happy combination of the devotional, social and truth-searching spirit throughout the sessions, with the usual healthful seasoning of wit, sharp retorts, and the humorous element.

Of the personnel of this joint Lectureship and Ministerial Association assembly it may be said that it was sufficiently attended by the elderly, the middle-aged and the younger preachers to make it representative in this respect. While there were many of our older men who were not present and whose absence was frequently remarked and felt, there were enough present to give gravity to the assembly and wise counsel to the young. Of the middle-aged ministers of the Word there were many, but the majority was on the side of the young men. Not all but many parts of the state were represented, and the local attendance was good, during the afternoons, better, and at nights, excellent.

The entertainment given by the church in Palmyra was hearty and royal. They, together with their pastor, Bro. Marshall, seemed ever on the alert to discover an opportunity to add to the comfort of their guests and to the interest of the sessions. The choir, the organist, the soloists and others contributed richly to the interest and the profit of the sessions. The Palmyra press was kind and liberal in its notices of the lectures and addresses, and all things seemed to work together for good to all and for the success of the assembly.

Christian University dismissed its Bible department for the week and sent its ministerial students to Palmyra to profit by the lectures, participate in the discussions, and to assist by representation in the program. The presence of these young men, with their open ears and sharpened pencils, seemed to put the speakers on their metal and to intensify the interest of the sessions. When an audience vies with each other in hearing and the speakers in speaking, there is no danger of dullness in the assembly.

All could not remain to the close, but there were fewer departures before the close of the assembly than usual, and so each session to the end was well attended.

Of the lectures and addresses shall we speak in particular in another article. They were indifferent departments of thought, but whether dealing with things abstract or concrete, theoretical or practical, they were thoughtful, vigorous and helpful. And as to the discussions I need hardly speak. Our preachers always feel at home in this sphere, and equal to the emergency.

The sessions were ably presided over by E. B. Redd, president of the Missouri Christian Lectureship, and Davis Errett, president of the Ministerial Association, according to their representative sessions on the program, save the last night, in which Bro. Redd presided in the absence of Bro. Errett, who could not remain to the close.

Of the new organization S. D. Dutcher was made the president, and its first session will be held in Fayette, next March, and the new program committee are already thinking about the program, which, they say, must be the best yet produced before any Lectureship or Ministerial Association yet held in Missouri.

I will tell you of the lectures next week.

W. W. H.

Bolton's Notes By the Way.

We are now in the Keystone State, the state in which better half and I were born. For various reasons we deemed best to move further West, and as a result of correspondence with our late and lamented brother, C. S. Long, corresponding secretary of the Eastern Pennsylvania district for the Church of Christ, and our son, John William, we accepted the pastorate of the Church of Christ at LeRoy, Pa.

Having edited and published the New England Messenger for more than four years at Everett, and later at Chalsea, Mass., we succeeded in transferring the Messenger and its interests into the capable and trustworthy hands of Bro. James H. Mohorter, of Boston, Mass., who we feel conscious will make a success of the paper, especially as he has the faithfully expressed promise of the cooperation of the leading brethren in New England. The paper should be enlarged and published more frequent. This can be done if the brotherhood will rally to the help of Bro. Mohorter. The New England Board assembled and adopted a commendatory resolution in reference to our work as editor and publisher of the Messenger, which we highly appreciate. After our departure, Editor Mohorter, in his first issue of the New England Messenger, has the following to say regarding our work:

"After nearly five years in our midst Bro. R. H. Bolton leaves New England to find his field of labor and to make his home in Pennsylvania. For four years he was pastor of the church in Everett, where he rendered valiant service. He was untiring in his efforts to advance the cause of primitive Christianity. During this time he founded, edited and published the New England Messenger at the cost of great labor, freely given as a contribution to the cause of Christ. He is now pastor of the Church of Christ at Le Roy, Pa. His experience, his knowledge of the Word of God and his devotion to its ministry augurs good for the church which he serves."

With much regret we severed from the many good and kind brethren of the East. They are engaged in a great work. Much remains to be done. More faithful workers are needed there; but many workers come and go. During our stay East we can count about twenty resignations tendered by ministers of churches. These brief pastorates, as a rule, are not best.

Again, too many of the churches have, in our judgment, overburdened themselves with debts in erecting church houses and procuring lots. These heavy and burdensome debts weigh against rapid and aggressive church work. A debt-burdened church, especially a weak church numerically and financially, handicaps its successful work. Churches ought to erect houses, keeping within the limit of their means and needs.

Bidding adieu to church, people and city, we came via New York City to Scranton, Pa., on to Hunlock's Creek; here we were met by our son, John W., and were conveyed out into the country eight miles to Sweet Valley, Luzerne County, Pa., place of our son's home. We found son and family in health and good spirits and learned during our sojourn of one week that between church and pastor there prevails harmony and good will, and his labors have been attended with a fair degree of success.

An interesting meeting was in progress when we reached there. Son pressed his father into the work of preaching while there, which we enjoyed.

Audiences were good-sized and attentive. A number of souls turned to the Lord and we witnessed our son baptize ten believers in Christ, and about as many took membership with the church. There were still more to be baptized and added to the church. Son preaches at Huntsville also, where there is a good working church. A number of its members were at the Sweet Valley meetings. Recently, under our son's labors at Sweet Valley, a minister of the Christians (New-lights) took membership with the Church of Christ. His wife, a teacher in Israel also, proposes to follow the steps of her husband ere long. They are prepared to do good service, and we trust will find a church to minister unto in the near future.

On Friday, February 16th, by rail came to Canton, Pa., and from thence were conveyed eight miles down the beautiful Towanda Valley to Le Roy, Bradford County, Pa. We halted with the church clerk, Bro. Leroy Holcomb, where we received a hearty welcome and were royally entertained a few days. On Lord's day, Feb. 18th, we preached to large and appreciative audiences, which we enjoyed greatly. At close of the sermon we cast our lot with those brethren by submitting our church letters and received the hand of church fellowship. The writer was appointed teacher of the young men's class in the Bible-school. We have an interesting class. We have also begun to conduct "Bible Readings" for the benefit of the young people. The Christian Endeavorers are doing good work, as well as the Ladies' Aid Society. The church enrollment is 237 but many are non-residents, having moved away.

The church gave us a public reception, which was of a most enjoyable character. We now feel assured that we are among good and kind-hearted brothers and sisters. We already feel endeared to them, and trust, with God's blessing attending us, we can be made a blessing to church and people, and they to us.

Am publishing a four-page monthly paper to be called the Le Roy Messenger, specially in the interest of this local congregation. We feel sure it will be a helpful medium to accomplish good.

The sudden and unexpected departure of Bro. Charles S. Long, of Dunmore, Pa., is most saddening. He was for years closely identified with the work in Eastern Pennsylvania, and was one of its most useful members.

But am reminded that I have spun out this letter to sufficient length. Hence, I'll drop the pen with the promise of more in the future.

R. H. BOLTON.

Le Roy, Pa.

The Iron Mountain Shortens its Time to Texas.

Train No. 51 now leaves St. Louis 2:21 P. M., daily, shortens the time by several hours from St. Louis to Dallas, Fort Worth, Austin, San Antonio, Houston and Galveston. Through Pullman Buffet Sleeping Cars will be operated on this train from St. Louis to San Antonio, and reclining chair car service to Dallas and Fort Worth. A delightful feature of this train is the daylight ride along the Mississippi and through the beautiful Arcadia Valley. Time of other trains remains the same excepting train No. 57 for Delta, Columbus, Cairo and Shreveport which now leaves at 8:00 A. M.

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FOR BRAINY PEOPLE

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23	1	19	8	9	14	7	20	15	14	
3	8	9	3	1	7	15				

FOR BRAINY PEOPLE

Each one of the above three lines of figures spells the name of a great city in the United States. This is a brand new puzzle and can be solved with a little study, as follows: There are twenty-six letters in the alphabet, and we have used figures in spelling the cities instead of letters. Letter A is number 1, B number 2, C number 3, etc., throughout the entire alphabet. **IF YOU CAN SPELL OUT THESE THREE CITIES YOU MAY SHARE IN THE DISTRIBUTION OF $1,000 WHICH WE ARE GIVING AWAY** for doing a little work for us. This you can do in less than one hour of your time. This and other most liberal offers are made to introduce one of the very best New York magazines into every home in the United States and Canada. **WE DO NOT WANT ONE CENT OF YOUR MONEY.** When you have made out the names of these three cities, write them plainly on a postal card and send it to us, and you will hear from us promptly **BY RETURN MAIL.** It may take an entire evening to solve the three names, but **STICK TO IT AND TRY TO GET YOUR SHARE OF THE $1,000.** A copy of this high-class **ONE DOLLAR MAGAZINE WILL BE SENT FREE** to everyone answering this advertisement. Do not delay. Send your answer in immediately. Address **ROBINSON PUBLISHING CO., 24 North William Street, New York City.**

Memphis (Tenn.) Letter.

EDITOR OF CHRISTIAN-EVANGELIST:—For several years I've been an appreciative and constant reader of the CHRISTIAN-EVANGELIST and feel that it has been of untold benefit to me in expanding my knowledge of our plea, our people and our work in Christianizing the world, in enlarging my thoughts and in enriching my life. I find it also a help in my Bible reading, while it inspires me to closer study of the Bible and to greater effort to live up to the teachings of the Master. I am sure if our brotherhood would read our church papers regularly and habitually, the pulpit would find more appreciation, sympathy and co-operation among the membership, and the pastor's labors would be less arduous and more effective.

I read many letters each week in the CHRISTIAN-EVANGELIST from churches all over this land of ours but have never seen anything from the First Christian Church of Memphis—the Linden St. Christian Church—to me the dearest and best church in the world. Inasmuch as this is one of the oldest Christian Churches in the South, being now fifty-three years old, and as this old "Mother Church" has many sons and daughters who have gone out into this broad land, being scattered from Canada to the Gulf, from the Atlantic to the Pacific, to the islands of the sea and across the waters, who will read with much interest any message from their old church home, I beg you will give me space in your paper to send greetings from the Linden St. Church to her children wherever they may be.

Being assured that a brief history of this church will be of interest to all those who know and love our plea, because of the good it has done and of the possibilities which the future promises, I will give in outline a short sketch, beginning with its organization at Hightower Hall in 1847, by Mr. and Mrs. Egbert Woolridge, Mr. and Mrs. E. W. Caldwell, Mary McIntosh, Ann McGuire, and it may be others whose names have not been preserved. These charter members have all "crossed over the river," but some of them have descendants among us, who are active, earnest members of the old church, notable among them Mrs. T. J. Latham, wife of one of our elders, who is a daughter of Mr. and Mrs. Egbert Woolridge.

The Southeast corner of Linden and Mulberry Streets was purchased, on which stood a small frame dwelling, which was fitted up for a church. This building was used until 1859, when the present brick building was erected, but which was not finished for some years. It is a commodious two-story structure with Sunday school, class rooms and pastor's study below, and auditorium above, costing about $35,000.

The pastors of this church have been as follows: From its organization to 1853, Elder B. F. Hall, who in that year was succeeded by Elder R. E. Chew. In 1855 Elder W. J. Barbee became pastor and remained until the beginning of the Civil War. In 1864 R. A. Cork occupied the pulpit, succeeded by T. W. Caskey in 1865, Curtis J. Smith in 1868, David Walk in 1869, J. M. Trible in 1879, G. W. Sweeney in 1882, J. B. Briney in Jan. 1886, J. W. Ingram in Sept. 1888, Jno. A. Brooks Nov. 1892, W. E. Ellis in 1895 and Wm. D. Rice, our present pastor, in March. 1898.

The Linden St. Church has given to Memphis two live, flourishing mission churches, with a combined membership of more than 400. The "Mother Church" gave to these two missions some of her best sons and daughters, and encouraged and fostered them until they became self-sustaining.

The "Memphis Christian Missionary Union," organized last year in the Linden St. Church for the purpose of evangelizing the city, with the direct purpose of planting two mission churches this year in the city suburbs, Bro. R. P. Meeks being engaged to begin his labors as city evangelist in April. In the meantime, the Missionary Union holds meetings each Lord's day at Raleigh and Binghamton, suburbs of the city.

The Linden St. Church has always been a missionary church, but the missionary spirit has developed more the past ten years than during any period of her history. Our people are reading our church papers, especially the EVANGELIST and Standard, the secretaries of the several departments of our National Missionary Board visit us, and our pastor is thoroughly imbued with missionary zeal, and all these agencies are mighty influences which are acting upon us to quicken us into missionary activity.

The Linden St. Church has a resident membership of five hundred and forty and non-residents of thirty-nine making a total of 579. The total receipt of moneys paid into the church for 1899 was $4,691.47; of this amount $940.55 was given to our various missionary enterprises. We are now planning and making ready to do more for missions this year than ever before.

Under the ministrations of Bro. Rice we have made a net gain of 31 members, with no revival meetings. Bro. Rice has labored under heavy disadvantages, owing to ill health, induced by change of climate. During the two years he has been with us he was forced to leave the city on account of ill health both summers, being absent about six months at different times, including three months the past summer. He is now becoming acclimated and is rapidly regaining his former health and strength, and we are reaping the benefit in the shape of pure gospel preaching, delivered in that forceful yet sympathetic spirit as best calculated to reach the heart. Bro. Rice has, by his fine, strong preaching, pure life and sympathetic manner, won the love and confidence of not only his own people, but of all who come under his personal influence. He is endeavoring by precept and example to lead his people to the highest spiritual life and activity.

Every department of this church is earnest and active. Our Sunday-school is flourishing and wide awake, numbering over 200, with E. A. Long, superintendent. He is the right man for the place. Our Christian Endeavor Society is the largest in the city and among its members are to be found our most devoted, earnest young people. Miss Donna Smith, a daughter of one of our official board, has a fine, interesting Junior Society, which she is training for active Christians in the future. I feel that I must tell you now of this bright, accomplished, consecrated young Christian girl. She teaches in the Sunday-school, is one of the most earnest, active workers in the Y. P. S. C. E., and is always to be depended upon in the choir. Her helping hand is everywhere. By the way, our choir is faithful, giving their time and service for the love of the Master and his church.

The C. W. B. M. Auxiliary, with Mrs. W. H. Bates as president, is growing in numbers and interest, and here are found some of the most earnest Christian women of our city. Mrs. Bates makes an exceptionally good president. She attends our national conventions, meets and mingles with our national workers and brings back to her work the love and zeal that such contact can but inspire, and her influence is being felt in the Memphis auxiliary.

The Ladies' Aid Society, the last-mentioned of our departments of church work, is by no means the least important. Its importance ranks with its age, and it is next in age to the Sunday-school. Sister Rice, our pastor's wife, was made president about eighteen months ago, and under her gentle but skillful management the society has trebled its membership, and at the close of 1899 we had raised our bank account from nothing to nearly $200, to say nothing of money expended for various purposes. Sister Rice is truly a helpmeet to her husband and an inspiration of the sisterhood to better and fuller service.

I feel that I cannot close this letter without telling you of the elders and official board. Thos. Gale, Judge J. R. Flippin and Judge T. J. Latham comprise our eldership and are the peers of any Christian men, embodying, as they do, those qualities of both mind and heart that go to make up a well rounded, fully developed Christian character. They were chosen according to the plan given us in the New Testament and are faithful to the trust imposed in them. Our board is composed of not only the representative men of our church, but of our city. They are capable and conservative, being faithful to every duty and ever on the alert for the best interests of the church. We feel that we are blessed in our pastor, eldership and official board, and with the help of the Master will try to prove our gratitude for all of our blessings by greater and more consecrated service in his cause. To her children, wherever they may be, Linden St. Church sends greetings.

A MEMBER LINDEN ST. CHURCH.

Memphis, Tenn., Mar. 5, 1900.

DRUNKENNESS CURED.

An eminent St. Louis physician has given a positive answer to the oft asked question, is drunkenness a disease, or is it simply a temptation that cannot be resisted by a vast number of the human race? The physician in question is Dr. Ozias Paquin, who for years has been a practicing physician in the City of St. Louis. He has answered this question by taking five of the worst drunkards that could be found and cured them of all further appetite for intoxicating drinks. The five cases were all beyond middle age and they had sunk into the deepest pit of drunkenness, with the odor of drink about them so obnoxious that it was almost impossible to stand within speaking distance. He not only cured them of all desire for intoxicating drink, but at the same time placed upon their cheek the flush of health and into their eyes the light of happiness, and took from their person the odor of whiskey. It was almost a miracle, for he had raised five cases from degradation into the sunshine of health and happiness. Dr. Paquin has cured hundreds of patients who were relapses from other treatments, and in every instance he cured these patients, and they have remained cured for months and years. It can therefore be said that the Paquin Treatment is a permanent cure, and not a temporary one, for the patient never relapses to his former condition. We know of no more humane work being done at the present time than that which Dr. Paquin is doing, and it is the duty of every reader to assist Dr. Ozias Paquin in his noble work, and if any reader has brother, sister, husband, father or friend in whose system lurks the disease of drunkenness, he should at once send their name to Dr. Paquin or see that they either visit or place themselves in communication with the Ozias Paquin Immune Co., Suite 1113 Chemical Bldg., St. Louis. The reader that does this will certainly be doing a christian act, for no matter how hopeless the case may seem, and no matter how many other treatments have unsuccessfully been tried, the method known as Ozias Paquin Treatment will perfect a cure, dispelling all desire for drink, and at the same time will place the constitution in a robust and healthy condition.

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The Church in Baltimore.

EDITOR CHRISTIAN-EVANGELIST:—I generally read all that F. D. Power, of Washington, D. C., writes, not simply for the reason that I like him personally, but also because he always has something to tell which I want to hear about. Well, in reading his article on "Pioneer Disciples in the East," in the CHRISTIAN-EVANGELIST for Feb. 8th, I found myself upon the familiar ground in that portion of it which relates to the work in Baltimore, and I ask space to point out some things which I consider inaccuracies. He says:

"Baltimore had its beginning as far as this movement goes in 1830. Back of that, however, the germs may be found."

Now the truth of the matter is that there was a Church of Christ as far back as 1819, worshiping first at Fell's Point, then in Mr. Ferguson's home, then on Saratoga St., then on Baltimore St., near Lloyd, then in the Bazar on Harrison St., then in their own house of worship, which is standing yet on North St. From North St. they moved to the corner of Dolphin and Etting Sts., where under the "edification" of Daniel Somner they finally disbanded. Some of them went to the Baptists and others of them united with the Paca St. congregation, which was organized July 26, 1840. The house on Dolphin and Etting Sts. was given over to the colored congregation which, during my residence in Baltimore, was presided over by S. R. Wilkins. Mr. Campbell first visited Baltimore in 1819. He was at that time a Baptist minister and soliciting help to build a Baptist church in Wellsburg or Wheeling. He preached in the old Sharp St. Baptist Church during his visit, and from that church received help for his building fund. His next visit to Baltimore was in 1835 and *not* in 1833 as Bro. Powers' article has it. At that time the church was worshiping in its own house on North St. His meeting was held in Scotter's Hall (not "Scott's Hall" as Bro. Powers has it) for the reason that the house on North St. would not hold the people who wanted to hear him. I may also say in this connection that it was a Mr. Healy who first presided over that Fell's Point congregation and not Mr. Henly; that Theodatus and not Theodotus was the given name of Dr. Garlick; that Francis Dungan and not Francis Dungau was a deacon in the Paca St. Church, and to the best of my recollection *H. T.* Anderson, not *A.* Anderson, was its pastor. I wish to say in conclusion that I got my facts first-hand from Samuel Sands and Henry Mentzel, both of whom are now dead, and embodied them in a sermon preached Aug. 28, 1887, on the occasion of our abandoning the old Paca St. house for our new one on Fremont St. Bro. Powers' article shows either that he had the sermon before him when he wrote, or somebody told him what was in it, or he read it years ago; and in either case he ought to have given some reason for his departure from the facts and names and dates as stated there.

Samuel Sands was well known throughout the United States as the Agricultural Editor of the Baltimore American and also as the man who first set "The Star Spangled Banner" in type, setting it up from Key's manuscript while its author was a prisoner in a British ship lying off North Point. He told me that he attended worship at Mr. Ferguson's house in 1819 with the families of Bro. Carmen and Bro. Inness. He said that Mr. Ferguson preached and practiced what the Christian Church preaches and practices now. He married Bro. Carmen's daughter and with her attended worship wherever the church met, and finally confessed Christ and was baptized in the meeting held in Scotter's Hall by Mr. Campbell, in 1835. He united with the church on North St. Moved with them to the corner of Dolphin and Etting Sts., and after they disbanded united with the Paca St. Church. Moved with them to Fremont St., and was in the fellowship of Fremont St. Church when he died. Others, of course, may think this a small matter, but to me it is something to be able to show that there was a church in Baltimore, just as there were churches in Edinburg, Glasgow, Paisley, London, Birmingham, New York and Pittsburg long before the brethren in those places heard of Alexander Campbell.

Very truly yours,

JAMES VERNON.

Nicholasville, Ky.

Kansas City (Kan.) Letter.

The church work in that part of Kansas City which lies on the west side of the Caw has not been, for years past, in a flourishing condition. The church has been from the beginning burdened with a heavy debt that has hindered the advancement of the cause. That, together with divisions and strife, has prevented the efforts of the few from accomplishing the good for the Master that we have desired to accomplish.

We feel, however, that there are better things now before us. The difficulties that heretofore have held us down have been removed, and the chasm that long yawned in our midst has been bridged in the best possible way. This accomplishment is due largely to the business integrity of Bro. G. F. Shields, who has been for a little more than a year at the head of our work, assisted by the efforts of a few of the faithful workers.

Bro. Shields began his work with us on January 1 of last year. At that time there was a debt of nearly six thousand dollars against our property, and our ranks were divided. Bad business management heretofere placed us where we lost the equity in our building, which of course was discouraging to those who had paid of their hard-earned money to its support.

An effort was made to consolidate the three small churches in a temporary building at the corner of Seventh and Garfield, which was effected in July. The desire to pay off tha debt against the Tabernacle was then arroused, and an effort made with fine results. The amount was raised and paid in cash (not pledges). The year 1900 found us out of debt for the first time in years past.

Out of a membership that was once reported five or six hundred strong we now have a united memdership of about two hundred and twenty-five resident members.

In the face of our prospects for the future we were much grieved by the resignation of Bro. Shields, whom many of us have learned to love. With our growing audience nnd increasing membership we were much encouraged for the hope and prospect of greater things. Our pastor closed his work with us last Lord's day, March 4, with a thoughtful and eloquent address on "God's Proof," of which our papers gave favorable notice. Bro. S. is a young man of more than average ability in his presentation of God's Word. We know him to be a *man*. We learn that he purposes to give a little time to some business interests before engaging with another church.

Our work has been arranged for for the present, and we trust for greater things for God.

DR. JOHN ARTHUR.

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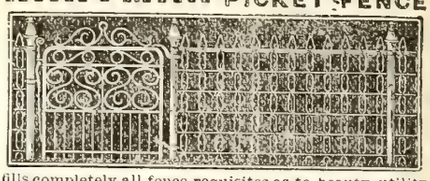

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Texas Letter.

Our weather for a little while has been "peculiar." Falling snowflakes on green grass, growing gardens and blooming fruit trees is out of the general order of things, but is by no means an unheard-of thing here. But it will all round out all right very soon.

There seems to be no end to the variety of Texas crops. It used to be thought that cotton was the only thing which could be profitably raised here. Later we learned that corn, wheat, rye, oats, etc., were as well adapted to our soil as cotton. And now we are being told that tobacco can be successfully grown. A Corsicana cigar manufactory has been paying $25 and $40 per hundred for the home-grown weed. That these are good prices every man raised in a tobacco-growing country, as I was, well knows. Next!

Add-Ran University has confidence in her future. As evidence of this, at the last meeting of her board of directors it was determined to build a large brick annex for girls, capable of accommodating fifty young ladies, and to have it ready for occupancy by September, 1900. The building is to cost $10,000, and one-tenth of the amount was subscribed by one of the directors; that liberal-hearted Christian gentleman, T. E. Shirley. No president has yet been selected. May the right man soon be found.

J. C. Dickson, of Clifton Forge, Va., will be in charge of the work at Tyler by the time this is in print. He comes to us highly recommended, and he enters a difficult but most important field, and all Texas says, "Welcome!"

J. S. Myers, of Philadelphia, is to succeed Homer T. Wilson at Ft. Worth. No better selection could have been made as Wilson's successor. And that a great work will be done in this new and handsome church, there is not a doubt. We also bid him a most hearty welcome. Bro. Wilson is to give his entire time to the lecture field, where he is a pronounced success.

E. W. Darst, our Chicago city evangelist, had to run out of Chicago on account of the severe winter, and J. C. Mason has him at work at Houston, while waiting for warm weather.

M. M. DAVIS.

833 *Live Oak Street, Dallas, Tex.*

"A Battle of Giants."

EDITOR CHRISTIAN-EVANGELIST:—Your article in the issue of March 22nd upon the above subject calls attention to one of the most important movements of the day.

I have in my possession a copy of a circular distributed in San Francisco by Roman Catholics prior to the last municipal election. In it occurs the statement that Romanism, having been given a backset in Europe in the Dreyfus trial and the faith having lost prestige in the Philippines, the only hope of that church is America. Every energy is bent toward the capturing of this country, as will be admitted by all who watch developments. Forces are at work now to get the machinery of national legislation under Romish control. There is more than conjuncture in the statement that Romanism has its clutches upon the White House, the Government Printing Office, the Bureau of Engraving and Printing, the Pension Office, the Indian Bureau and even upon the Congress of the nation. If any one will read Rev. J. M. King's "Facing the 20th Century" he will find a truthful portraiture of developments that ought to startle every American citizen.

With a secular press under the control of the Roman hierarchy and with a Protestant ministry divided and lacking the moral courage, except in rare cases, to expose and denounce this crouching, cringing subserviency to a power thoroughly anti-American in every fiber of its make-up, the 85 per ent. of the population of this country need to be aroused to the true condition of affairs and act with vigor and intelligence.

There needs to be a campaign of education. The people need to know the true character and history of Romanism, not from mere sensational pamphlets, but from reliable books and other intelligent sources. The debate on Romanism between Campbell and Purcell, two giants in the polemic world, is the ablest and most impartial presentation of the subject ever given to the public. Though the discussion occurred in 1837, it presents material which is as fresh to-day as it was then.

I am highly gratified to see you reduce the price of this book, which ought to be sold by the thousand copies. Each preacher ought to call attention to it publicly. Classes for its careful reading and study should be formed. It ought to be ordered and then loaned to others to be read.

A gentleman of intelligence told me yesterday that he had recently borrowed a copy and read it twice. Now he wishes to purchase a copy. He regards it a great book. Another man, a bookseller, said that he wanted get it for his own use. His wife being a Catholic, he desired to convert her from the error of her way.

J. FRAISE RICHARD.

Washington, D. C., March 24, 1900.

[A half-page advertisement and description of this great book "A Debate on Roman Catholicism," to which Mr. Richards refers, will be found on page 414. At the reduced price of $1.00 this volume should have a very large sale.—EDITOR.]

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THE HARPS OF GOD or THE ORGAN JUSTIFIED, is the title of a new tract, by Eld. J. S. Denny, Campbellsburg, Ind., now in press. This subject is treated on a new basis, original with the author. He claims that it is unanswerable. Every one should read it. Opposers should read it to see the fallacy of their contention. Friends should read it that they may be better prepared to meet the opposition. Disaffected church members should read it, that they may see their unholy attitude and be again united with the body. The tract contains from 8,000 to 10,000 words. Price, 10c. Address the author.

THE ACME SMELTING AND REFINING COMPANY, of Phœnix, Ariz., is controlled by Christian business men and offers for a short time excellent opportunities for either large or small investments. Write for full information. A thorough investigation is desired by the company.

SEND to Thomas P. Ullom for a catalog of Good Books for the Home, Endeavor and Sunday-school. Special rate NOW. Moody Bible Institute, 80 Institute Place, Chicago, Ills.

A SINGER of seven years' experience would like to make engagements for the spring and summer months. Terms: traveling expenses, entertainment and free will offerings. Effie M. Wright, singing evangelist, Hillsboro, Ohio.

WANTED at Metropolis, Ills., an able evangelist to assist the minister in holding a meeting, beginning May 1st. Correspondents write Randolph Cook, with references.

MYSTERY OF THE GOLDEN CLOTH. The greatest book ever written on John's Revelation. Price, $1.50. Also Seer of Patmos, or John's Place in the Christian Economy. Price, 25cts. Address J. S. HUGHES, Station O, CHICAGO.

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EDITOR

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Missionary.

Returns From the March Offering.

There is a satisfactory gain in the receipts, also a satisfactory gain in the number of contributing churches. More interest is taken in the apportionment. The preachers have done a noble part by enlisting new churches. The receipts from March 1 to March 23 amount to $31,645.46. This is an encouraging report. We expect to receive $40.000 during March.

Many of the larger churches are slow sending in their offerings. Will they not respond at once?

We must not fall below $200,000 by September 30.

We hope the churches will remember in a substantial way the millions who are starving in India. Our own brethren in India, converted from idol worship to serve the living God, are in great distress. We must remember them. We hope to receive thousands of dollars for this special purpose. Send to F. M. Rains, treasurer, box 834 Cincinnati, Ohio.

Ireland and Our Plea.

I see in last week's CHRISTIAN-EVANGELIST that Bro. R. W. Abberly thinks Ireland is a ripe field for missionary work. As a native of the country, and my knowledge of the field and people, I believe this is true. Six years ago my brother Matthew and I found a splendid opportunity in Antrim and Down Counties to preach the simple, all-conquering, all saving and all-regenerating gospel of Jesus.

The people heard most gladly. For twenty miles around our old native home we preached in all the Presbyterian Churches, and not a few were inquiring the way of salvation. For my own part, I could not possibly leave my work here this year, but I will help to send such a man as Brother Z. T. Sweeney, who might be persuaded to establish a Church of Christ in Belfast or Dublin, and plant the cause in Alexander Campbell's native land.

JAMES SMALL.

Bedford, Indiana, March 12, 1900.

Number of Churches Contributing to Missions.

Many requests have come to the undersigned for the number of churches among the Disciples of Christ who contribute to missions. We have so many missionary organizations and they often act so independently of each other that such statistics are somewhat difficult to secure. Upon examination, we find the following: Three thousand and fifty-one churches contributed to Foreign Missions. Taking this as our basis, we find that 1,224 Bible-schools, mostly in the country where they could not well secure an offering in March on account of bad weather and small attendance, contributed to Foreign Missions and who are not counted as churches. These churches made their offerings as schools in June and should be added to the 3,051. We also find that 500 churches contributed to the Home Board who did not make an offering to the Foreign, and that 1,250 congregations gave to state, district and city missions who did not give to either to the Home or Foreign Boards. Now, in order to do justice to our churches, we must add these together and we will have the following:

Churches contributing to Foreigh Board	3,051
Bible-schools contributing to Foreign Board, not counted as churches,	1,224
Churches contributing to the Home Board and not to Foreign	500
Churches contributing to State, District and City Missions and to neither of the above	1,250
Total	6,026

At the beginning of the year 1899 we had 9,484 churches. This indicates that 3,358 did not give to missions. But when it is remembered that among this number there were a few Christian Endeavor Societies, auxiliaries and some churches who gave direct to a few independent missionaries and that others gave to orphan homes, ministerial aid, etc., etc., the number that did nothing at all for missions or benevolence is not large. The great need, however, is that every church should give to the several calls as they are made. Though the offerings may be small in some country churches, let them not fail to make the effort to the best in their power. G. A. HOFFMANN,

Statistical Secretary.

Arkansas State Mission Notes.

Between little Rock and the west line of the state there are not less than ten towns on the Choctaw road that will be important centers in a few years. In each of these the Disciples ought to have a lively church, and could soon have if the means was at hand to give a little timely help.

Magazine is a finely situated town one mile from the old town and is destined to be one of the best on the road. A neat house of worship is located in the old town which will have to be moved if made available. It is jointly owned by the Christians and the Adventists. If either of these bodies is trying to build a church on views of the state of the dead, or of the kingdom, or of the immediate coming of Christ, or anything else except the divine Christ, carrying with it obedience to him, they are trying to lay another foundation and are thus far defeating the object dear to every Christian heart, the unity that is to be found in Christ. If a preacher has not already been employed by the church at Magazine, they will not be long without one.

Boonville. This is probably the most rapidly developing town on the Choctaw west of Little Rock. It is a very pleasant location and a division on the road. Here we have no house. There are a few members in town, and a congregation a few miles distant in the country. A good lot can be obtained and we should be ready to take a start with the town. Every month will make the consummation more difficult.

Lawrence, on the Hot Springs railroad from Malvern, is a favorable opening for some good work. Brother Kincaid, of Hot Springs, will preach for them monthly Sunday afternoon, and possibly occasionally of week days, until they can make other arrangements more effective.

Texarkana. The writer visited this place by invitation of the pastor, Brother Weaver, on the first day of March, the occasion of their annual roll call, and preached on the church, emphasizing the local church organization and life. It was a very pleasant meeting, and I think a profitable one. I commend the practice of annual roll call. Brother Weaver and his excellent family and their faithful helpers are doing good work at Texarkana.

Brother Kincaid and the energetic workers at Hot Springs are bringing the little church to the front.

Brother Ferrell, of Coal Hill, is a very busy man. As mayor and a good Christian citizen, he is stirring up the whisky venders, and as a preacher he is helping the churches around. One of his points is a few miles from Ozark where is a very promising country congregation. Bro. West, an intelligent and consecrated Disciple, and his family reside here. They are a valuable moral force.

Let all churches in Arkansas prepare for a liberal contribution to our home board, (the A. C. M. S.) in May. Miss Thompson of the C. W. B. M. is expected to visit Arkansas soon. Let all churches receive her cordially and joyfully. She will do you good. Will not the churches and individual contributors send money for state missions to Daman Clark, 20th and Adams, Little Rock? It is very much needed.

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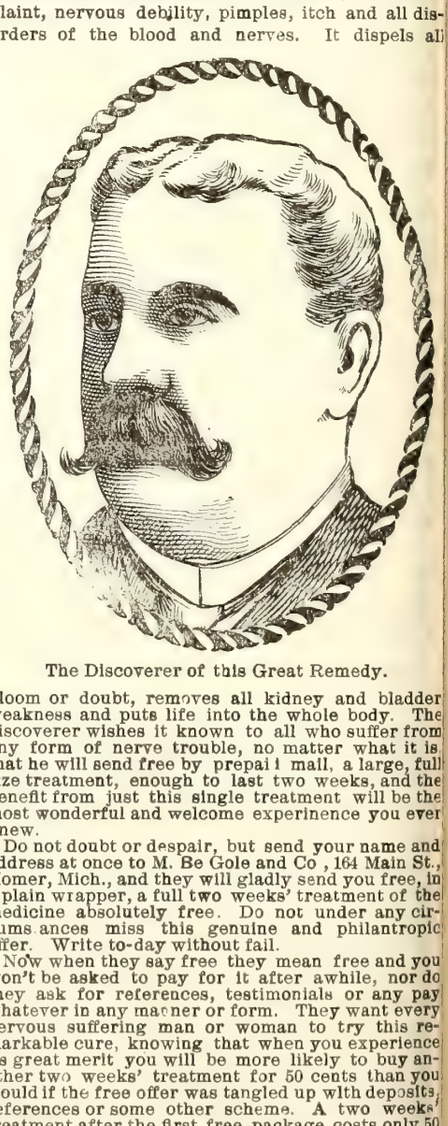

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MARCH AND APRIL

Are the most disagreeable months of the year in the North.

In the South they are the pleasantest and most agreeable. The trees and shrubs put forth their buds and flowers; early vegetables and fruits are ready for eating, and in fact, all nature seems to have awakened from its winter sleep. The Louisville & Nashville Railroad Company reaches the Garden Spots of the South, and will on the first and third Tuesdays of March and April sell round-trip tickets to all principal points in Tennessee, Alabama, Georgia and West Florida at about half rates. Write for particulars of excursions to P Sid Jones, D. P. A., in charge of Immigration Birmingham, Ala.

Evangelistic.

ALABAMA.

Anniston, March 23.—Two additions at regular services since last notice —EUGENE R. CLARKSON.

CALIFORNIA.

Artesia, March 19.—Two confessions yesterday at regular services. Good audiences and fine interest.—N. B. MCGHEE, pastor.

COLORADO.

Denver, March 19.—There were five baptisms at the South Broadway Christian Church at the close of the service last night. The large church was crowded. —SAMUEL B. MOORE

MICHIGAN.

Ann Arbor, March 16.—C. B. Newnan, of Detroit was with us in a short meeting in February. By his able and spiritual sermons and consecrated life he greatly benefited the church. Eight were added to the congregation.—W. M. FORREST.

INDIAN TEBRITORY.

Vinita, March 22.—I have just closed a 10 days' meeting at Miami, with 32 additions. This is my fourth protracted meeting here in three years. A church house is now in course of erection. Push the May collection and thus help us.—F. G. ROBERTS.

WASHINGTON.

Silver Creek, March 15.—Eleven additions at this place; nine confessions.—STIVERS AND WEBB AND WIFE, evangelists.

Pullman, March 15.—Began here one week ago; six additions to date; five confessions.—STIVERS AND WEBB AND WIFE, evangelists.

PENNSYLVANIA.

Pittsburg, March 19.—Five hundred and ten added in the first two meetings in these smoky cities with Bros. W. J. Lhamon and C. L. Thurgood and their great churches, and we are just starting with Bro. F. C. Cramblet at East End; 30 added to date, 13 yesterday and six to-night. The field is hard and slow. Bro Thurgood and his Boys' Brigade of 82 young men attended in a body last night and helped us greatly. Bro. C. says the crowds last night and to-night were as large or even larger than any ever assembled in this church. Bro. J. Walter Wilson is singing here. I go to Kansas City next. We ask the prayers of all brethren.—CHAS. REIGN SCOVILLE.

IOWA.

Estherville, March 19.—Our audiences are growing larger each Sunday. Two additions last night.—H. MORTON GREGORY.

Mystic, March 18.—One accession last night. Over 400 in attendance and splendid attention. Our Bible-school average attendance is 150.—Z. T. QUEEN.

Mason City, March 19.—My last Sunday's preaching here was blessed both in my experience and in the work of the church. Very large audiences, a beautiful spirit of worship at all church meetings, S. S., Junior and Senior C. E. at their very best, and five confessions and one reclaimed. Next Sunday the new preacher, Ralph C. Sargent, will preach in the morning and W. F. Cowden in the evening.—SUMNER T. MARTIN.

Waukee, March 14.—Held a week's meeting here with four baptisms, two reclaimed and one by statement. Have a good Bible school, C. E. and Aid. Need a church building.—J. R. MOWRY.

Des Moines, March 19.—I closed a four weeks' meeting at Collins March 4, with 19 added. Will continue to labor with this church, preaching each Lord's day. We have in Collins a promising young church of 100 members.—T. S. HANDSAKER, of Drake University.

The meeting at Kellerton, of two and a half weeks, held by F. L. Davis, of Charles City, resulted in 18 additions to the church. The Methodist preacher's daughter made the confession, but was not baptized; 14 baptisms and four by statement.

Cherokee, March 23.—Final results of meeting at Thurman, 42 additions. Full houses here and intense interest. Pray for us. F. C. Aldinger, who carried off the honors in the state oratorical contest two years ago, is pastor here.—R. A. OMER.

Hopeville.—Five days' meeting here and six confessions. Meeting progresses. Packed houses. One addition at Murray last Sunday.—W. W. WHARTON.

OHIO.

Mineral Ridge, March 13.—Closed our meeting here with home forces. Number added to the church since last report, 12.—L. J. AND ELLA P. MCCONNELL, pastors.

Massillon, March 17.—Four were baptized here last Wednesday night and two more confessed their faith in Christ.—F. N. SIMPSON.

Fostoria, March 19.—At our services yesterday morning one man confessed Christ, and at the evening service there were three confessions and four additions; two by letter and two by statement. Sixteen additions here since the beginning of the new year.—R. W. STANCILL.

Medina, March 21.—March offering for Foreign Missions, $85. We have had 21 accessions here (mostly baptisms) since we commenced work four months ago.—D. D. FENNELL.

KANSAS.

Coffeyville, March 19.—Assisted S. W. Nay in a meeting at Elk City, in which there were 20 baptisms. Bro. Nay is very popular in Elk City and is doing a fine work there. He filled my pulpit here two Sundays.—ALFRED BRUNK.

Independence, March 19.—Have had additions at every service for a month; nine recently.—J. C. COGGINS.

Scottsville, March 15.—L. S. Ridnour closed a three weeks' meeting at Fairview schoolhouse, March 11, 16 were added to the church; 14 by primary obedience.—ELLA CUNNINGHAM, clerk.

Elk City, March 15.—Alfred Brunk, of Coffeyville, assisted us in a 17 days' meeting, which resulted in 20 confessions. This maks 30 additions in six months.—S. W. NAY, pastor.

Olathe, March 19.—One added here yesterday from the M. E. Church—a sister desiring baptism. —C. H. HILTON.

Columbus, March 16.—One by confession and one from the Newlights at regular services (March 11); also five confessions and seven baptisms at our regular midweek prayer-meeting last night.—M. MCFARLAND.

Osawatomie, March 19.—One made the confession at our morning services yesterday and one was reclaimed at our prayer-meeting last Wednesday night. After 13 months' service for the church here I received a call to continue indefinitely.—S. H. GIVLER.

Chanute, March 23.—Our meeting at a country schoolhouse was quite succesful, considering the place. There were six additions; four confessions, one from the Baptists and one reclaimed. The attendance was fine from the start and all seemed to enjoy the short meeting. At times the house would not hold the audiences.—W. T. ADAMS.

ILLINOIS.

Carlinville, March 16.—Closed our meeting with the Blooming Grove brethren on March 11. Total number of additions, 28; 21 by confession. Church is greatly strengthened. My wife labored with me during the last three weeks, doing personal work. The brethren worked earnestly and our efforts were not in vain.—WILL A. GREEN.

Manchester, March 22.—Just closed a successful four weeks' meeting at Raymond, under the missionary board of the fifth district. Paul H. Castle, pastor at Virden, did the preaching in a most effective manner. The work was reorganized, money raised for preacaing one quarter time, eight new and efficient workers added to the church and the work generally revived. I will be in a meeting at this place beginning March 26. Ivan W. Agee will do the praching.—GUY B. WILLIAMSON, singing evangelist.

Rantoul, March 14.—Seven additions here since my last report. Our work is very encouraging.—H. H. PETERS.

Lilly, March 19.—Meeting well started; 12 last night.—S. S. LAPPIN, evangelist fourth district.

Galesburg, March 19.—One addition to the church at this place yesterday.—C. H. WHITE.

St. Joseph, March 19.—Eight additions and 12 baptized yesterday, making 36 since the meeting began —H. J. HOSTETLER.

Sullivan, March 20.—We enjoyed very fine audiences and a deep interest Sunday. We had one accession, a good man. Last seven accessions have been men. Will now push our new house to completion.—E. W. BRICKERT.

Lilly, March 25.—Beginning third week with 37 added.—S. S. LAPPIN, fourth district evangelist.

Watseka, March 17.—Our meeting of 26 days concluded last evening, with 81 added. Bro Dorris, of Georgetown, Ky., has proven himself to be one of the most capable pulpit men that ever graced our county seat. His fearless denunciation of sectarianism will not soon be forgotten. His splendid appeals to the Bible in the answering of all queries were admirable. Eight religious bodies were represented among those who came to take a stand with us upon apostolic ground.—BENJ. S. FERRALL, pastor.

Augusta, March 21.—At the close of the union meeting, recently, we received seven more by confession and two by statement, making 37 in all the past winter. All departments of church work prospering. I am on my second year and can say we have a noble and spiritually minded people here. The third district convention meets with us in May.—A. L. FERGUSON, pastor.

INDIANA.

Zionsville, March 13.—I had two additions at Providence last Lord's day and also two at my last regular appointment at Dover. We have postponed our offerings for missions till next month. —WM. H. KNOTTS.

Warren, March 21.—We are having a good meeting; 12 additions to date.—J. M. CANFIELD.

Shelbyville, March 19.—Yesterday we raised $42 for Foreign Missions. Much interest is being manifested in a series of sermons to young people. Crowded houses at each service and frequent additions.—E. FINLEY MAHAN.

Milton, March 15.—In a three weeks' meeting, held by our pastor, W. F. Shearer, assisted by Pearl Perrin, soloist, 14 were added to the church; nine by confession Two added previously not reported.—CHAS. H. CALLAWAY.

MISSOURI.

Shelbina, March 22.—Sixteen added to the Shelbina Church since Jan. 1st.—J. H. WOOD.

Vandalia, March 22.—I have been here one year this month and will remain indefinitely. Had 93 additions; 26 by letter. Raised for all purposes, including church debt at Union, $1,100. Our work is progressing nicely.—F. A. MAYHALL.

Tuxedo.—One confession.—D. N. GILLETT.

Sweet Springs, March 16.—We began our meeting last eve with fair prospects of success. Will continue two or three weeks.—EDMUND WILKES AND V. E. RIDENOUR.

Maysville, March 17.—I closed a 10 days' meeting at Princeton, March 15th. Offering for Foreign Missions of the Princeton Church, the first, I think in its history, or at least for some years, amounted to $10. The C. W. B. M. of this church has a membership of 20; it was organized less than a year ago. The C. E. Society has pledged $25 to Foreign Missions, of which it has already $16 in hand.—H. S. GILLIAM.

Rockport, March 19.—Have just closed a meeting at Westboro with nine additions; five by confession. Am now in a very promising meeting here, to continue indefinitely. Last Lord's day evening the M. E. and M. E. South churches both swarmed and came into our hive and filled every nook and corner, and this together with a few of the Baptist and Presbyterian brethren composed an exceedingly inspiring audience.—G. HALLOCK ROWE.

Ladies Cured Free

One Full-sized $5. Package of Dr. Mary Lock's Wonderful Home Treatment Mailed Free to Every Lady.

Cures every form of Female Weakness Displacements, Painful Periods,etc The celebrated lady specialists have decided for a short time to send free by mail one full sized $5.00 treatment to every suffering woman in order to

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quickly introduce their most wonderful remedy in every city,town and hamlet in the U. S. They could not afford to do this only that they expect after you are cured you will recommend the remedy to suffering friends who will gladly order the treatment and in this way they will be amply rewarded for making this most liberal free offer. Send your name and address to Dr. Mary Lock Co. 303 Station O, Chicago, Ill. for a free $5.00 package and be quickly cured in the privacy of your own home. It means health and happiness and costs you nothing to try. Write to-day. Remember this is not a patent medicine but a full three course treatment.

Silver Lining.

MOLLIE H. TURNER.

The darkest night will surely end,
The dreariest day will close,
The burning fever cease at last
And lend us sweet repose;
The fearful storm is followed by
The rainbow's circled reach,
The tossed and raging ocean's crest
Dies gently on the beach.

Oh! will this cruel, pain-tossed life
Bring us at last to rest,
Within the glory of His love,
Upon the Savior's breast?
Shall sweeter joy and peace arise
From the chastenings of His rod?
Are tears and pains and heart-throbs wild
But stepping-stones to God?

Oh! then unquiet, weary heart,
Fear not the unwritten years;
Look upward through the rifted clouds
And smile through falling tears.
Though fierce and hydra-headed sorrow
Lash thee with forked tongues,
Still lay the "Balm of Gilead"
Upon thy quivering wounds.

The Angel pale will hide thee soon
From earth's unresting days,
And fold thee in his drapery soft
With gentle, tender ways;
Thou'lt sweetly dream of Him who comes
To wake His own from sleep,
To dwell where hearts no more shall ache
And eyes no more shall weep.

Louisville, Ky.

The Lost Emigrants.

BY R. H. JOHNSON.

CHAPTER XXII.

The wave of prosperity in our colony had steadily risen, and in nothing was its flood-tide more manifest than in the fellowship and enthusiasm of our religious meetings. On a beautiful morning we repaired to the stream that flowed adjacent to our village, and there those who by their infancy had been deprived of the exercise of their volition and of faith at the time of baptism, and those in maturer years had submitted to affusion, and who now sought a baptism beyond question, with others who had never made a profession of religion, were buried and raised from the crystal waters in the likeness of their buried and risen Lord.

Then came our brave old Captain saying, as in the olden days: "See, here is water; what doth hinder me to be baptized?" The answer promptly came: "If thou believest with all thy heart thou mayest." And he answered: "I believe that Jesus is the Christ the Son of God." And, as in the long ago, they both went down into the water, and when they were come up out of the water there were joyous hearts and brimming eyes, and never seemed the skies so blue and fields so green and sunshine so golden and the outlook so auspicous as then.

There was a unity of spirit, a strength of faith, a buoyancy of hope and a fervor of love that filled all hearts with gladness and made our fellowship a foretaste of heaven.

Our meeting for Scripture study, though often attended with much discussion and widely divergent views, were characterized by such sincerity and eagerness for the truth as to be truly refreshing.

At one of these Mr. Smithson said: "There is one question that we ought to consider: the relation that baptism bears to salvation.

"Mr. Burton and I have had some talk on the matter, and I have asked him, as he had more leisure time than I, to give it careful study and, without knowing to what conclusions he has come, I should like to hear from him." Others seconding the request, Mr. Burton said:

"The place of baptism, in the very threshold of the Christian system, in immediate connection with faith and repentance, shows that it is of peculiar significance. As you have the excellent custom of bringing your Bibles with you, and have no doubt given study to this subject, let me ask you what you understand to be the design of baptism?" Several views were given, among them the following: Baptism is designed to show humility, to exhibit penitence, to exhibit faith, a display of loyalty to Christ, an evidence of faith in the death, burial and resurrection of Jesus, for the remission of sins."

Mr. Burton: "Very well. For the present, omitting the last answer, will you give the passages in the Bible in support of your views? I observe you are all silent, and for the very good reason that there are no Scriptures to support your positions, nor for any purpose in baptism but one. I have no quarrel to make with your views. They are probably all incidental to baptism. We can hold them as matters of opinion. But in matters of faith we must go by the express teaching of the Bible."

Miss Clarkson read: "John did baptize in the wilderness and preach the baptism of repentance for the remission of sins" (Mark 1:4).

Burton: "Very good. A single clear, positive statement like that ought to settle any issue with a believer of the Bible. But I ask, Is there cumulative proof?"

Some one read a similiar passage from Luke 3:3.

Burton: "These passages settle the design of John's baptism. Now what about the Savior's baptism?"

Prof. Fergus: "He that believeth and is baptized shall be saved" (Mark 16:16).

Burton: "Salvation in that passage, as you see, is based on faith and baptism, not upon one, not upon the other, but upon both. Can you give any other passages?"

Gray: "Then Peter said unto them, Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins."

Burton: "Very well. That is most explicit, and we are bound to believe it."

Smithson: "Can't we substitute 'because of' for 'for,' and make that read 'because of the remission of sins?'"

Burton: "Most certainly, if we want to put a plain and simple passage to the torture and make nonsense and worse out of it. Nonesense, because repentance and baptism are for the same purpose. It violates the grammatical construction to make them for different purposes, and no man will deny it. Substitute 'because of' and we read, 'Repent and be baptized because of the remission of sins.' What nonsense: repent—be sorry—because sins are forgiven!

"But it is worse than nonsense; it makes Christ's blood of noneffect. Jesus in substituting the Lord's Supper says: 'This is my blood of the New Testament, shed for many for the remission of sins.'

"Now observe: if 'for the remission of sins' means 'because of the remission of sins' in Acts 2:38, it means that in the other passage, as the language is precisely the same in the Greek and in the English.

"But nobody believes that Jesus shed his blood because man's sins were forgiven. Unless, therefore, we are going to juggle with words and make them meaningless to convey any truth, we are bound to take this language in Acts just as we find it.

"Can you cite other passages agreeing with those given?"

Mrs. Wolcott: "Arise and be baptized and wash away thy sins, calling on the name of the Lord" (Acts 22:16).

Burton: "Certainly, no inspired man would ever use the figure of baptism washing away sins, if it had nothing to do with cleansing from sin."

Mrs. Gray: "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God."

Mr. White: "I doubt that passage having any reference to baptism."

Burton: "Is there any other ordinance or usage in Christianity in which water is employed?"

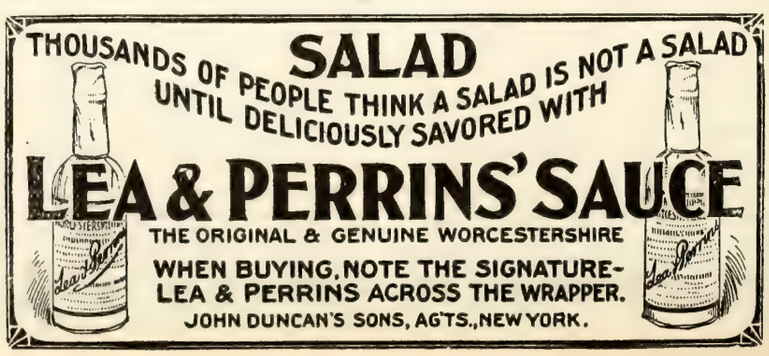
White: "None that I know of."

Burton: "Well, then, let us believe that our Savior said something intelligible when he used this language.

"Let me ask you, Mr. White, what do you think of the Methodist Discipline?"

White: "I think it a very wise production."

Burton: "And I heartily agree with you.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Do you know that it quotes the language of Christ to Nicodemus, 'Born of water and of the Spirit,' and makes it equivalent to baptized with water and with the Holy Ghost?"

White: "That is true. I had forgotten it."

McGregor: "The like figure whereunto even baptism doth also now save us" (1 Pet. 3:21).

"Yes, Peter reasons that as Noah and his family were saved by water, so we are saved by baptism."

Smithson: "'By grace are ye saved through faith.' If that's so, the pardon is bestowed through faith and not baptism."

Burton: "Then you believe the passages that speak of salvation through faith and not the others?"

Smithson: "No, I do not mean that, but the other passages are to be made to harmonize in some way with salvation by faith."

"Well, Mr. Smithson, there is one way and only one way this can be done.

"The other day, you remember, a sailor was carried out to sea by the tide and came near being drowned. Now I have heard three statements about this. The sailor asserts that he was saved by his ability to keep afloat for half an hour. Others say he was saved by a boat. Oleson says he saved him. Which story is true? I answer, all of them. The sailor kept afloat until Oleson rowed out and brought him ashore in a boat, and thus by the concurrence of these causes he was saved. So salvation is predicated on faith, on repentance, on baptism. If we assert it is by any one of these alone, the other statements become irreconcilable. If, however, we understand these as concurrent causes, the difficulty vanishes at once. Let us not, then, understand that baptism alone is for remission of sins. All the waters of the ocean could not cleanse from sin without the antecedents of faith and repentance. It is, therefore, a faith that justifies, a repentance unto salvation and a baptism that saves, that concur in the great end of bringing us into the divine favor as children of God."

Mr. Smithson: "I see, but one objection to your explanation, and that is a statement of Paul; I forget just where: 'Ye are all children of God by faith in Jesus Christ.' Mark the words 'by faith;' that seems to exclude any other agency."

Burton: "That is found in Gallatians 3:26. Please turn to it and read it with the next verse."

Smithson: "For ye are all children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ."

Burton: "I think, Mr. Smithson, the second verse answers your objection."

Smithson: "Yes, I overlooked the connection, faith and baptism are evidently concurrent causes in our becoming children of God."

Mrs. Wolcott: "I would like to ask if, as the Scriptures seem to declare, baptism is essential, what you are going to do with those who have no opportunity to be baptized?"

Burton: "Just nothing at all. There are few such cases. I leave such in the hands of a merciful God who does not require impossibilities. But I will say, however, that the case of the man who wants to be baptized and can't, and that of the man who can be baptized and won't, are as far apart as the poles, and the latter is a rebel against the Lord that bought him.

"But why should we ask, Is baptism essential? when Jesus says: 'Ye are my friends if ye do whatsoever I have commanded you?' That 'whatsoever' excludes the possibility of nonessentials. Did Jesus command it? If the smallest commandment he ever gave, that is enough. Every loyal heart submits without a murmur.

"But this command is made with such an assumption of authority as to make it unique among all the commands ever given. Jesus says: 'All authority is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost.' Certainly, when we have no right to classify our Savior's commands and call any of them nonessential, we will not stultify ourselves by calling that so which is made with all authority in heaven and in earth."

The Better Way.

We heard one day lately of a beautiful way of keeping in mind a dear little child who had gone to the better life. When the parents rallied from the first darkness of bereavement, when they had grown a little used to the strange silence where there had been such a melody of the sweet voice and the bounding step, they cast about them to see how best they could remember their little Maud.

Over her grave in the cemetery they had placed a simple, small stone, with her name and the date of her birth and death. They wanted to do much more than this, but they did not care to spend a large amount of money on the mere embellishment of the narrow house in which their darling had been laid to rest.

"It would have cost so much," said the mother, after some thoughtful balancing of accounts, "had our daughter been spared to us, for her education, her clothing, her pleasures and her little journeys. Christmas and birthday festivals a little more. So much this year! Now, can we not take this money and spend it, for just this year, on some little girl of Maud's age, some child who really needs love and happiness and advantages which her parents cannot give her? Let us find some dear child and do this in Maud's name."

The blessed, unselfish thought was put into practice without much delay, and one little child stood, so far as all that lavish kindness and generous wealth could do, in the place of the other whose memory never fades from the hearts that loved her. One year has not proved the measure of this ungrudging and saintly beneficence. They to whom so sweet a suggestion came, doubtless angel-borne, are intending to keep on in their work, and as time passes, their gifts to the girl who has taken Maud's place shall be, as nearly as possible, what Maud each year would have had if she had been spared to them. She will stand to the world in her own lot, developing in her own way, but all that would have been the right of the dear vanished one shall be freely bestowed upon her for that dear one's sake. Beauty will spring from the ashes of the the old sorrow.—*Selected.*

When Hunger Calls

The call of appetite was never satisfied with a daintier morsel than **Uneeda Biscuit.** Not too rich, but delicate; not too plain, but just plain enough to be substantial. And necessity never mothered a better invention than the wonderful air tight box that keeps

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as crisp and dainty as when it comes from the baker's oven. **Uneeda Biscuit** *were* good—they're better now. Every batch we bake is better than the last.

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A Clergical Dream.

The pastor dreamed that his church was a stage coach at the foot of a hill, up which, in the absence of horse power, it fell to his lot to drag it.

Some of his officers and members bade him be of good cheer, for they would all help. He should guide the tongue; some of them would turn the wheels, others push; and so together they would get it up the hill.

For awhile the heavy coach moved slowly but surely up. After a time, however, its weight seemed to increase, till the pastor, bringing the vehicle to a stand on the first ridge, and turning the tongue to prevent its slipping down, ran to see what was the matter. All the helpers, tired of turning the wheels and pushing, had jumped into the coach and were sitting inside!

The pastor cannot drag the coach up all alone! If all will take hold, the heaviest coach will move up the roughest hill.

Pastors have been encouraged to attempt great things, and then have been left when half way up the hill.—*Episcopal Recorder.*

Hope.

[Written by Robert Burns, in a young lady's autograph album, on the first day of a new year.]

The voice of nature loudly cries,
And many a message from the skies,
That something in us never dies;
That on this frail uncertain state
Hang matters of eternal weight;
That future life, in worlds unknown,
Must take its hue from this alone;
Whether as heavenly glory bright,
Or dark as misery's woeful night.

Since, then, my honored first of friends,
On this poor being all depends,
Let us the important *Now* employ,
And live as those who never die!

Where Do We Live?

BY ALICE CURTICE MOYER.

What seek ye?—John 1:38.

He that eateth my flesh and drinketh my blood dwelleth in me and I in him.—John 6:56.

If a man love me he will keep my words: and my Father will love him, and we will come unto him and make our abode with him.—John 14:23.

Set your affection on things above, not on things on the earth.—Col. 3:2

A wise mother took her daughter with her on a visit to an invalid, who had been for many years confined to her room. Though alone in the world, and poor, and very often enduring great bodily suffering, this invalid was a happy woman; and better still, she made those about her happy. People were invisibly drawn to her. They came to her for sympathy, for counsel, and always left her feeling stronger and more able to bear life's burdens and more determined to win in its battles.

"I don't understand it, mother," said the daughter, as they took their leave. "I don't understand how she can approach anything that is akin to happiness in her condition."

"It is because of her beautiful dwelling-place, my daughter," was the reply.

"Why, mother! That miserable tenement?"

"She resides far above that miserable tenement, my daughter. Her home is where her heart is, where her treasures are—in heaven. Her lot is indeed blessed when compared to that of multitudes of men and women who have all that wealth and position can bring them; whose bodies have palatial resting-places, but whose spirits are homeless. Their hearts are with their treasures and their treasures are of earth, the possession of which does not satisfy nor bring peace."

This mother, in her endeavor to teach a lesson to her child, touches upon a theme that may well be considered by those of maturest thought. *Where do we live?* Some one has said that we do not have to die in order to be in heaven or in hell, but that one or the other of these places may be our abode while on earth. "In him we live and move and have our being." Even though the earthly home may be broken up; even though we may lose much or all that is dear to us; even though we may pass through the valley and shadow of sorrow, yet we can have a home of greater peace, of greater restfulness, of greater happiness than any earthly home can be. We can make God our home and can give him a dwelling-place within us. Some of us are kept away from this true home for one reason, some for another. Some of us look back over the past and allow its failures, its omisions and commissions to so discourage us that we give up in despair. Some of us do not take time to think about it, or we allow our environment to hold us down, bound as it were, hand and foot. Some of us are appalled by the outlook for the future, and draw back afraid.

Two boys on their way to school passed through a forest of magnificent trees. But the way was long and rough and stony, and there were some tiresome hills to climb. To Joseph the unpleasant features alone were seen, and they were seen in such a way as to shut out all that was pleasant. To Henry the unpleasant things presented themselves; he was conscious of them, but he did not allow them to close his eyes to all that was pleasant. Indeed, the things that were pleasant he loved to dwell upon, and he did dwell upon them to such an extent that he almost lost sight of all the things that were not pleasant. One especially trying morning, as they trudged along through the heat, Henry remarked:

"How high these trees are. I look up and up, until it seems that their topmost branches are lost in the clouds. How beautiful they are. Don't you think so, Joseph?"

But Joseph answered: "I have never looked high enough to see the tops. I have seen only the trunks, and there is certainly nothing beautiful about them. They are gnarled and knotted and twisted, and parts of them are even decayed and far from pretty to look at."

"But look upward, Joseph."

"I can't," was the reply. "There are so many sticks and stones and hills in the way that I have no time to look up."

How significant! How we do plod along in the valley, vexing our very souls over the petty things of life, when we might be living on the mountain tops! How we do crawl and creep along, weighed down by daily annoyances, when we ought to live far above them. We live in the tomb, when "He is risen."

"What seek ye?" Usually we seek the things that we think about most, and Paul tells us to "set our minds" on the things that are above. If we do this we will seek the things that are above, and in seeking for the things that are above we are seeking for the things that endure while God lives. And if we seek, we shall find—riches that are more precious than rubies—purity, meekness, self-control, love, righteousness, peace. Wealth and power are not to be compared with these characteristics.

O, that we might lift our eyes above the twisted, worm-eaten trunks, and rest them upon the beauties of the green, graceful branches that tower up to the clouds. Happy, indeed, are we if the question "Where do we live?" is settled in such a way as to bring to us the joy and the peace that passeth all understanding.

Imitation the Sincerest Flattery.

Cheaply made imitations of obsolete forms of Singer sewing-machines are offered by merchandise dealers to deceive an unwary public.

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Irish Wit.

At a recent licensing case in Dublin a certain well-known ecclesiastic was being cross-examined, according to a writer in the Nineteenth Century. I am sure the genial dean of Chapel Royal will forgive me mentioning his name, as he is an Irishman, with more than an Irishman's fund of wit.

Scene—A police court. Applicant—A bibulous innkeeper. Witness—The dean appearing on behalf of the Church of Ireland Temperance Society.

"And you, Mister Dane of the Chapel Royal, were in that public house?" came the first question.

"I was, sir," came an unblushing answer.

"And may I ask, Mister Dane of the Chapel Royal, did you take anything in the public house?"

"I did, sir."

Great sensation in court.

"Oh! you did, Mr. Dane, did you! And may I ask, Mr. Dane of Chapel Royal"—with a strong and derisive accent—"what you took, sir?"

"I took a chair, sir," answered the quick-witted witness. "And, further than that, I took notes, sir; and here they are, sir."—*Union Gospel News.*

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J. BREKENRIDGE ELLIS.

CHAPTER XX.—Continued.

"I don't object to Fanny having religion,' said Mrs. Clarmont; "I've got as much as anybody, and I think it a good thing; its the *kind* she's got that won't do at all. She's taught my Vega a lot of nonsense about church members having *to love each other*, till upon my word, what does Vega do, but begin to speak to Mrs. ——. But you don't know our people, of course. Anyway, she speaks to this person that I haven't spoken to *for years!* Vega *goes out of her way* to accost her! Fancy—a sister that doesn't more than give me a stiff bow—like there were icicles on her bonnet she was afraid of breaking off if she unbent, and Vega has thawed her out! But she needn't come around *me*," added Mrs. Clarmont, looking belligerent. "The Clarmonts from all time, have had *some* pride and *some* ideas. And are they all to be swept away by this Fanny Nobody?"

"There's one thing certain," spoke up Ronald: "before Frank came, Vega was always unhappy, and I'd as soon have thought of entertaining a starving, shipwrecked sailor by playing him a tune on a French harp. But Frank came along and she got Vega interested in things—the Bible you know; and it seems funny to think of a person being *interested* in the Bible—well, Vega is all different; kind, gentle and thoughtful. She made us keep the piano stored away, because she was deaf and it made her mournful to see it; she used to love to play. Well, she has had that piano brought down, it's in the parlor now, and that's my sister, Clara, playing on it. And since I've been laid up, what does Vega do but sit by me for hours, entertaining me. She's all changed, and she's the best sister now that a fellow ever had!"

Mrs. Clarmont put her arm around Vega, who had doubtless been wondering what they were saying. "No, my son," said the mother; "it's only that you are beginning to understand her. For my Vega was always the dearest and sweetest girl in the world; she never gave me any trouble. Of course, she had the blues—no wonder! But she has always been as good as gold."

Now Vega spoke: "Isn't it wonderful, mother, how things have turned out, and now my Frank Douglas will soon have her father and mother? Oh, how I *wish* you hadn't sent her away, so I could have seen her when she met them!"

"What does this mean?" Mrs. Clarmont demanded sharply.

"It means," said Mr. Douglas, "that Frank is our daughter."

"How can that be?" retorted Mrs. Clarmont. "Remember, her name was given to her accidentally. She is *not* a Douglas. She is a nobody."

"Madam," said Mr. Douglas, drawing himself up, "she belongs to one of the best families in Kentucky. She's my wife's daughter, and my wife is the child of a Kentucky king; yes, madam, a Kentucky king!"

"Then Frank's mother *is* a queen!" cried Ronald, laughing in his joyful surprise, while the tears came to his eyes. He reached out his arm toward Mrs. Douglas, "Your majesty, I would like to shake the hand of Frank's mother!" he cried. Then Frank's mother sprang to her feet and kissed him. There was not much conversation after that, for Mrs. Clarmont did not like the turn things had taken. She gave the St. Louis address, adding that was all she knew of "Fanny's" whereabouts. The travelers arose, promising to bring Frank to see Vega and Ronald when they found her—this to the eager invitation of the children. Mrs. Clarmont's face intimated that she would not be "at home" when that visit took place.

The next morning Mr. and Mrs. Douglas arrived in St. Louis and were driven at once to Brother Wilton's lodging house on Washington Avenue. The minister was at home, and they were soon deep in mutual explanations. The impatient parents learned that Frank and Mrs. Dew had rented a small cottage in a village where the minister held one of his monthly services. Brother Wilton told them that as there were not many cottages in the place, it could be readily distinguished; it was painted green, stood next to the only church in town, and in the sideyard was a pole crowned with a pigeon-house. He told them that Mrs. Dew was adding to her slender income by taking in sewing, and Frank would soon be able to help in the work. Mr. and Mrs. Douglas could hardly wait for the next train going to this village, but everything considered, it was best to do so; accordingly, they waited. But they went to the station a long time beforehand and walked up and down the great halls with feverish impatience. They stood at the iron door like caged lions, waiting for it to be opened so they could be the first to board their train. And after they had started, their thoughts flew a thousand times faster than the engine, then came back to where their bodies were, and told them they would never reach their destination! But they did. The name of the village was called. The train stopped. They had agreed to walk to the cottage, and talk to Frank some time before letting her know who they were. It was easy to find the church; they could see it from the platform. And here stood the green cottage and the pigeon-pole in the yard! They knocked upon the front door and waited.

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Sunday-School.

W. F. RICHARDSON.

PRECEPTS AND PROMISES.*

After the beautiful introduction to his discourse which we studied last week, in the lesson on the beatitudes, Jesus proceeded to instruct his disciples in the principles and laws of his kingdom. This kingdom is to exercise its saving influence through them, whom he will now prepare as salt for the world's corruption, as light for its darkness. His mission is not one of destruction, but of completion. The precepts of the law, which the scribes had overlaid with their traditions and obscured by their mechanical interpretations, he would exhibit in their true spirit and scope. Murder need not be accomplished in actual deed to bring guilt upon the soul. To hate one's brother was virtually to kill him, so far as one's own character was concerned. Adultery could be committed in the heart, even where worldly prudence or lack of opportunity prevented the overt transgression. Profanity, so common among the Jews of that day, and alas! so frequent among us now, he forbade as an insult to Jehovah. Vengeance must give place to mercy, and hate to love. As children of God we must imitate him by loving even those who returned our affection with indifference and scorn.

The Pharisees made great show before the people of their piety. To give alms to the poor with much parade; to stand and pray aloud at the street corners; to advertise their frequent seasons of fasting by the sadness of their countenances and the uncleanness of their persons—such were the ways in which they sought to impress their superior sanctity. To Jesus this was rank hypocrisy, and he taught his disciples to avoid every semblance of pretense in their worship and benevolence, letting this portion of their lives be a sweet secret between their Father and themselves. He gave a simple and exquisite model of prayer, whose lesson has for all the ages since been taken to the hearts of those who petition in his name, and has saved countless souls from the folly and impiety of vain repetitions. He enjoins the duty of laying up treasures of righteousness rather than of riches, and urged that trust of the Heavenly Father which is suggested by his loving care for even the least and lowest of his creatures. To seek first God's kingdom and God's righteousness ensures the child of God every needed blessing for time and eternity.

Then follow the precepts and promises of our present lesson. No vice was more common among the Jews of Jesus' day than that of censorious judgment. The man whose opinions and practices did not accord with theirs, even in the minute regulations of daily life, met with condemnation at their hands. How ready are we, oftentimes, to denounce the man whose opinions and actions differ widely from our own. Political, social and religious intolerance are not yet banished from among men. Jesus lays down the law that severe judgment will be rewarded in kind. God will forgive us only as we forgive others. "Judgment is without mercy to him that hath shewed no mercy." If the Searcher of hearts is willing to treat with forbearance and forgiveness our many sins, we ought cheerfully to refrain from hasty and bitter condemnation of our fellowmen. Perhaps there are circumstances unknown to us which make their wrong-doing less flagrant than our own. We may be caviling at the tiny dust-mote in another's eye, while a beam of wood is destroying the vision of our own. Let us first endeavor to rid ourselves of the fault that mars our character, and then we shall be prepared, both by clearer vision and gentler spirit, to correct another.

Then follows an injunction which seems to have little connection with what precedes it. "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." The connection is probably about this: Try as you may to correct gently the faults of others, there will be some whose natures have been so depraved by sin that they have lost all desire for better things. The holy impulses that stir in your souls are folly to them. As the dogs of the street would devour the very flesh from the altar, if thrown to them, and then ravenously fall upon you with their base cravings yet unsatisfied, so these men will listen to your message of truth only to answer with hate and death. The jewels of grace and beauty that adorn the doctrine of the kingdom of God will be to them as pearls cast before senseless swine. They will trample them beneath their feet, indifferent to their infinite value. The meaning of this proverb becomes somewhat plainer when we remember that its literary form is that known as *introverted parallelism*, in which the first and fourth lines answer to each other, and the second and third:

"Give not that which is holy unto the dogs,
Neither cast ye your pearls before swine,
Lest they [the swine] trample them under their feet,
And [the dogs] turn again and rend you."

Jesus found it necessary at times to turn away from those who heard him only to cavil at his words. Paul and Barnabas preached to the Jews at Antioch in Pisidia, as recorded in Acts 13th chapter, and when their own brethren rejected the message they boldly said: "It was necessary that the Word of God should first have been spoken to you; but seeing ye put it from you and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles." When the message is despised it is time to take it elsewhere, to those whose hearts will open to its coming.

Then follows the cheering promise to those who ask for God's favor, that he will freely grant it. A father will not deny his children the things they need, even though he be himself a sinner. How much more will our Heavenly Father bestow upon us the gifts which are his in abundance, and which we so sorely need. Especially will he bestow the Holy Spirit, chief of the "good things" in his kingdom. But we must ask in faith, we must ourselves be willing to forgive our enemies, we must ask, not that we may consume the blessings upon our lusts, but that we may use them to his glory, and we must seek to ask according to his will. Then will our prayers be answered.

While seeking good at the hand of God we are to be careful to give good to our fellowmen. The Golden Rule is found in substance in a number of places in ancient literature, but generally in negative form. One instance is that of the answer of the celebrated Jewish rabbi, Hillel, who was asked by a Gentile to teach him the whole law while he stood on one foot. Hillel replied: "What is hateful to thee do not to another. This is the whole law, all else is only its explanation." Jesus filled up the meaning of this ancient saying, gave it positive force, showed its true meaning, as a measure of neighborly love, and imparted to those who believed in him the spirit in which alone it is possible of realization.

The closing precept of our lesson urges the necessity of entering the narrow way of the divine will, a way which leads to sure life and peace. The broad way of sin deludes by its seeming liberty, but at the end is straitened into the narrow gate of perdition, whose hinges swing only inward. The way of righteousness grows both brighter and broader as we advance upon it, and it ends at the twelve wide gates of the New Jerusalem into which, with songs of joy, the hosts of the saved do enter. There were few in Jesus' day that walked in the narrow way. But the number is ever increasing, and the time may soon come when his words of warning can be changed into an utterance of rejoicing, and we can say of the way to destruction, "Few there be which go in thereat;" while of the way of life we can gratefully declare, "Many there be that find it." Let us labor to this high and holy purpose.

*Lesson for April 8th—Matt. 7:1-14. Parallel passage—Luke 6:37-42.

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Christian Endeavor.

By Burris A. Jenkins.

TOPIC FOR APRIL 8.

CHRIST OUR MISSIONARY MODEL.

(John 4:5-15.)

(Quarterly Missionary Meeting.)

There is no activity for which we are called upon in which our Lord is not for us, in some way, a model. In missionary work, too, as in all else, he gives his example.

Personal work we have all come to recognize as the most effective in every undertaking. A political candidate may do much upon the platform, but more from the buttonhole. He may gain votes in the great meeting, but more in private interviewing, either by himself or by his henchmen. A promoter of business enterprises, likewise, will do his best work closeted with individual men. The Christian worker who would bring men and women into the church must talk with them privately. Jesus here set us his example. He spoke some of his best and most deathless words to single auditors—Nicodemus, Mary, the woman of Samaria.

Fear not, then, if the flock be small! He who will work serenely with a flock of fifty, fifteen or five, shall shine serenely as the stars. The great preacher, Alexander Procter, I went to hear one Sunday night through a storm. Lightnings and thunders were in the air, and few hearers, about a dozen, braved the night. Procter arose, lifted his great Jovelike head and said:

"You few people deserve credit for coming out in such a storm, and I want to give you the very best I've got." He took for his text, "Ye men of Galilee, why stand ye gazing up into heaven?" and that sermon rings through my soul to-day, after years. Many a time, as well, under the trees, of a long summer afternoon, has he talked in quite as moving and profound a way to a single hearer—and that only a boy.

Far out in our pioneer West are many, no doubt, following in their Master's steps, preaching to the few. Many weary miles they ride, as weary miles he walked. Into many lowly doors they enter, as into many entered he. Many nights under stars they pray, as many nights, all night, prayed he. They are doing his work, as he himself did long ago.

Jesus, like these our missionaries, began his work in the home field. To the people of Judea and Galilee first, the lost sheep of Israel, did he go. He could not shut up his compassion from an occasional Samaritan, Gadarene, Syro-Phœnician and certain Greeks; but his bended energies were given to the strategic point to be gained, the house of Israel. Is there not philosophy here for us? Our home mission day approaches; yes, should it not always be with us? If we would follow our model missionary, to the lost sheep of the house of America must we go.

Again, Jesus employed agents to do his work; first twelve, later seventy, later one hundred and twenty, and later thousands. If our missionary work would profit from his example, it must adopt his generalship. "How shall they hear without a preacher? and how shall they preach except they be sent?" Organize, equip, instruct and send! Jesus was one who got work out of men. He knew how to administer in order to minister. By companies, by ranks, he seated men to feed them, through his agents. Shall not we also?

Jesus never lost an opportunity to come into touch with a soul of man—*without intrusion.* Some people intrude and imagine they are fulfilling a mission. If we copy the meekness and self-restraint of Jesus, we shall not err here. Henry Ward Beecher was noted for his kindly and tactful Christian approach to people, and he never lost an opportunity to draw near. On the 'bus-top, under the dripping eaves while waiting for a car, in the stores, wherever he met people, he drew near them, and for their good.

Finally, Jesus' activity was universal. He never stopped short in his notions of the winning of all men. For all was his good news destined, and perhaps no word is more characteristic of him and his great follower, Paul, than the word "all."

University of Indianapolis.

Bethany Reading Courses.

SOME REASONS FOR MISSIONS.

By W. J. Lhamon, *Director.*

The baptism of Jesus marks the beginning of his active earthly ministry. From that event onward his life rushes to a climax. Its whole course is marked by the sweetest and strangest intermingling of the human and the divine. The natural and the miraculous are one with him. His sermons, his parables and his miracles flow alike with naturalness from his radiant and majestic soul. They are *his* sermons, therefore they are unrivaled; they are *his* parables and prayers, therefore they are perfect and matchless; they are *his* miracles, therefore they pass beyond the miraculous into the higher natural, since he is the explanation of them.

But, whatever his sermons and parables and miracles may be, the climax of his life is not in them. Nor is it in his death, since his death is but a piece of his life. Nor is it his resurrection, for that is but the climax of his death. These are wonderful facts and everlastingly meaningful, but suppose all had ended there in the empty tomb—even at the empty tomb! Suppose the disciples had remained there, helpless and inactive, with great wonderment, and looking out upon a blank and hopeless world with these facts before them, but no direction given to them: what then could it all have amounted to?

One feels that there must be somewhat a sequel to all this, and the sequel must not be a letting down from the height attained by the resurrection. Standing there by the empty tomb, and standing there by the risen Christ, one feels that there is something more to follow, that there is a height yet to be reached, that the climax has not come. The resurrection creates expectation. But what can pass beyond it? What can be more astonishing? What can be a climax to such climax?

How strangely great and imperative, how awful, how dreadful, if not heeded, must be the words spoken by the lips of the One "who was dead and is alive," and who cries out, "Behold, I am alive forevermore!" *Christ's commission is Christ's climax to his resurrection.* This is his supreme monologue, standing in the New Testament over against the Decalogue of the Old. Under this one blessed and fearful and imperative mission and commission he places the whole host of his believing ones. That is their law, enacted (let it be repeated) in climax of the resurrection, by the One all-authoritative in heaven and on earth. To our little earth there is but one sun in heaven, and to the disciples of Christ there is but one law given—there is for them but one supreme code of action. It is this: "Go teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you."

For the disciples, for the church, to fail in this is to fail utterly. This commission is the revelation of all that Jesus was and did. It is the coefficient of all his work. It is the bringing together and fusing into one great and meaningful whole of what might otherwise lie scattered; it is the summary and the substance of the gospel; it is the link between Christ and the world; it is a command and a promise; it is both history and prophecy. It alone is a sufficient reason for missions. If we had no other reason, that one is sublime and imperative. "If the word spoken by angels was steadfast, and every disobedience received a just recompense of reward, how shall we escape if we neglect so great"—a commission!

Another reason for missions is suggested by the Apostle Paul when he says: "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believes, to the Jew first and then to the Gentile." Now that is a declaration of its universality. By that the apostle says the gospel is international or inter-ethnic in its character. There is something about it that appeals to the heart and mind of man as man. This cannot be said of all religions, but it can be said of all truth. Two and two are four the world around. The shortest distance between two points is a straight line in China as well as in America. Christ's love is universal; his truth is universal; his character is the realized ideal of the whole world; his manhood appeals everywhere and everlastingly to the innate godliness of mankind; Christ finds the soul of the saint and of the sinner wherever the soul of either is still in the "image of God." He finds the soul of the sinner that it may become saintly, and the soul of the saint that it may be saved.

Because of this inter-ethnic character of the gospel, he who has it becomes a debtor (that is Paul's word) to those who have it not, and there is a reason for missions. We do not hold the gospel in "fee simple." It is not deeded to us "in perpetuity." We are simply trustees for China and India and Africa and all the world that has it not. And a faithless trustee who can abide? Has not the Savior spoken of the "outer darkness" and the "gnashing of the teeth" awaiting the "wicked and the slothful?"

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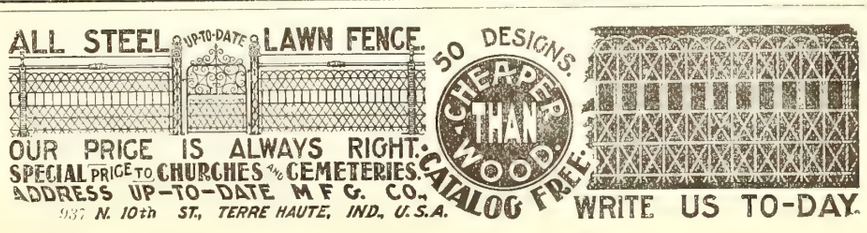


Notes and News.

Saving the West Creighton Avenue Church of Christ, Ft. Wayne.

For five months we have been struggling to save this property. We now have on hands the $3,000 which the church was to raise, but the church cannot raise any more. It has been taxed to its utmost capacity in order to do this. The district has raised $435, and in order to raise the amount necessary to the carrying out of the plan will have $65 yet to raise.

Now, brethren, it seems to me that this ought to be done without having to canvass any further for it. I think our brethren can appreciate the importance of this matter and surely will not be slow in doing their part. I am now ready to help Bro. Legg in the raising of the $600 which is asked of the state.

By making partial settlement we have been able to extend the time of final settlement to the tenth day of April. This is the best we could do; it must be done by that time. Considerable expense could be saved if the churches would take hold of this matter and help without waiting to be canvassed. A little help promptly given will save this property to our cause. Remember these facts:

1. We are within $665 of saving the property.
2. The church has raised $3,000. This is $500 more than was counted on at first, and in order to do this every possible dollar was raised. If the saving of the church depends on the people here raising any more the property will simply have to be sold.
3. The district has raised all but $65 of its part. This must be raised in order to the saving of the property.
4. Final settlement must be made by the 10th day of April. Therefore it is important we act promptly. Do not wait on the church to act, nor do not withhold your help because it is small; 600 Disciples giving $1 each would raise the necessary amount. Send your offering to W. W. Dygert, 50 Miner St., Fort Wayne, Ind.; or you can give it to the field secretary, Bro. Legg, or myself when we are making the canvass, as directed by state board.

ZACH A. HARRIS.

46 Huestis Ave., Ft. Wayne, Ind.

Secretary Denny on Iowa Misions.

There is no uncertain sound about our call of "Iowa Missions to the Front."

April first is the day for the Iowa offering.

Hear the watchword, "5,000 souls and $10,000 for Iowa in 1900."

Iowa missions must be made prominent, for they are important.

Yes, we have 432 congregations in the state, but there are are places where there are no congregations, not even a band of Disciples.

Fifteen counties have no church.

Eleven counties have only one church each.

Thirteen counties have only two congregations each.

Thirty-nine counties where we are practically unknown.

In 1890 we had 240 congregations, 215 houses of worship, 153 preachers, 19,853 members and $2,407.33 for the I. C. C.

In 1899, 432 congregations, 379 houses of worship, 357 preachers (including Bible students), 50,000 members and $4,443,08 for state missions.

In ten years, through the agencies of the I. C. C., 12,635 souls have been added to the Iowa churches.

ESTEY PIANOS AND ORGANS
Excel in Superior Tone, Perfect Construction and Great Durability
THE ESTEY CO., 916 OLIVE ST., ST. LOUIS, MO.

We have 53 homeless congregations and more than 100 groups of members looking to us for help. A little money goes a long way in some of these fields.

Will you not join our dollar crusade and become a contributor to our Francis Winlock $1.00 Memorial Fund? We want 1,000 names.

The I. C. C. is employing five men for full time and six men a part of the time thus far this year.

We have given aid in quarterage to eight churches. Four of these can take care of themselves without further aid from us.

Last year 187 churches contributed to state work, a gain of 44 churches over the previous year.

Last year 245 churches gave nothing to state work.

We hope to secure an offering from 350 churches this year. See that your church is in the number.

Our I. C. C. is doing a glorious work, but without more money it will break down.

Sustain state missions and then all missions will have a basis on which to live.

Let me know if I can send you facts, figures, tracts or envelopes—all of them helpful in taking the offering—the largest Iowa has yet known for state missions.

B. S. DENNY,
Corresponding Secretary.

Des Moines.

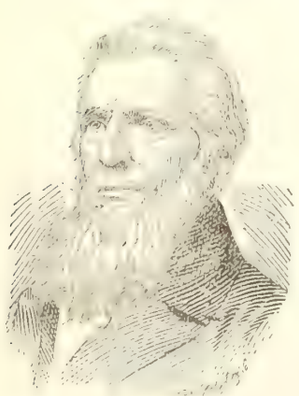
Debate on Roman Catholicism.

For four centuries the conflict between Protestantism and Romanism has raged. There have been battles innumerable, of one kind or another, but ONLY ONCE have representative champions of the two faiths met in fair, open, public debate. This debate was held in Cincinnati between

ALEXANDER CAMPBELL,
The Great Reformer of the Century.

JOHN B. PURCELL,
Archbishop of the Roman Church.

This debate has been aptly termed "A Battle of Giants." Purcell was one of the brightest minds in the hierarchy in America. Campbell was a master of learning, logic and eloquence. For eight days they battled. What was the result? Though challenged again and again, and yet again, Rome has never permitted another champion to meet a representative Protestant upon equal terms in public debate. Before the Campbell-Purcell debate, the contestants agreed that the debate should be stenographically reported, published in book form and distributed. This was done, and to-day we have the great argument, reported verbatim, in the form of the volume "A Debate on the Roman Catholic Religion," now published by the Christian Publishing Co. It is a great book, which will never grow old. Romanism is a live question to-day. Americans are having brought to their attention the Romanism of Porto Rico and the Philippines Our government will have the Roman problem to deal with at an early day There is no better book than this from which to learn of the nature and spirit of Romanism.



A REDUCTION IN PRICE.

"A Debate on the Roman Catholic Religion" has been sold for $1.50, and never less. A number of persons have recently urged us, in view of the value of the book and need of its wider circulation, to reduce the price We have decided to do so, and now offer the splendid volume of 360 pages, bound in cloth, red edges, for One Dollar.

Christian Publishing Company, -:- St. Louis.

Obituaries.

ANDERSON.

Your committee, appointed to draft resolutions on the death of Bro. F. M. Anderson, which occurred on March 14, 1900, submit their resolutions, as follows:

Whereas, We have received the sad news of the unfortunate accident by which Bro. F. M. Anderson, a member of this congregation, was called from his earthly toilings to his eternal reward and and rest; and whereas, we desire to express our highest appreciation of his life and labors; therefore, be it resolved:

1. That while we bow submissively to the ending of his useful life and career, we are deeply and sorely grieved, but sorrow not as those who have no hope.

2. That in his death this congregation has lost a most valuable and exemplary member, a wise counselor, a tireless laborer, a liberal and unselfish supporter, a devoted brother in Christ, a faithful exponent of the religion of the Master and a beloved former pastor; and that our state missions have sustained the loss of a great and successful worker and the Christian Church a devout and faithful minister.

3. That we tender his family our profoundest sympathy, and sorrow with them in their great affliction and loss, and earnestly pray God to bless, comfort and sustain them.

4. That a copy of these resolutions be spread upon our minutes, sent his family, and request that the same be published in the Christian Tribune, the Christian Standard, the Christian Guide and the CHRISTIAN-EVANGELIST.

J. A. SPENCER, chairman.

Patton St. Christian Church, Danville, Va., March 19, 1900.

BARCLAY.

W. H. Barclay was born near Toronto, Canada, in the year 1846, and departed this life Feb. 18th, 1900. He had been sick for about a year, but confined to his bed only a part of the time. Heart trouble was the cause of his death. He lived a consistent Christian life. He leaves a wife, two sons and two daughters to mourn his loss. F. L B.

CLARKSON.

As previously mentioned in these columns, Sister Loulie C. Clarkson, of this city, departed this life on March 6, after a long and painful illness. Sister Clarkson was born in Virginia in 1847. In her early girlhood she confessed her faith in Christ and was baptized under the preaching of one of the Virginia pioneers. After her marriage in Richmond, Va., in 1866, to James L. Clarkson, they moved to Adel, Ia., where they resided until their removal to this city, about 18 years ago. Sister Clarkson was an active worker in the church, which she loved devotedly, and was a woman of deep religious conviction. She was a most tender and affectionate mother. She possessed large Christian hospitality, characteristic of the people of the South, and she delighted to make people welcome in her home. In the church she was accustomed to greet strangers and give them a hearty welcome. For many months she had been a great sufferer from an incurable disease. She herself, however, was hopeful and spoke of lines of church work she desired to take up when she recovered. But this was not to be. And when the inevitable became known to her she told her family that she was not afraid to die. She met death as she had met life's duties, with a brave heart and an unwavering faith. The funeral services at the Central Christian Church were largely attended, for there were many who knew and loved her. Some words of comfort were spoken by the editor of this paper, an old-time friend, and two of her favorite hymns were sung very sweetly and tenderly by Charles Humphrey, after which the remains were deposited in our beautiful Bellefontaine Cemetery. Sister Clarkson leaves a husband, two sons and three daughters, all of whom she lived to see reach years of responsibility and most of them married. Her sister, Mrs. Stacy, of Richmond, herself a widow, was present during much of her sister's illness and was permitted to be with her at the closing hours. Our deepest sympathies go out to the bereaved family. They have a rich legacy, however, in the memory of a noble and consecrated Christian life. They are consoled by the fact that their temporary loss is her eternal gain. Thank God for the country whose inhabitants never get sick, and in which there shall be no more pain, neither sorrow nor death. J. H. G.

JORDAN.

Harvel Jordan was born in Bedford Co., Va., Nov. 15, 1815, and died at his home, Hannibal, Mo., March, 11, 1900. His grandfather was a soldier in the Revolution and his father in the war of 1812. His parents moved to Monroe Co., Mo., in 1831, where he grew to manhood, receiving his education in a log schoolhouse. He farmed until 1846, then he came to Hannibal. He was one of the most prominent citizens, and during the dark period of the civil war suffered great financial loss, but gained in the strengthening of his real manhood. He has been a member of the Christian Church since 18 years of age. He was a liberal giver to the church and the needy. He was always kind and unusually thoughtful for the welfare of others. He lived so high up in the atmosphere of truth that he was never tempted to violate conscience for financial gain. Though quite deaf in later years it did not keep him from the house of God. His faithful Christian companion preceded him about six years ago. He leaves two children, Mrs. Smiley and Mrs. Darlington, who tenderly cared for him in his brief illness. He will be greatly missed in the home and in the church. His life has been a benediction to our city. LEVI MARSHALL.

RHEA.

Miss Kate Rhea was born Nov. 10, 1856, and died March 4, 1900. Miss Rhea was a Kansas pioneer, lived a life crowded with toil and achieved much for one of her sex, even in this age of women. At 16 she began teaching school in this (Woodson) county and taught continuously until 1886, when she was elected county superintendent. In 1890 she was re-elected. Not a politician, she had an acquaintanceship exceeded by few men, and she had an abiding influence in county affairs. Baptized by Elder Cottingham in 1872 and a charter member of the Yates Center Christian Church. She gave freely of her time and money in Sunday-school work. For some years her health had been breaking, the to-be-expected result of so strenuous a life. Elder G. H. Lamb conducted funeral exercises at the farm house, which had been her home for thirty years, and paid an eloquent tribute to her worth and work.

M. A. RHEA.

RULE.

Died, at the residence of her son, A. E. Rule, in Pike County, Mo., Feb. 28, 1900, Mrs. Sarah M. Rule (*nee* Atkisson). She was born in Louisville, Ky., Aug. 22, 1822, and came to Missouri at the age of 18. She was married to William Griffin Rule on Feb. 7, 1846. To them were born three sons and one daughter. Her husband died in 1890. One son, and also the daughter, had passed into the unseen before her, leaving two sons and and many kindred and friends to mourn her absence. Sister Rule united with the Baptist Church in 1839. About 1860 she and her husband united with the Christian Church. Something over six years ago she put her membership in the Christian Church in Louisiana, where she remained an honored member to the hour of her death. In the relation of wife, mother, neighbor and Christian she was ever found among the faithful. Her memory will ever be sweet to her sons and kindred, while the hope of meeting her in the home above will be a strong incentive to a Christly life. The funeral was conducted in the Presbyterian Church at Grassy Creek, March 2nd, by the writer. E J. LAMPTON.

SIMPSON.

Georga Riley Simpson, county superintendent of schools at Faribault, Minn., died at the Sanitarium in Chicago, whither he had gone for treatment. Bro. Simpson, although living for a number of years in a community in which there was no church of his own faith, remained a devoted adherent to his own convictions, while at the same time he was an active worker in the Methodist congregation. He was born in Richland County, Wis., in 1851 and was graduated from Carleton College in 1880. Since then he has been engaged in public school work in Minnesota. He filled a large place in the life of the community in which he lived. His wife and two children survive him.

WOOD.

David Polland Wood was born in Amherst County, Va., Feb. 2nd, 1818. He was the second son of nine children. He came to Franklin County, Mo., in 1831 and lived there until the day of his death, March 16th, 1900. He married Miss Mary E. Ming Dec. 28th, 1842. He was baptized about two years ago by Elder R. B. Havener. He leaves to mourn his departure four sons and one daughter, also two brothers and one sister. The writer conducted the funeral services, at his late home near Villa Ridge, Mo., Monday, March 19th, 1900. W. F. HAMANN.

THE VALUE OF CHARCOAL.

Few People Know How Useful it is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better, it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician, in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in the stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets.

The Magic Darner

is a household necessity; mends any garment by weaving to match original warp; marvellous.
By Mail, 35 cents.
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Superior to all others in purity, richness and leavening strength.

Highest Honors, World's Fair
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EDDYVILLE, NEB.

J. F. Bridges, an isolated Disciple of Christ, who attended the Jubilee Convention at Cincinnati, after his return to his place of labor as agent for the U. P. R. R. at Eddyville, Neb., decided to make some efforts towards planting a Church of Christ in that place and requested T. A. Lindenmeyer, pastor at Lexington, Neb., to come over and preach a few sermons and get our plea before the people of that place. After considering the matter it was decided to hold a short meeting, which was begun Nov. 21st and closed Dec. 4, 1899, and resulted in temporarily organizing a church of nine members. A second meeting of three weeks closed Jan. 30, 1900, and resulted in 12 being added by confession and baptism, and six by letter and statement. Of these six are mothers and five fathers of families, two are teachers in the public schools, and one a young lady who will soon be a teacher, and four were school children from about 10 to 16 years old. A permanent organization was effected, and arrangements will be made to let them have preaching one-half or all of the time. Bro. J. F. Bridges, who is a son of Geo. T. Bridges, one of our Illinois preachers, very ably conducted the song service for both meetings and T. A. Lindenmeyer did the preaching. Of the number added one was from the M. E.s and one from the Catholics.

T. A. LINDENMEYER

Lexington, Neb.

HEALTHY BABIES ARE THOSE RAISED ON

BORDEN'S

EAGLE BRAND CONDENSED MILK

SEND FOR "BABIES" A BOOK FOR MOTHERS.

Borden's Condensed Milk Co., New York.

Asheville, North Carolina.

DEAR CHRISTIAN-EVANGELIST:—Bro. Jno. Brooks Taylor has just left us after a month's stay and gone back to his pastorate at the "North Side" Church in Chicago, where he and his assistant pastor, Miss Eva Lamert, have done a great work. Sister Taylor and Baby Henry Myers Taylor are still with us. She was speechless with bronchitis and had to be carried when she arrived, and she now seems to be entirely restored by this climate. Bro. T. preached at "Refuge" one Sunday for the writer while he remained here with his sick wife. Sister Mary Walden Williamson (the daughter of our lamented Bro. J. C. Walden) has an excellent select school in Asheville, and she contemplates enlarging it very soon. Since we are in receipt of letters from all over the country from brethren who want to send their sons and daughters who are in delicate health here to school and for health, we do hope the brotherhood will in some way aid the college enterprise here. Also we hope that Bro. James Coggins, of Independence, Kansas, who had already had some endowment for a school here in his native land, will combine with the experience and prestige of our widowed Sister Williamson, and together make a permanent school at Asheville. The patronage of that school is now ready, both local and abroad. There are four small Christian Churches within a radius of a few miles of Asheville. A number of excellent families of Disciples have moved and now reside in Asheville. We had six accessions by letter and three by baptism at two of these country churches recently. One hundred thousand visitors come to Asheville and vicinity within a year. There is not another such place to scatter truth. Geo. Vanderbilt and his wife are a model couple for plainness and for charity. They reside in the finest country residence in America and they both attend church regularly at Bittmore, a small church in a village adjoining Asheville, and he acts deacon, passing the contribution box each Lord's day. It would take many columns to tell of his hunting preserve of 86,000, acres covered with every species of wild game, and his nursery and stock farm, which cost $7,000,000. Hundreds and even thousands of people are coming here to invest and to improve and to live, and please allow us to say to a multitude of inquirers that everything here is advancing in price and hundreds are forced to build because they can't rent. Some fine bargains are had here because sick persons who are wealthy come here and improve at great expense, and then lay down and die, and their remaining relatives offer their fine properties at a sacrifice. Several of these are here now. But those who write must "come and see."

The ladies of the C. W. B. M. have leased an elegant hall in the middle of the town to meet in. Our own church house has been rented out for a good price. Featherston, Williamson and Bernard have worked most nobly with only a very few men to and them. The "good women not a few" are the main dependence, but it does look now like they will succeed. We have some fifty or more Disciples now in Asheville, and no people stand higher socially, and they are not all poor. Bro. Button, who has resigned the presidency of the college at Morehead, Ky., has made us a visit, and we hope for his early return to begin the buildings for a Christian college for delicate young ladies. We are also hoping for the removal to this place of Bro. Simmons, of Clintonville, Ky., and Bro. Blakely, of Bloomington, Indiana, and indeed, many others who have written us to that end. We can say to all who have written for information that a church and a college are most sure to succeed here, and those who desire homes here had better secure them as early as possible. You will readily see the reason for this if you will visit this place. There have lately been nine additions to our churches in the country near by.

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Most talked of potato on earth! Our Catalog tells—so also about Salzer's Earliest Six Weeks' Potato. Largest farm and vegetable seed growers in U.S. Potatoes, $1.20 and up a bbl. Send this notice and 5c. stamp for Big Catalog. F309

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The Union Pacific R. R. will make One Fare plus Two Dollars for Round Trip from Kansas City and Omaha March 30th, April 3rd and 17th to Kansas, Nebraska, Wyoming, Colorado, Utah, Montana, Idaho, Oregon and Washington. Purchase tickets from your nearest ticket agents For maps, time tables and further particular. address J. F. Aglar, Gen'l. Agt., St. Louis, Mo.

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THE CHRISTIAN-EVANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

Vol. xxxvii April 5, 1900 No. 14

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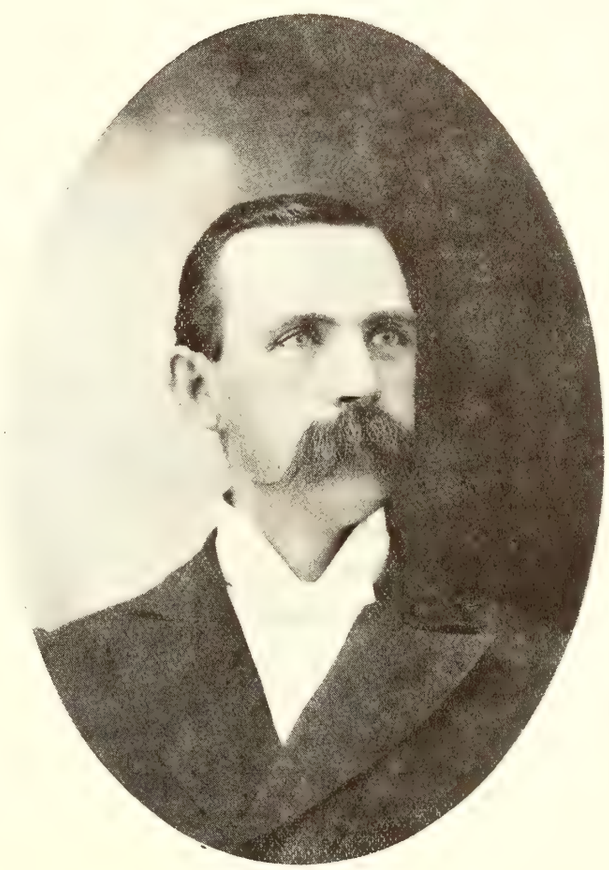

SUMNER T. MARTIN.

(SEE PAGE 430)

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THE
Christian - Evangelist.

J. H. GARRISON, Editor,
W. W. HOPKINS, W. E. GARRISON,
Assistant Editors.

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Another Chance.

So many requests for an extension of time from churches which have not yet completed their clubs of subscribers have reached us, and these petitions have been accompanied with such unmistakable evidence of interest and activity, that we have felt compelled to comply. To avoid any partiality in dealing we have decided to make the opportunity general and our club rate of one dollar will, therefore, be continued during the month of April. *Your* church ought to have a club of readers, and a further chance is now given for forming it.

Growing is a mild name for the circulation of the CHRISTIAN-EVANGELIST. *Booming* is a word that has been overworked, hence we hesitate to use it; but it about expresses the state of affairs.

"The Second Congress" was a pronounced success. The CHRISTIAN-EVANGELIST was represented by four members of its force. CHRISTIAN-EVANGELIST read-rs were present in large numbers. Fact is, nearly all if not *all* of the "congressmen" study our columns weekly. It's the way to keep posted.

Remember, you may obtain, without a cent of cost to you, a cloth-bound copy of "In His Steps." How? New subscribers to this journal may send $1.50 for a year's subscription to April 1, 1901. Old subscribers pay arrears to April 1, 1900, and one year in advance to April 1, 1901. Subscribers who are paid in advance now, send $1.50 for another year's credit. *We make you a present of the book.*

If you want to join with other friends of Christian literature in rejoicing over the splendid increase in the circle of influence of the CHRISTIAN-EVANGELIST, you have *now* an unequaled opportunity for doing so. Your church *needs* a club of readers if there is not one already in your congregation. *See that it is formed before April closes.* If a club of twenty-five *cannot* be formed, take advantage of our offer of one year's subscription and a cloth-bound copy of "In His Steps" for one dollar and fifty cents. The book and the paper will be great helps towards the Christ-life. Write to us for samples, advice or information. We'll be glad to send any of them.

The past week has been a splendid one in the matter of subscriptions. They have come from almost everywhere; singly, in pairs, in bunches and in clubs. No wonder, when we think of the kind of a paper we are offering to our readers and the low price we are asking for it. We feel sure that, everything considered, the offers we are making cannot be duplicated.

Topeka, Kan., adds sixty to our list; Bloomington, Ill., sends thirty-eight; Fulton, Mo., reports twenty-five; Centralia, Ill., twenty-five; Beatrice, Neb., twenty-eight, and Joplin, Mo., twenty seven. Jacksonville, Ill., adds nine, making the list in that city sixty-eight; Springfield, Mo., increases the list there thirteen, making a total of eighty three. Hannibal, Mo., now has fifty families reading the CHRISTIAN-EVANGELIST, having added eleven this week. Notable additions have also been made at Sac City, Ia.; Rockwell City, Ia.; Glasgow, Mo.; Waupun, Wis.; Auburn, N. Y.; Sturgis, Ky.; Philadelphia, Pa.; Belleville, Kan., and Buffalo, N. Y.

MAP OF THE TRAVELS OF JESUS.

NOTA BENE: A few weeks ago we advertised that we had several hundred copies of Stout's Map of the Travels of Jesus, which we would sell, while they lasted, at the reduced price of Three Dollars per copy. This offer was appreciated, and we have already sold about half our stock. The remainder will not remain long on our hands. When they are gone, the price will go back to Five Dollars. If you wish the map, order quickly.

TOO GOOD TO LAST.

We secured our present stock of these maps in a bankrupt stock, at a price considerably below the regular wholesale price. We are sharing the benefit of our bargain with the Sunday-schools. We cannot get any more as cheaply as we got these, and so cannot sell any more as cheaply as these are being sold. The former price was Five Dollars, and that will be the price when those now on hand have been taken.

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AN INDISPENSABLE AID.

The International Sunday-school lessons will continue on the Life of Christ until the Third Quarter of 1901, Fifteen Months from now. You need this map in order to properly teach these lessons to the children. By its help the teacher can begin at Bethlehem and follow Jesus through his earthly ministry, pointing out every spot where the foot of the Saviour trod, up to the Mount of Transfiguration.

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It is a handsome map, mounted on cloth, varnished, with rollers, all ready to hang up. It is six feet long and three feet wide. It is a carefully corrected map of Palestine at the time of Christ. Colored lines show the journeys of Jesus. Every spot which He visited is shown in its proper chronological order. Accompanying the map is a chart, which gives in proper order, the places visited by Jesus. The plan is so simple that a child can easily comprehend and use the map.

The Map of the Travels of Jesus is the result of many years of study and research by Rev. A. P. Stout. It is a better map than others which are being sold for twice the money. Our price for this map, until the present stock is exhausted, is Three Dollars, charges prepaid. Send your order at once.

CHRISTIAN PUBLISHING CO., 1522 Locust St., ST. LOUIS.

THE
CHRISTIAN EVANGELIST
"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

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CURRENT EVENTS.

Senator Beveridge's speech on the Porto Rican bill was not listened to with as much respect as the senator and his friends thought he had a right to expect. The galleries were well filled, but most of the senators were in the smoking rooms. The position which he took was in defense of the proposition that Congress has a right to govern our colonial possessions without regard to the provisions of the Constitution. He maintained that if this power is denied it would be better for us to give up Porto Rico and the Philippines than to attempt to govern them under the necessity of giving them free trade with the United States. Senator Pettus, of Alabama, the oldest member of the Senate, made a humorous speech in which he directed the shafts of his ridicule against the young senator from Indiana and his eloquence. A test vote was taken in the Senate on Thursday of last week, on an amendment offered by Mr. Pettus to strike out the tariff feature of the Foraker bill. It was defeated by the unexpectedly large majority of 33 to 16. This makes practically certain the passage of the bill in its present shape when it comes to the final vote on Tuesday of this week. In its present form, as reported by Mr. Foraker, the bill removes the duty on foodstuffs imported into the island, but retains a duty of five cents a pound on coffee imported; it provides for the free admission of books and pamphlets printed in English; and limits the operation of the 15 per cent. tariff (i. e. 15 per cent. of the Dingley law rate) until such time as the Porto Rican Government shall make other provision for the raising of revenue, or until March 1, 1902, at latest. Governor General Davis, of Porto Rico, who is now said to be the originator of the idea of levying a duty on commerce between the United States and Porto Rico and the author of the original bill which has been ascribed to Secretary Root, estimates that it will not be possible to raise revenue for governmental expenses by internal taxation within eighteen months or two years. The necessary expenses of government, including public works to give employment to some of the destitute inhabitants, will be about $2,000,000 a year.

It appears that the purchase of the Danish West Indies by the United States is not likely to come up for serious consideration for some time yet. It is true that Denmark possesses some islands which may perhaps be valuable to us. The principal ones are St. Croix, St. Thomas and St. John, which lie a short distance east of Porto Rico. But there is certainly no reason to be in a hurry about the matter, and there are plenty of reasons to go slow. It is said that Denmark will not make any definite proposition to sell the islands until assurance has been received that the proposition will be favorably received. This would require that Congress pass a resolution authorizing the President to negotiate for the purchase of the islands. The question of authorizing the purchase of foreign territory is one which would be sure to give rise to prolonged debate and would perhaps cause fresh divisions in the majority. There are too many other matters of more pressing importance to be settled and too many other differences of opinion in the Republican ranks. It is not worth while to raise a new issue over a matter which can wait just as well as not.

The Boers have gained an unexpected victory in the neighborhood of Bloemfontein. Col. Broadwood with a detachment on a scouting expedition about thirty miles west of Bloemfontein fell into a Boer trap and was forced to retreat. On the retreat he fell into a worse ambuscade and lost all his baggage, seven guns and 350 men killed, wounded and missing. In his retreat he fell back upon the Bloemfontein waterworks, seventeen miles from the capital, but was subsequently dislodged from this position by an attack from a strong party of Boers who destroyed the waterworks. It is reported that President Kruger has boasted that he will be in Bloemfontein within a week. This prophecy seems comparable to the boast which was attributed to Gen. Buller some time ago, that he would be in Ladysmith in a week, and perhaps it is equally without foundation. It seems like a wild prediction, but at any rate the Boers have gained a decided advantage by this victory.

The death of Gen. Joubert, last week, was a severe blow to the Boer cause. For many years he has been the military leader of the Transvaal. Born in Cape Colony, sixty-eight years ago, and trekking north at an early age, he received an education of which the chief points were to shoot straight and to hate the British. It was he who organized the army on such a unique and perfect system that every man, without leaving his farm, received military training. As a result, the South African Republic, without the expense of maintaining a standing army, was able to mobilize an effective army as numerous as the entire body of its citizens, within forty-eight hours of the call to arms. His loss will be felt the less because his work was one of preparation rather than of active leadership in the field in the present war. It was he who defeated the British at Majuba Hill in 1881. He has been known as an impetuous and impulsive leader, whose headstrong measures often needed to be offset by the calmer counsels of Pres. Kruger. The British generals who have fought against him have paid the highest tributes to his military genius. Gen. Joubert will be succeeded in command by Gen. Botha.

The Delagoa Bay Railway award has been received with general dissatisfaction by those interested. A number of years ago a railway was constructed by British and American capital connecting Delagoa Bay with the interior. The work was done under a concession from the Portuguese Government, but the government imposed impossible conditions upon the builders and, when these were not met, confiscated the road. The value of the property is enormous, since it furnishes the most direct communication between the Transvaal and the coast. The stockholders in the road put in a claim for damages and the three governments, Portugal, Great Britain and the United States, submitted the case to the arbitration of a Swiss tribunal. They have consumed ten years in coming to their conclusion—perhaps it would be unfair to suspect that the arbitrators in their delay have had an eye to the $25,000 salaries which they have been drawing for their services—and the decision which they have now rendered gives the claimants less than one-fourth of the amount which had been generally expected. The amount awarded is 15,314,000 francs, or about $3,000,000. It is stated in many quarters that the delay and the apparent unfairness of the award have given a hard blow to the cause of arbitration.

Webster Davis, Assistant Secretary of the Interior, has placed his resignation in the hands of the President. During his visit to South Africa, from which he has just returned, he has become convinced that the attitude of the present administration in failing to interfere in behalf of the Boers is deserving of censure. He believes, as the result of the acquaintance which he formed with them during his stay in the Transvaal, including a sojourn in Pretoria as the guest of the nation and a journey in President Kruger's private car, that they are a worthy people and that their cause deserves the support of the American people and government. Therefore he declines to continue his connection with an administration which does not espouse their cause. He will take to the lecture platform and tell the people what he has found out about the Boers.

INDIANAPOLIS CONGRESS.

The second Congress of the Disciples of Christ has now become history. Like its predecessor, it was pronounced most successful and beneficial. If there were lacking anything of that high enthusiasm which at times marked the St. Louis Congress, that could be easily accounted for by the special interest which always attaches to a first successful experiment. But there was no perceptible lack of enthusiasm, and this was particularly true of the closing session, when the growing interest reached a fitting climax.

The first session opened on Tuesday at 2 P. M., the general chairman, Allan B. Philputt, calling the Congress to order. After introductory remarks, welcoming the delegates, he introduced the chairman of the first session, Z. T. Sweeney. The writer was not present to hear the introductory speeches of the general chairman and of the chairman of the first session, but vouches for the happy character of each.

The first session was devoted to the "History of Doctrine," and Hiram Van Kirk, of the Disciples' Divinity House, University of Chicago, read the first paper, on "The History of the Doctrine of Sacred Scripture," and was followed by Prof. G. A. Peckham, of Hiram, on "The History of the Interpretation of Sacred Scripture." These were both able and scholarly papers, showing research and painstaking care in preparation. We cannot give space to even an outline of these excellent papers. They impressed upon all our minds the truth that the Bible must be an inspired book to have successfully withstood the treatment it has received from both its enemies and its friends, particularly of the latter. Suffice it here to say that both papers recognized the methods and results of modern critical scholarship while they magnified that revelation which ages of criticism and study have shown to be divine.

The Tuesday evening session was devoted to the subject of "Education." We have deemed this topic and that of "Biblical Criticism" to be of sufficient importance to justify a little fuller treatment, and we have asked two different brethren to report the two sessions devoted to them respectively.

Wednesday evening was devoted to the discussion of "The Limits of Christian Liberty," based on the motto: "In matters of faith, unity; in matters of opinion, liberty; in all things, charity." Two able papers were read on the subject; one by J. B. Briney, of Paris, Mo., and the other by Robert Moffett, of Cleveland, O. Owing to the fact that these two writers took the same general view of the subject, and that there was no time immediately following for volunteer discussion, the treatment of this theme was perhaps less satisfactory than that of any other before the Congress. This was not the fault of the writers, but is due to the failure of the program committee in securing writers representing different views of the subject. There was a brief time set apart before the regular hour of meeting the next morning for the discussion, but only a few were present and the special interest had departed. The position of the two papers might be fairly characterized, we think, as favoring creed-extension from the personal, historic Christ, to include certain things taught by Him—the things "most surely believed among us." The opposite view, which made Christ the sole object of faith, was presented in the volunteer discussion briefly, but inadequately.

UNIFICATION OF OUR MISSIONARY SOCIETIES.

On Thursday morning the question of the unification of our missionary interests was taken up and discussed, J. H. Gilliland, of Bloomington, Ill., presiding. Unfortunately, there was no definite issue to which the arguments were directed. On the program the theme was "The Consolidation of our Missionary, Educational and Benevolent Enterprises"—a scheme which has never been proposed, so far as we know, by anybody. No one has seriously proposed, so far as we know, the consolidation of the Christian Woman's Board of Missions with our other missionary societiets, and very few, if any, believe in the consolidation of all existing boards into one board. The practical issue is whether it would not be better to unite our home and foreign societies, having one convention, one set of officers, one set of committees, and have all the present secretaries and boards to be the secretaries and boards of that one society. This we believe to be entirely practicable, much simpler, and would permit a wiser use of our secretarial force than the present order, besides removing whatever friction may exist. The discussion was led by A. McLean, in a well-prepared paper, which was launched against the theory of consolidation. It was an able speech, but the trouble was that perhaps two-thirds of it had no bearing upon the real question as we have stated it above, though it did have a bearing upon the question as printed in the program. Bro. McLean was followed by an address by F. G. Tyrrell in favor of the unification to which we have referred, but as he was arguing for one thing, and as Bro. McLean was opposing another, there was no conclusions to be drawn from the arguments pro and con. Bro. Tyrrell dealt forcibly with the general principles involved, showing that unification was the tendency of the times, and that it was in the direction of simplification, specialization and in harmony with economic laws. The volunteer speeches were about equally divided for and against unification or consolidation, according as the speakers interpreted it, and the Congress seemed to be divided in sentiment in about the same proportion. We are quite sure, however, that if there could have been a clear-cut issue on the advantage of having one instead of two societies, using the existing boards and secretaries as parts of that one society, there would have been a preponderance of sentiment in favor of such unification. According to our way of thinking there is as much need for a fifth wheel in a wagon as there is for two distinct societies made up of the same people, to conduct our missionary operations. L. H. Coleman, of Springfield, read a very well-prepared and ingenious paper, in which, under the figure of a family, with the American Society as mother, he regarded the Foreign Society as a son, the C. W. B. M. as daughter and the various boards as so many grandchildren born into the missionary family. The logic of his paper was consolidation rather than unification, which is hardly practicable under the existing conditions.

SOCIOLOGICAL STUDIES.

Thursday afternoon was devoted to the above topic. Geo. A. Campbell, of the Christian Century, was chairman of this meeting. A. W. Taylor read one of the ablest papers of the Congress on "The Social Ideals of Apostolic Christianity." Any attempt to present an outline of this excellent paper would do it injustice. Suffice it to say that it was on the one hand thoroughly loyal to the Bible and to the spirit of Christ, and on the other to the new interest in sociological questions and to the demands for a higher social order than the present. The time which was to have been devoted to the discussion of this question was devoted to a special phase of the social problem in a brief address by A. M. Harvuot, of Cincinnati, on the Benevolent Association of the Christian Church, having its headquarters in St. Louis. He told of what had been accomplished in this line and pointed out the need for greater activity in benevolence to complete our effort to restore primitive ideals.

CLOSING SESSION.

The closing session was held on Thursday evening, with Jabez Hall as chairman. Bro. Hall gave a graceful introduction to the speaker of the evening, Prof. Graham Taylor, of the "Chicago Commons" and of the Chicago Theological Seminary. Prof. Taylor's theme was "The Civic and Social Obligations of the Church." It was a great address—great in its ideals, great in the moral earnestness and power with which he pressed those ideals upon us. The threefold function of the church in discharging its social and civic obligations was (1) to lift up the true ideal of life in the person of Jesus of Nazareth, through its worship; (2) to initiate efforts for the realization of this ideal, but not to be the executor of these efforts; (3) to supply the sacrificial spirit by which this work is to be carried on. The address was listened to with profound interest and was punctuated with frequent applause. The evangelical churches, he said, seem to have reached what is known in mechanics as the "dead center," and there is little or no progress being made, while some of the larger denominations are actually decreasing. He admitted that the religious body represented in the Congress seemed to be an exception to this rule, but warned us not to rejoice unduly at this fact, as we were yet in the dew of our youth, and that the time might come when we would be in the same condition. What was needed, in the speaker's view, was more of the sacrificial spirit of Jesus Christ in the church to multiply its power and its usefulness in the world.

Prof. Taylor is always a welcome visitor to any gathering of the Disciples of Christ. We like the man and believe he has a mission and a message for the church universal. In his introductory remarks he said that when one summered and wintered with a people he came to know them pretty well; that he had been summering with a number of our people for some time, and for the last few years he had been wintering with them in their conventions, and if this kept up much longer he would begin to feel that he had at least the spirit of adoption.

Following Prof. Taylor's address there were a few short talks from brethren, expressing their high appreciation of the address to which they had just listened, and of the harmony and courtesy which had marked the entire Congress. The universal feeling was that it had been a blessing to us all. A committee was selected on place and program for next meeting, consisting of F. D. Power, of Washington, chairman; Hiram Van Kirk, of Chicago, secretary; S. M. Cooper, of Cincinnati; Prof. R. E. Hieronymus, of Eureka College, and Geo. A. Miller, of Covington. The time will be the same as this year, and the place remains to be fixed by the committee. We understand that Chicago, Cincinnati and Denver have been mentioned, though the field is still open for bidders.

When the speaking had ended the congregation sang, "God be with you till we meet again," Prof. Jabez Hall, of Butler College, pronounced the benediction, and the Second Congress of American Disciples had come to a happy end.

THE CONGRESS AND THE EDUCATIONAL PROBLEM.

One of the most practical and certainly not the least important of the discussions of the Congress at Indianapolis last week was that on the education problem among the Disciples. This is one of the pressing and burning questions of the hour as shown by the programs of all our recent important gatherings. In the session devoted to its consideration at Indianapolis J. H. Hardin, late president of Eureka College, led off in a timely "statement of the problem," followed by F. D. Power, of Washington, and C. C. Smith in powerful addresses, concluded by a telling speech by Helen E. Moses. An interesting general discussion followed, showing that the Congress felt a deep interest in the progress of education among us. Bro. Hardin's "statement," printed in the official program, will give the reader an idea of the trend of the discussion, and the feeling uppermost in the minds of the brethren in regard to the duty of the hour on the question of education:

I. *Endowment Funds.*—What they are and why needed. Methods of conducting our educational institutions without endowment. We must give our colleges endowment, or they must perish.

II. *Unity of Action.*—Our people able to give. Mistaken ideas as to basis on which our colleges rest. They are to rest on much the same basis as our missionary societies. Local interests too influential in management of our educational interests.

III. *Patronage.*—Out of an estimated 25,000 young people of college expectancy we have fewer than 2,000 in our own institutions. Where are the others, and why not in our own colleges?

IV. *The Remedy.*—How are above unfavorable conditions to be changed? The answer thought to be in one word—leadership. Value of this in other departments of the work of our people. Our need of an educational secretary. How shall such leader be selected, and how supported? Answer to this not easy. Our committee appointed at Cincinnati will, no doubt, report the wisest course.

V. *Shall we Organize a Graduate Institution?*—This subject must sometime be taken up in earnest by our people. Shall we form such an institution, or shall we settle upon the policy of sending our young people to institutions already in existence for their advanced culture?

It was manifest that the leaders of education among us feel intensely and increasingly that a more liberal endowment must be provided for our colleges. Several of the speakers advocated the organization of a national education association to look after educational matters as our missionary societies look after missions. The "leadership" spoken of would necessarily involve the appointment of an able man as educational secretary to such an association, whose business it should be to superintend the whole field and look after the endowment of all our institutions of learning. Unification of forces and churches on this question is as necessary as it is in world-evangelization. Our colleges must be more liberally endowed, and must more generally secure the loyalty of our people in providing them with students, or we shall fall miserably short of our duty to this day and generation. No more important problem confronts us for solution than this.

C. C. Smith justly deprecated the pessimism that deplores the little we have done and the inadequacy of the provision we have made for education. He thinks an optimistic outlook and a hopeful tone, giving ample recognition and credit to what has been done, is more likely to get money than preachments of failure. If nothing succeeds like success and nothing fails like failure, we ought to preach success in order to win success. We have not done our duty by any means, but we have done well in consideration of the newness of our body and its lack of large wealth when compared to older bodies. It was felt on all hands, however, that the time is here for a great forward movement in the endowment and better equipment of our schools and in the larger enlistment of the sympathies of the Disciples in their educational affairs, and this is bound to come.

BIBLICAL CRITICISM.

The sessions of the Congress Wednesday morning and afternoon were devoted to textual and higher criticism; J. J. Haley, chairman. The opening address was by D. R. Dungan, on "Textual Criticism." The speaker characterized four incorrect and illegitimate methods which are sometimes employed, as the apologetic, hierarchical, dogmatic and rationalistic methods. The first is not a method of criticism, but a plan to prevent it. The second is based on a superstitious faith in the church and the priesthood, and presupposes a blind credulity. The third forces from the Scripture confirmation of preconceived doctrines. The fourth, which is only a variation of the third, starts with a presupposition that the supernatural is impossible. The true method, which has done all the good that has been done in this department, is the inductive method, which gathers the facts and puts them together. In illustrating these several methods the speaker did not confine himself to textual criticism, but dealt largely with interpretation and historical and literary criticism.

The first paper on Higher Criticism was by H. L. Willett. After showing how the critical and scientific spirit, of which the higher criticism of the Bible is a manifestation, was an outgrowth of the Renaissance, and that it has its roots in the same causes which produced the Protestant Reformation and the modern era in literature, art and science, the speaker distinguished between textual and higher criticism, and defined the scope of the latter as including investigation into the following points: (1) Integrity: Is the book the work of one author or many? Is it in its original form, or edited and rearranged, and if the latter, can its parts be separated? (2) Authenticity: Does the book contain within itself the name of its author, and if so, was it put there by the author, or inserted by a later editor? (3) Literary form: Is it poetry—epic, lyric or dramatic? Or is it prose—history, prophecy, fiction, wisdom, apocalypse? And what are its characteristics of style? The literary form helps to determine the purpose of the writing and the proper method of interpretation. E. g., is the early part of Genesis prose or poetry? Is the Book of Jonah history, like Kings, or parabolic fiction, like the parables of Jesus? This is primarily a matter of literary form. Qualities of style help to determine unity or diversity of authorship. Judgment of style is largely a matter of literary instinct and subjective judgment, and is attended with great danger of error, especially in matters of detail. (4) Credibility: Do the statements in the book accord with known facts? Had the author a bias or a special purpose which would color his narrative? Had he facilities for accurate knowledge? It cannot be demanded of the critic who seeks to determine these points that he shall first believe the Bible, but only that he shall approach it honestly and apply the scientific method rigidly. Belief of the statements made in the Bible is the result, not the presupposition, of criticism, The speaker gave a summary statement of some of the results of criticism which he considers fairly established and generally accepted by scholars. The Hexateuch is Mosaic in core and spirit, but in its present form it is a composite work, containing four documents of later date. In the historical books (Samuel, Kings, Chronicles) criticism has furnished notable confirmation of the biblicalnarrative. The Book of Psalms was the hymn-book of the second temple; David, though not the author of all of them, perhaps not of any great number, set the pattern and was the true father of Hebrew psalmody. Solomon's relation to the Book of Proverbs is similar to that of

David to the Psalms. The date and authorship of Job are utterly unknown. The Song of Songs is a drama of a time much later than Solomon and has a value which well entitles it to a place in the canon. Criticism has sustained the authenticity and integrity of many of the prophetic books, *e. g*, Amos, Hosea, Ezekiel, Jeremiah. The same methods which confirm the unity of these lead to the conclusion that Isaiah is the work of two prophets, the latter of whom, unknown by name, lived a century and a half later than Isaiah, son of Amoz. Jonah is probably post-exilic; the miraculous element is no bar to credibility. Daniel, which was not placed among the prophets by the Jews, belongs to the second century, B. C. On the results of the higher criticism there is already beginning to be built a new Biblical Theology, and this in turn will be the foundation for a new Dogmatic.

The second address on Higher Criticism was by J. W. McGarvey, who represents a different standpoint from that presented above. Prof. McGarvey did not attempt to give a survey of the entire field, but devoted the greater part of his time to arguing a few points and exhibiting the errors into which the more radical critics have fallen. His definition is: "Higher Criticism is the art of determining the date, authorship, credibility and literary characteristics of documents." It includes historical and literary criticism. The history of criticism began with Ezra, who, according to tradition, began the formation of the Old Testament canon. The speaker here took up the argument of the date and authorship of the latter part of the prophecy of Isaiah, pictured with considerable detail and with some humor the scene when Ezra, Nehemiah and Zerubbabel met to fix the place of this prophecy in the canon. The argument turned upon the point that these men, or their contemporaries, who inserted this prophecy must have personally remembered the prophet if he had lived near the end of the exile[as Prof. Willett stated], and in that case would certainly not have attached the prophecy to that of Isaiah. [Prof. Willett, in his reply, showed that Ezra and his contemporaries did not live within a century of the date which is assigned for the activity of the unknown prophet; that there is only the faintest Jewish tradition to the effect that Ezra had anything to do with the formation of the canon, and no evidence at all that any one before his time had anything to do with it.] Prof. McGarvey, pursuing the history of higher criticism, showed how the criticism of the New Testament had begun in the second century with the attack of Celsus on the credibility of the Gospels, and especially the miraculous element in the life of Christ, and the defense by Origen. Origen himself questioned the Pauline authorship of Hebrews, then generally accepted. Porphyry in the third century assigned Daniel to the Maccabean period. Some objections to methods sometimes practiced by higher critics were stated: (1) Some critics deny the recorded facts because they do not fit their theories. *E. g.*, they deny that the worship was centralized before the reform under Josiah, although Josh. 22 indicates that it was centralized while Joshua was yet alive. (2) Some assume facts which are imaginary. *E. g.*, the existence of writers whom they call J, E, D and P, of whose historical existence there is no record [any more than there is of the writers of Job or Samuel or Kings]. (3) The argument from silence is overworked and misused to prove that laws did not exist because there is no specific record of their observance.

The discussion of the subject which followed the addresses was participated in by Bros. J. B. Briney, Shepherd, D. Sommers, R. Moffett, W. R. Jinnett, Henry R. Pritchard, B. C. Deweese, G. A. Peckham, D. R. Lucas and Z. T. Sweeney. Both the leading addresses and the discussion were marked by the greatest frankness of statement and by a careful regard for Christian courtesy which has sometimes been lacking from discussions on this topic. There was, from first to last, no insinuation against the Christian character, vital faith, or intellectual honesty of any one. The terms "moss-back" and "infidel" did not figure in the controversy, and only once were the words "rationalist" and "higher critic" used apparently synonymously.

Hour of Prayer.

BACKBONE.

(John 9:13-18; 24-34.)

(Uniform Midweek Prayer-meeting Topic, April 11.)

CENTRAL TRUTH: *Blessing received from Christ should inspire boldness to bear witness for Him in the presence of His enemies.*

A great and unexpected boon had been conferred upon a man who had been born blind, and who all his lifetime had groped in darkness; one who had never looked upon the glory of a sunrise or a sunset, gazed with rapture upon some charming landscape or stood awe-struck under the starlit dome while his soul took in the wondrous vision of shining worlds, floating like islands of light in the vast sea of immensity. He had met with the Prophet of Nazareth who anointed his eyes with clay and bade him go wash in the Pool of Siloam. He had obeyed the directions and had received his sight.

What a change! The world was all new to him, including the very faces of his friends. What a beautiful world it must have seemed to him! How grateful he must have been to his new-found but as yet unknown friend! How he must have despised the Pharisees' objection, that this miracle of healing had been wrought upon the Sabbath day! What better day could have been selected for so gracious an act? But the Pharisees, who cared more for their traditions than for human welfare, were offended, not only at Jesus for healing the blind man, but apparently at the blind man for permitting Jesus to heal him!

They first doubted his identity. "I am he," said the man with the newly opened eyes. His parents were interviewed and confirmed his testimony. "How were thine eyes opened?" A straightforward answer is given. (See v. 11.) In a few moments they repeat the question and he repeats the answer (v. 15). They then interrogated the man as to what he thought of the man who had opened his eyes. This, after all, was what they feared. The answer was direct and pointed: "He is a prophet."

When the parents had been appealed to, and they had confirmed the story of their son having been born blind, and his sight having been restored, but had referred to him for particulars, the Pharisees once more turned to the man whose eyes Jesus had opened, saying: "Give God the praise; we know that this man [Jesus] is a sinner." "Well," said the sharp-witted man, whose mind seems to have been opened along with his eyes, "however that may be, one thing I know: whereas I was blind, now I see." On that basis of fact he was prepared to stand.

Blessed is the man who has a basis of *fact* in his religious experience, and can say to all doubters: "Whereas I was a liar, or a libertine, or a drunkard, or a thief, or an ungrateful, worldly-minded man, living a selfish, sinful life, or a self-righteous man who felt no need of repentance, now I see my relation to God and to my fellowmen, am rejoicing in the knowledge of sins forgiven and in daily, conscious fellowship with God."

Once more they ask: "What did he do to thee? How did he open thine eyes?" (v. 26.) Here was an evident purpose to get the man away from his stronghold of fact to some explanation or philosophy of the fact. If he had said, "I think there was some virtue in the clay and spittle," or "It was probably the effect of the mind acting on the visual organs," what an opening there would have been for argument! And in disproving his *theory* they would have felt that they had disposed of his *fact*. He declines to be caught in that trap, and soon has his questioners on the defense. They say: "We know that God spake unto Moses; as for this fellow we know not whence he is" (v. 29).

It is now his opportunity: "Why, here is the marvelous thing, that ye know not from whence he is, and yet he hath opened mine eyes!" This is more marvelous than the miracle that offends you—that a deed of infinite power and of tender grace like that is no credential of the man who performs it, and he may be of the devil! When did Satan turn benefactor and go to relieving the afflictions and sorrows of men? Who gave Satan the power to open blind eyes, even if he desired to do that sort of work? To the honest mind of a man whose eyes had been opened the proposition was absurd in the highest degree. Only God, and those whom God endorses, can open the eyes of one born blind!

And so he who had received sight from Jesus bore testimony for Him, even though he was cast out of the synagogue for so doing. Would you have done as much? Are you bold enough to give your witness for Christ and for His truth, when and where it is unpopular, and may cost you position, popularity, friends? Are you willing to speak a word for Him, even in the prayer-

meeting, surrounded by sympathetic friends? Christ came into this world to open the eyes of our understanding, to give us moral and spiritual vision. We are indebted to Him for whatever spiritual light we enjoy and for whatever improvement there may have been in our lives and characters since we came to know and love Him. His power to give us a vision of God and of spiritual realities is the proof of His divine character and mission. Let us bear our testimony to Him who hath delivered us from the kingdom of darkness and hath translated us into the kingdom of light.

PRAYER.

We thank Thee, most gracious Father, that Thy Son came into this world to open the eyes of the blind and to give us spiritual understanding. We are grateful for all the light and life which we have received from Him, and we pray for courage to bear witness to Him always, and for grace so to live as to show forth the divine power that is in Him. In His name. Amen!

Editor's Easy Chair.

If the Easy Chair were composing a prayer for daily use it should contain a petition like this: "Lord, deliver me from being a partisan in politics, religion, or anything else, and help me to maintain an open door and a cordial welcome for all truth!" The more we see of the baneful effects of partisan bias in paralyzing the mind and unfitting it to weigh facts and principles, the more do we deprecate the prevalence of party spirit. This is saying nothing against having political convictions and acting with the party most in harmony therewith; and nothing against having religious principles and being associated with that religious body which most faithfully stands for these principles. No man can effect any great good, either in politics or in religion, who does not do this. It is the subordination of truth and principle to mere party ends that is to be deprecated and prayed against. If any of our readers are skeptical about this being done, even by professed Christians, let them keep their eyes wide open during the next six months, and they will see an object-lesson in the political world. We do not have to wait to see it in the religious world. Like the poor it is always with us.

It is due to most of those who allow themselves to become the dupes of a party and slaves of party spirit to say that they are often unconscious of the abdication of reason and conscience at the behest of the partisan boss, political or religious. They are the victims of the partisan microbe, which is scattered among the people by a partisan press and by partisan leaders. The Easy Chair reads two leading daily papers, representing the two leading political parties of this country. The mere layman in political bacteriology, even without a microscope, can see the partisan microbe crawling over the pages of each of these papers. Even the news columns, especially the headlines, receive their color from the particular variety of the microbe. Being of opposite politics, the two varieties of microbes neutralize each other and no dangerous effects are observed. If one cannot find a perfectly reliable, independent paper that will view every question on its merits, regardless of its party bearing, the next best thing to do is to take two of opposite political faiths. He may not be so zealous a partisan by so doing, but he will be a more intelligent and useful citizen.

Speaking of political issues, we ought to have an exceedingly interesting and profitable political campaign this fall. Not for years have there been questions of such far-reaching importance before the American people. They are so difficult of solution and so vital in their relation to our future welfare that the people ought to rise above mere partisan feeling and prejudice, and give their best thought to these problems. They demand our wisest statesmanship, our loftiest patriotism. It is no year for sectionalism, nor old, worn-out political shibboleths. New issues are to the front, and the men who cannot deal with them in a broad, statesman-like way should be relegated to the rear. The two standard-bearers are already selected. The political conventions will only ratify what the people have already decided. Wm. McKinley and W. J. Bryan are to lead their respective parties in this great contest. They are both men of recognized moral integrity, and of a high order of ability. Why should we not have a clean, dignified campaign of education, in which there should be more light than heat? The partisan microbe is the only hindrance. To the extent that lies in our power let us neutralize its pernicious activity.

CONGRESSIONAL NOTES.

It takes a favorable environment to supply a local attendance of appreciative listeners to supplement that from abroad in order to secure the highest success of a religious congress. Indianapolis supplied this, and gave us fine audiences at each session.

The local management of the Congress by the Central Christian Church couldn't have been better. The meals supplied for noon and evening were satisfactory, prompt, ample. The entertainment at the homes of the people was cordial and Christian. The music supplied was excellent. The pastor of the church, A. B. Philputt, who was also the general chairman of the Congress, was an ideal host and presiding officer, assisted as he was by his good wife. We all fell in love with Pro. Philputt, and—if he will permit it—with Mrs. Philputt, also.

The venerable and saintly Mrs. Zerilda Wallace was a regular attendant upon the sessions of the Congress, taking a deep interest in all that was going on. When she was introduced to the Congress by the general chairman as the only surviving charter member of the Central Church, and an associate and colaborer with Campbell, Scott, Creath and other early reformers, she was received by the audience standing and waving handkerchiefs. She made one of the best speeches of the Congress, and just to the point, and with a voice audible in every part of the building, though more than fourscore years of age, we believe It was a sight worth seeing and a speech worth hearing.

It was reported during the Congress that John S. Sweeney, state auditor-elect, of Kentucky, had been arrested for alleged conspiracy in the Goebel assassination, though we have seen no confirmation of the report. The feeling of indignation in the Congress for this reported assault upon the reputation of one so widely known and respected was high, and when Prof. Willett, of Chicago, read a telegram of sympathy and confidence, which he moved be sent to Bro. Sweeney, it was adopted, after brief speeches by Bros. Briney, Lucas and Harvuot, by a unanimous rising vote. It will take more than $100,000 to break down the reputation of John S. Sweeney, or to hire enough perjurers to convict him of any dishonorable act in connection with this unfortunate and disgraceful state of things in Kentucky.

One truth received a special emphasis during the Congress, which will probably be remembered: Our brethren are loyal to our colleges, and believe they ought to be patronized by our brotherhood; but no attempt to create a class prejudice against those who afterwards avail themselves of a university course will be tolerated. It is so contrary to the free spirit of our movement that nothing would sooner blight one of our colleges than for it to become known that it was opposed to its graduates going to a university for some special courses when they had completed its own curriculum. Some of the denominations used to warn their members against attending our meetings. They have probably learned better than that now, except in the extreme backwoods. The attempt to keep our young men and women from going to any of the great universities belongs to the same class of acts. It is not indigenous to our soil.

The following colleges were represented at the Congress:Butler by its president, Scot Butler, and about all the faculty; Kentucky University by Pres. McGarvey and Prof. Deweese, of the Bible College; Hiram by Pres. Zollars, Prof. Peckham and Agent Hertzog; Eureka College by President Hardin and his successor to the presidency, Prof. Hieronymus; and the Disciples' Divinity House, University of Chicago, by Dean H. L. Willett and Instructors Hiram Van Kirk and Errett Gates. The press was well represented: The Christian Standard by J. A. Lord; the Indiana Christian by E. B. Scofield; the Christian Guide by John T. Brown; the Christian Century by G. A. Campbell, C. A. Young, A. McKinnon; Briney's Monthly by J. B. Briney, and the CHRISTIAN-EVANGELIST by J. H. and W. E. Garrison. The Octographic Review, which, we are told, is still published, was represented by Daniel Somers, who told conservative members of the Congress that those of them who favored organs and missionary societies were in the same boat with the higher critics, only they were in the rear end of the boat, while the critics were in the front end!

THE PHILOSOPHY OF OPINIONISM.

CHAS. LLOYD GARRISON.

The last few years have witnessed the coming up of a new word, namely, "opinionism." It will not be found in the Standard Dictionary at present, but the concrete noun, "opinionist," is there; and it is only a question of time until its abstract cognate will find recognition among philologists. It is desired to express the idea of unreasonable or stubborn persistency in particular conclusions; the dogmatic and arbitrary enjoining of them upon others. To cover this idea, or association of ideas, the word *opinionism* has been coined. The process is not new under the sun. It is as old as language. The case instanced is perfectly legitimate and natural. Incidentally it furnishes a good illustration of the growth of words. Neither egotism, dogmatism, nor bigotry is adequate; hence this word was forthcoming. How it shall fare with *opinionism* in the uncertain struggle among words cannot be known at present, but it seems to start out with an inherent right to survive—at least as long as the idea for which it stands shall prevail among men—which, please God, may not be for aye.

Opinionism, let it be conceded, is indigenous to the soil which produced the restoration. We have no systematic theology, in the usual acceptation of the phrase; we have no confessions of faith; we have no rigid theological formulas—all of which produce a stultifying effect upon originality and preclude the possibility of vigorous, normal growth. It is the glory of the enlightened Christian that "he careth for none of these things." The theology of Paul and James and John is sufficiently systematic for us, in that it makes the way of salvation so plain that the "wayfaring man, though a simpleton, need not err therein." The basic confession of a personal faith in a personal Christ is the burden of our catechism. Everywhere spontaneity, richness and variedness of utterance are encouraged by the very genius of our position. But, as might have been anticipated, this very freedom has given rise to abuse. It is not worth while to grow hysterical over the matter, nor rend our few garments unnecessarily, but rather let us calmly and dispassionately inquire into the causes thereof. There is no lack of data upon which the philosophically disposed may reason at length.

Perhaps it will be not difficult for the reader to call to mind certain young men within the circle of his acquaintance who are predisposed to novelty in the matter of opinions. This outreaching after the new, the startling, the pungent, characterizes every department of thought and activity and betrays the restless, energetic spirit of our time. To aver that it is symptomatic of evil would be about as far from the truth as to declare that in itself it is necessarily good. Its moral qualities must be determined by other considerations. When undergirded by an abiding faith and directed along proper lines it will lead men out into broader and richer fields of truth, and should, therefore, be encouraged. If it recognize no anchor nor stop at any length, it will be productive of disastrous consequences, and should be discountenanced. It is with the legitimate manifestations of this spirit that we are concerned at present. Hence, the instances before your mental vision must be men of earnest piety, having at heart the best interests of our Master, emulating the example of Paul in their efforts to "preach Christ and him crucified." It is sufficient for our purpose that they have unusual notions, which may be *so* or not; but we assume that they are of secondary worth. Those by whom they are cherished, let us say, are convinced that they are essentially true and truly vital. Friendly discussion so far from dislodging them, has driven them deeper and deeper. Without scriptural warrant for so doing, unconsciously and by imperceptible gradations, they have come to regard these opinions as a part of the gospel which they stand pledged to declare. Unfriendly reception of their opinions they mistake for disloyalty to Christ. This begets distrust in them of their fellowmen and fosters a bitter and resentful spirit.

Not less difficult will it be to call up older men otherwise minded toward novelty in the matter of opinion. To complete our antithesis they must be orthodox and ultraconservative. As a rock preserves its fossil impressions of bygone ages, so these types, to meet our requirements, must retain the opinions of earlier days; albeit larger and better views may have obtained. They must be consistent with a vengeance. Of course, we remember that a right eminent essayist of modern times has urged that consistency is not unqualifiedly wise. We know that a wise man, who finds that the thing which he said with such gusto yesterday, is inadequate, distorted, false, will say differently to-day. But these ultraconservatives before us will not concede that they can have been mistaken. Hence, they seek in a dogmatic and arbitrary manner to enjoin their opinions upon others. By so doing they have put themselves out of sympathy with some of their brethren, developed their pugilistic propensities and all but lost the spirit of love which their Master so beautifully exemplified.

With these two distinct types before us, which have existed time out of mind, and not infrequently been arrayed, the one against the other, to the disparagement of both, let us seek for underlying causes. When a young man is "stung by the splendor of a sudden thought" it occurs to him that all men need exactly that thought to round out life and make it worth the living. When an old man becomes wedded to an opinion, by the law of association, it grows more and more dear to him, and he cannot understand how the world should get on without it. There have always been those who looked askance at the new. There will ever be those who lightly esteem the old. But the philosopher knows that neither age nor novelty can redeem the false or invalidate the true. An old lie is no less damnatory than a new one, while a new truth is not one whit less valuable than an old one. Intolerance is too often characteristic of both schools; and there are not wanting those who cannot brook opposition—who construe as disloyalty, heresy, iconoclasm anything and everything which savors of opposition. Because some men assert their individuality and accept or reject opinions at pleasure, certain "prophets of Israel," amongst both the older and the younger class, are disquieted and embittered. They feel that the time is out of joint, that all things are going awry, and that Israel is bowing the knee to Baal. May it not be that some of our prophets are smitten with an exaggerated idea of their ability? May it not be that this inflated conception of individual worth and insight causes men to confuse matters of opinion with articles of faith? It was doubtless a manifestation somewhat analagous to this which the old theologians were pleased to call *will-worship*, or self-imposed homage. And when a man reaches that state he will propagate his contented opinions hardly less enthusiastically than inspired truth. The truth, being of divine origin, finds acceptance with men; but his opinions, being human, are not always and everywhere received. Failing himself to draw the line of demarcation between the two, he feels that refusal of the latter is nowise less fatal than rejection of the former; and thus his righteous soul is perplexed and is spirit is soured.

Now is there not "a more excellent way"? So reason would suggest. It cannot be denied that every man of us has an inherent right to that thought which God has vouchsafed to him, and the further right of expressing that thought to others with what power soever may reside within him. But here his authority ceases. He has no recourse to compulsion. When a certain course of action or a peculiar view of religion seems to a man eminently right and highly beneficial in its tendency, or, on the other hand, thoroughly wrong in itself and profoundly ruinous in its effects, he does well to uphold the one or to condemn the other. Nay, more: it is his solemn duty in the sight of highest heaven no uphold the one and to condemn the other. But first of all, let him be assured that the view he maintains is in itself a right view, and sufficiently important. If this be so, the man stands for a principle. One of the grandest sights in the world is that of man—conscientious, persistent, heedless of opposition—standing for an eternal truth. He merits the respect and encouragement of all right-thinking, truth-loving men. But when the view is at most fanciful or frivolous, and altogether disproportionate in importance to the strength and persistency with which it is championed, it becomes a hobby—a perennial target for ridicule. It is a ludicrous sight, but withal a sad one—a man with a hobby; an opinionated man. Poor fellow! he chanced to stumble on a scintillation of divine truth, but his perspective was false. It assumed to his ken

colossal dimensions. "He mistook a blazing tar-barrel for a great burning sun;" and, utterly oblivious to all views else, deaf to reason and remonstrance and related truth, he abides by his cherished view. His horizon becomes contracted, his vision limited, and the man sinks into a rut. Worst of all, he seeks to draw others after him. Because you will not relinquish your views forthwith and prove recreant to yourself; because you cannot see precisely as he, he rails on you—calls you a blockhead, a knave, a heretic.

There are matters about which men have no right to entertain opinions. With regard to man's salvation certain truths were revealed once for all through men supernaturally qualified for their work by the indwelling presence and power of the Holy Spirit. These inspired writers have clarified problems which hitherto baffled men; they have proved the sinfulness of sin and man's need of a Savior; they have shown how wonderfully the Christ of God meets that need; they have specified authoritative commands about which it were perilous to equivocate; they have laid down certain great, basic principles with which we are intrusted for application to particular and individualized cases in the infinitely varied and complex minutiæ of life's duties. By faith a man accepts these truths of God. In so far as his exegesis is right, the Holy Spirit is his authority, and the man apprehends truth with which he may challenge the world and by which he must stand or perish. But with regard to men's intellections it is otherwise.

And here it seems expedient to recur to a thought before suggested. There are those who fail, it would seem, to discriminate between matters of opinion and articles of faith. Upon questions confessedly not within the range of inspired utterance there must, in the very nature of things, be latitude for individualism. All men are not cast in the same mold. "Universal equality" is universal twaddle. That old inane catchword which the rabble has wrested to its own hurt is utterly at variance with facts and subversive of truth. In the marvelous diversity of gifts and individuation of mental traits we see both the wisdom and the benevolence of God. It is diversity in the earth's surface, alternate heights and depths, which lends charm to the landscape; it is diversity in the flora of earth which invests it with perennial interest for man. Likewise it is diversity in mental characteristics which makes social intercourse delightful and profitable. Growing, then, out of the very nature and constitution of man, designed of God with reference to his own well-being, there must be endless diversity of thought and infinite range of view. Yet, so constituted are we that our very own in the matter of thought and view is peculiarly dear to us. A close and vital connection subsists between our reasoning faculties and our emotional nature. It is given us to love these children of our thought. Some of them, alas! are misshapen, abortive, untimely brought forth, yet we love them as Touchstone loved his ill-favored wife, because they are our own. We love to dress the little ones in gaudy attire and present them to our admiring friends. If they fail to elicit praise commensurate with our ideas of their importance, we are deeply wounded.

(CONCLUDED NEXT WEEK.)

THE SPIRITUAL SIDE OF OUR PLEA.

Without and Within—I.

A. B. JONES.

Man has a body and a spirit. The body is without, the spirit is within. "Though our outward man perish, yet the inward man is renewed day by day" (2 Cor. 4:16). The body is visible and material; the spirit is invisible and immaterial. The body is a reality and the spirit is a reality.

Religion, like man, has a body and a spirit. And this body is without, visible, material and a reality; while the spirit is within, invisible and immaterial, but also a reality. The Savior says: "Did not he who made that which is without make that which is within also?" This he said as a rebuke to those who gave undue importance to the outward forms and ceremonies in religion, while they neglected the more important part—that which is within, the ethical and the spiritual, a sound morality and a pure religion. "You make clean the outside of the cup and the platter," says the Master, "but your inward part is full of ravening and wickedness" (Luke 11:39,40). And again he says: "Ye pay tithes of mint, anise and cummin, and have omitted the weightier matters of the law, justice, mercy and faith: these ought ye to have done, and not to have left the other undone" (Matt.23:23).The body of religion is in the sphere of its objective life, the spirit is in the sphere of its subjective life. The body is composed of ordinances, rites, forms and ceremonies—the ritual observances of a man or church. The spirit consists of all those mental, moral and spiritual activities, enjoyments and experiences that are within the soul of man, and which form for him a Christian consciousness—a conscious Christian life and felicity.

Man's dual nature of outward and inner self is suited to his present life, is indispensable to his enjoyment under the conditions of this world. He needs his body. This puts him in touch with the material world around him. Through his physical senses he receives and appropriates what God offers him in the natural world. Earth, rocks, trees, flowers, water, air, light and electricity are all,through our senses, made subservient to our comfort and happiness. And this is the physical basis for his higher, spiritual perceptions and pleasures. What capacity the spirit has for enjoying this world, except through the body, we know not. But we do know that our loftiest spiritual powers are intimately associated with our physical organism, and through its senses we commune with nature and with nature's God.

In the same way the body of religion—the ordinances of the church and the forms of worship—becomes the means through which its spirit, its thoughts and feelings, its faith, hope and love, finds expression. This dual nature is here also indispensible. We cannot conceive of abstract spiritual forces disseminating and propagating themselves except through outward forms and ritual service of some sort. And when "that which is without" and "that which is within" are thus joined together, we no longer have religion in the abstract, but in the concrete.

There is also an interaction and a consequent reciprocal influence between the body and the spirit. This sensuous, physical nature of ours, while it may be the medium through which the spiritual man finds access to his noblest achievments and highest delights, yet it may, by carnal tendencies and self-indulgence, blockade the way of spirituality. On the other hand, the spiritual man may so diffuse its moral influence and power over the carnal nature as to bring it into subjection to the law of God. And in this way the highest attainments are made of both the physical and spiritual man.

This fact is especially noteworthy as applied to the interaction and reciprocal influence of the body and spirit of religion. How easy it is for our religious life to become formal; for us to be satisfied with observing the ordinances of the church; for all spirituality to be lost in ritualism. How frequently baptism is administered, the Lord's day observed, the Lord's Supper kept, without the heart being stirred and moved by the sublime thoughts and memories which these institutions were intended to make sacred and to perpetuate. And this sort of worship blights the spiritual discernment of men and dries up the fountains of reverence and devotion. A congregation thus led by a godless preacher will soon be in spiritual bankruptcy and moral decay, "having a form of godliness, but denying the power thereof." On the other hand, where there is an intelligent understanding of the ordinances and of their real significance and importance, they are not only divested of all fictitious and misleading values, but become the means of awakening the heart continually to richer experiences of spiritual life. The very consciousness on our part that we do a thing reverently because God has appointed it, serves to increase that feeling of reverence for him and all his institutions. It is thus we "grow in grace and in the knowledge of our Lord Jesus Christ." A wise adjustment of the external and the internal elements of religion and their scriptural association insure, by their helpful action and reaction upon each other, a healthy and robust Christianity. But to maintain this normal condition of things, this just proportion in the importance of that which is "without" and that which is "within," to quell all discontents of the outer against the inner, and all tendencies to mutiny and riotous inclinations of the inner against the outer—here is an "irrepressible conflict." And here, too, "eternal vigilance is the price of liberty." This contention

for supremacy between the spiritual and the ritual forces of Christianity is a present and perpetual influence in every individual heart, in every church, in every religious body and in every age. It is, indeed, historic. A cold, lifeless formation on the one hand, and a spiritual, mystical fanaticism on the other, are the extremes between which the pendulum of religious thought and religious life has vibrated in all the past.

In 1831 Alexander Campbell, in replying to some criticisms of Andrew Broadus, a Baptist minister of Virginia, on Mr. C.'s teachings with regard to the nature and functions of the ordinances in Christianity, thus speaks:

"There are no acts of worship or of religion ordained by Jesus Christ that are at all to be regarded as *outward* or *external bodily acts*. 'God is a spirit, and they who worship him must worship him in spirit and in truth.' *Vocal* prayer and praise, though they are exercises of the larynx, the tongue and the lips; the bending of the knee, or the standing erect or falling upon the ground; the eating of bread, the drinking of wine or any other exertion of one or more or all of our organs, mental or corporeal, are not to be regarded as acts of religion except that they are exercises of the understanding and the heart; and no man of any sense pleads for these, as bodily acts, as of any importance whatever."

And again, in his debate with Rice, in 1843, he says:

"All outward ordinances (*and all ordinances are outward*), prayer, praise, the Lord's day, the breaking of the loaf, fasting, etc., have each a peculiar grace or intercommunion with Christ in them."

In the former case Mr. Campbell says: "There are no outward or external, bodily acts in religion;" in the latter case he says: "All ordinances are outward." And yet there is no contradiction here. In the former case Mr. C. was making the point that ordinances do not consist of "outward, bodily acts" *merely*, but as *religious* ordinances they necessarily involve "the exercises of the understanding and the heart." In the latter case he spoke with reference to the obvious distinction between "that which is without" and "that which is within" in Christianity. Notwithstanding there may obtain a legitimate, scriptural relation and co-operation of the internal and external elements of religion, yet the distinction and the difference between the outward and the inward can never disappear in any intelligent, adequate consideration of the subject.

(TO BE CONTINUED.)

Liberty, Mo.

For the following poem, "The House by the Side of the Road," we are indebted to Prof. Graham Taylor, who read it at the close of his address at the Congress of the Disciples at Indianapolis. Prof. Taylor himself lives "by the side of the road," at Chicago Commons, in a part of that city where men most need a friend, and the race of men not only "go by," but come into that house and are blessed by it.

THE HOUSE BY THE SIDE OF THE ROAD.

["*He was a friend to man and he lived in a house by the side of the road.*"—*Homer.*]

There are hermit souls that live withdrawn
In the place of their self-content;
There are souls, like stars, that dwell apart
In a fellowless firmament;
There are pioneer souls that blaze their paths
Where highways never ran—
But let me live by the side of the road
And be a friend to man.

Let me live in a house by the side of the road,
Where the race of men go by;
The men who are good and the men who are bad;
As good and as bad as I.
I would not sit in the scorner's seat,
Or hurl the cynic's ban—
Let me live in a house by the side of the road
And be a friend to man.

I see from my house by the side of the road,
By the side of the highway of life,
The men who press with the ardor of hope,
And the men who are faint with the strife.
But I turn not away from their smiles nor their tears—
Both parts of an infinite plan—
Let me live in my house by the side of the road
And be a friend to man.

I know there are brook-gladdened meadows ahead
And mountains of wearisome height;
That the road passes on through the long afternoon
And stretches away to the night;
But still I rejoice when the travelers rejoice,
And weep with the strangers that moan—
Nor live in my house by the side of the road
Like a man who dwells alone.

Let me live in my house by the side of the road,
Where the race of men go by;
They are good, they are bad, they are weak, they are strong,
Wise, foolish—so am I.
Then why should I sit in the scorner's seat
Or hurl the cynic's ban?—
Let me live in my house by the side of the road,
And be a friend to man.

SAM WALTER FOSS.

CHRIST AND THE SAMARITAN WOMAN.

T. H. BLENUS.

The conversation of Christ with the woman of Samaria at Jacob's well (John 4) reveals in a wonderful manner the spirit and genius of his splendid mission. The circumstance shows to us the Master in the double light of a Savior and an Instructor of divine truth. In this conversation with the Samaritan woman we have a model of great wisdom, in which we both learn what is to be taught to the sinner and the method of instruction. We are brought very close to the Savior in the suggestive fact of his weariness. We are brought in close touch with his human nature, his relationship in the flesh to ourselves. Christ seemed to forget his hunger and weariness when this woman with her sins and her future possibilities came before him. He sinks the wants and needs of the body before the demands of the human soul now in his presence.

Many a Christian worker would feel that he was justified by the circumstances in refraining to have anything to do with such a character as this woman was, an outcast, ostracised from decent society. Christ knew from the first the character of the one before him, and without waiting for more congenial surroundings, a more convenient season or a larger audience, he at once kindly, skillfully and in a wonderfully wise manner awakened in her sinful heart a realization of her condition and of her great need of salvation. From the thoughts and the use of the water from Jacob's well he directed her mind to the water of life. The woman is at once impressed by the wisdom and insight of the Teacher. At first inclined to stand upon the etiquette of her race in the presence of a Jew, she soon opened her heart to this remarkable Instructor and began to be an eager listener. She met Christ as a careless, indifferent and deeply stained sinner. At the opening of the conversation she inclined to captiousness, but soon this inimitable Teacher arouses in her mind a deep desire to know more of this wonderful information. She desires to understand. Her carelessness is soon gone, the caviling spirit leaves her, her mental faculties are at work and she asks for an explanation of the Savior's remarkable words. The Master has led her along till, with eager questioning, like a thirsty being, she asks for more and further light, and utilizing this element in her present condition he led her into deeper and more important investigations till her sinful soul is convicted of its sinfulness and as the sequel shows, she was converted.

The whole story is a splendid illustration of successful work. Though dust-covered, hungry and weary, the fearful, sinful and lost condition of one human soul overcomes all thought of personal comfort and personal needs in the Master, and he seizes the opportunity, oblivious to all else but the accomplishment of the one purpose, the leading of a soul out of the darkness of iniquity into the light of truth. He did not need a "big crowd" or a "big meeting" to enthuse or inspire him; *one* soul with its needs and possibilities was enough. He did not shrink from contact with this sinner, although he well knew her character and the nature of her sinfulness. His mission was to seek and save the lost, "respectable" or otherwise. What a lesson we here have presented to the Christian worker! Let us carefully study the methods of this divine Preacher. Let us imitate the skill and wisdom of his teaching. As he was not above putting forth energy, even in a time of bodily weakness, perchance to rescue one soul from sin, let us not wait till we are able to gather a host before we preach. It is often the individual, lowly, wayside work that counts most and best for the kingdom. It is the hand-picked fruit of the church that most honors the Master and is the most useful, the most spiritual and the most reliable.

Let us study the Master's ways. Let u imitate his lowliness. Like him, let us become unconscious of our own pleasure and happiness, yea, even of our own comfort, when we come in contact or become acquainted with the spiritual wants and needs of those around us.

Jacksonville, Fla.

PROFESSOR FAIRHURST ON EVOLUTION.

I. B. GRUBBS.

Two years ago the splendid treatise by Prof. Fairhurst under the title of "Organic Evolution Considered" was presented to the public. I read it with great interest and profit and promised myself the pleasure of a second reading. I have lately carried out that purpose and propose now to state the impressions that the work has made on my mind. I regard it as a most opportune and exceedingly valuable contribution both to the religious and to the scientific literature of our day. It is a scientific treatment of the subject in hand, skillfully conducted on distinct and various lines of thought, and a modest but strong and lucid refutation of evolutionists in different ways and on a number of grounds.

The author facilitates his task and handles his subject the more successfully by rightly distinguishing between two theories of evolution—the atheistic and the theistic. "Evolution," says he, "in the belief of the theistic evolutionist is due to secondary agencies working according to established law through all ages, under the guidance of the divine mind. The action of natural causes has been continuous, and it is believed by evolutionists generally that they are sufficient to account for the present condition of things in the universe. On the other hand it is evident that a failure in the sufficiency of secondary causes to produce a known result renders it necessary that the primary cause should come to their aid."

Those who take this view adhere to the teaching of their founder, Darwin, who speaks of "life with its several powers having been originally breathed by the Creator into a few forms or into one," and all the rest evolved.

In the course of this admirable work even this objectionable theory is scientifically disproved, while the atheistic hypothesis is shown to be absurd, though entertained by some evolutionists. These contend that "beginning with protoplasm derived by spontaneous generation from inorganic matter, the process of evolution, acting through secondary agencies alone, has from this primordial protoplasm by ordinary generation and by processes strictly natural, but in no case supernatural, derived the countless multitude of animal and vegetable species that have appeared upon the earth." What becomes of this stupendous air castle after its foundation, "spontaneous generation," has been ruthlessly swept away by Tyndall's "thousand experiments," through which "he proved to the satisfaction of the scientific world that spontaneous generation does not take place from organic infusions; that so far as experiments show anything, it is that a living organism must have had a parent organism." Thus the very root of the whole system, instead of being a scientifically established fact or principle, is shown to be a very unscientific theory.

"There is no greater chasm in nature," says Prof. Fairhurst, "then that between dead matter and a living being, unless it is that between mind on the one hand and matter and force on the other. It is a gulf which science can not bridge. We have not even the aid of analogy when we try to explain the origin of the first living being."

Discarding, then, the atheistic theory of evolution, let us inquire whether there is any satisfactory scientific ground for the theistic view of Darwin and a number of his followers who suppose the Creator to have "breathed life into a few forms or into one," and thus started evolution to bring forth the existing multiplicity of higher forms. First of all, it is clear that common sense is on the side of our author in the following statement: "If the Creator could 'breathe life into a few forms or into one,' as Darwin thinks he did, without violating the law of his own being, and in accordance with the laws which he has established, it seems evident that he might at other times breathe life into other forms in accordance with his laws. I see no necessity for a logic that would compel the Creator to confine the number of his creative fiats to a few or to one, nor which would limit the fiats to one time." But the evolutionist, as the Professor shows, instead of scientifically maintaining the theory that the creative fiat was limited to the beginning of animal and vegetable life on the globe proceeds with a series of enormous assumptions, some of which not only extend into the realm of the improbable but reach far out into the region of the impossible. For instance, in order to account for the absence of a process of evolution by connecting links, "a lost interval is assumed, in which organic beings were numerous on the earth, but of which we have no fossil remains." "Here, then," says the author, "at the threshold, as a necessary part of the theory of evolution, we are asked to believe that the first half of the history of life is lost, and that during this almost infinite period evolution was steadily going on until it resulted in the various organic forms that are found in the Primordeal. I know of no facts to justify this boundless assumption. Besides, we shall find that this is only one of an endless number of similar assumptions that must be made in order to render possible a complete theory of evolution." Further on he adds: "That the record of this enormous period, during which the animal kingdom made at least one-half of its total progress, could have been entirely lost, while its ancient progenitor, the Eozoon, composed of similar materials, was preserved, seems impossible. Evolution says, however, that all these highly organized and widely different forms were evolved, and so she interpolates a record to supply the necessary unknown, equal in length of time to the whole geological record since the Primordial. By this wholesale method of manufacturing evidence geology is made to support a theory."

But the author, I believe, is even more succesful in testing the merits of evolution in considering the production of instinct in the lower orders and of the intellectual and moral faculties in man. And here the field of thought broadens out before us and we must commend to the reader a careful perusal of the able discussion of this branch of the subject in the treatise itself. Let us be content at present with some of the Professor's comments on the instincts of the honeybee, and conclude this notice of a most interesting and valuable work. It is well known that bees co-operate in well-organized communities in which there is a complete and accurate division of labor for which the different classes are specially qualified by remarkable and peculiar instincts adapting each class to its own sphere of labor and to no other. This co-operative work all goes on at once and results in the welfare of the whole community as though foreseen and intended. Now hear what our author says: "A colony of bees is not like a community of human beings, in whom many of the wants are artificial and which may remain unsupplied with simply a certain amount of discomfort, but the wants which the instincts of bees supply are imperative, and, therefore, the instincts themselves as a whole are necessary to the existence of the bees. Their instincts are all linked together as a necessary chain, so that if one should fail the community would perish. Each kind of work is perfectly done, and yet the workers are totally unconscious as to what will be the results of their labors. For the most part they work for future generations of their colony and not for themselves, and yet they are as careful and diligent as if they were guided by the highest intelligence and the most selfish motives." Further on he adds: "A colony of bees with their peculiarities of structure and their numerous instincts adapted to their organization is like a complete machine from which if a single wheel were omitted the whole would be rendered useless. It is just as inconceivable to my mind that a colony of bees could be evolved with all their highly developed and perfectly adapted instincts and structures as that a watch could be thus produced."

The workers among bees possess most of the important instincts—instincts that do not belong to the queens and drones. But the workers are neuters and leave no offspring. It is therefore evident that their instincts could not have been gradually built up by inheritance through many generations.

We have here, as viewed from the premises of the evolutionist, not only the impossible, but absolutely the inconceivable.

Scientia locuta est: Causa finita est.

Of late I have felt that the church was approaching a great crisis, and that while we have been discussing the nature of inspiration and petty critical problems, the great world, weak and broken-hearted and choked with fog and mist, has been asking whether or not there is a personal God; and while we have been trying each other for heresy, the multitudes have been turning away from the threshold of the Christian Church to wander in the darkness and storm. If I have seemed critical of the creed, it was because I feared that an overemphasis of creeds was making theology to be associated with scorn and contempt on the part of business men.—*Dr. Hillis to the Chicago Presbytery.*

Our Budget.

—The Indianapolis Congress was a great success.

—Good attendance from abroad and from Indianapolis and suburbs.

—It marks a step forward in our religious progress.

—Many of the papers read were of very superior value, and like those of the First Congress, should be put in permanent form.

—The demand for "Our First Congress"—the handsome volume just out—indicates that there is fresh interest being awakened among us in these living questions of to-day.

—It is none too early for the churches to begin to lay their plans for the May offering for Home Missions As the banner of the Foreign Society went forward, and not backward, following the Jubilee Year, so let the banner of the old American Christian Missionary Society be advanced beyond the heights gained last year.

—Great meetings continue in various parts of the country. The gospel, unchained and unencumbered by human traditions, is as potent to-day as in any age of the world. Presented plainly, truly and lovingly, with all the vast motives for righteous living which it contains, it seldom fails to accomp ish most beneficent results, and then only when it is not allowed a fair chance at the heart.

—At Watertown, N. Y., where E. S. Muckley ministers, the church held its third annual roll call and rally on the night of March 9. The rally was a success. A larger proportion of the membership responded than at the former rallies. The purpose of the rally was to raise $300 to apply on debt on church building. Three hundred and twenty-eight dollars were raised. The sum-total raised at the three rallies is $1,123. At each rally the people gave more than the amount asked for. During the last three years $1,250 has been paid on the debt and $250 raised for improvemen s and repairs.

—Elder Newton Hill, of Grenola Kan., at the close of a ministry of constant service as a pastor for twenty-one years, has been led to retire from active service and has taken charge of a lumber yard at Elk Falls, Kan., belonging principally to one of our brethren, C. A. Beurgan, of Moline. Bro. Hill says that this will give him opportunity to resume mission work at Elk Falls and Farmersburg. Bro. Hill is still preaching for the church in Grenola, where he has been pastor for the past eighteen months. Three of the junior members of the Bible school united with the church within the past ten days, and a deep interest prevails in the church. The Grenola congregation has some noble workers in it and some consecrated minister will find an excellent field in which to work.

—The Cumberland Presbyterian Board of Publication has decided to advance the subscription price of their church paper from $1.50 to $2.00 per annum on and after April 14th. This they say they are compelled to do on account of the increased cost of paper and the enlargement of the journal. This ought to convince readers of church papers that they are not bonanzas to their publishers. It was an exceedingly difficult task to make a church paper pay its own expenses prior to the advance in paper and labor, and of course, that task is greater now. The CHRISTIAN-EVANGELIST ought never to have been reduced below $2.00, but now that it has been offered to single subscribers at $1.50 per year we have not decided to raise the subscription to meet the increased expense as our esteemed contemporary has done, but are trying to enlarge our subscription list to offset the extra burden instead of that course, and the rate at which our list is growing shows that the plan is being appreciated. We trust that the knowledge of the course of the publishers of other church papers will still further increase the appreciation of our readers and their assistance in the enlargement of our circle of readers that we may continue to come to them at the present low price per year and yet with no lowering of our standard. There is more labor being bestowed upon the CHRISTIAN-EVANGELIST now than ever before and the effect is apparent in the continuous volunteer expressions of appreciation from our readers. And yet, Better and Better, is still our motto.

—A new paper has reached our table called "The Lost Friend." It is founded and edited by J. J. Stevens, of this city. The object is to establish a bureau of information concerning lost people, and this paper is devoted to the reunion of the separated or lost ones in all nations. The number of lost people in the world, people who are separated from home and friends and whose whereabouts are unknown, is far more than is realized. The number who are annually lost would even be surprising information. There is no question, therefore, about the need for such a bureau and such an organ, and we have no doubt that they will be the means of restoring many loved ones to their friends. The office of this Bureau of Information is No. 1 North Broadway, St. Louis, Mo., where any information wanted within their power will be cheerfully granted.

—The Brotherhood of Andrew and Philip sets forth as one of the reasons for its existence "the great need for more men in the church." This seems like a worthy object, indeed, but it strikes us that a better way to reach and remedy this evil is a more full and effective propaganda of the Christian religion. If Christianity has nothing uplifting and helpful in it for men no supplementary organization can remedy the evil complained of. We do not want to disparage the good done by the Brotherhood of A. & P., nor hinder its future usefulness, but the reason given is certainly not complimentary to the Christian pulpit. There is the evidence of degeneracy somewhere in the loss of men from the church, and we believe that the ministry is not without its share of the blame. We need a more masculine and heroic propaganda of the faith if we are to attract and hold men in the churches.

—The Ministerial Institute, of Central Illinois, will hold its annual meeting at Mason City April 10-12. Preachers of the district, take notice and be on hand, for a good institute is promised.

—Our letter from Secretary Abbott this Tuesday A. M. comes too late to appear in this paper. He states, however, that he is able to be out again and that he will attend the district convention at Springfield, Mo., this week.

—Our obituary department this week is unusually large and includes names prominent in the church. Especially are we moved at the death of Sister Benton, whom we knew when a student of the old Northwestern Christian University, of which, at that time, her husband was the honored president.

—In another place we have given a brief of each o the addresses and lectures of the recent sessions of the Missouri Christian Lectureship and Ministerial Association, at Palmyra, Mo., March 19-22. In this report we have only mentioned some of the leading thoughts of each lecture without comment or criticism. Each lecture called out a lively discussion, but of these we could not attempt a report. We should have been glad of a more extended report of the lectures, but our space will not permit at this time.

—The church at Princeton, Ill., lacked only 75 cents of giving four times as much to Foreign Missions as it was apportioned.

—Glasco, Kan., wants a preacher for half time. There are other points thereabouts also in need of a preacher. Applicants for this field should address G. W. Smail, Glasco, Kan.

—Elijah T. Butler died at his home near Salem, Mo., Thursday, March 15th, 1900, having passed his 63rd year in this life. Suitable obituary will be prepared for our columns later.

—T. C. Myers' meeting with F. L. Cook in Sedalia, Mo., has taken on wonderful proportions. The latest word by wire on Tuesday morning announces 136 additions in 19 evenings.

—Remember that we cannot publish lengthy communications that reach us on Monday and Tuesday in the paper of the same week. Such articles must go over to the paper of the following week.

—G. W. Hall says that a hustling, up-to-date doctor, who is a member of the Christian Church, is wanted in a county seat of 1,200 inhabitants. Address G. W. Hall, Ellendale, N. Dakota.

—Obituary tributes to the memory of Elijah D. Harvey, of Meadeville, Mo., and of Col. J. R. Estill and his wife, of Estill, Mo., all prominent personages in our church and educational interests in this state, have been received at this office and will appear in our next issue.

—The Foreign Society made a gain during March of 100 contributing churches. The receipts for the month amounted to $39,484, or a gain of $6,198.24. These are the largest regular receipts in the history of the society for any one month. We trust that the Home Society may have a similar good report for May.

—Benj. L. Smith, corresponding secretary, says that the work of preparation for the greatest offering for Home Missions goes encouragingly on. More preachers and churches have pledged to take the offering than ever before at this period. We urge all our preachers and churches to send orders for supplies, envelopes, leaflets, canvassing blanks, etc, to our secretaries, Y. M. C. A. Bldg., Cincinnati, Ohio, at once. Let us all work and plan and pray for a great offering the first Lord's day in May.

—G. P. Rutledge, pastor Third Christian Church, preached a sermon to his audience, March 25th, on the sin of slaughtering birds for women's hats. This sermon was reported in two of the leading journals of Philadelphia. The report of an order from a New York millinery firm for 20,000 birds placed with the Delaware pot hunters suggested the sermon. The sermon contains many statements worthy serious consideration by those who wear hats trimmed with bird heads, wings and feathers.

—T. W. McDonald has partially retired from active evangelistic and pastoral work. Having married the only child of a man who owns 340 acres of land in the N. E. corner of the city of Des Moines, Iowa, and who wants his daughter near him so badly that he will give them a part of the land, a new house for a home on it, horse, cow, chickens and other conveniences, has accepted the call and will enter upon his new field of labor, cares and duties about the 10th of the present month. He says that he does not intend to retire wholly from the ministry, but will work up Sunday appointments within reach of Des Moines. At present he is at Jefferson, Iowa. We trust that this information will not provoke envy on the part of less fortunate preachers. Unless poverty abounds the political creed of some parties will suffer loss. We congratulate Bro. McDonald on his good fortune and increased opportunities for usefulness in the mission field.

—The need for uniform marriage and divorce laws throughout the United States appears in the rush to such states or districts as have lax laws in these respects, especially as to the latter. It is said that "Washington, D. C., has become the Mecca for divorces," and for this reason an effort is being made in Congress to pass a divorce reform bill for that district, and the Reform Bureau is pressing the measure as embodied in the Ray-Platt bill. It is said that this bill, if passed, will also be a long step in the direction of securing a constitutional amendment looking to uniform national laws on the subject. All friends of this measure are therefore urged to express themselves to their congressmen on the subject and to urge the passage of the Ray-Platt bill (H. R. 6,641, S. 2,533).

—The Reform Bureau, Washington, D. C., is the "national clearing house of all religious bodies and all Christian reform movements." Through this agency the Christian thought and sentiment of the country may be focused upon our Congress in the interest of any reform measure concurrently endorsed by the Christian people of the nation. This bureau has now been in existence for twelve years and has to its credit valuable aid in many valuable reform bills that have been secured. April 6th will be the 12th anniversary of Rev. F. Crafts' work as superintendent of this bureau and as a legislative reformer, and his work each year is an increasing evidence of his fitness for the place and the continuance of the work. But this cannot be done without the necessary support both moral and financial. The bureau is dependent on contributions from its friends and unless there is an unusual liberality the reform measures in its hands will suffer seriously. Checks for its support should be sent t Rev. Wilbur F, Crafts, 210 Delaware Ave., Washington, D. C.

—Among the papers read at the Albia (Iowa) Convention, was one on "Individual Consecration to the Financial Obligation," by Leander Lane, which received general commendation. We regret that our space will not permit us to do more than give a brief synopsis. He divided the financial obligation in two parts, one of a purely business nature, as in our dealings with our fellowmen, and the other those we owe to God. But these are alike sacred. "Centered in our inmost soul, deep as goes thought, affection and conscience, in the very intents and purposes of our being, must if we are truly Christ's burn as a refining fire, the white flame of honesty." All our outward acts are but the outcroppings of the life which is within us, and any dishonest action, therefore, reflects on the religion which we profess. The financial obligations which we owe to the cause of Christ are not made more binding by being pledged, but grow out of the relation to our Lord. This is a fact that is frequently overlooked. The building of churches, the endowment of colleges, the support of the pastor, or of the religious newspaper which bears to our homes the needed spiritual food—these are all sacred duties growing out of our relation to Christ. The example of Christ is referred to as furnishing the standard by which we are to measure our giving. Not only does our giving bless others, but it comes back to ourselves, enriching our own hearts and lives. Enlargement of heart will come from enlarged liberality. Sidney Lanier once said he did not try to develop his art; he was forever working on himself, and then he gave himself and all he developed within himself to his art. His character was thus reflected in his work. So it is with the preacher. "If the heart and mind are themselves attuned to the divine harmonies of truth and duty, the soul, as it is touched with the mighty facts and truths of the Word of God, will be as responsive as the well-tuned instrument under the hands of the master artist."

—A call has been issued to all Christian voters and friends of Jesus in the U. S. to meet in national assembly in Rock Island, Ill., on the first Tuesday in May for the purpose of formulating a plan for national action in political, social and industrial reforms upon the basis of the application of the teachings of Christ in concrete form to every function of our government, national, state, municipal and local. The movement is to be called "The Christian Political Union" and to be open alike to both men and women. A national committee has been constituted and all persons in America in sympathy with this movement are called upon to take immediate steps in the formation of state, county, municipal and local organizations and to be represented in the national assembly. We have not space for the full address of the committee, but have given enough facts in this paragraph, we trust, to impress you with the thought that there is something in this movement worthy of your consideration, and for further information and literature write at once to Wallace R. Struble, 1100 Woman's Temple, Chicago, Ill.

An Apology.

We regret that we are compelled to disappoint a large number of the readers of OUR YOUNG FOLKS, in not being able to fill belated orders for the edition of April 4, the first issue of the Second Quarter. After we had printed what we thought would be a sufficient number of copies to meet all demands, and the type had been distributed, additional orders came pouring in, and the edition was entirely exhausted, leaving a number of orders unfilled. Those disappointed in not receiving the issue of April 4, will receive that of April 11 and all succeeding issues, promptly.

THE CHRISTIAN PUBLISHING CO.

—Missionary Tidings for April contains a fine list of offerings for the famine sufferers in India. It amounts in full to $1,032.82. The conditions in the famine districts of India are inexpressibly sad, and everything that is at all possible for Christians to do ought to be done to relieve their famishing families. The pictures you see of their distressing conditions are by no means overdrawn. Those who have been on the ground say their sufferings cannot be told. In whatever way we can send relief, then, let us do so. Whether by our C. W. B. M. or our Foreign Society it all goes to the same good purpose.

—Mrs. Matilda B. Carse, president of the board of Temple trustees, Chicago, is still at work to save the Woman's Temple to the women and the cause of temperance. She says that all of the $300,000 due on the Temple has now been pledged but $80,000, and she hopes to secure this soon. She started out to get 100 subscriptions of $1,000 each and has raised twenty of them already. No subscription, however, is binding unless the entire amount is pledged, but it seems now quite probable that the entire amount will be subscribed. This shows what heroism and persistency will do.

—We are told that additions to the church last year under the ministry of our Home missionaries average 71 to each missionary so employed. Is not this a good reason for increasing their number? And this our Home board will be glad to do if you will place the means in their hands on the first Sunday in May. The board informs us that they now have more missionaries under appointment and larger appropriations than ever before in the history of the society, and yet the pressure upon the board for additional appropriations is "simply enormous." The board has had to go in debt deeply to support missionaries already in the field, and unless there is a large increase of offerings in May it will be compelled to reduce the force in the Home field. But it does not seem possible that the brethren will permit such a backward step. We need more men in the Home field, not less. So, then, brethren, it behooves us to put forth a tremendous effort for Home Missions. The time is at hand and every pastor, evangelist and member is called upon to do his duty in this hour of need.

"Charity Begins At Home."

Be kind to your body. Remember it is fed not by thoughts of what you think you'll do, but by the strong volume of vital force which the heart distributes. Treat your life's blood well. Hood's Sarsaparilla is a medicinal sister of charity, and aids to keep you in good health as nothing else can.

Pure Blood—*"My blood was poor. I had headaches and but little appetite. Since taking two bottles of Hood's Sarsaparilla, the headaches are gone, my blood is in good condition and I have a good appetite." C. A. Hoffman, 580 Broadway, Long Island City, N. Y.*

Hood's Sarsaparilla
Never Disappoints

Hood's Pills cure liver ills, the non-irritating and only cathartic to take with Hood's Sarsaparilla.

—The annual meeting of the 10th Nebraska District Christian Missionary Society will be held in Scott's Bluff, Scott's Bluff County, Neb., on the 13-15 of April. Free entertainment will be furnished for all who attend. Scott's Bluff is on the B. & M. Railroad, some 66 miles southwest of Alliance.

—The following information for those who expect to attend the world's conference on missions, to be held in New York City this month, will be appreciated:

The Evangelist, New York, tenders to all who may visit the world's conference on missions their courtesies of the office in the Presbyterian Building. We shall place at the disposal of our friends one of the offices on the floor with the Evangelist, supplied with writing materials and other conveniences. The room will be open at all times to those attending the conference, either as a correspondence room or for conference. A bureau of information has been established at this office, 156 Fifth Avenue, and all inquiries will be cheerfully answered. As you know, this world's conference on missions is to convene in New York, April 21 to May 1. It is probable that this notable Christian gathering will surpass in interest any Christian convention held within the past century. Persons writing to this bureau will be assisted in economizing on their expenses, and guided to such hotels or boarding houses as may suit their purses.

—Father A. P. Doyle, of New York, who has been delivering temperance lectures in various Catholic Churches in this city during the past week, took occasion in an interview which appeared in the Globe-Democrat to give St. Louis some good advice. The following is a paragraph from the interview:

What do I think of the prospect? I think the better elements of the community are not by any means pronounced enough in their condemnation of open immorality in high places as well as in low places. I have seen enough in my short visit, to know that a condition of affairs is tolerated here that would not be permitted to exist for twenty-

four hours in New York. You have much that is attractive in this great city. You have a great people, hospitable, generous, law-abiding, enterprising. But at this juncture it is absolutely necessary that the men of influence and integrity speak out in no uncertain tones against the evil tendencies of city life. The American city is so constituted that it is not one bit better nor is it one whit worse than the people make it. Public officials do only the openly expressed wishes of the people. In view of this fact it amounts almost to a crime for the better citizens to be silent when gross and flagrant vice flourishes on the streets and flaunts its nastiness under one's very eyes. I never expect a public official to go out of his way to make trouble for himself, nor will he undertake a public crusade against vice through the higher motives. The ordinary run of public officials do just what they are obliged to do by the expressed will of the citizen who loves law and order.

—We have all heard of the man who, desiring to "say his prayers" every night, found one he thought appropriate and wrote underneath it, "Those are my sentiments," and pinned it to the head of the bed, which eased his conscience! Permit me to say of the recent commendations of the course of the CHRISTIAN-EVANGELIST, "Those are my sentiments!" W. STEERS.

Kinderhook, Ill.

Personal Mention.

Chas E. Wells has accepted a unanimous call to serve the church in Prairie City, Iowa, and is already on the ground.

In our sketch of M. Ingels, last week, we stated that "his home is now Larned, Kan." We should have said Leanna, Kan., instead of Larned.

W. A. Meloan, pastor of the First Christian Church in East St. Louis, Ill., has been indisposed for some days and will spend a few days in the country to recuperate his health.

The church at Pine Creek, Ill., recently surprised their new pastor, D. F. Seyster, with a housewarming, when the brethren loaded the table with groceries and filled the hennery with young pullets.

R. L. Wilson, editor Register-Review, and W. F. Richardson, pastor First Church, Kansas City, Mo., called at this office last week on their way to Congress. We did not ask to see their certificates of election.

The editor of this paper, and W. E. Garrison, of the editorial staff, and G. A. Hoffmann, the field manager of the CHRISTIAN-EVANGELIST, and D. R. Dungan, pastor of Mt. Cabanne Church, of this city, were all at Congress last week.

A. A. Honeywell, of Washington C. H., Ohio, has had his recent sermons on Dowie and Dowieism tracted and for sale at a low price. He hopes to counteract some of the evil influences of this ism by a wide circulation of these tracts.

The First Church, Paris, Texas, is making preparations for the State Missionary Convention, which will meet there June 12-15. J. N. Crutcher, the pastor, is now in a series of meetings with his father, S. W. Crutcher, at Pine Bluff, Ark.

J. W. Cameron, who recently went from Sioux City to Weldon, Iowa, was made welcome by an unexpected visit of the larger part of his congregation and their evidences of fellowship in the work. Bro. Cameron is pleased with the church in Weldon and its outlook.

Bro. Sargent met a warm and hearty welcome on his first Sunday, March 25th, in Mason City, Iowa, being greeted with a large and enthusiastic audience. In the afternoon and evening of that day W. F. Cowden spoke to large and interested audiences on the work of the American Christian Missionary Society.

J. M. Harris has accepted work for the church in Clay Center and Miltonvale, Kansas, one-half time at each place, but residing in Clay Center. Clay Center is a county seat, population 4,000 and a progressive city, but our forces are not strong as yet. Bro. Harris is expecting Bro. Speck to assist him in a protracted meeting soon.

CHANGES.

Newton Hill, Grenola to Elk Falls, Kansas.
Robt. W. Elder, Trinidad, Col., to Greenwood, Tenn
P. J. Rice, Ft. Wayne to South Bend, Ind.
S. M. Martin, St. Louis, Mo., to Summerfield, Ohio.
W. E. Reeves, Port Arthur to Beaver Mine, Ont. C.
F. D. Muse, Paragon to Boswell, Ind.
W. A. Chapman, Rosendale to Union Star, Mo.
Sumner T. Martin, Mason City, Ia., to Omaha, Neb.
W. O. Thomas, Chicago to Waukegan, Ill.
J. W. Allen, Spokane, Wash., to 916 Adams St., Chicago.
Byron C. Piatts, Sidell to Eureka, Ill.
Wilford Field, Dieterich to West Salem, Ill.
J. H. Stark, Virginia, Ill., to Oelwein, Iowa.
H. S. Mavity, Pleasant Plains to Bement, Ill.

Sumner T. Martin.

Sumner T. Martin, a good picture of whom we present to our readers this week, like many another good man, is a "Buckeye" by birth. He was born March 16, 1862, at Uniontown, Belmont County, Ohio. The other members of his family still live in Harrison County, where he spent his boyhood years at work on a farm, at which occupation many a man has laid the foundation for future success. At the age of seventeen he entered the McNeely Normal College, where he was a student for two years, after which he taught for the same period in the public schools near Smithfield. Reared in a Christian family he confessed Christ and became a member of the Christian Church at Hopedale, Ohio, at the age of seventeen. Soon after this his attention was directed to the ministry, and he entered Bethany College to begin his preparation for that work, in 1883. It was during this year that he preached his first sermon. After a year's stay at Bethany he was compelled to leave for financial reasons, but returned, and graduated with first honors in the class of 1887. Since his graduation he has preached at the following points: Marion, Kan., one year. It was at this place that he was married to Miss Leota Sheridan. He then located at Leavenworth, Kan., where he remained one year. After this he did some evangelistic work until February, 1890, when he located as pastor of the churches at Valley Falls and Nortonville, Kan. Two years' work at these places resulted in 250 baptisms. In 1891 he became state evangelist in Kansas and served one year. Since then he has preached at Washington, Kan., Wellington, Kan., Newton, Ia. From the latter place he went to Mason City, Ia., in 1896, where he has just closed a most happy and fruitful ministry of four years. The membership of the church at Mason City was 450 when he began work, and there was an indebtedness of $4,400 on the new church. The membership is now near 1,000, with the debt all paid and more than $1,000 improvements made on the building during his pastorate. He has baptized at Mason City 513 and received 131 by letter and statement, making 644 additions in all, besides about 100 added elsewhere. The church has grown in every department of its work correspondingly. The editor of this paper recently visited the church at Mason City, and was delighted to witness the evidences, on every hand, of the high character of work which Bro. Martin and his predecessors had accomplished. We found the most cordial and tender relations existing between the pastor and the church. He will be followed by the prayers and sympathy of the church in Mason City as he enters upon his work in the larger city of Omaha, Nebraska. The success of Bro. Martin's ministry in Mason City and elsewhere is a happy prophecy of the work he is to accomplish in his new field of labor. Bro. Martin's family consists of three bright boys and a baby-girl. He recently passed his thirty eighth anniversary, and is therefore still a young man with a great work lying before him, if his life be spared.

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Explanation.

After careful and mature deliberation I have decided to discontinue the pastorate for awhile and devote my time to the Lyceum. Through the kindness of Mr. Robt. L. Taylor I have been invited to become a member of a lecture association under the exclusive management of Mr. De Long Rice, of Jackson City, Tenn. The association will consist of Gov. Taylor, Mr. Alf Taylor, Mr. Luther Manship, Mr. Geo. R. Wendling and myself. Mr. Rice has kindly consented to arrange a date for me to preach each Sunday during the lecture season, wherever my duties call me; my pulpit service will therefore continue, only in a wider field. After the lecture season closes I will devote some time to evangelistic work.

During the past few years I have given through the Lyceum about four thousand dollars to our struggling churches, and the various departments of our mission work. I hope to continue this work, and if possible increase it as the years go by. I am, therefore, not leaving the pulpit, as some suppose, but adding to that which is my very life, a broader field for the accomplishment of a grander work.

I am profoundly grateful to the brethren and friends who have stood by me in word and deed, from the day our new church was organized to the completion of our building. "It is finished" and our hearts are filled with gratitude. May our lives ever be the expression of what our lips can not speak. The sorrow of parting from the congregation I love so well cannot be expressed. A more faithful band of self-sacrificing, patient Christian workers I have never known. They have not only erected a magnificent building, but their spiritual progress has been even greater than their temple of worship. One item of their noble work is seen in the fact that the Ladies' Aid Society gave four thousand dollars in cash to the building fund, raised by their own hands, in fifteen months.

Although our struggles have been great, we have observed all the mission days and as best we could contribnted our mite to the home and foreign field of gospel work. We do not regard building a church an excuse for the neglect of missions.

The story of the Third Christian Church is the story of love, labor and sacrifice. The Recorder of the deeds of men will give to each due credit for every thought, song, word and act, and I trust above all will be written, "Well done."

Bro. Jas. S. Myers, of Philadelphia, has been heartily and unanimously called to fill the pulpit, and I am pleased to say has accepted the call and will begin the work early in April. Bro. Myers was the very successful pastor of the church in Sedalia, Mo., for about nine years.

He is one of the strongest preachers I ever knew, is a born general and an organizer of the rarest gifts. It gives me pleasure to introduce him to the brethren of Texas, and on their behalf extend to him a cordial welcome and bid him Godspeed in his new field of labor.

HOMER T. WILSON.

New Booklets.

The Chicago, Milwaukee & St. Paul Railway is issuing a series of booklets regarding points of interest along its lines, and if you are interested in the western country, or contemplating a trip, write GEO. H. HEAFFORD, General Passenger Agent, Chicago, Ill., for the special publication desired, enclosing four cents in stamps for postage for each one.

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No. 8. Summer Days in the Lake Country.
No. 9. Summer Homes, 1900.
No. 11. The Game of Skat.
No. 12. Milwaukee—The Convention City.
No. 13. A Farm in the Timber Country.
No. 14. Stock Raising in the Sunshine State.
No. 15. Hunting and Fishing.

Historical.

The First Christian Church, Lincoln, Neb., was incorporated in 1869. It is, therefore, over thirty years old. When the congregation moved into the building (now lost to us) at K and 14th Streets, it began to call itself "Central," because of its location, but this was never its legal title; but for the whole thirty years its name was legally and properly what it now is—First Christian Church. About April of '98 some fifty members withdrew from the First Church and incorporated or organized under the name 'Central," since which time the First Christian Church has used its original name. Its membership is now about 275. We are growing and gathering new courage every week and the Master still has great blessings in store for his faithful followers. Since January 1 there have been more than 40 additions, mostly by letter, and two immersions. Our Bible-school is in fine condition, under the management of Miss Hallett and Mr. Perkins. Last Lord's day there were present 167 scholars. The church was never more in earnest or more harmonious. We have buried the past and invite all Christians to come and labor with us. This means you. "For if ye forgive not men their trespasses neither will your Heavenly Father forgive you your trespasses."

T. J. THOMPSON, Pastor.

About Women Speaking.

1 COR. 13:34 AGAIN.

If a woman may be allowed to speak in meeting, and if Bro. McGarvey can pardon her seeming presumption, she would like to see the brother from Nebraska more faithfully answered. Since the passage in question (1 Cor. 14:34) is one largely of monosyllables and "is a faithful translation," we have a right to expect that it be at least faithfully quoted. Typographical errors are not usually so accommodating as to bolster up an author in his pet positions.

Read for yourselves, you who have taken Bro. McGarvey's translation for it, and see that Paul said: "Let *your* women keep silence in the churches." Doubtless he meant the same thing when he wrote to Timothy, for Timothy was ministering to churches of the same type.

Any one familiar with the history of those times in Corinth and the surrounding cities knows well why such instructions were necessary.

One brief quotation will explain Paul's meaning: "It was only the women recognized as unchaste who were permitted to frequent public lectures, and to be on terms of equal association with artists and scholars" (*Storrs*).

Being so engrossed in the work of rescuing young men from the dangerous pits of Higher Criticism, it may not be any wonder that Bro. McGarvey has not had time to read up more thoroughly on this plain, practical and vital point. He sees no way out of the dire results which he prophesies will be thrown up to him as necessary from following the Scripture teaching. A woman takes pleasure in helping him out of this pit into which he has fallen, and also in preventing the Nebraska brother from falling in on top of him.

If Bro. McGarvey will read 1 Cor. 14:4, 5 he will find directions for the prophesying of both men and women. Let him read Peter's famous sermon and commit to memoay a short extract from it to help him out of any future dilemma of this kind:

". . . . . And your sons and your daughters suall prophesy, and your young men shall see visions. . . . . And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy" (Acts 2:17-18).

Now turn to 1 Cor. 12:28 and learn that the gift of prophecy is put above that of teaching, of healing, of miracles, helps, governments, diversities of tongues. Then say in all sincerity, "Ye handmaidens of the Lord, accept the gift and use it for Christ and the church, and the Lord bless you."

If Bro. McGarvey believes that we to-day must carry out in practice every injunction of the apostles to those primitive and immature people, with their corrupt surroundings, and if this does not help the brethren out of their difficulty, a woman will gladly raise her voice in further helpfulness.

JUST A WOMAN.

[The above having been refused a place in the paper for which it was written, and dealing as it does with an intensely practical question, it is permitted to appear here.—EDITOR.]

Phœnix, Arizona.

I am now "the Bishop of Arizona," being the only preacher of the Church of Christ in the territory. Bro. L. O. Ferguson, who succeeded me as pastor of the church in Phœnix, has accepted a call to the pastorate of the church in Modesto, Cal., and leaves for his new field of labor to-day. After an absence of almost two years, spent principally in evangelistic work in California and Iowa, I returned home a few days ago and will fill the pulpit temporarily till Bro. F.'s successor arrives. As soon as I have rested a little I shall go into the evangelistic work again on the Pacific Coast. The work in this city is peculiarly difficult, partly from the fact that this being a winter health resort the people are transient, and they do not take the interest they would if they expected to remain permanently. The church prospered under the ministry of Bro. Ferguson, and last fall a commodious and well-arranged house was built, but unfortunately there is a debt of $3,000. This will be a heavy burden, which it will take "grit and grace" to carry.

This is the driest season in many years, and unless there is an abundance of rain soon, which is not expected, there will be great loss of stock on the ranges during the summer. There has been no snow in the mountains and water for irrigation is becomming scarce. The outlook for the farmers and stockmen just now is anything but encouraging, but mining is paying as never before. Last year the output of copper was over 500 per cent. greater than in 1887, reaching the total of $21,000,000, and the production of gold and silver was almost as much. A very large proportion of the ore had to be shipped long distances to be smelted. Some Christian business men of Phœnix, recognizing the demand for a customs smelter, have recently organized the "Acme Smelting Co.," and will soon begin the erection of an up-to-date smelting plant. They offer excellent inducements to both large and small investors. Write the company for full particulars. Any sum invested will be absolutely safe and will bring satisfactory returns.

The congregation at Tempe, eight miles from Phœnix, has had a struggle for an existence. Twice within three years the hall in which they met was destroyed by fire, the church sustaining serious loss both times. About a year ago Bro. Hopper went to California, and since that time they have been without a minister. This is an important field, being the seat of the territorial normal school, and the church ought to have help. They own a fine lot, well located, but cannot build. It would be a most commendable work for the Master if some wealthy man or woman would sustain a suitable man at Tempe till the church there is well established. Who will do it?

CAL OGBURN.

321 *E. Jefferson St., Phœnix, Ariz., March* 20.

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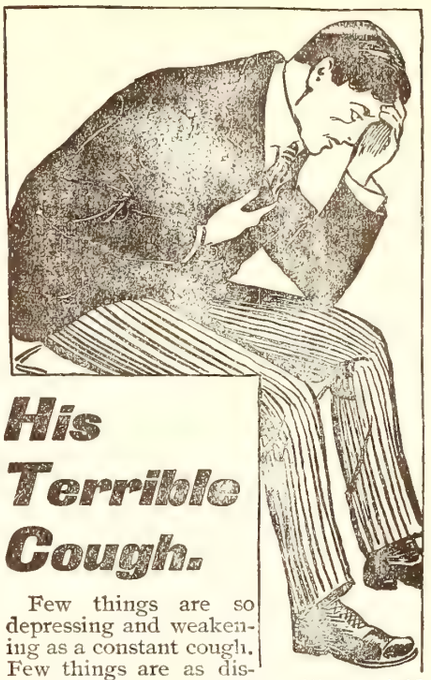

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"I had a terrible cough something over a year ago and could find nothing to stop it, or even to do me a particle of good," writes Mr. J. M. Farr, of Cameron, Screven Co., Ga. "I chanced to see an advertisement of yours, and forthwith bought a bottle of your invaluable 'Golden Medical Discovery.' Before I had taken half a bottle I was entirely well."

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CHRISTIAN PUBLISHING CO., ST. LOUIS

Correspondence.

Colorado Letter.

The Disciples of Christ in Colorado have been peculiarly fortunate in the character of men who have served as state evangelist. Only three have served for any considerable length of time in this capacity. Their names are J. Taylor Sharrard, M. L. Streator and Leonard G. Thompson. The first-named now lives in Paris, Ky., the second in Canton, Ohio, and the third in Denver, Col. Bro Thompson is in the second year of his work as state evangelist for Colorado and the work is in better condition than it was a year ago. A rugged common sense has characterized our work in this state from the beginning.

J. Taylor Sharrard came to Denver in 1882. There was at that time no missionary organization. The Central Christian Church in Denver was not yet built. W. Bayard Craig had just come to Denver to begin his invaluable work in that city. As a result of a conference with the brethren in Denver Bro. Sharrard went to Gunnison. He was a telegraph operator and was beginning to preach. He supported himself and preached in Gunnison until February, 1883. In that year was organized the Colorado Christian Missionary Society. The American Christian Missionary Society agreed to give $500 for a year, to assist the work. Bro. Sharrard was appointed state evangelist. He had made a place for himself. His salary was fixed at $1,200. He was required to raise $700 of this in the field. After the organization of the Missionary Society in Denver Bro. Sharrard returned to Gunnison, not now as a telegraph operator, but *as a preacher*. His work was not confined to Gunnison; this was merely his base of operations. He took in the entire field of this great state.

He organized a church at Salt Lake City, after a three weeks' meeting. There were fifty members. Arrangements were made for regular preaching. In October, 1883, he organized a church at Salida and located a preacher. In 95 days he preached 66 sermons, organized two churches, located two pastors and raised more than $2,000 to support the work. In April, 1884, he organized the church at Grand Junction. The church at Aspen was organized in July of this year. Two thousand dollars were raised to build a house and $85 a month for preaching. As indicating the unsettled condition of everything in Colorado at that time Bro. Sharrard says that he left 85 members at Aspen, with a good man as pastor. In six months 40 of the members had moved away, the town was dead, and the preacher *broke!* In November, 1885, a church was organized at Glenwood Springs. The state evangelist held a meeting at Buena Vista in 1886, resulting in 35 additions and money was raised to build a house. The same influence was instrumental in organizing a congregation of Disciples in Lamar in February, 1887. A house of worship was also built in Lamar. The state evangelist spent some time in Monte Vista in April, 1887, where a church was organized. The congregation at Boulder was re organized, but the evangelist openly confesses that he failed at Ft. Collins. There are now good churches both at Boulder and Ft. Collins. In 1888 Bro. Sharrard left Colorado.

In those days the traveling preacher in Colorado was often in peril by rail, in peril in the mountains, in peril in the wilderness, in peril by water (fording swollen streams), in peril from snowslides and landslides, in peril among robbers, and last but not least, in peril among false brethren. At one place where the hero of this part of this story was snow-bound four days, the company consisted of a drummer, a doctor, a lawyer, two gamblers, a dance-house woman and a preacher. While in the midst of these perils the evangelist preached the Word with such power that the ice, which was two and a half feet thick, was cut and a penitent believer was buried with the Lord in baptism. One night the minister slept with a Mormon cowboy. At Buena Vista he met face to face Schweinfurth, who claims to be "the Christ of the Second Coming," or "the Messiah of the New Dispensation." Bro. Sharrard delivered a discourse on "The Credentials of the Christ." "The Christ of the Second Coming" was present with those who believed in him. The people became so indignant at the fraud that it was with difficulty they were prevented from laying violent hands on the arrant impostor. J. T. Sharrard is held in grateful remembrance by the older brethren in Colorado.

M. L. Streator spent fourteen years and four months in this Rocky Mountain region preaching the Word and caring for the churches. He was supported by the Christian Woman's Board of Missions. His work was not in vain. The women were wise to enter and cultivate this great field. Not all of the fourteen and a quarter years were spent in Colorado. He was four years and three months at Helena, Montana. A good portion of two years was spent at Bozeman, in the same state. A house of worship worth $18,000 was erected at Helena, and one worth $7,000 was built at Bozeman. Galen Wood, now engaged in business at Cripple Creek, Col., was a coworker with Bro. Streator, under the direction of the Christian Woman's Board of Missions in Montana. In 1891 M. L. Streator became the Colorado state evangelist, meantime having the oversight of the work carried on by the Christian Woman's Board of Missions in Montana and Utah. This position he held until 1898. The Christian Woman's Board of Missions, besides the payment of Bro. Streator's salary, gave $1,000 a year to the work in Colorado. There is not a state in the Union in which the Christian Woman's Board has so many friends in proportion to the Disciple population as in Colorado. When Bro. Streator began his work as state evangelist in Colorado in June, 1891, there were 30 congregations in the state; when he closed his work January 1st, '98, there were 41. Nearly all of our progress in Colorado is due to our organized work. But little has been accomplished through independent effort.

Colorado has now, in the person of Leonard G. Thompson, a model state evangelist. On him rests the care of all the churches. They are a burden on his heart. His efforts in their behalf are unceasing. In no state is our work better in hand than in Colorado. The Christian Woman's Board of Missions continues to aid the work. Year by year the congregations become more efficient and more liberal. But society is still unsettled in Colorado when compared with the East and even the Middle West. Colorado is a growing state. The field steadily increases. Everything moves out here except the mountains. B. B. TYLER.

Chicago Letter.

The session of the Missouri Lectureship recently held at Palmyra (March 19-23) seemed to be fully equal to its predecessors in attendance and vigor of thought. It was the writer's privilege to attend part of it, and meet friends of auld lang syne. The social features of our conventions alone justify much sacrifie to be among them.

The country parson has the upper hand. Think of it! He owns his home, keeps a horse and carriage, a Jersey cow and chickens, and his children play under the kindly shade of the forest trees that line his lot. He speaks to larger audiences than his city brother, and counts far more in the social life of the community. He marries more people, and his exchequer is enriched with as large fees. He has leisure for study. He has time even to incubate a book or publish a magazine.

He counts among his members the best people of the town; lawyers, doctors, merchants and bankers are members of his official board. And yet with all these riches, and more which I have not space to mention, he sometimes sighs for a city pulpit! In the words of the immortal Puck, "What fools these preachers be!"

At a recent meeting of the Chicago preachers the following books were reported as having been read by the different men present the week before: "The Life of the Spirit," by H. W. Mabie, "Growth of the Kingdom," "God's Education of Man," "Law of Psychic Phenomena," by T. J. Hudson, "The New Evangelism," by Drummond, "The Doings of Derryville," "Unity Through Diversity." Rev. Jas. W. Fifield, popular pastor of Warren Ave. Congregational Church, gave an address at the same meeting on "Thos. Carlyle and His Message." The feature of the next meeting was a lecture by Miss Mary A. Wadsworth, of Boston, on "Shakespeare's Knowledge of the Bible."

These messages from the outside are both restful and inspiring for the Monday meeting of the preachers. Miss Wadsworth gave a view of the work and worth of Shakespeare that was new to most ministers. She will spend some months in the West, lecturing on literary subjects, for which she is qualified both by natural ability and special study.

These lines are penciled in the Central Church at Indianapolis, in the midst of the second annual Congress. The sessions are highly interesting and profitable. Every possible arrangement is made for the comfort and happiness of the visitors, and they are many. Power is here from Washington, and Richardson from Kansas City, and the territory between is represented by strong, vigorous men in numbers gratifying enough. Chicago and Kentucky occupied the arena to-day (Wednesday). There was no blood shed.

The heart of Home Missions beats in the great city. At a recent Cook County convention—political—there were 265 saloonkeepers, 84 jailbirds, 17 who had been tried for murder, seven convicted of murder and jailed, 39 other penitentiary convicts, and 11 ex-prize fighters. "Come over and help us." FRANK G. TYRRELL.

3211 *Prairie Ave.*

Coffee vs. Preacher.

"PEOPLE POISONED BY COFFEE SHOULD LEAVE IT OFF."

"I have been a great coffee drinker for years and it has kept me in a bilious condition, with more or less neuralgia, as the result of general ill-health produced by coffee drinking, I have discovered that coffee is a rank poison to my system. Since we have been using Postum Cereal Food Coffee, we not only find it a delightful beverage, with all the good qualities of coffee, but it has none of the injurious effects.

"Any person suffering from nervous troubles, caused by the poison of coffee, should be able to get rid of the sickness in short order if such a one will leave off the cause and take up Postum Food Coffee. There has been no coffee used in our home for a considerable time.

"People who are poisoned by coffee should leave it off because, when one sins against his body, he dishonors God, 'for our bodies are the temples of the Holy Ghost.' It would seem that any one conscious of the bodily distress that coffee brings would have no trouble in leaving it off when Postum Food Coffee can be secured." Rev. John M. Linn, Pastor M. E. Church, South Corpus Christi, Texas.

St. Louis Letter.

We have told you of our need for a closer co-operation and better congregational equipment for successful church work in the larger cities, and we shall now speak of the need for a more effective propaganda of the faith. In the first place, our own brethren need straightening out and strengthening up on sound doctrine. Not simply on first principles in theory, but first principles of practical Christianity as well. There is a strong cry from the pulpit and religious press for deeper consecration in the work, but this can be had only upon a deeper conviction of sound doctrine in the church, and hence the need for a more effective propaganda of the faith.

There is a strong desire for successful evangelistic work to brace up the churches and renew their lease of life, but while present conditions prevail, the addition of new members from the world, even if soundly converted, is like putting new wine into old bottles. The new wine soon becomes as musty as the old. What seems to be most needed is a propaganda of gospel truth that will arouse these dead and dying churches. The present condition of churches in general may be fitly described as that of a deadlock. They seem to have gone about so far in conquering the world for Christ and then stopped, and so long as this condition remains it seems useless to go on making other converts of the same sort. The church needs to be made conscious of its condition, its surroundings and its responsibilities.

The fact is that the conduct of the church and its attitude toward the world has prevented Christianity from passing beyond the experimental state in the world's history. True Christianity has achieved great victories in the past, but it is equally true that it is confronted with greater foes to-day than at any time in its history, and whether it shall vanquish them depends upon the church. It is at this point that the church is faltering. What God will do with the church if it fails is probably best told in his letters to the seven churches of Asia.

That you may know that we are not speaking without reason, we shall digress from our theme to explain our words more fully. Take the liquor traffic for an example. Here is a gigantic evil for which there exists not even the shadow of an apology. And yet the Christian people of this land positively refuse to unite in an effort to overthrow it. Either they are unable or unwilling to do so, and inasmuch as they have not demonstrated their inability to overthrow it they stand convicted of an unwillingness to do so, and this attitude at once compromises Christianity and stupifies their sense of righteousness.

Or take again the question of municipal, state and national governments. What are the churches as such doing to purify them? Almost nothing. They persist in divorcing religion and politics, close their pulpits to political questions, discharge preachers who persist in treating these things as moral questions, stay away from the primaries, swallow their rotten party tickets and condone their party sins. Not all Christians do this, of course, but this is the rule. And yet, the wisest men of our nation tell us that these evils, unless corrected, will destroy the nation. Our position is that the present attitude of the church toward national unrighteousness compromises Christianity and defeats the purpose of its existence in the world.

Take another instance, *the right use of capital.* What are Christians to-day doing to turn capital into proper channels. Something, of course; but not what they might do, both in word and deed. Gambling to-day is a crime almost unrebuked in the churches; or when rebuked, reference is made to it in its least dangerous forms. There is a very weak public conscience in the land to-day on the methods of accumulating wealth, and less as to its distribution, and the question is coming to the front rapidly, whether money or righteousness shall govern the nation. The solvent we say is Christianity; but can Christianity in the hands of a faltering church do anything for which it was given to the world? is the question. If not, it or the church is a failure.

One other illustration must suffice for this letter, and that is the industrial or poverty question. That the church has never awakened to her opportunities and responsibilities in these things is evident from her persistent apologies for industrial servitude and consequent poverty. About the highest conception of duty yet expressed, of which she is conscious, is to deal out a few morsels of relief to "unworthy tramps," "footpads," "beggars" or "unfortunate fools." The rivers of joy that God would have flow upon the masses through the establishment of righteous institutions in the land is too utopian for them. These blessings they hold in reservation for the orthodox in the next world. Their ideas of national righteousness are so abstract that even the devil laughs.

Yes, we need a propaganda of the gospel; not of the gospel of truth only, but of the gospel of applied Christianity as well. The whole counsel of God needs to be preached anew to the church, and no minister's duties are half done who stops at showing the sinner the apostolic mode of baptism, or even how to find and become a member of the true church. The whole counsel of God comprehends God's righteousness in all of the relations of life. The first principles of the gospel are not faith, repentance and baptism, but sound doctrine, sound convictions and sound living; and these things can be had only under the influence of an effective, persistent and unencumbered propaganda of the faith. But of this we shall further speak in our next epistle. W. W. H.

Milwaukee, Wis.

Yesterday was a sweet, sad day in our little church in Milwaukee. In the midst of a March snow storm we closed our labors together. We had good audiences throughout the day. A most delighful spirit prevailed through every service.

This little church has some remarkable qualities. During fourteen years in the midst of many discouragements the faithful few have held up the banner of the Christ in this city of beer and pleasure. I have never found more faithful Disciples than some of the Milwaukee Church. The church is united. So far as I know there is not a ripple of discord among any of the members. If there are any offensive "cranks" in the church they kept under cover during my stay.

The two drawbacks in the work (viewed from my standpoint) are, too great a degree of conservatism on the part of the active members, and indifference on the part of many others.

The church has been kept back in its work several years for want of a suitable house in which to meet. And yet during all of these years it has been one of the most liberal supporters of our different missionary enterprises.

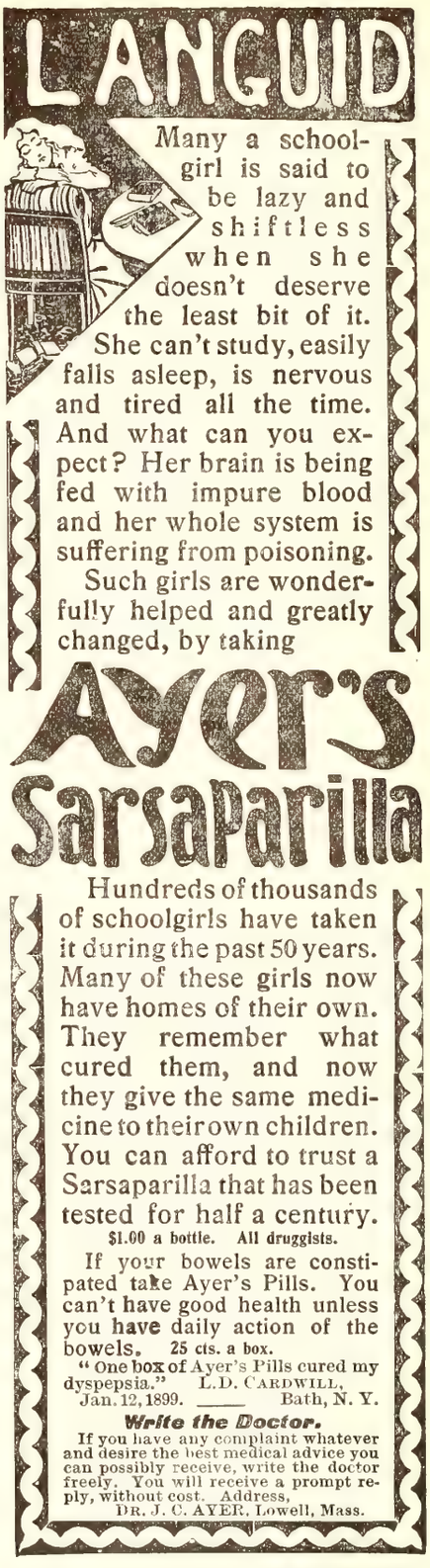
We have had about thirty-four additions during my stay. One lady came forward during the singing of the last verse of the last hymn of the closing exercises. Her brother is a prominent Methodist minister, and I think she will be a great help to the work.

We have recently received a valuable addition to our working force in the city in the person of Miss Matthews, who comes from St. Joseph, Mo., to take charge of the Y. W. C. A. Her work starts beautifully.

The church has not yet employed my successor, but they have their eye on a man. I enclose you a picture of our new church. Work was begun on it last week. We hope to have it completed by next autumn. The church will be under a financial pressure for a year or two, but we hope that they will be in position to move forward to do a work commensurate with our plea.

I start to Colorado Springs to-morrow. I know not what is before me there, except that I have heard many good things from Bro. Tyler and other friends there concerning the Colorado Springs Church. The call was unanimous without a visit, and I appreciate the confidence imposed, and I pray God to guide me in the work of my new field. F. N. CALVIN.

March 26, 1900.


LANGUID
Many a schoolgirl is said to be lazy and shiftless when she doesn't deserve the least bit of it. She can't study, easily falls asleep, is nervous and tired all the time. And what can you expect? Her brain is being fed with impure blood and her whole system is suffering from poisoning.
Such girls are wonderfully helped and greatly changed, by taking
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Hundreds of thousands of schoolgirls have taken it during the past 50 years. Many of these girls now have homes of their own. They remember what cured them, and now they give the same medicine to their own children. You can afford to trust a Sarsaparilla that has been tested for half a century.
$1.00 a bottle. All druggists.
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"One box of Ayer's Pills cured my dyspepsia." L. D. CARDWILL, Jan. 12, 1899. Bath, N. Y.
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If you have any complaint whatever and desire the best medical advice you can possibly receive, write the doctor freely. You will receive a prompt reply, without cost. Address,
DR. J. C. AYER, Lowell, Mass.

For Nervous Headache Use Horsford's Acid Phosphate.

Dr. F. A. ROBERTS, Waterville, Me., says: "It is of great benefit in nervous headache, nervous dyspepsia and neuralgia."

Los Angeles Letter.

George W. Muckley (which being interpreted is George Wants Money), our Church Extension secretary, spent last Lord's day with the First Church, of this city, and secured pledges to the amount of one hundred dollars per year for five years for the Church Extension Fund. He will spend two or three months in the state in the interest of Church Extension. He will visit many of the churches taking pledges and will visit a number of the churches where the society has loans and will urge upon the churches the payment of such loans. California has done a good part by Church Extension and Church Extension has done a good part by California. It was a wise business policy upon the part of the board to send their secretary to look after the interests of this field. California is a great state and is well deserving of more recognition than it receives at the hands of some of our societies.

***

The preachers of Southern California are about twenty-five in number, and a royal set they are. Once a month they meet together in their preachers' meeting. Their sessions are held with some church in the district. They all meet the first Monday in each month and hold forenoon, afternoon and evening sessions, discussing such subjects as are germane to the needs of the church with which they are meeting. The expenses of all the preachers attending are equalized, thus making it no more expensive for the one living one hundred miles away than for the one in whose church the meeting is held. In this manner the meetings are most helpful to the different churches in which they are held and afford a splendid fellowship to our noble preachers who are self-sacrificingly and heroically carrying on the work of our churches. I know of no other section of the country where such meetings are held on this plan. It seems a product of Southern California conditions, but one that might be profitably imitated elsewhere.

***

There has been a general response upon the part of our churches in this section to the call of our Foreign Missionary Society. Our churches as a rule feel resting upon them the burden of heathendom and their responsibility to share in the great work of the world's evangelization. God will pour out his blessings upon any church and any individual that will be faithful to him in this great work of the church. No church should deny to its members the privilege of sharing in Foreign Missions. If your church has not taken the March offering for Foreign Missions, do not let another Lord's day pass without such an offering.

***

I have recently preached two sermons upon "Baptism in the Light of Jesus' Baptism." The mode of Jesus' baptism seems clearly defined. There can be no reasonable explanation of John's presence beside the Jordan unless it was that he went there for the purpose of baptizing in its limpid waters. A very strong appeal can be made to Pedobaptists on this point. Jesus was a fit subject for baptism; he had arrived at years of responsibility and was greatly desirous of honoring God by obeying this solemn command of God and thus fulfilling all righteousness. There can be no question of the fitness of any subject of baptism who possesses such a desire This point can be forcibly impressed upon people and makes a very effective appeal. Jesus sets his followers an example in subject, mode and the results of Christian baptism. Why is not his example on this point binding upon us? After Jesus was baptized and while he stood praying the Holy Spirit in visible form came upon him and took up his abode with him. So the Holy Spirit comes to Christians after they have obeyed God in this requirement of his church (Acts 2:38). This fact has significance. It was not until his baptism that there was a public acknowledgment of Jesus as the Son of God. This fact has a bearing upon the place of baptism in the divine economy. In baptism the penitent believer comes into Christ, is adopted into the family of God and becomes an acknowledged child of the Heavenly Father. When baptism is presented in this light people, as it seems to me, will much more readily hear it.

A. C. SMITHER.

Los Angeles, Cal.

The Disciples' Divinity House.

The Disciples' Divinity House, of the University of Chicago, has just closed one of its most pleasant terms. This was marked at its beginning by the incoming of Brethren H. P. Williams, F. F. Grim, C. L. Waite, E. M. Flinn and W. O. Thomas, all of Drake University, the two latter having studied also at Union Theological Seminary and Bro. Thomas being a graduate of Hiram College.

It has been marked at the close by the loss of three of our best men, all of whom go to take prominent pulpits—Bro. J. H. Goldner to Euclid Ave., Cleveland, B. L. Kershner, to Beaver Falls, Pa., and W. S. Goode to the Central Christian Church, Youngstown, O. Each of these men has made a signal record in the University. We should miss them more had we not the promise of the incoming of others to take their places. Bro. W. M. Forrest comes from Ann Arbor, Mich., C. M. Sharpe from Lawrence, Kan., C. A. Stevens from Trinadad, Col., and also Austin Hunter will probably come from Cleveland, O., and W. W. Frost from Hiram, O. The teaching of the past quarter has mainly been done by Mr. Van Kirk, whose course, entitled "First Principles," presents the materials for use among our people in evangelistic preaching. The coming quarter Dr. Willett will be absent on a lecture tour in London and other points in England. The residents of the house look forward with interest to the summer quarters when many prominent preachers are expected. Last summer's quarter there were 41 different men regularly registered, among whom were Jabez Hall, F. N. Calvin, C. H. Winders, P. J. Rice, W. C. Payne, J. E. Lynn and others. Besides these S. M. Jefferson, Levi Marshall, G. A. Peckham and others paid us extended visits. Our life was a continuous social, religious and intellectual feast. A like season is expected this year. The announcements are not yet out for the courses, but promise has been made of some prominent men from the East and England.

The work of the young men among the churches in the vicinity of Chicago is most encouraging. C. B. Brelos serves at Joliet, Ill, H. L. Atkinson at Batavia, W. C. Payne at Evanston, Bruce McCully at Gurnel, W. O. Thomas at Waukegan, F. F. Grim at Garfield Boulevard, Chicago, C. L. Waite at Keely Street and H. W. Hoover at Ashland Avenue. Grant E. Pike preaches at Boone Grove and Hebron, Ind., and H. E. Luck at Hammond, W. D. Vanwoorless at Lowell, John R. Givens at West Pullman, Ill., O. T. Morgan at Lindenwood, Ill

Bro. H. P. Williams, late chaplain in the Philippines, has been lecturing at points in Illinois and Iowa. We were charmed at his account of his experiences at the Hyde Park Church lately. The list is not complete without the name of Bro. Otsuka, a Japanese student, late of Bethany College. He gives lectures on his native land and people. Thus every man while laboring to store his mind with knowledge for future usefulness is patiently doing what good he can here and now. We believe that the influence of such a body of live, consecrated men will be felt for good among our brotherhood. HIRAM VAN KIRK.

A Dramatic Incident.

It was Wednesday, January 18, 1837—the fifth day of the historic debate between Alexander Campbell and Bishop Purcell. The battle between these two mighty champions of Protestantism and Romanism was waxing fast and furious. At four o'clock in the afternoon Mr. Campbell took the platform. He proceeded to read extracts from theologians of the Roman Church, proving that Romanism is tolerant of immorality, under certain conditions At the close of his half hour he said:

Once more, from Liguori, and I shall have given almost a specimen of the immorality and impiety of the Roman Catholic rule of faith, on general points of religion and morality. There is no one subject on which we could be more copious than this one: but from respect to our audience we shall give but the remotest hint:

A bishop, however poor he may be, cannot appropriate to himself pecuniary fines without the license of the apostolic see. But he ought to apply them to pious uses, which the council of Trent has laid upon nonresident clergymen, or upon those clergymen who keep nieces (Ligor. Ep. Doc. Mor. p 444).

Now if a priest should keep a *niece*, it is a very expiable and trifling offense; but should he marry a wife, he must be excommunicated forever. Thus the Roman Catholic rule of faith treats the Bible and annuls, at pleasure, every law and institution of heaven! Have I not, then, my respected auditors, fully proved the fallibility and immoral tendency of the doctrine and rule of faith of the Bishop's church—to say nothing of that system upon the clergy themselves, who expound and inculcate it?

Mr. Campbell sat down, and Bishop Purcell arose. He was evidently angry, and he spoke with fire and vehemence. He said:

I now pledge myself to show to every man of honor in this city that the last allegation read by the gentleman, purporting to be from the works of Liguori, is not to be found in the works of that writer. It is all a base fabrication, I will not say of Mr. C.; but of *somebody*. I will meet this charge with a complete and overwhelming refutation We have now come to an important crisis in this debate. . . . I have three editions of the complete works of Liguori in my library, or in this city, to refer to; and in none of them can this vile doctrine be found.

Here was a flat contradiction. The matter came up again and again, Bishop Purcell emphatically insisting that the works of Liguori contained no such passage. Finally Mr. Campbell requested the Bishop to loan him his own copy of the work. The request was courteously granted. On the very page which Mr. Campbell had cited was found this paragraph:

Mulctas Pecuniarias Episcopus sibi addicere non potest, quantumvis pauper sit, sine licentia Sedia Apos olicæ (ut ex pluribus argumentis S. Congregat evincitur in Tract De Syn. Dioec. L. 10 C. 10 N 2). Sed debent in usus pios expendi. Multo magis non possunt nisi in pios usus applicari il æ mulctæ, quas Tridentium inflixit Clericis non residentibus, aut concubinariis.

Mr. Campbell's case was proven, for disinterested and impartial scholars testified that the translation Mr. Campbell had given was correct and faithful. Mr. Campbell's point was that it was regarded as worse for a priest to marry than for him to keep a concubine, and this was abundantly proven.

"The Debate on Roman Catholicism," which contains the detailed account of this controversy, is now being sold by the Christian Publishing Company at the reduced price of One Dollar, postpaid. It is the stenographic report of the great eight days' debate—a volume of 360 pages, bound in cloth, red edges.

Free For Everybody.

Dr. J. M. Willis, a specialist, of Crawfordsville, Indiana, will send free by mail to all who send him their address a package of Pansy Compound, which is two weeks' treatment, with printed instructions, and is a positive cure for constipation, biliousness, dyspepsia, rheumatism, nueralgia, nervous or sick headache, la grippe and blood poison.

Lectures and Addresses Reported.

As promised last week we shall now attempt a report of the lectures and addresses of the Missouri Christian Lectureship and Ministerial Association delivered at Palmyra, Mo., March 19-22.

The opening address was by T. P. Haley, of Kansas City, Mo. His theme was "Permanency of the Pastor." It was half written and half oral, but vigorous throughout. The address as a whole was a strong plea for long pastorates. The address began with a statement of what the speaker considered the New Testament authority for the office, its place in the church, its nature and its authority. Strong emphasis was placed upon the authoritative quality of the pastoral office, even in the question of determining the continuance of the incumbent. Pastors are sometimes the best judges of the time to change. Churches were censured for their restlessness and foolish reasons for a change, but the pastors were themselves often to blame and moved when they should not. There is no question but what the address touched upon many of the weaknesses of our system of selecting, installing, sustaining and removing the pastor, and presented some valuable suggestions in the way of improvement, both upon the part of the pastor and upon the part of the congregation.

On the second day the order of the program was changed somewhat so as to bring a kindred subject in conjunction with the first address. So, instead of "Occultism," by W. F. Richardson, we had J. P. Pinkerton's excellent paper on the "Relation of Congregation to Pastor." Those who had heard the excellent address of T. P. Haley on the "Permanency of the Pastor" were wondering what remained to be said on the subject by J. P. Pinkerton. But after hearing J. P. Pinkerton's paper no question remained as to the height and depth, length and breadth of this subject and the inability of any one man to present it in its fullness in any one address. It was a beautiful illustration of the advantage of looking at a subject from different angles of vision. If the first address emphasized the authority of the pastor the second exalted the beauty of his submissiveness. If the first address emphasized the pastor's subjectivity to the Christ the second one emphasized his subjectivity to the congregation. If the first address emphasized the pulpit as the pastor's throne the second one emphasized his fellowship with the people as the secret of his power. And thus these two papers or addresses seemed to complement each the other throughout and were indeed complimentary to their respective authors.

On Tuesday afternoon, under the head of "Occultism in Modern Thought and Life," the people heard one of the strongest arraignments of Theosophy and Christian Science that has yet been given to the public from the pulpit or platform, by W. F. Richardson, of Kansas City, Mo. This lecture sought to relate these modern cults to ancient ones by a similitude of doctrines and then to literally annihilate them with logic. The lecture dealt almost wholly with the contradictory and senseless nature of the leading doctrines of these schools. The only favorable concession was an indirect admission of some cures under their ministry, but these the lecturer thought were more satisfactorily explained in Hudson's "Law of Psychical Phenomena" than by Christian Science theories. It is a singular fact, however, that contradictory and senseless as are the teachings of Mrs. Eddy, Christian Science persists in living and growing. What, then, should be the attitude of the Christian Church toward it. That of this lecture was intensely antagonistic. It reminded one of the good old days when our preachers used to do up the sects. But as to the sects we have learned a better way, and it may be that in time we shall find that a less denunciatory attitude toward Christian Science will be more effective in destroying its power.

The fourth address of the assembly was by J. B. Jones, president of the Christian Orphan School, Fulton, Mo., on Tuesday night, on the Book of Job. It is proper to say that this address did not appear upon the regular program and was supplied by the kindness of J. B. Jones at the request of the program committee and proved to be one of the most enthusiastic addresses of the assembly. The speaker argued at considerable length for the Mosaic authorship of the Book of Job upon general principles and for the historic basis of the book. However this may be the speaker's grasp upon the book and its lessons was admittedly strong and evidenced no little thought and careful study in the discovery and arrangement of this thesis. The address was delivered without notes and in great earnestness, and easily held the attention of a very large evening audience to the close. Upon the lessons of the Book of Job, set forth in the address or sermon, as it might be called, there would probably be few dissenters; but as to the historicity claimed for the book in different respects the case was somewhat different. However, all greatly enjoyed the discourse and will hereafter think more of that very ancient document of sacred literature than ever before.

On Wednesday morning the Lectureship listened to a very interesting study of miracles, by W. H. Everest, dean of the Bible School of Drake University. The theme of the lecture was "The Basis of Faith in Miracles," but the lecture included a treatment of miracles in a more general and external sense. The Lectureship seemed to be particularly interested in Prof, Everest's definition of a miracle, which in substance was this: *an event supernatural, superhuman, super Satanic and evidencing the presence of God.* We speak from memory, and if not accurate enough we shall hope to be corrected. The lecture insisted upon the necessity for miracles in the primary origin of things and *also* of our acceptance of later miracles upon the testimony of credible witnessess. Not seeing a miracle must not be taken as evidence of their nonexistence and that we are not now living in an age of miracles were points emphasized in the lecture. But miracles will appear again at the last day. Miraculous events are related in the O. T., but these should not be needlessly multiplied or confused with figures of speech. Miracles of the N. T. are well attested and evidence the presence of God, the divinity of Christ and the divine character of his kingdom and holy religion.

The lecture of F. G. Tyrrell, of Chicago, on Wednesday afternoon, on "Practical Christian Communism" was intensely animating. Its portrayal of present industrial, social and civil conditions was soul-stirring. After the array of facts and figures it seemed impossible to doubt the existence of tyranny, robbery and anarchistic elements in the industrial, social and civil affairs of life. Some of the remedies suggested for existing evils, by the lecture, were the single tax, municipal, state and government ownership of railway, gas, light, water and other franchises. The communism advocated in the lecture was carefully qualified by the term Christian. Among the pauperizing forces and factors abroad in the land the lecture dwelt at length upon the rapid increase of machinery. The lecture did not treat of the liquor traffic under this head for the reason that its influence in that direction is known and conceded. The gospel of Jesus Christ preached and practiced was especially emphasized as the hope of the world. Preaching alone will not suffice. There must be an application of the principles taught by Christ to all the affairs of life. On the whole the lecture was a strong plea for practical Christianity and for the welfare of humanity.

On Wednesday night the Ministerial Association was again ably represented in the address of A. N. Lindsey, of Christian University, Canton, Mo., on the "Relation of Our Ministry to Our Colleges." The address argued at length and with force the reponsibility of the pulpit to our colleges and clearly indicated a lack of proper interest on the part of our preachers generally in respect to this responsibility. The address advocated the wisdom of Christian colleges and also the wisdom of a larger endowment and better equipment for each. Our present colleges are poorly equipped and their efficient faculties poorly paid for their services. The address suggested that an effort be made to raise a million dollars a year for five years for the better equipment and endowment of our colleges, the same to be under the management of a suitable general board elected for that purpose. It was advocated that the trustees of our colleges should consist more largely of our preachers. In short, that our preachers must come to the front if our colleges are to hold a place in the affairs of the church of the future.

The last session of the Lectureship and Ministerial Association was held on Thursday morning and the lecture was by Clinton Lockhart, president of Christian University. The subject of the lecture was "The Authorship of Isaiah 40-46." The singular thing about this lecture was that it did not argue for or against the dual authorship of the book, but sought in an unbiased way to present the two lines of argument for and against the dual authorship theory. The lecturer had prepared a syllabus of the lecture, copies of which were distributed in the audience, without cost, for future consideration and conclusions. The lecturer stated that he had his own convictions in the matter, but would not express them, that each might the better judge of the strength of the arguments presented. The lecture was scholarly in its grasp of the problem, and of the evidences pro and con, and is evidently a valuable contribution to the literature on this subject.

Thus closed what was generally conceded to be one of the most stimulating, profitable and enjoyable sessions of the Missouri Christian Lectureship and Ministerial Association. And now that these have been merged into one body, the Missouri Christian Institute, all will look forward to its first session in Fayette, next March, with unfaltering interest.

W. W. HOPKINS.

Sunday-School Literature.

THE matter of Sunday-school Literature is one of very great importance. For, whether it should be so or not, the fact is that the character of the instruction given in nine-tenths of the Sunday-school classes throughout the country is determined by the contents of the Lesson Helps they use. This being true, and the fact that first impressions are most lasting, how important that Pastors and Superintendents of Christian Sunday-schools see that their Schools are supplied with Christian Periodicals. If the children are taught that one church is as good as another, that certain divine commands are of little or no importance, or can be changed or set aside by man, what effect will it have on the church of the future? "Think on these things."

We understand a FEW of our schools are using sectarian or union (so called) supplies, in order to save a few cents each quarter. Are you one of that number? Samples of our Supplies sent free.

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Notes and News.

Missouri Bible-school Notes.

The Rally will be necessary this year to those wanting the honor of one of the best banners sent out from any Association, but you can most assuredly have the Rally without the presence of one of the field force, in fact, some of the very best are with the home forces. Try it.

Yes, we mean what we say, a banner worthy of a prominent place in your school, to every school meeting the nine requirements, all of which are easy and beneficial, and are: First, Year-Round School. Second, increased enrollment. Third, increased average attendance. Fourth, observed Childrens' Day. Fifth, has furnished annual statistical report. Sixth, had Bible School Rally. Seventh, paid apportionment to State Bible-school Work. Eighth, cooperated with County Bible-school Superintendent. Ninth, had increased church membership in Bible-school.

During your spring Rally, you can easily increase your enrollment, the church membership and meet your apportionment, while the other items are matters of record and can be easily met.

John Giddens will make us such a report this month as will gladden us in the Lord's work, for he is putting in schools where results will follow.

No wiser move is made than when ladies are put in charge of many of our Missouri schools, as at Hickman's Mill, where such good work goes on under Mrs. Ida Swaney, and at Poplar Bluff under Mrs. Mary Kinyon, for womanly tact, patience and "motherly" wit seem to easily make their way.

Again, to their honor, where the ladies are in charge, the apportionments are remitted sooner or later, and always with a hearty word of cheer.

At Webb City, under F. M. Rogers, our Bible-school is coming wonderfully to the front, having increased from 70 to 240 in less than six months, while for the first time in many years, the apportionment will be paid in full, so that you see what the minister has to do with such things.

Two constant and steadfast friends of this cause are J. P. Adcock, preacher at Sheldon, and J. E. DeJarnett, in whose home I have so often had such kindly welcome. Church debts are hard to handle when burdensome, as was true at Sheldon, but now the brethren are reaching out into all fields of helpfulness, growing and enlarging their home work, giving and helping the needy, and in all this their minister delights in leading the way.

Our Rally at Drexel was one of the best of the year, O. A. Ishmael having enlisted the other schools and the citizens, so that schools were dismissed and it was made a great day every way. The sessions from early in the morning until ten at night were all crowded with a happy and joyous people, while the exercises were so inspiring that your servant forgot self in his delight in the Lord's work. The offering was not limited to our brethren but, was from all sources. Thanks to the Christian hearts that thus sought to help us honor God and reach the children, even Brother Ishmael being surprised at the good results and gladsome giving, and of course, enjoys the honor of it.

The Foster school is not slow, but the hardship of their labor is not appreciated by strangers. J. M. Claypool is giving every effort and is seeing somewhat of his efforts to thus honor God and help the children, as so many of the church membership should do. The few did us kindly, thanks.

T. A. Hedges has nearly the entire month of April engaged, but you will do well to urge him for a date, as the Rally will simply increase the interest in every department of the church, putting you in good shape for work.

For immediate help we earnestly appeal to all our schools and ministers. H. F. DAVIS.

Commercial Bldg., St. Louis.

A Telephonic Message From Florida.

Hello, CHRISTIAN-EVANGELIST! Give me the brotherhood, a minute, please. Who? Why, D. D. McLean, Bowling Green, Fla. All right, go ahead.

Brethren, we are but few in number down here; only twelve live, working members. The most of us are hard run to make a living. We should be very lonesome if we had time. We have no preacher, but we have a live little Bible-school which meets regularly every Lord's day, after which we "break bread" in memory of the Master, at which Bro. S. R. Woods (Dr. Woods), whom many of you know, gives us a Bible lesson which is far better and more interesting than much of the preaching that has to be borne with. But what makes us particularly glad, and what we want to tell you with the hope that it will make you glad, too, is that for our March offering we sent up *ten dollars*, and what is still better, we don't think that we have done anything to boast of. But we would be glad if some of you, who are well informed in regard to our strength, numerically, would make the calculation and tell us at that rate of giving, how much would be raised this year? Good bye!

[Not less, perhaps, than a million dollars; but that comes of your having an extra good teacher. —EDITOR.]

Progress in Saving Creighton Ave. (Ft. Wayne) Church.

The church at Creighton Ave., Ft. Wayne, made its first payment on the church saving enterprise on March 20. They decreased the debt $3,500. Concessions of $500 were made by creditors, $3,000 being paid by Ft. Wayne and the district. Members of the church, many of them, had to borrow the money to make up the amount. Never was sacrifice more heroic. The present indebtedness is to the Tri-State Loan Association, $3,743.

Of the $500 undertaken by the fifth district $435 has been paid and $65 remains to be raised. This will leave $678 to be raised. Responses are already coming in from the brotherhood outside of the district, the first dollar received being from a sister in Mt. Sterling, Ky. Enclosing the dollar she wrote: "I want all the churches saved in the states, especially where my boys are. You may think this a small amount. I have so many calls and so few dollars. Paper dollars are not always handy. I had saved this to send for flower seeds. I hope it may grow and bloom.—MELISSA M. CLARK."

God bless this Kentucky mother. If every mother, who has a boy to save, will send a dollar we can save Creighton Ave. Church and put fifty evangelists in the field in Indiana within sixty days. Mothers of Indiana, are your boys worth a dollar apiece? Then send the dollar. Other pledges and moneys are coming in, an itemized list of which will be published when completed.

By the settlement, in part, on March 20, the time of final settlement was extended to April 10, when full settlement must be made.

The Church Extension is ready with its $3,000. The $678 outside the district must be raised by April 10. Will not some one in each church take it upon himself to present the matter to the brethren on or before April 8? Should there be more money received than is required it will be prorated and remainder held to your order.

Remit to the undersigned, Logansport, Ind., or Bro. Zach A. Harris, or W. W. Dygert, 50 Miner St., Ft. Wayne, Ind.

T. J. LEGG, Field Sec.

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Take LAXATIVE BROMO QUININE TABLETS. All druggists refund the money if it fails to cure. E. W. GROVE'S signature on each box. 25c.

A $12 Bath Cabinet FOR only $5.00

Our new 1902 style Square Quaker guaranteed best of all cabinets at any price. Has real door on hinges, steel frame, best materials, rubber lined, folds flat, lasts 20 years. Turkish and Vapor baths at home 3c each. Open the millions of pores, sweats poisons out of the blood, keeps you clean and healthy, beautifies complexion. Physicians recommend it for Colds, LaGrippe, Rheumatism, Neuralgia, Obesity, Female Ills, all Blood, Skin, Nerve or Kidney troubles. Money refunded after 30 days use, if not as represented. Price with heater, directions, formulas, $5.00. Face Steamer $1.00 extra. Order today. Write us. Valuable Book FREE. Big Wages. Splendid Seller. **Agents Wanted.**

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It is not often that lovers of good books have such an opportunity of filling their bookshelves with first-class literature at small expense as is now being afforded by the Christian Publishing Company.

This company has recently come into possession of two bankrupt stocks of books. We secured these stocks at very advantageous figures. In fact, we are offering books at retail, in some instances, at less than the actual cost of production. We desire to call attention to a few sample offers from our "Special Catalogue No. 22," a little booklet containing a complete list of the books that we are selling at reduced prices, which we will gladly send on application.

Memoirs of Gen. Sherman. This book was published by the Chas. L. Webster Company. It was a subscription book. It is a splendid volume of over 500 pages, printed on fine paper and handsomely bound in cloth. In it Gen. Sherman gives, not only his part in the Civil War, and his subsequent command of the Army of the United States, but tells, in a most graphic and interesting way, of his experience as a young officer and as a business man on the Pacific Coast, from 1845 to 1858. We are offering this magnificent volume for Eighty-five Cents! We do not believe that any publisher in the United States would undertake to furnish ten thousand copies at that rate, wholesale.

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A Debate on Roman Catholicism. Two weeks ago we called attention to this book, and orders have been pouring in on us. It is the best of all books on Romanism. Alexander Campbell met in public debate John B. Purcell, Roman Archbishop of Cincinnati, and this volume is the stenographic report of the debate. The price was formerly $1.50, but we have reduced it to One Dollar, postpaid.

Christian Baptism. By Alexander Campbell. This is an elaborate treatise on every phase of this subject. We are offering the original edition, published by Alexander Campbell at Bethany in 1852. It is a book of over 400 pages, bound in leather. We do not know the original retail price of the book, but it was probably about $2.00 or $2.50. We are offering it, postpaid, for Fifty Cents.

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A New Crisis.

Jesus said to his disciples, after his resurrection, that they were to be witnesses for him both in Jerusalem and in all Judea and Samaria and unto the uttermost parts of the earth. Both in this statement and in the form of the great commission preserved to us by Luke, the base of operations and the first scene of their work is made the Holy Land itself. This is always the divine method of evangelism. The base of supplies must be secured; the home field must be sown and partially reaped before the workers can be sent out with confidence to the regions beyond. There are several analogies between the early evangelistic work of the disciples among the Jewish people and the task of Home Missions as it is confronted by us. Jesus sent his disciples first to the Jews, to the lost sheep of the house of Israel, because they were the most intelligent people of his time. So Christianity needs first to take hold upon America because of the very elements of civilization and power which we possess. Our lives have been blessed, not for ourselves, but for the sake of the world which waits for our ministry.

Again, the success of the gospel on Jewish soil was in a certain measure a token of its success elsewhere. If the gospel failed to transform Jewish character into Christ's image, there could be no reasonable expectation that it would succeed better elsewhere. The same is the case with the gospel in America. If Christian civilization is to fail here, if the problems of our city life, of our politics, of our domestic relation, of individual righteousness, are to fail of solution under the light of the gospel in America, what reason have we to hope that in the dark places of the earth good is to be done by Foreign Missions?

Again, the Jews were the people of the dispersion. Possessing Palestine they also possessed the uttermost parts of the earth, because their national destiny had sprinkled them over the face of the whole earth, and in every considerable city they had their dwelling-place, and were moving factors in trade. Is not this true also of the Anglo-Saxon? While America is the base of his life he has gone forth into all the world to bring the triumph of his genius as a merchant, engineer, constructor of public works, a governmental expert and a force everywhere to be reckoned with.

This outpouring of American life into the far countries is a potent factor for good or evil as the case may be. If the fountain is sweetened by the gospel at home, the influence of American life upon the nations of the world will be helpful and uplifting, but we are well aware, by virtue of repeated instances in history, that no force is so potent for evil as a conscienceless and unregenerate civilization, bent only upon selfish schemes of aggrandizement. For these reasons, as well as because of the heroism with which the gospel was first brought to this land, and which is still manifested in all the work of the home missionaries, because of the fact that the eyes of the world are upon us as we seek to work out the problems of our national life, because of the much we have received in the way of divine blessing through an illustrious ancestry both of Puritans and Cavaliers, and because of the unbounded prosperity with which we are blessed, no resources ought to be spared to make the cause of America's evangelization triumphant through the regular ministries of our missionary organizations.

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The University of Chicago.

The Macedonian Call from the West.

There is one vast difference between the vision of Paul and the one that we see. Paul *saw one man;* we see and talk with hundreds who are loudly calling to our brethren to come with a reasonable gospel and to gather together the perishing thousands that are in this country. I have been deeply impressed with the rapidity with which this country is being developed I have been away one short year, and on my return I see the evidence everywhere of a great influx of people into this state. An era of great prosperity is upon this country, and this is the time for our people to strike for Christ and primitive Christianity. Brethren, the more I see of the sectarianism of this Western country the more thoroughly am I satisfied that the only salvation for it is to be found in giving them *the pure gospel as we understand and preach it.* Many of the people are ready to hear it as they never were before, and many others will gladly give the plea for the union of Christians a favorable hearing as soon as they know that *somebody* is making the plea. *They do not know it* out in this great West. The time is approaching when you will be called upon to make your offering for Home Missions. When that day comes remember that your kinsmen are all over this section and need your help. Remember that many of them are widely separated from other brethren, and that unless you send men and money to plant the ancient gospel out here they must go into some sectarian church or parish, so far as a religious life is concerned. Remember, that gospel must be planted here now, or in a few years it will be an expensive work for those who do it. Remember that the poor men of this country to-day will be the rich men of this section in a few years, and that if you would convert men in large numbers it must be done while they are poor. Now is the day for the successful preaching of the gospel to the people of the West. Send your men and your money now, and in a few years we can take care of ourselves and help others in large offerings.

The offering for Home Missions of last year ought to be duplicated, and if every dollar of it could be used in the Rocky Mountain country not one cent of it would be wasted. But you must remember that all New England needs as much help; the great South is a promising field, and the Middle West must be borne in mind as being the land where the gospel is taking deep root and an abundant harvest is being gathered. We only need more reapers to make marvelous growth in numbers and power. Let not this great cause be hindered for the want of money in this day of prosperity. And remember that "God is able to make all grace abound towards you, that ye, always having all sufficiency in all things, may abound to every goo work." B. F. CLAY.

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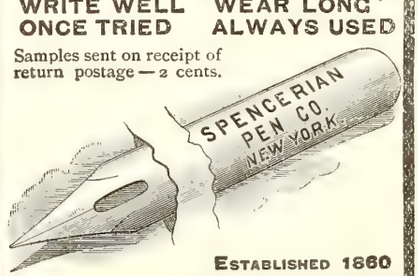

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Evangelistic.

CALIFORNIA.

Artesia, March 25.—Three more confessed faith in Christ last Sunday at our regular services.—N. B. McGHEE, pastor.

WASHINGTON.

Palouse, March 27.—Held 12 days' meeting at Deep Creek; five confessions. One more confession at our afternoon service last Sunday. I am now helping Bro. LaDow at Tekoa.—E. C. WIGMORE.

OKLAHOMA TERRITORY.

Chandler, March 26.—Twelve months' work ended yesterday. Four added, making total number added 74. Most of these at regular and prayer-meeting services. A bright prospect for us here.—A. B. CARPENTER.

IOWA.

Shenandoah, Mar. 26.—The work here is assuming new life and the outlook is more encouraging. Eight have taken membership with us this month, and others in sight. I hope to move from Osceola to this point within a few days.—J. H. WRIGHT.

KENTUCKY.

Richmond, March 29.—Bro. Henry Clay Garrison, of Danville, Ky., preached for us 16 days in March. By confession 26, by commendation seven. The sermons were clear, forcible and pleasantly presented; 183 added within about three years.—WM. ROSS LLOYD.

MICHIGAN.

Ballards, March 26.—We closed a four weeks' meeting last evening with 15 additions; 13 by baptism and two by statement. I took the work here about two months ago, the church having been without a pastor for more than a year, but the brethren had been faithful,and I found a sweet, willing spirit in the hearts of all, and a people who are ever ready to sacrifice for the cause of Christ. We raised $50 30 for the starving in India besides surpassing our apportionment for Foreign Missions. I go to Cadillac on April 9, to hold a two weeks' meeting for the brethren there, who are weak but faithful to the trust which has been delivered unto them.—ERNEST P. NICHOLSON, pastor.

PENNSYLVANIA.

Pittsburg, March 29.—Our meeting in the East End Church has surpassed the expectations of the most hopeful. Eight added last night, 31 Sunday, 89 to date. I spoke three times Sunday, twice here and after Sunday-school at Bro. Thurgood's church (Central), and he took 14 more confessions there, making the total at Central 251. We have had in the three meetings 613 added to date. We had a full men's meeting one week ago and will have a meeting for women only, Sunday P. M. The capacity of this house was taxed to the uttermost. Bro. Cramblet and his church are working hard and Bro. Wilson is singing excellent solos. "God giveth the increase." Praise him with us for the past and pray for us in the future, please. —CHAS. REIGN SCOVILLE.

KANSAS.

Sedgwick, March 26.—Our meeting starts off well. The house packed at every service, good music, a fine feeling and three additions to date—one week old. The pastor, E. M Haily, is a companionable and devoted minister. Indications are favorable for a great meeting.—D. D. BOYLE, evangelist.

Chanute, March 29.—There were two additions to the church here last Sunday; one by letter and one by confession. The work here still continues to improve in every way.—W. T. ADAMS.

Norton, March 29.—The meeting at Oberlin closed last Lord's day with an organization of 30, all heads of families but two. In the midst of sectarian bitterness we entered this field. There were a few Disciples who had kept the faith and were ready to join hand and heart in the seige. The hearts of those few faithful Disciples are glad and rejoice at the bright outlook for them as a church. A board of officers were elected and a Bible school organized last Lord's day with a good staff of officers and teachers. Last week we also organized a C. W. B. M. with 13 members. Money was raised to employ a minister half time to co-operate with Dresden. Bro. Hoppas, of Dresden, helped me greatly the last two weeks of the meeting in leading the song service.—WALTER G. MENZIES.

ARKANSAS.

Little Rock, March 30.—Preached a few sermons at a country church near Austin, Lonoke County, resulting in the reorganization of the church and the addition of 12 members to the number.—W. J. HUDSPETH.

INDIANA.

Bloomfield, March 24.—Meeting here two weeks old, with 16 additions; 14 by confession. We continue 10 days longer. Next meeting at Odon.—A. MARTIN AND DAUGHTER.

Bloomfield, March 30.—Twenty-seven added here to date 24; by confession and baptism. We continue another week.—A. MARTIN AND DAUGHTER.

Bedford,March 26.—Last Lord's day was a great day for the Bedford congregation. We had Bro. Z. T. Sweeney make an effort to raise $5,000 for a subscription fund to the new church building. To the joy but surprise of all, $12,000 was subscribed. The church feels under great obligations to the mighty man of God. [Architects should address Dr. J. B. Duncan.]—JAMES SMALL.

Bloomington.—With a crowded house and five accessions we closed a four weeks' meeting last night. Bro. A. P. Cobb has been our helper. His sermons were strong and most helpful to all. Including 15 who came in just before Brother Cobb's arrival we have had 123 accessions; 93 by baptism. There were only about five sermons without accessions.—T. J. CLARK.

Mishawauka, March 24.—Three confessions and baptisms last Lord's day. Baptistery has hardly been dry since January 1. Fifteen persons have obeyed the gospel at our regular services and three letters recently received. My Sunday-school class of 36 young people surprised me Thursday evening, Mar. 22, and left a large mahogany rocker in evidence. Then, the next evening the Ladies' Aid took possession of our home, and left a generous supply of table linen. Few men can boast of "two birthdays in one year." The rocker is not to lull my soul to sleep, but is, as expressed by the class, to rest the body while the inner man works. May it be a help and not a hindrance. Yours in Christ.—W. W. DENHAM.

NEBRASKA.

Harvard.—Five added at regular service last Lord's day. Our full apportionment to Foreign Missions was raised. The Orphans' Home will be remembered on Easter Sunday.—SAM'L GREGG, pastor.

Tanbury, March 26.—We closed a three week's meeting here last night. The song service was in charge of J. W. Hilton, of Bethany. He did his work well. The preaching was done by the writer. Large audiences greeted us every evening. The meeting resulted in 51 additions; 40 were by confession and baptism. The others were by statement, letter and from our religious neighbors. Our apportionment for Foreign Missions was $50. We raised it with ease. All departments of church work are in excellent condition. We are now directing our energies toward the Home Missionary Offering.—WILLIAM OESCHGER, pastor.

Avoca, March 24.—Just closed a fine meeting at Schuyler, with N. T. Harmon. He is a fine preacher and loved by all. He and his excellent wife are doing good work. Fourteen added and a house of worship arranged for, which will soon be ready for dedication. We are now here helping Bro. E. S. Chamberlain in a short meeting.—C. C. ATWOOD AND WIFE.

Kearney, March 23.—Over 13 eveings Bro. E. W. Kerr, of Ottawa, Kan., sang the gospel, and I tried to preach it with this church. Result, 13 added, 16 in all since I came here last month; eight by confession and baptism. This church's history is a sad one, because of a failure of the leading brethren to work harmoniously. And although I have received a unanimous call to the pastorate I shall be unable to continue the work unless we succeed in harmonizing and combining our forces financially.—W. T. HACKER, pastor.

Lexington, March 24.—Our meeting here of two and one half weeks closed last Thursday night with 25 additions; 15 by baptism. Two of those added were husband and wife, both deaf and dumb. The entire service last Lord's day morning and the last night of the meeting was interpreted to them by signs by Bro. Turton, ex-superintendent of several schools for the deaf and dumb. He is an expert and taught these people, and interpreted the confession as given by Bro. Wickham. It was a very impressive service, two noble young ladies making the confession at the same service. We begin at Fairview Saturday evening. Address at Elm Creek, Neb.—R. A. GIVENS.

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MISSOURI.

Sweet Springs, March 24.—Meeting continues with increasing interest. I have organized a large chorus of children. I will assist Willis F. Jordan, of Newport, Ark.—V. E. RIDENOUR, singer.

Sedalia, March 25.—Bro. J. S. Myers is with us in a special meeting at the East Broadway Christian Church. Meeting 11 evenings old, with 90 additions. Will continue another week. This is Bro. Myers' eighth protracted meeting here, where he was pastor eight years.—F. L. COOK.

Nevada, March 26.—One addition at Hume yesterday, which makes three since last report.—S. MAGEE.

Grant City, March 26.—One confession here last evening, an excellent lady.—W. H. HARRIS.

Rockport, March 26.—Closed my meeting at Westboro with nine additions. Church has called me for half time. Will probably accept the pastorate. Rockport, our county seat, has also called me for full time, provided they can raise salary. Thus I am halting between two churches.—G. HALLECK ROWE.

Farmington, March 26.—One added by letter, one by statement and one confession at my different places of work since last report. Expect to hold a few days' meeting for our Doe Run mission, beginning next week. Farmington is to have the best church building owned by our brotherhood in Southeast Missouri in the very near future.—A. M. HARRAL.

Kirksville, March 29.—Last night I baptized a Methodist minister. His wife, who had been immersed, also united. He is a nice young man and a good preacher. He has been preaching five years. There have been 10 additions to the church here the last month.—H. A. NORTHCUTT.

Joplin, March 26.—We have received, during the month of March, 16 additions. Seven were by letter, three by statement, one reclaimed, five by conversion. Of the latter, one was raised a Catholic. This makes 31 added this year, and 151 in 15 months, all at regular services.—W. F. TURNER.

Sedalia, March 29.—J. S. Myers has been with us in our meeting 15 evenings, and there have been 118 additions. Our city is deeply stirred. We join with the First Church in a union gospel service Sunday, conducted by Bro. Myers. We are all happy.—F. L. COOK, pastor.

Beulah Church, St. Louis.—Four additions; two by baptism.—W. A. MOORE.

Compton Heights, St. Louis.—One addition.—S. B. MOORE.

First Church, St. Louis.—Two additions.—F. O. FANNON.

ILLINOIS.

Du Quoin, March 26.—Du Quoin is a well-located town of 5,000 people on the Illinois Central Railroad, 288 miles south of Chicago and 73 southeast of St. Louis. The church here is one of the oldest and is the strongest in Southern Illinois. When the writer became its pastor, April 1st, one year ago, he found on roll 450 names; during the year, previous to this meeting, 28 were added; 13 were lost by letter, etc. Last August it was determined to secure an evangelist to hold us a meeting. About Dec. 1st Bro. J. V. Coombs, of Indianapolis, Ind., was engaged to begin as soon in the new year as he could reach us. Three months were spent by us in preparation. Five weeks were spent by the church and pastor, holding meetings every night, all pointing toward the great meeting to be. Socials were held at which ways and means of carrying on the special work were considered; teachers were instructed to prepare their classes for Christ; all were urged to talk about the coming meeting and to make it their daily prayer. One week before the evangelist arrived we began special services again and these were largely attended. Feb. 27th Bros. Coombs and W. E. M. Hackleman, also of Indianapolis, came. Bro. Hackleman led the music the first ten days to the great profit of the meeting, when he had to leave us. From the first the audiences were immense. The preaching was logical, clear, forceful and true gospel, and as a result 97 souls took their stand with us on the Bible and Bible alone as their rule of faith and practice. The meeting was a success every way and the church is planning for great things. It has been my privilege to work with many of our strong men and great evangelists, but none ever did better work than did J. V. Coombs in this meeting.—W. H. KERN, pastor.

Rantoul, March 26.—Two added on the 25th and four on the 18th at Rantoul. Almost $60 raised for missions and not all in.—H. H. PETERS.

Lawrenceville, March 29.—We closed a short meeting here last night with 16 added to the church.—W. M. GROVES.

Harvey, March 25.—Four confessions at the Christian Church.—E. H. ORR.

Chicago, March 26.—Yesterday was observed by Englewood Church Sunday-school as "Decision Day," with most happy results; six boys and two girls having come forward and made the good confession. We are so impressed with the "Decision Day" idea that our school has decided to observe the day quarterly hereafter, the last (Review) Sunday of each quarter. It is gratifying to know that the custom is growing among all evangelical churches.—W. P. KEELER.

Sailor Springs, March 28.—Began a meeting here last Monday evening. One addition last evening. Good interest.—WALTER KLINE.

Sullivan, March 26.—Work here moves on toward greater things; four baptized Saturday and two more confessions yesterday. Accessions every week.—E. W. BRICKERT.

St. Joseph, March 26.—Closed our 25 days' meeting Friday night with 45 additions; 35 confessions and 10 otherwise. The congregation kindly remembered wife and I with a liberal donation. The church in fine working condition.—H. J. HOSTETLER

Williamsville, March 26.—Three additions since last report. All departments of our work moving nicely.—W. W. WEEDON.

Windsor, March 27.—Two confessions at our regular appointment at Humbolt last Sunday. We have taken collections for Foreign Missions at Atwood, Arthur and Humbolt.—A. H. HARRELL.

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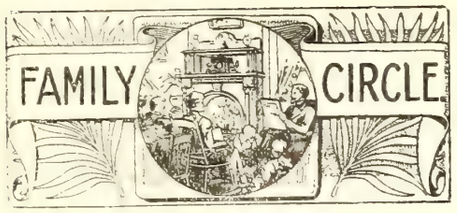


The City Street.

BY MILTON H. H. LEE.

The long street wended through the city strife
To east and west. All day the sound of toil
Had murmured low. But toil had ceased, for it
Was eventide, and rest was hovering o'er
The struggling multitude. A few there were
Who walked, with weary steps and slow, upon
Their homeward way. To east, as far as eye
Could see, the ceaseless smoke of toil arose
Above the city, black and grim, and made
The deepening gloom of even' darker seem.
Almost it made me shudder as I looked;
Because I knew the misery and sin
That cloud o'ershadowed. Yet the sky was clear,
Save here and there, and like a placid sea:—
A gloomy picture toward the east, but toward
The west—how different! The winter sun
Was going down, and shed its light o'er all
The west in heaven and earth. A sea of clouds
Spread o'er the nether sky in which the light
Made waves of purple on a golden sea.
The street that struggled through the town, and left
The eastern gloom, found glory in the west,
And seemed a pathway through the gates of gold.
I stood enraptured, while a vision came
To me of life's long pathway to the skies.
I saw it quit earth's turmoil, and the gloom
Of clouded skies, and struggle onward through
The crowded market ways, and busy streets,
And calms of lonely harvest fields, and fields
Where ne'er a sound of scythe or note of song
Breaks silence. Onward thence, far into skies
Of grandest sunset. Thus it struggled on
Till most I heard the angels singing praise.
The gates of Life were opened, and the street
Ablaze with matchless glory entered in,
And thousands walked upon its shining way
With songs of joy and praise upon their lips.

The Lost Emigrants.

BY R. H. JOHNSON.

CHAPTER XXIII.

One day a remarkable discovery was made. On looking over the warehouse stores, some one incidentally inquired: "Where is the safe?"

This was an iron safe of several hundred pounds weight, in which the colonists had deposited their money on leaving Philadelphia and, as they had no use for it on the island, it had not been withdrawn.

Those present looked around upon the inquiry as to the safe, and to the consternation of all it was nowhere to be found.

The news spread like wildfire, and soon the entire village assembled with looks of incredulity which changed into stupefaction. Some looked at the roof; but a bird could not fly out there, much less a great iron box. Some looked at the earth; but there was not visible even a rathole. Some looked at the walls; but a big safe could hardly crawl out where there was not a place for a mouse to escape.

The Captain and others surveyed every foot of ground surrounding the building, but there were no telltale tracks of men, let alone the deep trail of a heavy safe, and after each repeated search they returned and looked again at the place where the safe had stood, as if they could not trust their senses.

Finally, the Captain said: "May I be keel hauled if since the days of the Phantom Ship anything has happened so mysterious! Is it only a dream that we ever had a safe, or has it melted like a block of ice, or been spirited away through the keyhole, while the guards stationed here every night were wrapped in a Rip Van Winkle sleep?"

It is needless to say that many of the villagers were thoroughly alarmed by this event, which seemed impossible to other than a supernatural agency. In fact, so widespread was the alarm that it was thereafter very difficult to get men to watch the building at night. And, as the watch, despite unusual vigilance, had utterly failed in the protection of property, after a few days it was given over.

Meanwhile, a new grievance arose with the Blackbirds. It was discovered that our potatoes and other vegetables were being stolen from the field.

One evening, near dark, some of our men who had been hunting on the west side came upon a boat moored as near as possible to the potato field. They at once knocked a hole in the bottom, and hastening to the field caught the bay men filling baskets with potatoes and other vegetables.

The party were about equal in numbers, but our men having guns had the advantage, and seizing the filled baskets made off with them; while the other party went away empty-handed, making direful threats.

There was some apprehension and unusual vigilance for a day or two, but when a messenger came from the bay with an apology and a proffer to pay all damages when we should make out a bill—which they never did—our fears were allayed and we were delighted.

But Pat said: "Arrah, go long wid ye! I misdoubt but it's the howlin' of the calm before the sto-r-m." We little heeded Pat's enigmatical warning, but had cause afterwards to remember it.

Very properly, at our next conference, after the baptisms recorded in the last chapter, the subject of church organization came up. As was very natural, the views of those present varied in accordance with their previous church relations. Some favored an Episcopal, some a Presbyterian, some a Congregational form of government.

Mr. Fergus said: "One thing is certain: So far as we are related to other churches we will be independent, as we are cut off from them by thousands of miles of intervening seas.

"It is also certain that the organization of the church in the start was an evolution, and was developed just as the exigencies required.

"Turn to the record of the selections of deacons, Acts 6, and you will find: 1. They were chosen to meet the emergency. 2. They were chosen by the brethren—'Look ye out among you.' 3. They were ordained to their work by the twelve—'Whom we will appoint.' Any arbitrary selection, therefore, by ecclesiastical authority that nullifies the voice of the congregation is a violation of apostolic teaching.

"The deacons seem to have been chosen chiefly for secular duties, though it seems probable that their ministry had a wider range. The Greek word *diakonos* occurs thirty times in the New Testament. Only thrice is it rendered 'deacon' in the common English Bible; while it is translated seven times 'servant,' and twenty times 'minister.' Our custom of exclusively calling the preacher the 'minister' is a departure from New Testament usage. The deacon is entitled to the name fully as much as the preacher, if not more so.

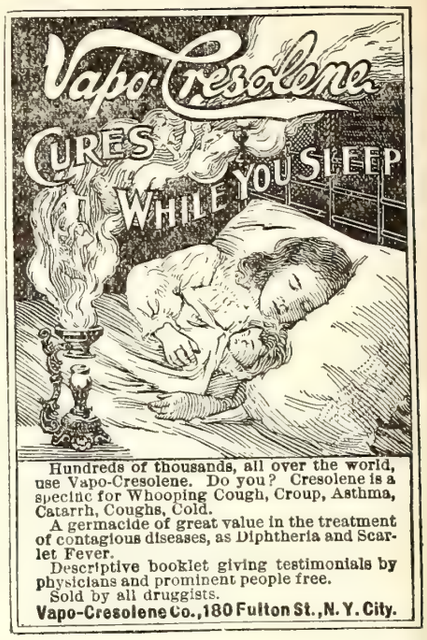
"Though sometimes used to designate a special office in the church, it is applied in the New Testament in a general way to the apostles, elders, women, domestics, or to any one who were 'servants'—as the word signifies—whether in a religious or a secular sense.

"In addition to deacons, the New Testament speaks of apostles, bishops, overseers, elders, pastors and evangelists.

The apostolic seems to have been an extraordinary office, held by men specially taught in the school of Christ and gifted with miraculous powers, and was incidental to the planting of the primitive church.

"No one was qualified for the office but a witness of the resurrection (Acts 1:22).

"Paul speaks of Jesus having been seen o



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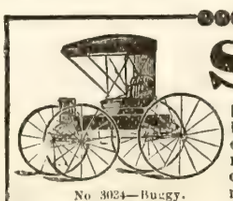
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all the apostles, and last of all by himself, 'as of one born out of due time' (1 Cor. 15: 7, 8). Again he says: 'Am I not an apostle? Have I not seen the Lord Jesus Christ?' (1 Cor. 9:1). Jesus had personally appeared to Paul to make him a witness (Acts 26: 16). Since only eyewitnesses could hold this office, it necessarily could not be permanent, unless Christ were appearing to men of every age, and gifting them with miraculous powers. For 'signs and wonders and mighty deeds' were the evidence of apostleship (2 Cor. 12:12).

"Whosoever, therefore, claims to be in the apostolic succession must be a witness of the Lord's resurrection, and must be a worker of mighty miracles, or we must brand him as a pretender, even though he sit in the chair of St. Peter."

Mr. Burton was next called on to discuss the offices of bishops, elders and pastors.

His views were the following: "I have been studying this subject, at your suggestion, and I will say that I only found the word pastor once in our English New Testament (Eph. 4:11). The Greek word occurs eighteen times. Seventeen times it is rendered shepherd, once by the Latin word pastor, certainly a slender foundation on which to warrant the exclusive use of a general term to designate a special officer, called "the pastor," meaning thereby the regular preacher for a congregation. The Greek word means one who feeds the flock. It is applied to Jesus seven times, to feeders of sheep ten times, to persons once.

"We will then rule out the pastor as a distinct officer. Further investigation will greatly simplify the organization by revealing the fact that elder, bishop and overseer are not separate functionaries, but merely three words to designate the same office.

"Bishop and overseer are from the same Greek word *episcopos*, from which we get 'episcopal.' Elder is from *presbuteros*, which means older.

"The fact is, the overseers or bishops were chosen from the older ones of the congregation; hence they are frequently called 'elders.' "

Mr. White: "How do you make these three officers to be one?"

Burton: "Bishop and overseer are from the same Greek word, hence are identical, as already stated.

"The elder is a bishop or overseer because divine inspiration says so. Turn to Acts 20:17-28. In the first verse cited Paul sends to Ephesus for the elders of the church, and in the last cited verse he says to these *elders:* 'Take heed, therefore, unto yourselves and to all the flock over which the Holy Ghost hath made you *overseers.*' Again, Paul instructs Titus to 'ordain *elders* in every city, if any be blameless, for a *bishop* must be blameless' (Tit. 1:5, 6).

"That there was a plurality of elders in each church is evident from the passages cited. Paul sent to Ephesus for the elders of the church. He instructs Titus to ordain elders in every city. Some one may say there were probably more churches than one in a city, but facts are opposed to this. In every city the church is always spoken of in the singular; never the churches; and instead of one elder for several churches there were several elders for one church; a wise provision, as in a multitude of counsellors there is safety.

"I might multiply proofs, but I forbear. Enough has been said to show that the organization of the primitive church was very simple.

"Afterwards there came the 'falling away' predicted by the apostles, when the apostate church went into pomp and spectacular show, and multiplied offices of power and glory, as popes and cardinals and bishops and archbishops and vicars and reverends and right reverends and deacons and arch deacons and monks and nuns and acolytes, and all the show and splendor so foreign to the simplicity of the apostolic church."

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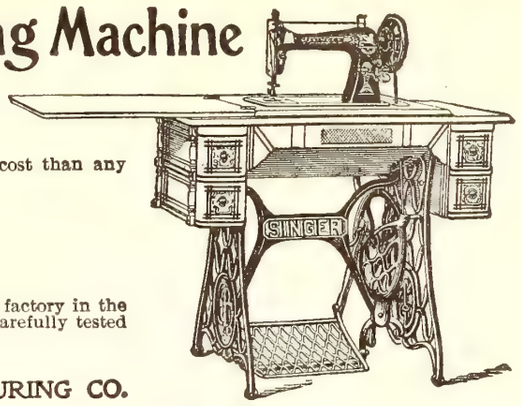

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A brother languishing in sore distress,
And should I turn and leave him comfortless,
When I might be
A messenger of home and happiness—
How could I ask to have what I denied
In my own hour of bitterness supplied?

If I might share
A brother's load along the dusty way,
And I should turn and walk alone that day—
How could I dare,
When in the evening watch I knelt to pray,
To ask for help to bear my pain and loss,
If I had heeded not my brother's cross?

If I might sing
A little song to cheer a fainting heart,
And I should seal my lips and sit apart,
When I might bring
A bit of sunshine for life's ache and smart—
How could I hope to have my grief relieved,
If I kept silent when my brother grieved?

And so I know
That day is lost wherein I fail to lend
A helping hand to some wayfaring friend;
But if it show
A burden lightened by the cheer I send,
Then do I hold the golden hours well spent,
And lay me down in sweet content.

—*Edith V. Bradt, in Nashville Christian Advocate.*

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials.

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Specific Prayer.

BY B. W. RICE.

"No use disputin' it, it's so," remarked Luke Savage, as he rested against the fence.

"We was in a tight place, Sarrah and me, ane we didn't have no seed to put in the ground, ane we didn't have no way to get none, neither. Sarrah says, says she, 'Jim, *w-e w-i-l-l g-i-t t-h-e r-y-e.*' And thar was somethin' about the way she sade it that made me abeout half wise b'lieve she knowed what she was a talkin' of. You see, she sometimes calls me 'Jim,' and sometimes she sase 'Lukey;' but this 'casion she meant business ane just say, 'Jim.'"

Here the rancher gave way to a vehement and positive declaration, emphatically asserting that some proposition is true.

"I allers prayed in a generl way that God in a generl way would bless us, but it never seemed like it was jess the right thing to do to get specifak and name the things what you want. Well, Sarrah, she allers was specifak in prayin' ane she'd mention things right out, too. You remembers when old Jake Jones was sick and we had prayers at the church for him, well my Sarrah was the only soul what said, 'Old Brether Jake Jones, Lord,' durin' the whole meetin', ane if it hadn't been for that one remark the Lord would not had no way of tellin' who we was a prayin' fer, either. Well, Sarrah jess always is specifak, and what I'm goin' tell you abeout is no 'seption, and she was specifak as usule this time."

"Is this goin' to be how you got your seed rye?" asked the companion, as the man stood in deep meditation, as if solving some momentous problem.

"That's jess it," he continued. "We didn't have none, we didn't know no one who did have some, ane we didn't have no credit, but in addition to the generl faith I allers had, Sarrah, she had a specifak faith, and it got us the rye.

"She sase to me, 'Jim, how much rye we want?' I sase we want nuff to plant twenty acres. She says, 'Jim, cain't you git in thirty acres if you had the seed?' I sase, 'Yes, Sarrah, cartenly, I could git in forty acres if I had the seed.' 'How much rye plants an acre well?' continude Sarrah. 'Bushel ane a half,' sase I. 'You'd want forty-five bushels,' went on Sarrah, just specifak like ane juss as erness like she knowed of some one who had that much rye to give us.' 'Will our wagon-bed hold

forty-five bushels,' she went on?' I sase, 'Yes, by fixing it a little.' Sarrah sase, 'You better be fixin' of it then.' She went on, 'How far can you go and git back in three days,' says Sarrah. I sase, 'I can make forty miles ane back.' 'Then if you git forty-five bushels of rye in forty miles of here we will be all right, we will,' sase Sarrah, and I just tole her you better recon we would, and I didn't laff at her either, for she jess looked like an angle as she spessifide these things out, ane she jess went on askin' which road was the bess, which was the easies drivin' ane if I had axle-grease nuff to make sich a trip. I commenst to feel jess like I had rye for sale overn abuv what it would take to plant thirty acres, still I didn't like to git specifak and come right out and jine in askin' God to bless us with forty-five bushels of seed rye. Well, Sarrah, she sase, 'Jim, to-night we will pray for what we wants.' I was willin', course, and I opened prayers, and was middlin' in earness, but I didn't say a word about rye, but throwed myself open for jess anything the Lord was willing to give us, but Sarrah, she was specifak and she jess prayed for what we most needed, and didn't harp around about it long either, after she saw I had stopped my recitin' prayers. I askt the Lord for daily bread, for food, ane raimant and sich articles, and the same time in a generl round abeout way was not tellin' him jess what we most needed. Sarrah, she commenced and she said somethin' abeout like this, 'Lord, you see our fiel out there, but thou dost not see no grain thare to put in it. We wants to put rye in it, and consequently it is rye we needs. Thou dost cartainly have some chile somewhare in forty miles of here who has some rye to part with, ane my husband here is goin' to hitch up to-morrow and go for forty-five bushels uv it, and he is goin' to make the trip in three days ane be back here ready to commence planting it on Thursday morning. Lord, thou hast seen for weeks that we have got no money to buy rye with, but thou allers hears thy chile, even him without money, and blesses him accordin' to thy will. Amen! Go our security for this amount of rye. Amen!' She said this last sentence with a tone you'd never forgit. It would been jess like her to say, go our security for forty-five bushels of rye, but then she jess sase 'this amount,' cause she had jess sade 'forty-five bushels' a second before.

"We had an early breakfast next morning and I hitched up. Sarrah, she sase better start in the direction of the river, and that is what I done. I didn't have no money and no rye. I knowed some of the people, and a good many uv them I didn't know, but I jess started off on a trot.

"'Where is Luke goin'?' axed Pete Brown of Sarrah, as I rounded the corner, ane I jess heard her say as truthful like, 'He has went to git rye to sow on the Gray fiel and will be gone three days.' Some people will say that Sarrah had no right to tell that for the truth, and maybe she didn't, but she was specifak in that too. I camped that night and no rye in sight and I knowed it had to come mighty early the next mornin' or I would not git back in the three days, so I didn't sleep very much, but jess rolled around in the wagon and wondered.

"'How much of them willers is there?' said a man to me, as I turned around a corner where he was disputin' with another man as to the size of a willer patch. Now I hadn't never seen either of them and I hated to git mixed up, but a fair question had been askt and I jess stopped and calculated a bit and I says jess about seven acres.

"'What did I tell you?' said one of them men to the other, 'I sade jess seven acres, and you sade ten.' This made the other man mad ane he rode off down the road.

"'I was jess tryin' to git that feller to clear the willers off for me,' went on the man who lived at that place, 'and he wouldn't do it unless I paid him for ten acres and give him money at that. I told him I had some grain that I would not want and would trade him grain if he would clear the willers, but he got mad and wouldn't do it.' 'What kind of grain is it?' sase I. 'Rye,' says he; "good, first-class seed rye.'

"I jess teembled as he talked. I sase, 'No use in a man gettin' mad 'cause he caint have his own way abeout things,' but I couldn't go no further with my talkin. I was jess collapsin'. 'I will give you forty-five bushels of good seed rye, if you will clear the willers off for me, ten acres or seven acres, whatever there is,' went on the man, and before I could collect my mind I had taken him up. 'But,' sase I, 'ain't got no tools here to do it with.' 'Jess take your rye home and sew it and come back ane clear the willers while it is growin',' sase he. 'I can't give you security,' sase I. 'The Lord is your security,' sase he. 'Come ane load up the rye.'

"Well sir, I jess driv in ane loaded up the rye and started home the bewilderest man in the country. When I got within ten miles of home I met Joe Larkens and he sase Sarrah was tellin' him that I would be home that night with forty five bushels of seed rye.

"'Oh no, Luke,' sase Joe, 'don't git crazy on religion. It jess happened that you got along there at the right time to fall in on the trade,' and he would not take the prayer part of it into consideration at all. I jess sase, 'It's nice to have a good pius wife who knows jess whar to send a man to have sich things happen to him. And now I am specifak when I prays."

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The Advance Society.

J. BRECKENRIDGE ELLIS.

As many new names have been added to our subscription list I seize this opportunity (as people often say, just as if they thought it was trying to get away from them) of describing briefly the five resolutions of the Advance Society. I have received many questions about this subject from new readers. You resolve to read five pages of history and thirty lines of poetry, and memorize a quotation from a well-known author *every week;* read a Bible verse *every day,* and keep account of what you read in a notebook. Every twelve weeks that you keep in this way you are entitled to be printed upon our distinguished Honor List. The society, as I told you recently, numbers about one thousand.

James R. Bryant, Liberty, Mo., inquires: "Is the Red Box Clew to be published in book form? If so, where, and at what price?" As others have asked me the same question, I reply that if there is a demand for the story in book form the Christian Publishing Company will bring it out. If you would like to see the story bound like a book, write and say so (not binding yourself to buy it); and if you have had enough of it in serial form, all right. Nobody wants to force his books upon you. Ethel Mae Taylor, Harlan, Ia.: "I am pleased that we are growing so fast. I like the Red Box Clew very much. I think Frank will find her folks at last. One day our teacher told her little cousin to bound Iowa. She ran to the door and jumped off the step. When the teacher asked her why she did this, she replied that she had been told to bound Iowa and she had done it. In reading our required history, is biography or history of animals and plants counted?" (I think biography the very best kind of history; animals and plants are "counted," but personally I prefer human beings.) Florence Belle Beattie, Dover, Mo.: "I feel almost ashamed to write; I was one of the first to join the Av. S.; I kept the pledge faithfully for awhile, then failed. Now I want to repent and return to my first love. Poor little Frank! will she ever find her mother? I will be 11 next Christmas day. Enroll me and auntie in the mighty number."

D. H. McIntire, Avalon, Mo.: "I am reading for the Honor List. I have read through Uncle Tom's Cabin and John Halifax for the second time. I am now reading in the way of poetry, Tennyson. I am reading History of the World and like it exceedingly well." Cora Polly, Pennville, Ind.: "I have been longing to join the Av. S. I send my name. I am 14, and in the sixth year in school. Burleigh Cash (one of our members) is in my class, and sits right behind me." Edna Polly: "As my sister is sending her name, I send mine. I am 12. My father is a preacher in the Christian Church. We had a nice time Washington's birthday. We had from half past 3 to nearly 6." Madge Masters, Ozark, Ark.: "It is snowing, and our early flowers are in bloom (March 21st). School will soon be out and I will be glad, for when spring comes I don't like to stay indoors and keep quiet. My best quotation is from Whittier: 'Not to him who rashly dares, but to him who nobly bears, is the victor's garland.'" Alta (15), Perla (12) and Tallie Millsop (10) write: "We have been reading the continued story and would like to join the Av. S." They live in Rooklins, Mo. Eugene and James Jameson, Havensville, Kan.: "We are two brothers, 11 and 13, and want to join the Av. S. I think we shall like it. Our favorite books—Little Men, Beautiful Joe, Black Beauty, Robinson Crusoe, Swiss Family Robinson, History of U. S. Favorite authors—Marshall Saunders and C. H. Cooper. We have read all three of the continued stories, but like Red Box Clew the best." Mary Emily Day, Sparta, Mo.: "I have decided to join the Av. S. I have read about it from the beginning. The Red Box Clew is so interesting. I am a member of the Christian Church. I am seventeen. I live in the country and can read as much as I like, as school is out." Myrtle A. Searcy, Farmingdale, Ill.: "I have decided to join the Av. S. We have had no Sunday-school since Christmas; it was at the Baptist church, where my father belongs. They have now started one at the United Brethren. My mother and sister belong to the Christian Church. The nearest one is as Salisbury, about seven and one-half miles. I will be 14 by the time you read this. I am in fifth reader, spelling, arithmetic, physiology, grammar, geography, history. If I don't keep the resolutions next summer don't be disappointed, as we have over an acre of berries to tend to." Vera Davenport, Perry, Okla.: "I am trying to start an Av. S. here, but it seems that everybody has too much to do. I was 11 March 9. I had some girls at my house to play and mamma gave me a little book to keep my diary of the Av. S. in. I find it quite easy to keep the resolutions and have time to play and study too." Dottie Standish, Meeteetse, Wyo.: "I enjoy keeping the resolutions. Besides having your name on the Honor List, it teaches anybody something. I like the Red Box Clew very much. We have Sunday-school and never miss going if we can help it. Mamma is commencing to keep the resolutions. Her name is Mrs. Flora Standish." Mattie Lorena Upton, Houstonia, Mo.: "I have read Dombey and Son and think it a fine book. My best quotation is from Hattie L. Judson: 'No service in itself is small; none great, though earth it fill. But that is small that seeks its own, and great that seeks God's will.'"

New Honor List: Mattie Lorena Upton (5th quarter), Ethel Mae Taylor (5th quarter), Dottie Standish, Madge Masters (5th quarter), Helen Ross, Independence, Mo., 2nd quarter). Next week we take up the Red Box Clew I hope to receive many letters from you soon. I am sorry to omit many letters which were guesses on my story. As they were so very much mistaken, I think it better not to give them. One rather ingenious guess came from Nannie M. Thompson, Princeton, Mo. But it was far from the true solution. Let's hear from you.

Plattsburg, Mo.

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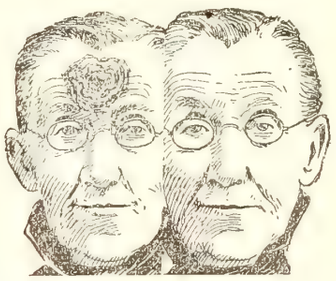

Mrs. B. F. Smith, of Columbia, Mo., who was suffering with cancer on the forehead, had given up all hope of ever being cured, but reading the Register-Review of so many cures being effected by Dr. Bye with Soothing, Balmy Oils, decided to give his treatment a trial, and the result is above shown to be a radical cure.

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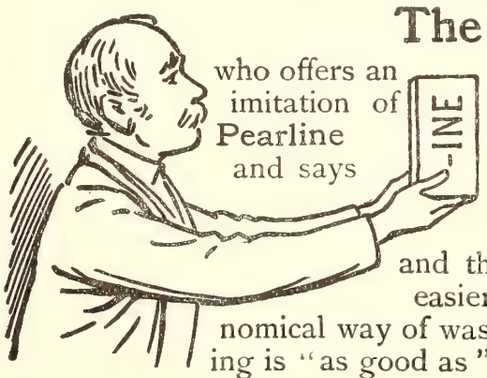

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Don't argue the matter—use Pearline.

Sunday-School.

W. F. RICHARDSON.

THE DAUGHTER OF JAIRUS RAISED.*

The lesson committee have departed from the chronological order in placing this lesson before the healing of the centurion's servant, which it certainly follows. Indeed, the date of the present lesson probably is later than those of the next several lessons following immediately after Jesus' visit to the country of the Gadarenes, and his healing of the fierce demoniac. But the order is not very important, and the lessons to be learned do not depend upon our knowing the exact place of each event of Jesus' life.

The synagogue in Capernaum had already been the scene of many notable sermons and miracles of Jesus. Every Sabbath day when he was in the city he would be found worshiping there. He could hardly enter it without being invited to take part in the service. The people hung on his words and watched with amazement his mighty deeds, crying out in wonder: "What is this? A new teaching! With authority he commandeth even the unclean spirits and they obey him." They could not forget the cure he wrought on the man with the withered hand, or how he cast out demons with a word. But the Pharisees and scribes saw in his growing popularity the prophecy of their downfall as leaders of the people and hated him with undying hatred. The rulers of the synagogue, men of high standing in the community, whose office it was to direct the synagogue service and to have oversight of the congregation worshiping there, might have been equally ready to turn against the great Rabbi, who was attaining to such power as to throw their authority into the shade. But an event had recently occurred under their very eyes which compelled faith in Jesus. They had gone to him in behalf of the centurian who had built their house of worship for them, and in answer to their appeal he had restored to health the favorite servant of that noble officer. This event we will have in our next lesson, though it occurred previous to the time of our present study. When the little daughter of one of these elders is struggling in the agonies of death, it is not strange that he hastens to Jesus with the pitiful appeal that he will come to his home and restore her. She was his only daughter, Luke tells us, and was at the attractive age of twelve, on the lovely borderland between childhood and womanhood. The Master goes at once to give the help his loving heart always delighted to afford.

But the multitude thronged his steps and he made but slow progress to the home of mourning. Among the throng that pressed upon him so dense that he could with difficulty make his way through, there was one poor woman who had for many years suffered with a painful and loathsome disease which had baffled all the skill of the physicians and had brought her to poverty. Having heard of the power of Jesus to heal, and perhaps witnessing some of his marvelous cures, she is impelled by her great suffering to seek relief at his hands. But she remembers how the physicians have demanded money for their services and she has no more to pay. It is true, she has been told that this great Physician charges nothing for his services, but she is ashamed to confess her poverty before the multitude. She feels that he can heal her if only she can get near enough to lay her hand upon the fringe of his outer garment; for, without understanding fully the secret of this unfailing power to cure, she believes it to reside in the person of Jesus rather than in any visible means such as physicians use. Besides, she may have been ashamed to ask in public for his touch, since the nature of her disease was such as to render her ceremonially unclean, and the crowd would have driven her away. She therefore crept through the mass of people that filled the street until her outstretched hand touches the garment of the Master. Immediately a thrill passes through her body which gives her blessed assurance that her malady has been cured. Her touch might defile the mere servant of the law, but it could not contaminate him who is the fountain of cleansing for all the house of David. The faith that prompted the touch opened the fount of grace and it flowed freely forth in blessing. Jesus was never unconscious of the appeal of such a faith, and though she would have escaped the observation of the crowd, he drew from her an acknowledgment of her act and gave to her his gracious benediction.

All this occupied some time, and at the close of this scene there came a messenger from the ruler's house to say to him that he had appealed too late to the great Teacher. His little daughter has died during his absence and he need trouble the Master no more. It is manifest that the people had as yet no knowledge of Jesus' power over death. He could heal all manner of diseases, but that he could bring back the departed was beyond their highest conceptions of his power. It was with the utmost anguish, therefore, that the ruler heard the tidings. He knew not that he stood in the presence of the Lord of life. He could only bow his head in despair. But Jesus quickly gave new vigor to his faith, saying: "Fear not, only believe." How must these words have acted upon the minds of the multitude. What! will he raise the dead? Dare he presume to rob the grave of its victim? With supreme consciousness of his power the Master reaches the house and orders the crowd to remain without, taking with him only the three disciples who seemed closest to him in the crises of his ministry —Peter, James and John. The house is already full of the family and friends, whose weeping is rudely interrupted by the wailing of the hired mourners and the music of flutes, in accordance with the funeral customs of the times. "She is not dead, but sleepeth," said Jesus. What they called death was to him but a sweet slumber, from which his highest word would awaken her. To the Christian death is but falling asleep in Jesus, for he has taken its terror away and has promised to call us forth unto eternal life and glory.

Disregarding their mocking, Jesus drives forth the crowd from the room and in the presence of his chosen disciples and the parents of the damsel takes her little white hand in his and tenderly calls, "Talitha cumi!"—*Damsel, arise!* O, sweet words to the ears of the loving parents! The recently departed soul hears the call and returns to the body from which it had gone out. The broken family circle is restored, the happy home made doubly happy by the reaction from the grief that had seemed to have no consolation. The Resurrection and the Life had visited that household, and at his coming the shadows had fled away.

O, that we might ever go to Jesus when sorrow wraps its sable robes about us and obscures the blue sky with its clouds of present or of threatened disaster! In his hand is the sure means of relief and of comfort. He can drive away the clouds and flood our pathway with the bright sunshine of his joy. Or, if in his mercy he deems it best that we should bear the storm through the raining of our tears, he will send the beams of his loving sympathy and tender promise, and we shall see the bright rainbow of hope spanning our way. To every fainting, breaking heart the dear Master gives the sweet command, which is both entreaty and promise: "Fear not, only believe!"

*Lesson for April 15—Mark 5:22-24; 35-46. Paralle passages—Matt. 9:18-26; Luke 8:41-56.

DRUNKENNESS CURED.

An eminent St. Louis physician has given a positive answer to the oft asked question, is drunkenness a disease, or is it simply a temptation that cannot be resisted by a vast number of the human race? The physician in question is Dr. Ozias Paquin, who for years has been a practicing physician in the City of St. Louis. He has answered this question by taking five of the worst drunkards that could be found and cured them of all further appetite for intoxicating drinks. The five cases were all beyond middle age and they had sunk into the deepest pit of drunkenness, with the odor of drink about them so obnoxious that it was almost impossible to stand within speaking distance. He not only cured them of all desire for intoxicating drink, but at the same time placed upon their cheek the flush of health and into their eyes the light of happiness, and took from their person the odor of whiskey. It was almost a miracle, for he had raised five cases from degradation into the sunshine of health and happiness. Dr. Paquin has cured hundreds of patients who were relapses from other treatments, and in every instance he cured these patients, and they have remained cured for months and years. It can therefore be said that the Paquin Treatment is a permanent cure, and not a temporary one, for the patient never relapses to his former condition. We know of no more humane work being done at the present time than that which Dr. Paquin is doing, and it is the duty of every reader to assist Dr. Ozias Paquin in his noble work, and if any reader has brother, sister, husband, father or friend in whose system lurks the disease of drunkenness, he should at once send their name to Dr. Paquin or see that they either visit or place themselves in communication with the Ozias Paquin Immune Co., Suite 1113 Chemical Bldg., St. Louis. The reader that does this will certainly be doing a christian act, for no matter how hopeless the case may seem, and no matter how many other treatments have unsuccessfully been tried, the method known as Ozias Paquin Treatment will perfect a cure, dispelling all desire for drink, and at the same time will place the constitution in a robust and healthy condition.

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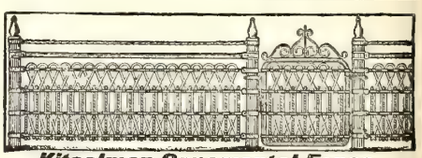
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Christian Endeavor.

By Burris A. Jenkins.

TOPIC FOR APRIL 15.

THE BREAD OF LIFE.

(John 6:24 40.)

The staff of life—symbol, then, of dependence. All mortals need something to lean upon. We cannot stand alone. Now and then we toss our heads up and assert our independence of any higher power, and immediately something causes us to wither and droop, like Jonah's gourd. How long could we stand without the staff of life? No more can our souls stand alone. We are dependent creatures all, and we lean upon a stronger, higher power. As our bodies are dependent on grains and meats, so are our souls dependent and must have sustenance. "Thou hast made us for thyself, O Lord, and uneasy are our hearts until they rest in Thee."

Bread from heaven—symbol of refreshing, refreshing from the presence of the Lord How our spirits droop and pine, sometimes, and but a little refreshing cheers us once again We waver in steadfastness, we fall out of line, we step amiss, or we take a melancholy, morbid view of life. We then need refreshing as a hungry, weary traveler, and we know where to find it. We are weary and heavy laden; we know where to find the rock that is higher, and its shadow in a thirsty land.

Jesus, then, is the bread of life. He it is upon whom our souls depend, and from whom we draw our sustenance. Nothing strained or hard in this metaphor. It is easy to understand and perfectly apt. We must take into our lives the life of Christ, into our souls the refreshing from his soul, into our minds the mind of the Master; in short, we are to come into that union with Christ of which Paul so frequently speaks.

And is it not altogether in keeping with this word of Jesus that the Lord's Supper should have been later established, in which we actually partake of bread that symbolizes his life coming to us? And with this bread ought to come the graces of his character.

Bread means strength. We need it, too, to bear the whips and scorns of outrageous fortune, and of this world's contumely.

Bread means confidence, faith in the outcome of things; for where the heart is cheered with plenty it believes in itself and in the world.

Bread means, in brief, life—

> "'Tis life whereof our nerves are scant,
> Life, not death for which we pant,
> More life and fuller that we want."

Life more abundant—this it is which the Bread of Heaven came to bring us. And after all, in this one word is summed up all for which we can strive at any time and anywhere—Life.

University of Indianapolis.

The Topical Hand-Book for 1900 contains an analysis of each Sunday-school Lesson for the year, with the Golden Texts; the Outlines of the Mid-week Topics, and an analysis of each of the Y. P. S. C. E. Topics for the year, with Daily Readings, also Helpful Outlines of the Junior Topics, a neat booklet of nearly one hundred pages, for 50 cents per dozen. Christian Publishing Company, St. Louis.

Moses the Man of God is a volume of over three hundred pages, by Dr. D. R. Dungan, containing a faithful record of the life of the most wonderful character of Old Testament Times, and aside from "The Man of Galilee," probably the greatest character the human race has produced. The information contained in the book is drawn from the Scriptures and other reliable historical sources. Price, $1.00. Christian Publishing Company.

My Good Poems, by Professor Alfred Fairhurst of the University of Kentucky. A volume of 240 pages, well-printed and neatly bound, containing more than 100 separate compositions, besides three prefaces. As to the poems the author says they are "good," and as he wrote them he ought to know. $1.25 per copy. Christian Publishing Co., St. Louis.

Bethany Reading Courses.

PIONEER DISCIPLES IN THE EAST.

(The last article in a series of five on "Pioneer Disciples.")

By F. D. Power, *Director.*

Of the beginnings of this movement, from Virginia southward, there is little to be mentioned in these chronicles. The advocate of reform carried these principles into North Carolina. Dr. Chester Bullard in the western part of the state and J. T. Walsh, E. E. Orvis, and others in the eastern. James O'Kelly had begun his work here, pleading for the Congregational system, the New Testament as the only creed and the name Christian only. His followers and the Disciples, however, never came into close fellowship, as O'Kelly did not take the Bible position as to the action of baptism.

In 1838 Alexander Campbell made a tour through this region, visiting Charleston, S. C., Augusta, Ga., and Mobile, Ala. The immense labors of this man in sowing seed all up and down the Atlantic Coast as well as broadcast over the great West should be held in everlasting remembrance. On this trip, in the fall of 1838, he tells us he delivered twenty-three addresses in South Carolina, twenty in Georgia and ten in Alabama, "besides some hundred fireside sermons, almost as laborious as those in public assemblies. I am a wonder to myself," he says, "in enduring fatigue, often almost done out, yet as fresh in the morning as ever. I perform daily ablutions, either sponging or rantizing the whole person, followed by friction sweats; which lustrations, being performed about the dawn of day, greatly invigorate and fortify against colds and the accidents of new lodgings and a very variable climate." Where is the preacher among us to-day who performs one-fourth of the labor of this imperial man? What an example he is to us of industry, of zeal, of missionary enthusiasm, of loyalty to the truth, of heroic endurance! Well might the great Southern leader, Robert E. Lee, declare: "If I were asked to select a representative of the human race to the inhabitants of the other spheres in our universe, of all men I have ever known, I should select Alexander Campbell; then I know they would have a high impression of what our humanity is like!"

Now it is a long stride from the Carolinas to New England, but our pioneer work "down East" was done long after these movements which I have described. Alexander Campbell spent two weeks in Massachusetts, 1836, and visited the capital of New England. He spoke in the temple on "Tremont Street" and the cathedral of Dr. Channing, and the "meeting house" of Elder Adams of the Christian Connexion. He had as large audiences as these buildings would contain, he tells us, and a candid hearing. "Between the conflicts of Unitarianism and Trinitarianism, Universalism and Particularism, and frequent skirmishes between the subaltern parties about union matters, society in Boston is not the most favorable attitude for a prompt and decisive compliance with the simple requisition of the New Institution."

With the exception of Danbury, Connecticut, all our work in this region is modern. The earliest effort in Boston was in 1866. Churches had previously been established at Swampscott and Worcester, Mass. In the fall of 1866 Mrs. W. H. Varney, formerly of Butler, N. Y., called a meeting at her house, No. 28 P inceton St., where, on Nov. 11, four persons "broke bread." The first addition by baptism was W. H. Varney, Dec. 9. Meetings were continued at this house until May, 1867, when a chapel was purchased at the corner of London and Decatur Sts. Wm. Rowzee preached here, and George Garrity held a meeting in August, '67. John B. New gave a series of sermons here in June '68, and Benjamin Franklin visited them in 1869. For two years after meetings were held in the chapel, when it was sold, and the church entered upon the nomadic period, journeying from hall to hall until the final settlement on Shawmut Avenue, and finally Roxbury.

The cause in New England has never succeeded as it should. Among these five millions of people we have but twenty-one churches, with perhaps 2,500 members. We have no congregations in New Hampshire, the only state in the Union save Nevada in which we have no representation; and if the governor of New Hampshire is to be credited, they greatly need us. Our plea has always met with success in New England when faithfully presented. The Danbury Church has had six hundred additions the last nine years. Our General Home Board should place half a dozen of our best evangelists in the field at once. The whole East calls for workers as never before. We have less than fifty thousand communicants in this region, which represents two-thirds of the wealth and one-third of the population of our entire country. Whatever may be said of our vast territory, the brains and the purse of the nation command it, and these are here. As go Boston and New York, Philadelphia, Baltimore and Washington, so goes the United States. It may not always be so, but it is so. The great institutions of learning and the great publishing houses are here, the seat of government is here, the almighty dollar is here, millions of souls are here that need the truth which is ours to give to the world. What we need is the greater enthusiasm to give to our plea and its mighty power to conquer all obstacles. "This world," said Frederick W. Robertson, "is given as a prize for the men in earnest." "A man in earnest," said Channing, "finds means, or if he cannot find, creates them." "Every great and commanding movement in the annals of the world is the triumph of some enthusiasm," says Emerson. "Nothing great was ever achieved without it." "Nothing is so contagious as enthusiasm," says Lord Lytton. "It is the real allegory of the lute of Orpheus, it moves stones, it charmes brutes. Enthusiasm is the genius of sincerity, and truth accomplishes no victories without it."

Our fathers were men of a mighty faith, a sublime earnestness. No difficulties daunted them. They believed and therefore spake. Their enthusiasm was kindled at the altars of divine truth. Without means, without prestige, without popular favor, with all the deep-rooted prejudices of religious society against them, they courageously entered upon their work. We have seen these principles triumph on a thousand fields; we have seen those who resisted the ackdowledging of the truth; we have seen all religious society more or less permeated by their influence; we have known that they were of God. Shall we be unworthy to our heritage? Shall we not feel a far greater responsibility than ever rested upon these pioneers, to take up the work which they began and carry it forward to its final and glorious consummation? God give us a holy enthusiasm for this plea for the restoration of apostolic Christianity and the union of his people, a passionate belief in the justice of this high and holy name, an unselfish devotion to this noble cause! God keep alive the life, the force, the power, the divine virtue and vitality of this mighty movement in our preachers and churches! Moses was an enthusiast as he led Israel out of Egypt and through the wilderness. Christ was an enthusiast as he proclaimed his kingdom and wrought his miracles in proof of his mission. Paul was an enthusiast as he preached Jesus the resurrection. The martyrs were enthusiasts as they went on, unmoved by the cry, "Christians ad leones!" Martin Luther was an enthusiast, Alexander Campbell was an enthusiast. God fill us with a holy enthusiasm for his gospel: its faith in its purity—its practice without change.

Marriages.

BERRY—EDWARDS.—Married, at London Mills December 27, 1899, J. S. Berry, of Harmon, Ill., to Ola B. Edwards, of Ellisville, Ill.; S. A. Ennefer, officiating.

BOUNDS—SHRADER.—At the home of the bride's parents, March 6, 1900, Mr. J. David Bounds to Miss Irene Shrader, both of Monroe County, Mo.; C. H. Strawn, officiating.

DuMARS—MORRIS.—Married, January 10, 1900, at Eden, Ill., Arthur DuMars and Nellie Morris, both of Eden; S. A. Ennefer, officiating.

DUNN—KNABLE.—Married, March 14, at London, Ill., John T. Dunn and Estella Knable, both of London Mills, by S. A. Ennefer.

GRAY—PETERSON.—Married, at Corning, Iowa, on March 25, Chas. Gary to Miss Fannie Peterson; W. B. Crewdson, officiating.

HARLAN—McELREA.—Married, at London Mills, Ill., October 15, 1899, Custer Harlan and Luella McElrea, both of London Mills: S. A Ennefer, officiating.

HOPKINS—DAVIS.—Married, March 11, at Hermon, Ill, Frank Hopkins, of DeLong, Ill., and Anna Davis, of Hermon; S. A. Ennefer, officiating.

MAGRAW—KEOWN.—At the home of J. Keown, near Blue Ridge, Harrison County, Mo., their daughter, Harriett, was united in marriage to Mr. Walter Magraw on the 11th of March, 1900; C. Gall, officiating.

MURRY—BECKER.—At the home of the bride's mother, Wednesday, March 14, 1900, Mr. Grant Murry and Miss Natalie Becker, both of Savannah, Mo.; A. R. Hunt, officiating.

THOMAS—BRIGHT.—At the residence of the bride's parents in the city of Macomb, Ill., March 21, by J. S. Gash, Mr. Melvin Thomas and Miss Daisy Bright.

THOMAS—McCRACKEN.—At the home of G. A. Hess, pastor of the Christian Church, Greene, Iowa, March 1, 1900, Arthur Thomas to Bertha Q. McCracken.

RONNEBURG—STEWART.—Married, February 28, at Rapatee, Ill., Dr. W. G. Ronneburg, of London, and Dollye Stewart, of Rapatee; S. A. Ennefer, officiating.

Obituaries.

BENTON.

Mrs. A. R. Benton died at her home in Irvington, March 11th, 1900. Her sickness was without pain, loss of faculties or mental distress. For many years she had been a confirmed invalid, but through it all had had a most happy and cheerful spirit, that had been an inspiration to her friends, who were numerous and devoted to her. Her children were with her in her final sickness and at the time of her death. She leaves a husband, three children and four grandchildren. Mrs. Dales and Mrs. Stewart reside in Lincoln, Neb. Mr. Howard Benton and wife reside in Indianapolis. Mrs. Benton, nee Silence Howard, was born in Volney, Oswego County, New York. She was the oldest daughter of Dr. Ransome Howard, a noted physician of Oswego County. Her education was conducted by the best teachers of her time and she was proficient in literary studies. She was married to Prof A. R. Benton in 1851, then the principal of Fairview Academy, Rush County, Ind. In 1855 Professor and Mrs. Benton removed to Indianapolis and from that time have been closely identified with Butler University, then the Northwestern Christian University, of which Dr. Benton was elected president in 1861. In 1871 he was chosen the first chancellor of the University of Nebraska and removed with his wife to Lincoln. In this new home Mrs. Benton's social and intellectual influence were very great. Recently she returned to Lincoln to visit her two daughters and was pleasantly reminded that she founded the first literary club of that city. The social attention which she received on this visit to Lincoln was very gratifying and full of delightful reminiscences. In 1876 Dr. and Mrs. Benton returned to Indianapolis, he being called to the chair of philosophy of the Northwestern Christian University. In 1886, after the college was changed to Irvington, under the name of Butler University, Dr. Benton was again elected president and removed to Irvington, where they have since lived. After her family interests two things claimed prominently Mrs. Benton's thought and labors. These were, first, her deep interest in the work and prosperity of the college. Her love for young persons in college was deep and abiding and her influence on all with whom she came in contact was made beautiful by her generous sympathy and interest in those who came to her home and by her gentleness and patience. The second great interest cherished by her was the prosperity of the church, especially in its missionary efforts in foreign lands. She was president of the Irvington Auxiliary Society of the C. W. B. M. for nine years. Mrs. Benton was a most entertaining and charming letter writer, and in earlier life and in more robust health she was a frequent contributor to the religious press. She was always an acceptable contributor to the Christian Standard, conducted by Isaac Errett, with whom a sincere and lasting friendship existed. Her personal attractions were set off and enhanced by a vivacity of speech, a keen perception of the beauties of expression and rare powers as a conversationalist. —*The Indianapolis Journal.*

BEERY.

Mrs. Nannie Beery died in Kansas City, Missouri, March 14th, 1900, whither she had gone for medical treatment. Her maiden name was Miss Nannie Scott. She was born in Clay County, Mo., Sept. 30th, 1852. Of her father's family, once a large one, but three brothers now remain. She was married March 20th, 1871, to Mr. Beery. Of this union there were born five children. Two little girls died in infancy. One son and two daughters, together with the father and husband, remain to mourn their great loss. Sister Beery's home life was a beautiful one—loving, kindly affectionate to all; her death was like the going out of a sweet light. At the age of 13 she became a member of the Christian Church, and until the day of her death she was a loyal, devoted child of her great Teacher. Her funeral services were held at her home church in Edgerton, Mo., where a large concourse of friends and neighbors gathered to pay respect to her memory. The C. W. B. M. laid a beautiful offering on her casket as a token of their esteem. Interment was made in the old burial ground near Ridgely.

FRED V. LOOS.

Liberty, Mo.

BROWN.

Died, near Sigsbee, Shelby county, Mo., Mrs. Sarah M. Brown, wife of Rev. D. A. Brown. Born July 26, 1869, died Feb. 27, 1900. She was buried at Concord March 1. Words are almost inadequate to express the sorrow and gloom cast on the community when it was made known Sister Brown had passed away; for she was a woman of noble character, loved by every one who knew her. She had served God for 13 years, having united with the Christian Church at the age of 17, and when she came to die she gave to her friends the consoling and glorious evidence that her reward was sure. There is a fond husband to whom she was indeed the helpmeet in the truest sense, and four little children—Noble, Vera, Munnella and an infant hardly two weeks old—left to bitter grief and sorrow. The great, strong motherlove asserted itself and she struggled heroically for life, but at the last she said she was as happy as could be, clasped her hands, raised her eyes heavenward and exclaimed: "Blest be the Holy One." To the husband we would say, Be not discouraged, but continue in the Master's calling, dispensing words of life. Be faithful and God will surely bless you. Dear little children, be good, learn to trust your Heavenly Father, and he will one day permit you to share your mother's joy in heaven.

A FRIEND.

DeSHAZO.

Earle, the infant son of Allie Leona DeShazo and Albert Paine DeShazo, of Kaysville, Utah, departed this life March 18, 1900 (Sunday), at 2 o'clock P. M.

NORA PUGH.

GOODRICH.

At Chicago, Ill., while visiting her son, Mrs. J. A. Goodrich, of Auburn, N. Y., died March 4, 1900, aged 78. She became a Christian at nine years of age and through a long life her activities touched almost every department of Christian work. In local church work her influence was everywhere felt. Her prayers, exhortations and readings in prayer-meeting and often in Y. P. S. C. E. will long be remembered. In interdenominational work in the city she was prominent. She was an earnest C. W. B. M. worker at home, in the district, state and nation. She was ever eager to know and willing to do.

D. H. PATTERSON.

Auburn, N. Y.

The Starvation Plan

Of Treating Dyspepsia and Stomach Troubles is Useless and Unscientific.

The almost certain failure of the starvation cure for dyspepsia has been proven time and again, but even now a course of dieting is generally the first thing recommended for a case of indigestion or any stomach trouble.

Many people with weak digestion as well as some physicians, consider the first step to take in attempting to cure indigestion is to restrict the diet, either by selecting certain foods and rejecting others or to cut down the amount of food eaten to barely enough to keep soul and body together, in other words the starvation plan is by many supposed to be the first essential.

All this is radically wrong. It is foolish and unscientific to recommend dieting to a man already suffering from starvation, because indigestion itself starves every organ, nerve and fibre in the body.

What people with poor digestion most need is abundant nutrition, plenty of good, wholesome, properly cooked food, and something to assist the weak stomach to digest it.

This is exactly the purpose for which Stuart's Dyspepsia Tablets are adapted and the true reason why they cure the worst cases of stomach trouble.

Eat a sufficient amount of wholesome food and after each meal take one or two of Stuart's Dyspepsia Tablets to promptly digest it.

In this way the system is nourished and the overworked stomach rested, because the tablets will digest the food whether the stomach works or not, one grain of the active digestive principle in Stuart's Dyspepsia Tablets being sufficient to digest 3,000 grains of meat, eggs or other albuminous food

Dr. Harlandson and Dr. Redwell recommend these tablets in all cases of defective digestion, because the pepsin and diastase in them are absolutely free from animal matter and other impurities and being pleasant to the taste are as safe and harmless for the child as for the adult.

All drug stores sell this excellent preparation, and the daily use of them after meals will be of great benefit, not only as an immediate relief, but to permanently build up and invigorate the digestive organs.

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The Iron Mountain Shortens its Time to Texas.

Train No. 51 now leaves St. Louis 2:21 P. M., daily, shortens the time by several hours from St. Louis to Dallas, Fort Worth, Austin, San Antonio, Houston and Galveston. Through Pullman Buffet Sleeping Cars will be operated on this train from St. Louis to San Antonio, and reclining chair car service to Dallas and Fort Worth. A delightful feature of this train is the daylight ride along the Mississippi and through the beautiful Arcadia Valley. Time of other trains remains the same excepting train No. 57 for Delta, Columbus, Cairo and Shreveport which now leaves at 8:00 A. M.

DEVRIES.

At the first meeting of the Nebraska Christian Missionary Society Board after the death of Bro. H. O. Devries, of Omaha, our state Bible-school superintendent, the following resolutions were adopted:

WHEREAS, In the dispensation of an overruling Providence our brother and co-laborer, H. O. Devries, has been taken from us, in whose death the Church of Christ and the Nebraska Christian Missionary Society have lost a consecrated, devoted member, one who at all times was a wise counselor and an active and faithful worker; therefore be it

Resolved 1, That we bow in humble submission to Him "who doeth all things well," yet our hearts are filled with sorrow by the loss of one we so much loved; we shall miss his faithful help in our work.

Resolved 2, That we tender our sympathy to his bereaved wife and two children, and commend them to God and his promises for strength and comfort in this time of their great sorrow.

COMMITTEE.

GRAVES.

Mrs. Elizabeth A. Graves, wife of John Graves, of Pleasant Grove, Kan., died at her home Friday, Jan. 26, 1900, at 9 o'clock P. M. The funeral was conducted by Elder Z. S. Hastings, assisted by Rev. L. Z. Burr, of Kansas City, who preached the funeral discourse. Mrs. Graves was born in Owen County, Indiana, Dec. 15, 1833. She came with her parents to Missouri in 1849, and was married to John Graves, Feb. 10, 1850. If she had lived until the 10th of this month (February), they would have celebrated their golden wedding. She and her husband came from Missouri to Kansas March 28, 1855, and settled near the spot where she died. Mrs. Graves and her husband were charter members and pillars in the Pleasant Grove Church, which is one of the oldest churches in the county. She leaves, besides her husband, three children to mourn her departure. Mrs. Graves was a faithful wife and a tender and loving mother. She left, for all who knew her, a noble example of true piety and devotion to the righteousness of Him who is right. Peace to her memory.

H.

FLACK.

Elder Benjamin F. Flack died at his home two and one-half miles east of Plattsburg, Feb. 21, 1900. He was born at Stanford, Ky., October 30, 1815. He married Elizabeth Clark, of Crab Orchard, a relative of Gov, Owsley, of Kentucky, in the year 1836. He came to Missouri in 1843, and locating in Platte County, near Camden Point, where he lived 30 years, whence he moved to Clinton County, near Plattsburg, in 1873, where he died, at the date above mentioned, at the ripe age of 85 years. The survivors are his wife, now almost 82 years old, a woman of very rare accomplishments and richly blessed with all the Christian graces; J. Mont Flack (oldest son), of Vernon, Texas; Aytchman Perrin Flack, of Leavenworth, Kan.; Mrs. Jennie Henderson, of Marysville, Kan.; Benj. F. Flack and Wm. C. Flack, of New Mexico, and Mrs. Dollie Flynt who, with her son Roy, continues to reside with her bereaved mother. He joined the Christian Church under the preaching of (Raccoon) John Smith when about 15 years old, at Stanford, Ky. He helped to organize, under the preaching of Eld. A. H. F. Payne, one of the first churches (if not the first) of his order, near Camden Point, ever established in Platte County, Mo., of which congregation he was an elder for many years. The funeral services were held at the home, conducted by Elders Capp and Thompson, of Plattsburg. Elder Flack had quite a church history, having been a member for 70 years, and being personally acquainted with many of the pioneer preachers of the present reformation, such as Alexander Campbell, Barton W. Stone, John (Raccoon) Smith, Ben Franklin, John T. Johnsen and many others, and delighted in rehearsing their anecdotes.

A. K. PORTER.

TURPIN.

Miss Eliza Turpin was C. W. B. M. manager of the 12th district and had been for many years. She was indeed the Phœbe of that district. She made church work her life work, giving all her labor and her love to it. She had little means, yet she toiled unselfishly. If one could measure service it would seem that she has done as much for the cause of Christ as any minister of the gospel, yet the financial support of the weakest one was not given her. Then she lived and labored alone. My heart goes out to the many grand women of our churches who seem to have lived for the extension of the Master's kingdom. Bravely as they have trodden it, and glorious as has been their *via solitaria*, I know that under happier conditions they might have known more sacred companionships. Why did such noble spirits choose to walk life's paths alone? One I know was keeping faith with a lover, long since dead, and she mourned for him as pathetically as did Washington Irving mourn his lady love during the remaining years of life; yet she led a useful and unselfish life, giving all of her strength, time and money to the church. Miss Turpin was well versed in the Bible and her pastors have said that at prayer-meeting she has made as fine an exegesis of Scripture as they ever heard. She was a woman of intellectual ability, moral probity and refined taste. She was a leader who never compromised the dignity of her cause by manner, sentiment or argument. She was a friend whose character is a priceless pearl and will be kept by the world's Redeemer among his jewels. She lived alone and her life went out one dark, cold night, but in the light of Christ's presence she did *not die alone*.

VIRGINIA GILKESON-HEDGES.

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A Lesson Magazine for the Youngest Classes. It contains Lesson Stories, Lesson Questions, Lesson Thoughts and Lesson Pictures, and never fails to interest the little ones.

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Printed in Colors.

This is a Weekly for the Primary Department in the Sunday-school and the Little Ones at Home, full of Charming Little Stories, Sweet Poems, Merry Rhymes and Jingles, Beautiful Pictures and Simple Lesson Talks. It is printed on fine tinted paper, and no pains or expense is spared to make it the prettiest and best of all papers for the very little people.

TERMS—Weekly, in clubs of not less than five copies to one address, 25 cents a copy per year.

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This is a Weekly for the Sunday-school and Family, of varied and attractive contents, embracing Serial and Shorter Stories; Sketches; Incidents of Travel; Poetry; Field Notes; Lesson Talks, and Letters from the Children. Printed from clear type, on fine calendered paper, and profusely illustrated with new and beautiful engravings.

TERMS—Weekly, in clubs of not less than ten copies to one address, 30 cents a copy per year, or 8 cents per quarter.

OUR YOUNG FOLKS.

A Large Illustrated Weekly Magazine, devoted to the welfare and work of Our Young People, giving special attention to the Sunday-school and Young People's Society of Christian Endeavor. It contains wood-cuts and biographical sketches of prominent workers, Notes on the Sunday-school Lessons, and Endeavor Prayer-meeting Topics for each week, Outlines of Work, etc. This Magazine has called forth more commendatory notices than any other periodical ever issued by our people. The Sunday-school pupil or teacher who has this publication will need no other lesson help, and will be able to keep fully "abreast of the times" in the Sunday-school and Y. P. S. C. E. work.

TERMS—One copy, per year, 75 cents; in clubs of ten, 60 cents each; in packages of ten or more to one name and address, only 50 cents each. Send for Sample.

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Sick headache is cured by Hood's Pills.

An All-Year Resort.

The Crescent Hotel, Eureka Springs, Ark., opens March 1, 1900. A most desirable, attractive and convenient resort for health and pleasure-seekers. Ideal climate, pure, sparkling water, best accommodations. Through Sleepers via Frisco Line. Write for particulars to Manager Hotel or to any representative of Frisco Line.

Harbingers Wanted.

I want Millennial Harbingers of July, November and December, 1870, or whole volume of 1870. Please state price. C. G. MCNEILL,
670 33rd Street, Milwaukee, Wis.

Rape and Speltz and Bromus.

Greatest, cheapest, richest food on earth these three make. Wonderful testimonials on same. See Salzer's Big Catalog, sent you for 5c. postage and this notice. John A. Salzer Seed Co., La Crosse, Wis. [F]

Home Seekers' Excursion.

The Union Pacific R. R. will make One Fare plus Two Dollars for Round Trip from Kansas City and Omaha March 30th, April 3rd and 17th to Kansas, Nebraska, Wyoming, Colorado, Utah, Montana, Idaho, Oregon and Washington. Purchase tickets from your nearest ticket agents For maps, time tables and further particular. address J. F. Aglar, Gen'l. Agt., St. Louis, Mo.

MARCH AND APRIL
Are the most disagreeable months of the year in the North.

In the South they are the pleasantest and most agreeable. The trees and shrubs put forth their buds and flowers; early vegetables and fruits are ready for eating, and in fact, all nature seems to have awakened from its winter sleep. The Louisville & Nashville Railroad Company reaches the Garden Spots of the South, and will on the first and third Tuesdays of March and April sell round-trip tickets to all principal points in Tennessee, Alabama, Georgia and West Florida at about half rates. Write for particulars of excursions to P. Sid Jones, D. P. A., in charge of Immigration, Birmingham, Ala.

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Superior to all others in purity, richness and leavening strength.

Highest Honors, World's Fair
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Announcements.

Program for Prayer-meeting, May 2nd.

HOME MISSIONS.

Song. "Ho! Reapers of Life's Harvest."
Lesson John 4:34-38; Romans 10:13 15.
Prayer. For Home and Native Land.
Address. "The American Christian Missionary Society and Its Field" (eight minutes).
Address. "Three-fourths of the United States is Dependent on the General Home Board of Missions for Help."
Song. "I Love Thy Kingdom, Lord."
Prayer for our Home Missionaries.
Address. "What the Home Board is Doing."
Address. "America, the Richest Field in the World."
Song. "God Save Our Native Land."
Address. Home Missions to the Front."
Prayer. For the May Offering.
Address. "Why Should We Help Home Missions?"
Song. "My Country, 'Tis of Thee."
Benediction.

Send to Benj. L. Smith, Cor. Sec. Y. M. C. A. Bldg., Cincinnati, O., for help in preparing this program.

Christian Preachers' Institute.

The C. P. I., of Southwest Missouri, will be held in Bolivar, May 15-17.

PROGRAMME.

TUESDAY EVENING, MAY 15.

8:00—Address by Clinton Lockhart, President of Christian University, Canton, Mo.

WEDNESDAY FORENOON, MAY 16.

9:00—Discussion of the evening address.
10:00—Two papers on the Eldership by R. L. Lotz, of West Plains, and W. W. Blalock, of Lamar.

WENESDAY AFTERNOON, MAY 16.

1:00—Discusion of the forenoon papers.
2:30—The A. C. M. S. by M. J. Nicoson, Monroe City, Mo.
3:30—The Money, F J. Yokley, Billings, Mo.
4:00—Discusion.

WEDNESDAY EVENING, MAY 16.

8:00—The Y. P. S. C. E. by C. E. Hill, Pleasant Hill, Mo.

THURSDAY FORENOON, MAY 17.

9:00—Discussion of the evening address.
10:00—The Ideal Preacher, W. F. Turner, Joplin, Mo.
11:00—The C. W. B. M., Mrs. L. G. Bantz, St. Louis, Mo.

THURSDAY AFTERNOON, MAY 17.

1:30—Discussion of forenoon address.
2:30—The Value of Religious Controversy, by W. B. Cochran.

THURSDAY EVENING, MAY 17.

8:00—Address by Clinton Lockhart.

The church at Bolivar will provide free entertainment for all visitors. The meeting is not for preachers alone. All classes will be benefited by coming. If you are coming drop a card to F. M. Hooton, Bolivar, Mo., so a home can be provided for you.

F. M. HOOTON, President.

Rest and Health to Mother and Child.
MRS. WINSLOW'S SOOTHING SYRUP has been used for over FIFTY YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. It SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHŒA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup" and take no other kind. Twenty-five cents a bottle.

History of the Church of Christ at Mulkeytown, Ill.

Through the kindness of Bro. T. K. Means the brotherhood has obtained the following valuable history of one of the oldest if not the oldest congregation of our church in Illinois:

I have been requested by my brethren to write the history of the Church of Christ at Mulkeytown, Ill., but as there is no one now living, so far as I know, that knows personally of the history of the church, I will have to write and give my best recollections of the church and what I have heard old people say when I was young.

The first settlers of this part of the state were from Tennessee; and before they moved from that country had been baptized by John and Philip Mulkey, who were noted preachers in that day in the Baptist Church and who were among the early reformers, John Mulkey having preached the doctrine of the Bible as early as 1809.

These early settlers organized a church at the house of Jno. Kirkpatrick, who settled on the old Indian Trail from St. Louis to Shawneetown, Ill., on the Little Muddy River, in the year 1818. This church was then called a Baptist Church. It is not positively known who first organized these people into the Church of Christ, but the first preacher of that doctrine (or Church of Christ) was Warren Underwood, but no one now knows who he was or what became of him.

Philip Mulkey came to this country in 1835; he then found a church organized and in existence, but we have no records now of the church reaching further back or dating beyond 1850, as all earlier records were lost, but my recollection reaches back to the time Philip Mulkey came to this country in 1835, and I recollect that there were other preachers about that time, and soon after a very old man by the name of Elijah Spiller was among them, and soon after Silas Reid, then Wm. Briston, John Hays, Lyssias Heape, Wm. Kirkpatrick, Wm. Ostien, Jno. M. Mulkey, son of Phillip Mulkey, afterwards Price Bayless and Isaac and John N. Mulkey, sons of John Mulkey, brother of Philip Mulkey.

The first members of the Church of Christ that I remember were John Kirkpatrick and wife, Sally; Philip Mulkey and wife, Ruth; Jno. M. Mulkey and wife, Matilda; Jonathan H. Mulkey and wife, Lucinda; Wm. T. Mulkey and wife, Elizabeth; Hiram Means and wife, Benjamin W. Pope and wife, Allen Chapman and wife, John Thornton and wife, Allen D. Burton and wife, Wm. Tinsley and wife, and there may have been others, but these are all that I now remember when Philip Mulkey came to this country in 1835.

At the earnest solicitation of some of the members Bro. Means has furnished the above history, which is indeed worthy a place in our memory, and as there are many of the relatives of the Mulkey's, and so far as I know the older Mulkeys were all preachers and reached all the way from Kentucky to Texas, but they were all very reticent men and never wrote for our papers; therefore, a great deal of valuable history has been lost to the church, as there were doubtless brethren in this country as early as when Alexander Campbell was preaching in Kentucky and elsewhere; and yet, the congregation at Mulkeytown continues to meet on the first day of the week as they did 65 years ago. Oh that our older brethren may give the history of the church so far as they know, for it does us good.

F. M. MORGAN.

Ashley, Ill.
(Will other papers please copy?)

Mena, Ark.

We are now two and one-half years old. We have a modern building with a seating capacity of about 300. We have a neat little cottage or parsonage on our lot almost ready to use. We are situated on the corner of Port Arthur and Campbel Streets. We have a debt of $150 and some accumulated interest. We have a membership of about 80 We have a working force of less than half that number. We raised last year for all purposes about $550. We had preaching about half the time. Bros. Wyatt, Cabble and Bracher have acted as pastors of the church; also Bro. Young. Others have preached at different times.

W. B. LEGATE.

Kansas District Convention.

The seventh district has just closed a very interesting and practically helpful convention at this place. That beautiful spirit of brotherly love was present and prominent at every session. There were no selfish ends to be met; no gladiatorial exhibitions; no axes to grind. Sociability, courtesy and a sincere, prayerful earnestness and Christ Jesus the Lord exalted, characterized every meeting. The convention made and left a fine impression on the community at large. One young lady made the good confession during the convention. Others are expected soon.

A constitution and bylaws were adopted for the directing of the work. The zeal for scriptural evangelism was strong and manly. A determination to go forward and do what Christ would like to have us do seemed to be the ruling passion.

I wish the membership of the churches might be aroused to the importance of considering and acting on the problems of the present

C. C. DEWEESE, Pastor.

Cheney, Kan.

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We wish to gain this year 200,000 new customers, and hence offer
1 Pkg. City Garden Beet, ● 10c
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1 " Strawberry Melon, 15c
1 " 13 Day Radish, 10c
1 " Early Ripe Cabbage, 10c
1 " Early Dinner Onion, 10c
8 " Brilliant Flower Seeds, 15c
Worth $1.00, for 14 cents. $1.00

Above 10 Pkgs. worth $1.00, we will mail you free, together with our great Catalog, telling all about SALZER'S MILLION DOLLAR POTATO upon receipt of this notice & 14c. stamps. We invite your trade, and know when you once try Salzer's seeds you will never do without. $200 Prizes on Salzer's 1900—rarest earliest Tomato Giant on earth. F. 309
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THE
CHRISTIAN EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

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CURRENT EVENTS.

The present advantage in South Africa seems to be all on the side of the Boers. Gen. Roberts is still inactive at Bloemfontein on account of lack of horses and winter clothing for his men. Gen. Kitchener is busied with the task of keeping the line of communications with the rear by railroad unbroken. The expeditions for the relief of Mafeking have as yet achieved no definite results. Gen. Brabant at Wepener, on the border of Basutoland, southeast of Bloemfontein, is surrounded on three sides by Boer forces, and may have to fight his way out. Meanwhile the aggressive movements of the Boers have been increasingly bold and successful. The capture of five companies of British at Reddersburg was far from compensated by the capture of a small body of Boers by Gen. Methuen near Fourteen Streams, which has been the only British success of the week. Evidently there is a vast amount of work to be done in clearing the southern part of the Orange Free State before a general advance toward Pretoria can be made. This work will not show up brilliantly in the reports, but it is difficult and important. It is at such a time that confidence in a commander is displayed to advantage. The British people do not know exactly what Lord Roberts is doing, or why he is so slow in starting north, but they are convinced that he is acting wisely and are satisfied.

The visit of Queen Victoria to Ireland for the first time in nearly forty years, coming so soon after the enthusiastic celebration of St. Patrick's Day in London and the wearing of the green at the Queen's command, marks the better feeling which is beginning to prevail between England and Ireland. The valor of the Irish troops in South Africa has won warm praise, and the war in which the whole empire is involved has knit the various parts of it closer together. The Queen is finding a warm reception in Ireland. A few Irishmen, of churlish spirit, insist upon remembering nothing but their country's ancient wrongs and are unwilling to be friendly, but most of them are wisely of the opinion that, while there is no reason to abate their efforts to secure redress of any grievances which they may think they have, now is the time to lay grievances on the table and shake hands across the channel. The cause of home rule will be helped more by meeting England's friendly advances cordially and graciously, than by going off in the sulks.

A fifteen-year-old would-be assassin made an attempt on the life of the Prince of Wales a few days ago at Brussels. The prince was fired at as he entered a railway carriage, but the aim was bad. It was a lucky escape for the prince, but the attempt was a matter of no political importance. It was simply the case of a crazy child handling firearms. The youth had his pocket full of anarchistic literature and his head full of anarchistic ideas, and seemed to think that he had made quite a hero of himself by attempting the life of a man who, while he may not be a very useful member of society, is certainly one of the most harmless men in the world. There is about as much heroism about the young anarchist's course as there is of manliness about the small boy who gets sick trying to smoke a strong cigar like a man.

Admiral Dewey's announcement of his willingness to accept the presidency if the public insists, is one of the most surprising and pathetic occurrences of this political season. Every one honors the Admiral as a naval officer and respects him as a man, but his success in handling a fleet is no guarantee that he would be a success in the presidential chair. The public has had little or no opportunity to observe his capacity for politics or statesmanship until his announcement of his candidacy, and since that, indeed in that very act and in the interviews which he has given, he has exhibited a painful lack of political sagacity. To declare positively that he would never be a candidate at a time when his name was prominently before the public, and then to nominate himself and attempt to launch his own boom after the popular enthusiasm had entirely subsided; to express so low an estimate of the importance of the office of President and the abilities required for the performance of its duties; to declare himself a candidate without giving any hint as to the platform upon which he would stand —these are acts which do not evince the highest degree of political genius. The suspicion naturally arises, whether rightly or wrongly, that the Admiral is being used as a stalking-horse by ambitious persons who are in a position to influence him and to profit by any advancement which he might receive.

The preliminary stage in the trial of Senator Clark, of Montana, for bribery, has been concluded and the briefs have been presented to the Senate committee on privileges and elections. The prosecution states the following propositions as facts established by the testimony submitted, and none of them are directly denied by the defense: (1) That at least fifteen members of the legislature were paid by Mr. Clark and his agents for their votes. (2) That at least nine others were offered money for their votes, and that the total amount of offers proved aggregates $175 000. (3) That $100,000 was offered by Dr. Treacy, a friend and agent of Mr. Clark, to bribe the Attorney General to dismiss the proceedings in the Wellcome case. (4) That the agent of Mr. Clark offered Justice Hunt of the Supreme Court $100,000 to dismiss the Wellcome case. (5) That Mr. Clark and his friends engaged in wholesale bribery and attempted bribery of members of the legislature to secure the election of Mr. Clark. In addition to these facts, the prosecution sets forth a number of deductions of facts and some propositions of law bearing on the case. Among the latter are the following: (1) That proof of general and extensive corruption practices in connection with an election is sufficient to warrant and require a judgment of the Senate that the election is void. (2) That Mr. Clark is responsible for the actions of his agents, appointed by him and supplied by him with money, even though he did not

know how they were using the money, and is equally guilty with them. (3) That since he was at the Capitol during nearly the whole time of the struggle, he must be charged with a knowledge of the acts of his agents. The brief presented by the counsel for the defence presents a large amount of irrelevant material, most of which sets forth the unworthy motives of those who have been active in pushing the case against Mr. Clark. It shows, too, how the prosecution failed to prove that bribes had been taken by twenty of the thirty-five members against whom they attempted to prove it (a substantial admission that fifteen were bribed, as stated above). It is undoubtedly true, as the defense claims, that the animosity of Mr. Daly and the Daly faction in Montana has furnished the motive for much of the prosecution. The Clark-Daly feud is the controlling factor in Montana politics, but the question now at issue is, not the comparative merits of these two men or their comparative unscrupulousness, but whether or not Clark was elected by bribery. The evidence shows that he was.

The burning of Kansas City's great convention hall, in which the Democratic National Convention was to have been held in July, so far from interfering with that event has only given to that wide-awake city an opportunity to exhibit its enterprise. Before the flames had reached their height several thousand dollars had been subscribed for the restoration of the building, and the contracts had been let and the work of clearing the ground for the new hall was begun before the ashes were cold. It is not to be doubted that a city which can take hold of that sort of a situation so promptly will find some means of accommodating the Convention of the Disciples of Christ which is to be held there in October.

The presidency of the Massachusetts Institute of Technology, which was offered to Admiral Sampson, has been given to Dr. Henry S. Pritchett, who is now superintendent of the Coast and Geodetic Survey. Although only forty-three years old, Dr. Pritchett has for nearly twenty years been well known as a scientist. He is a Missourian by birth and was for sixteen years professor of mathematics and astronomy in Washington University at St. Louis, from which position he was taken in 1897 to become head of the Coast Survey. The latter position has been fraught with special difficulties during his term, for in that period we have come into possession of a vast amount of new and only partially surveyed coast. It will not be possible for him to leave this important work for several months, but when he does it will be to become the head of one of the foremost scientific institutions in the country and in the world. His selection is a compliment to the government service, as the offer to Admiral Sampson was a compliment to the navy.

Dr. Newell Dwight Hillis, who is the successor of Henry Ward Beecher and Lyman Abbott in the pastorate of Plymouth Church, Brooklyn, has severed his connection with the Chicago Presbytery, of which he has been a member. This step is the immediate result of the criticism which has been passed by prominent Presbyterians upon a recent sermon by Dr. Hillis on "The Automatic Judgment-seat in Man," in which he departs from many of the Calvinistic teachings of the Confession of Faith. The Presbytery has postponed for two weeks its decision as to whether or not it will accept the resignation.

TRANSFIGURATION AND RESURRECTION.

The picture of the risen Christ which we give on our cover this week is a reproduction of Raphael's Transfiguration. It is not inappropriate in connection with the day that commemorates his resurrection. The transfiguration of Jesus was an anticipation of the resurrection. It was the glory that was within Christ, and which shone out through his body and raiment in the transfiguration scene, which afterward made possible the resurrection.

Whatever else may have been the meaning of the transfiguration, one thing which it was designed to accomplish seems to have been to give his disciples some conception of what his glory was to be and what manner of persons they themselves would be in the resurrection state. The Master Himself and his disciples were to pass through severe trials and sufferings before the kingdom of God should be established on earth. They would need the stimulus and encouragement which would come from a scene like this. The vision must have passed before their minds many times afterwards as they faced persecution and death, and as the vision of the glorified Christ rose before them they must have felt that the light afflictions which were to endure only for a moment were not to be compared with the glory that awaited them. The transfiguration was, therefore, not only an anticipation of, but a preparation for, the resurrection.

Is there not a relation likewise in the case of every Christian between transfiguration and resurrection? The process of transfiguration is a continuous and progressive one in every Christian life. An inspired apostle tells us to be not conformed to this world, but *transformed*, or transfigured, by the renewing of our minds. Transfiguration is a universal law in nature and in grace. The process in nature is now going on before our eyes. We are seeing the face of the earth renewed and transformed by the power of the indwelling life that is manifesting itself in so many ways. How different is the scene which nature presents now and that which we witnessed a few weeks ago! And the contrast will be still more marked as spring merges into summer. Instances could be presented of remarkable transfigurations in the insect and animal world, such as that of the butterfly, which is but a caterpillar transfigured.

These suggestions in nature ought to prepare us for the truth which the New Testament teaches—that the process of transfiguration includes man also. The whole aim of the gospel is to effect the transfiguration of man into the likeness of Christ. In so far as this process is going on in our lives we are fulfilling the purpose for which we have been called out of darkness into light. In so far as we are obstructing this process by refusing to open our minds and hearts to the transforming power of the gospel, to that extent are we in antagonism with the divine purpose and with our own highest interest. It is only as we are brought under the illuminating and life-giving rays that shine from the Sun of Righteousness that we are changed into the likeness of Christ and are made meet for the inheritance of the saints in light.

But only the risen Christ can shine upon us. It is because He triumphed over death and ascended to the right hand of God that He sheds forth the Spirit upon His followers and transforms them into His own likeness. It is the fact that we are to-day worshiping the *living* Christ that gives Easter its significance and glory. It is because He is risen that it ought not to be difficult for us to bear burdens, undergo trials, suffer persecutions and practice self-denials for His sake. The light that shines from the empty sepulcher in which the Savior lay should expel all darkness and despondency and fill our souls with life and light.

If Christ's resurrection means anything less to us than that our lives are to be transfigured under His risen power, it means too little. If we suppose that the fact of Christ's resurrection is not a force that is to enter into our daily lives, with power to soothe our sorrows, dry our tears, strengthen our hearts and fill them with the radiance of hope, then we have misunderstood its significance and will miss the joy and inspiration which it should afford us.

But what if Christ had not risen? A firmament without a sun. Night without morning. Struggle without reward. Life without hope. Death without a resurrection. Aspiration without fulfillment.

"But now is Christ risen from the dead and become the first fruits of them that slept"—the *first* fruits, mind you—the pledge of the full harvest yet to be. Then fill your churches with glad hallelujah choruses, and let the beautiful lilies which Christ loved s

well on earth mingle their beauty and fragrance with the incense of praise and thanksgiving that shall go up to heaven for the Savior, who has abolished death and brought life and immortality to light in the gospel.

THE EVOLUTION OF A MOTTO.

The discussion, during the Indianapolis Congress, of the motto, "In Faith, Unity; in Opinions, Liberty; in all things, Charity," makes appropriate, at this time, a brief examination of the history of this old-time motto. It is believed, too, that the motto involves a principle that is vital to our own religious reformation, and that a clear understanding of this principle is important to our future welfare and usefulness as a religious body.

The original form of this motto was somewhat different from that in which it appears on the program of the Indianapolis Congress, or at the head of the CHRISTIAN-EVANGELIST. In Dr. Philip Schaff's Ecclesiastical History (Vol. VI, p. 650,), he says: "It was during the fiercest dogmatic controversies and the horrors of the Thirty Years' War that a prophetic voice whispered to future generations the watchword of Christian peacemakers, which was unheeded in a century of tolerance, and forgotten in a century of indifference, but resounds with increased force in a century of revival and reunion: 'In Essentials, Unity; in Non-essentials, Liberty; in all things, Charity.'" This motto has sometimes been ascribed to Augustine, and oftener to Richard Baxter, who gave it currency; but it is traced by Dr. Schaff to Rupertus Meldenius, an otherwise unknown divine and author of a tract in which the sentence occurs. It is believed that this tract appeared in the year 1627 or 1628. It was a half century later that Baxter quoted it in the preface to his work on "The True and Only Way of Concord of all the Christian Churches."

Perhaps we cannot do better than to quote from the introduction to Longan's "Origin of the Disciples of Christ," written more than ten years ago, by the editor of this paper. Referring to the history which we have sketched above, and to the fact that the motto has received new attention and a better embodiment in our day, we said:

"Here, then, is an admirable illustration of the indestructible vitality of an important truth, which not only persists in living through centuries of opposition and neglect, but which manifests increased power over each succeeding generation. How few there were to recognize in this statement the germ of a great religious reformation, when it was first formulated and uttered by Rupertus Meldenius! In Baxter's day it attracted more attention as offering relief from the interminable strifes and divisions with which all pious, truth-loving souls were weary. But it was not until more than a century later that it gained practical recognition in an organized movement having for its end the unity and peace of the church.

Indeed, it is quite certain that neither Meldenius nor Baxter perceived all that was involved in this memorable motto. What they did see, evidently, was an utter lack of discrimination in the popular mind between the things which are vital and those which are incidental, and the consequent effort to enforce uniformity at the expense of unity. As a remedy for this state of things they proposed the foregoing statement, which had in it the seed of a reformation yet to be. But the seed must wait for genial soil and favorable surroundings. If either of the men named, or any of the theologians of that period who accepted this motto, had been asked to state more specifically what were the "things essential," and what the "things indifferent," their answer, doubtless, would have borne the marks and limitations of the religious thought of their times. It was for another age to develop, more clearly than was possible at that time, the right application of this principle to the religious principles upon which Christendom had divided into hostile camps.

In the early part of the present century Thomas Campbell, looking at the same evils which Meldenius, Baxter and others had seen and deplored, uttered a not less remarkable saying in the memorable words which he made the battle-cry of reform: "Where the Scriptures speak we speak, and where the Scriptures are silent we are silent." The clear import of this striking motto was: What is enjoined upon men by divine authority we shall insist on being observed; and where the Word of God has left men free we shall not bind them. The phrase "things essential" had now been interpreted to mean, *the things required by the Scriptures*, and the "things indifferent" were those where the *silence* of the Scriptures left men free to follow their best judgment. In both these mottoes there is a clear recognition of divine authority and an equally distinct rejection of human authority in matters of religious faith and practice. In each of them there is a solemn emphasis of loyalty to God on the one hand, and of freedom from the tyranny of opinion on the other. But "where the Scriptures speak" is a decided advance in the direction of clearness and definiteness beyond the "things essential."

In the progress of the Reformation as urged by the Campbells and their colaborers, another distinction of value came into vogue. The "things essential" of this 17th-century motto and the things enjoined by the Scriptures were called *matters of faith*, while inferences on matters where the Scriptures are "silent"—the "things indifferent"—were called *matters of opinion*. This distinction between faith and opinion—the one resting on divine authority and the other on men's fallible judgment—served to clear away a good deal of fog from the religious atmosphere and to enable men to go forward in the work of reform with firmer step. It was now seen that a great many things which properly belonged to the catalogue of inferential knowledge, and might be classified as such, representing the results of biblical investigation, could never be classified as belonging to the *things of faith*, or have any legitimate place in a creed or confession of faith. It was the clear perception of this distinction that led our reformatory fathers to reject *as bonds of union and communion*, all human creeds and confessions of faith. It was not that these creeds contained errors, though doubtless they did, being the results of fallible human thought, but that they contained matter which, whether true or false, had no business in a *creed* or confession of *faith*, to serve as a basis of fellowship among Christians. If true, they belong to the category of inferential *knowledge*, not of faith. If they suggested wise methods of organization, work or worship, they belonged to the "things indifferent," and not to "things essential."

In the historical evolution of this reformatory principle there was yet another step taken, which was essential to the application of this venerable motto to the religious questions of the age and necessary to bring the reformers clearly on to New Testament ground. It was soon perceived, in the light of New Testament teaching, that the faith which the gospel requires—the truly evangelical faith—was faith in Jesus of Nazareth as the Christ, the Son of the living God. It was not faith in dogmas, propositions or ordinances, but in a *Savior*, that constitutes saving faith. To believe in *Him* and to obey His commandments *because* we believe in Him—these now, it was seen, were the "essential things" in which there must be "unity." Other matters, not contravening these, were the "things indifferent," concerning which there must be "liberty." How significant, now, the saying of Paul: "There is one faith!" Many *opinions* there may be, but there is only one *faith*, having for its object the one Lord. Here, at last, was perspicuity itself. The magnificent generalization, coined by Meldenius and adopted by Baxter, when illumined thus by the light of the New Testament, became an operative principle. Only men were now needed with the courage of their convictions to test this principle in the practical work of reform. The men were not wanting. They did test it; and with what results the world knows."

Remaining true to this motto, as thus interpreted, there is before us an interminable path of progress and of unity. Turning away from it, under the specious plea of guarding the truth, to add to the divine confession of faith other matters not vital to salvation, crystallization and division will inevitably result. We would be dull students of ecclesiastical history if we did not profit by the lessons of experience afforded us in the religious reformations which have preceded us. They all began in the spirit of freedom and of independent research, but, unhappily, they all reached a point in their development when they crystallized their opinions and theologies in the form of creeds which have resulted in stagnation or division. We cannot do this if we remain true to the principle set forth in this motto.

THE REIGN OF COMMERCIALISM.

It is not difficult to determine the most dominant influence of the present age. Nor is it altogether strange that this influence should be what it is. Our physical needs are usually those that are most keenly felt. We live, first of all, in the sensuous. The Apostle Paul states a great philosophic truth when he says: "That was not first which is spiritual, but that which is natural; and afterwards that which is spiritual." This statement is in perfect harmony with our own experience. Our physical wants are so urgent and so constant in their demands that there is always great danger of listening to their cry to the utter neglect of our spiritual needs. It is not remarkable, therefore, that commercialism is practically the reigning power of the present day.

But there is another reason why commercialism wields such decided influence at the present time. The great discoveries of the nineteenth century have brought the whole world into close commercial contact. Trade is no longer confined to small commercial areas, but now reaches in every direction, and to the limits of the entire earth. This fact greatly accentuates commercial intercourse and stimulates all the activities on the physical side of life. From this point of view we can easily see why commercialism has become so dominant, and at the same time why it is that a plea for a reign of the spiritual meets with such tremendous opposition. It certainly must be conceded that the spiritual forces of the present have greater potency than at any other period in the world's history. But this fact does not make the other fact, just stated, an impossibility. Evil, until conquered, is always active and vigilant in the exact ratio that good is earnest and efficient. When Christ was on earth and began to cast out devils, the whole demon world sought by every possible means to overthrow his efforts in behalf of suffering humanity.

Now that we are making strenuous efforts to give the healing gospel to all the nations, it really seems that Satan has, for the time being, actually taken possession of commercial life, with which to overthrow the reign of Christ. Everything appears to be dominated by the spirit of money making and money-getting. Our politicians especially, for the most part, measure statesmanship by the money standard. Their first question is, "Will it pay from a commercial point of view?" We are not unreasonable. There is a commercial side in statesmanship that can not be entirely ignored. As well ignore the body while seeking to benefit the spiritual man. Even religious matters cannot be properly managed without giving considerable attention to finance. But it is possible, even in the church, to make too much of money-getting. Indeed, we fear sometimes we are in danger of emphasizing the amount of money received for religious purposes more than the souls gained for Christ. At any rate, a little caution at this point cannot be amiss. The time was when there was room in the church for heroism; when men and women gave themselves to service without the hope of the slightest reward in this life. Indeed, in many cases they not only received no pecuniary benefit for their work, but in addition to this work they gave liberally of their means to support the cause in other directions. Some of these men wrought wonders in their day. We do not marvel at it. They were possessed with a spirit of heroism, and they wrought with an enthusiasm which nothing could resist. Perhaps, if we had the same conditions today as existed then, we should see some of the same kind of heroism displayed. But as the conditions are now changed, our men expect a change of treatment; and it is difficult to believe that many of them would serve at all if they were placed in the condition of our noble pioneers. The reason for this is not far to seek. We are now living under the reign of commercialism, and it is simply impossible not to feel this scepter swaying throughout every portion of human life.

What must be done? First of all, what can be done? There is strong reason to believe that against this commercialism, both in church and state, a strong reaction has already begun. There are signs which make it evident that the people are beginning to see the danger of a distinct and imperious money power. The cry against trusts and despotic corporations is symtomatic of a new order of things which is just beginning to dawn. The church ought to lead in this great movement against the unreasonable claims of commercialism. By all means give to material affairs their proper place; but we must protect both church and state from the inroads of a disproportionate interest with respect to purely commercial matters. The ways and means by which this may be accomplished are worthy of the most thoughtful consideration by every disciple of Christ.

Hour of Prayer.

FAILURE THROUGH SELF: VICTORY THROUGH GOD.

(Ex. 2:11-14; Ex. 3:7-10.)

(Uniform Midweek Prayer-meeting Topic, April 18.)

CENTRAL TRUTH: *The secret of success in all great undertakings is to work with God, and not rely upon our own strength or wisdom.*

The lesson finds its illustrations in certain incidents in the life of Moses. Reared in the court of Pharaoh he recognized, as he grew up, his relation with the enslaved Hebrew people and entered into sympathy with their burden and oppression. One day while he was visiting among them he saw an Egyptian smiting one of his Hebrew brethren, and looking about him and seeing no man to witness the deed he slew the Egyptian and hid him in the sand. This was murder, not unprovoked, but murder, nevertheless. There were at least two witnesses besides the Hebrew. One was the Eye that never sleeps nor slumbers, and the other was Moses himself, whose conscience could not have been easy when his passion had subsided. Allowing that his motive was to resent the injustice to his oppressed brethren, he was taking the matter in his own hands, and it was altogether too great an undertaking. On the next day he became aware that the deed was known. He fled from the wrath of Pharaoh to the land of Midian. The feeling between Hebrew and Egyptian was much strained and Pharaoh perhaps regarded this action of Moses as an attempt to lead an insurrection among his oppressed brethren and against their oppressors.

Moses had to wait forty years, leading a shepherd's life in Midian, before the time had fully come when it was God's purpose to deliver Israel from bondage. One of the striking things in the life of Jesus is the fact that he abode at Nazareth, following the carpenter's trade until he was thirty years of age, when he had come into the world on so great a mission. Yet, who will say that those years at Nazareth were wasted, or did not have an essential part to play in the preparation of Jesus for his great work? He was content to wait for God's call, which came to him in the ministry of John the Baptist. So, in the fullness of time, God appeared to Moses in the burning bush, and commissioned him to go to Egypt to deliver his people. "Come now, therefore," He said to Moses, "and I will send thee unto Pharaoh that thou mayest bring forth my people, the children of Israel, out of Egypt."

Moses had reached that period of life now at which a man does not feel his self-sufficiency to so great a degree as in earlier years. It was natural, therefore, that he should demur at so great an undertaking and ask: "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" The answer to this question was the charter which Moses had for his great undertaking, and the assurance of its success. God said to him: "Certainly, I will be with thee." Happy is the man who enters upon any good work with the conviction that God is with him.

Moses could now go down and face the incredulity of his brethren and the insolence of Pharaoh with all boldness, because he was not acting on his own responsibility, but under a divine commission which assured him of God's presence with him. We know the result. It was a marvelous episode in the history of a peculiar and providential people. No man, unaided by divine counsel nor reinforced by the divine resources, could have accomplished the work which Moses did in delivering his people from the cruel bondage of Egypt, leading them across the Red Sea and through the Wilderness journey to the land which the Lord had promised him.

The illustrations of this lesson are not alone in the distant past. The lesson itself is as true to-day as it was then, and the illustrations of its truth are all about us. History is full of them. It is the man who allies himself with God, bides His time and works in harmony with His purposes, who accomplishes great and beneficent enterprises. Mr. Eads, who built the St. Louis bridge and the jetties at the mouth of the

Mississippi, said it was his aim to find out the laws of nature, which are the laws of God, and work in harmony with these laws, and in so far as he did that he never doubted success. The principle holds good in every department of work.

Things which we cannot accomplish ourselves can readily be accomplished in cooperation with God. Any weak church in any of our great cities can become strong by observing this simple rule. Any individual who is the victim of sin and evil habits, though helpless within himself, may readily overcome through the strength which God supplies. "I can do all things through Christ which strengtheneth me."

If the church is to be a leader in redeeming the world from the bondage of strong drink or of other evils that oppress it, it must work with God and in the consciousness of divine strength which He supplies. It must recognize itself as called of God to this special mission of destroying the works of the devil, must unite its divided forces in harmony with the divine teaching and go forth in the holy war for righteousness. No political party or church can accomplish this redemption of the people in its own strength or wisdom. Victory cometh from God.

PRAYER.

O, God! we thank Thee that Thou art our Refuge in time of trouble, our Strength in time of weakness, our Safety in time of peril. We thank Thee that thou hast made it possible for us to be coworkers with Thee in our own salvation and in the salvation of the world. We recognize the truth that our sufficiency is of God; of ourselves we can do nothing. Help us, we beseech Thee, as individuals and as churches, to commit ourselves more fully to Thy leadership and to work with Thee more faithfully in carrying out all our life-plans and in seeking to benefit the world while we live in it. In the name of Christ, our Strength and our Savior. Amen!

Editor's Easy Chair.

Tardy Spring seems to have come at last, and though she is behind schedule time we cannot chide her, for she comes with smiles and tears, and with hands full of flowers, and with promise of brighter days and a robe of emerald for the glad earth. Every living thing rejoices at her coming. The brown-breasted robins hop about the lawn with an air of proprietorship. A gray squirrel has taken up its abode in the trees around Rose Hill Cottage, and has come to make himself quite at home. A few days ago he was observed on one of the trees a few feet from the ground, head downward, waving his bushy tail and chattering vigorously. This unusual behavior led to an investigation, which discovered a Maltese cat on the ground near by, watching intently his bunnyship, and evidently with no very hospitable intentions. Each perhaps regarded the other as an intruder upon his rightful domain, like many of their two-legged brothers of a higher order. As there is really no cause for rivalry between them we hope they may learn to live together in peace.

This paragraph is written on "Palm Sunday," the beginning of "Passion Week" in the life of Jesus. Why is it that one who was so popular on Sunday as to receive the homage of shouting multitudes, who sang hosannahs and spread palm branches in his way, as a king, should have been crucified on the following Friday? In Dore's gallery in London are exhibited, side by side, these two great companion pictures of the artist: Christ's Triumphant Entry into Jerusalem, and Christ Leaving the Prætorium, on his way to crucifixion. The contrast is most striking as regards the multitude, but in the face of the Master there was no undue exaltation in the one scene, and no undue depression in the other. It was the "common people," who heard Jesus gladly, and who sang hosannahs to him. It was the rulers of the people who crucified him. Why did not the "common people" rescue Him? Because the common people of those days had little opportunity of asserting themselves. Jesus was not deceived by the enthusiasm of the multitude, as he understood well the power of the forces which were working for his death. Fame is a fickle thing. "Hosannah" to day may be succeeded by "Crucify him," to-morrow. Moral: Trust in God, and do right and let fame take care of itself.

Jesus is the one Hero of the world whose fame has continued to grow through all the centuries. In the perspective of nineteen centuries of history he looms up a more colossal Figure than he seemed to be in his own age. Time, which has obliterated so many names, diminished so many reputations, discrowned so many false heroes and heaped infamy upon them, only adds to the lustre of that one Name that is above every name. Since that first Palm Sunday, when his followers cast palm branches in his way and hailed him king, he was condemned and crucified, and his enemies in all the succeeding ages have sought to undermine his rising fame and cast odium upon his fair name. But to-day, millions upon millions of loyal hearts have spread the palms of sincerest praise and devotion before Him once more, and would lay down their lives for Him, if need be. His is an enduring fame, and His kingis an everlasting kingdom. Ten thousand times ten thousand souls unite to-day in singing—

"All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem
And crown him Lord of all."

And this, because crucifixion was followed by resurrection. He submitted to death that he might conquer it. He opened the prison-house of the grave, and showed it to be but an entrance way to life in a higher, holier sphere. By means of his death he abolished death and delivered men from bondage to the fear of death. This is the event which has its annual celebration on the Sunday following Palm Sunday, on the Lord's day called Easter. It was this great event—Christ's rising—that begot in Christ's personal followers a living hope, and that opened up to faith an unending vista of future progress and blessedness. In so far as this supreme fact has been accepted, human life has taken on new meaning and dignity, and Hope chants its notes of coming victory even in the night of sorrow and defeat.

"This is the hope, the blissful hope
Which God to us hath given,
The hope when days and years are past,
We all shall meet in heaven."

Questions and Answers.

I am asked by a number of your readers here why it is that in the department of "Current Events" you are not satisfied with a statement of facts without suggestive comments too plainly evidencing your own political complexion and sympathy? *E.*

The CHRISTIAN-EVANGELIST does not pretend to be neutral in either politics or religion, but it does claim to be nonpartisan in both. As a rule, it suffices simply to report the news without comment. Sometimes it seems to us wise to add a word of comment, but this is never done from a partisan point of view, because we occupy no such point of view. We are not to be deprived of our right as an American citizen to utter our convictions upon questions which involve the welfare of the people, though we always seek to do it as a Christian journalist and not as a partisan advocate. We may err in judgment, but when this is the case it is not the result of any partisan bias, because we have no such bias. We have long since renounced allegiance to any political party, and claim the privilege of stating what seems to us to be the truth entirely regardless of its party bearings. We shall seek in the future, as in the past, to avoid giving offense. We do not hope to be entirely successful in this, for past experience has shown us that in times of political excitement it is impossible to even report current political news without a suspicion of partisan bias. The great majority of our readers, however, understand that mere party politics occupy a very subordinate place in our thought and work.

Was the church sometimes called "New Lights" ever connected with the Christian Church? If so, when did they withdraw, and in what respect do they differ from the Christian Church? *T. R. Haynes.*
Lenox, Ia.

The movement of Barton W. Stone in Kentucky was designated as the "Christian Connection" by its friends and was sometimes called "New Lights." Alexander Campbell and Barton W. Stone had a conference on the subject of uniting the churches of their respective movements, and Stone himself and quite a number of the churches in Kentucky which were associated with his work, became identified with the movement inaugurated by the Campbells. The chief difference between Campbell and Stone was on the divinity or deity of Christ. Mr. Stone did not lay as much emphasis upon the divine nature of Christ as did Mr. Campbell, but he finally accepted the position occupied by Mr. Campbell and others, agreeing to accept the Bible language regarding Christ. Another difference in the churches related to baptism, both as to the design of the ordinance and as to the policy of invariably insisting upon immersion as a condition of membership. There never was any separation; there was only a partial union.

THS PHILOSOPHY OF OPINIONISM.

CHARLES LLOYD GARRISON.

(*Concluded.*)

What is hardly less remarkable than our love for our own mental progeny is our supercilious and belligerent attitude toward the offspring of other minds. Too often we look upon them as inconsequential, or what is far worse, as positively corruptive and deserving of immediate death. Forthwith we proceed to annihilate them. By a peculiar reflex law our zeal is augmented, our emotional nature deeply stirred and our passions inflamed. A fierce, fortifying joy attends our success. It is a fascinating and exhilarating sport compared with which snake-killing is tame. If, however, our gratuitous efforts miscarry, and these alien thought-children prove too nimble, athletic and vigorous for us, we are smitten with chagrin, melancholy, suspicion of others, misanthropy and the like. The germs of morbid delusion, nourished by mistaken zeal, spring into noxious plants which choke out the fruits of the Spirit of Christ. These are abnormal eccentricities of thought; they are cerebromiasmatic symptoms; they are hellhounds of the mind, whose peculiar province it is to bay at creative genius and truth-seeking pioneering. By how much a man stands above his fellows in originative faculty and unhandicapped loyalty, by so much will his footsteps be dogged and the trend of his thought misunderstood and misrepresented. It is a fact profoundly significant and overwhelmingly pathetic that some of the purest souls which God has sent into the world to emancipate his people and to lead them out from under the shadows of ignorance, superstition and traditionalism into the sunlight of eternal truth, have been nagged and cursed and slain of men through the natural and inevitable outworking of this deplorable principle. Not, in the last analysis, to poor, mistaken man should the blame be attributed, but to the Archfiend of our souls, who has not more clearly demonstrated his wisdom than by the insertion of this scion. From manifestations all too prevalent, it is certain that a piquant, aggressive, iconoclastic spirit is wholly compatible with a fervent, religious temperment. Of old there were those who had "a zeal for God, but not according to knowledge;" and the genus is not yet extinct. Certain causes have conspired to perpetuate it from age to age: (a) the unconscious inventiveness of prejudice; (b) inordinate love of our own opinions and a supercilious and belligerent attitude toward the opinions of others; (c) premature diagnosing of character from fragmentary and insufficient indications. Not while these principles dominate a man can he hope to see the truth or rejoice in the truth.

The so-called scientific spirit, in so far as it means anything, expresses the rational and wholesome attitude toward truth. "Science is simply a higher development of common knowledge." Beginning with special and concrete facts, it undertakes, first, to explain them, then to relate them to more general facts, of which they are instances. These more general facts, having been explained, are in turn referred to yet higher facts, and so forth. Obviously, the process is a limited one, and brings us presently to the unknown and the unknowable. But ere we reach the limit, certain laws are learned which aid us immeasurably in the acquisition and classification of knowledge. Now the scientific spirit has been greatly abused by false methods, which masquerade thereunder. Men have consciously or unconsciously acquired certain predilections which have incapacitated them for the highest scientific achievements. To reinforce some pet theory they dwell at length upon a vast array of facts, which possess evidential value on one side, while a great many facts of contrary character are slightingly dealt with or entirely suppressed, which, if accorded that prominence which they rightly deserve, would bear heavily on the theory in question, and perhaps nullify it altogether. To the man in search of truth, whether in his interpretation of natural phenomena or in his investigation of the Word of God, nothing is more subversive than predilection. If we could persuade ourselves to make a holocaust of our pet theories, and crucify our opinions, and hold our emotional nature in check until we shall have thoroughly investigated the matter and assured ourselves that our findings are true, we should be thrice armed for their defense and spared the humiliation of defeat. Indeed, to a man thus minded there can be no humiliating defeat. Avowedly his aim is truth; and everything which helps him thereto is welcomed.

Certainly, another and higher consideration should restrain him from anything approaching vindictiveness, no matter how cruelly and unjustly he be assailed. These tidal waves of reproof, accusation and misrepresentation cannot loosen the soul once firmly anchored to the truth of God; they cannot ruffle the serenity of a trustful, Christlike spirit. It may be in the providence of a needed moral discipline. Certain it is, if *self* be subdued and love implanted in the heart, we can endure all things through him who strengtheneth us. We can bear reproach, we can overlook affronts, we can survive the downfall of our pet theories and the explosion of our cherished notions. If rightly exercised thereby, we shall learn to accommodate ourselves even to the limitations and weaknesses of others—where the surrender of a principle is not involved—and throughout it all to maintain genial large-heartedness, self-abnegation and elasticity of spirit. This is not the least striking feature of a truly great soul, nor the least significant achievement in moral discipline. Indeed, one might almost say that its absence were indicative of weakness. No student of the life and character of the Apostle Paul can have overlooked that uniformly sane and beautiful temperament which he displayed in the midst of the bitterest and most relentless persecution. And herein our blessed Master, in whom dwelt pre-eminently all virtue, exemplified that spirit which should be the ideal of every disciple.

But prejudice, we fear, is confined neither to the old school nor to the new. One is disposed to accept the new because of its novelty, the other to cling to the old because of its oldness. Absolute freedom from prejudice none of us may attain in this life but it should be an ideal height toward which all of us should worship. Many there are, doubtless, who are dominated by it to no considerable extent; all of us fancy ourselves free from it. But at a time when we think not this deplorable principle may manifest itself; so, "let him that thinketh he standeth take heed lest he fall."

Prejudice is a relentless tyrant, whose reign is coextensive with the annals of man and whose realm is as broad as humanity. Early in childhood, and all unconsciously to ourselves, this crafty despot weaves amid the very subtlest fibers of our being his image and superscription, and we grow to years of maturity and remain throughout life more or less loyal to this sovereign. Our banner is bias, and the judgment where with we judge is sadly perverted. From other kindreds and tongues and tribes there come to us rays of God's eternal truth, but our eyes are closed. The works of other and distant hands appeal to us with a rich sort of eloquence, but our ears are dull of hearing. The stupefying influence of a mighty spell is upon us, and we are not unlike certain ones of antiquity, of whom it was said "Seeing, they see not; and hearing, they hear not; neither do they understand."

There is some excuse for the prejudice of olden time. It was the natural outgrowth of conditions then existing. The ancients were deprived in large measure of the teaching of history; they were unaided by the discoveries of science and the inventions of art; they were unacquainted with international assemblies; they were isolated by the very geographical features of the countries surrounding them. But with the intensified light of modern civilization disseminated by the Word of God everywhere accessible to the masses; with surroundings hitherto unparalleled in the history of man for the acquisition of the highest truth in the highest form—surely prejudice is inexcusable. Is it not the part of wisdom to suppress it, to outgrow it, to rise above it? Let us master once for all this truth: no man nor nation of men can be absolutely bad, and no philosophy or religion can be wholly wrong. In corrigibility is infinite—a bourn which no earth-born traveler has yet reached. However false and pernicious men may become there is always a vestige of good in the worst of them. Men are often mistaken as to the relative value of truths; they err frequently in their estimation of cause and effect; they are now and again betrayed by selfish interests into wrong-thinking and wrong-doing; but they cannot habitually engage in that which is wholly evil—they cannot forever speak that which is essentially false. Goodness and truth will somewhere and somewhen appear, even though they be accidents; and when they appear lo, they are for you and for me. What boots it to you that there be an admixture o

error? Winnow the chaff; the wheat is none the less wholesome. Reduce the gold in the crucible of reason; no dross shall cleave to the precious metal. Among the men to whom the world is vastly indebted for light and truth may be mentioned Emerson, Carlyle, Goethe, Channing, Montaigne, Darwin, Spencer and others of the same school. That Emerson was a transcendentalist; that Carlyle and Goethe were legalists; that Channing was a Unitarian; that Montaigne was a sceptic; that Spencer and Darwin were infidels, deists, or agnostics—it is difficult to determine which—is no affair of ours. At a higher tribunal they must stand adjudged once for all. This only we know: they have gone like iron into men's blood and set them on fire with love for man and loyalty to truth. Exactly that in these men which clashes with Revealed Truth, is the weak, the false, the perishable; all else is vigorous, true, immortal. You will be amply repaid for the winnowing; your gains will be increased a thousandfold by the smelting.

In like manner egotism prevails both in the old school and the new. Sad to relate, there are those who place implicit confidence in their own opinions, right or wrong, and derive infinite satisfaction from the obtruding of them upon others. Hence, they are unteachable. Certainly. Their judgments are final; and it is a matter of surprise to them that any mortal should presume to question their correctness.

Otherwise it must ever be with the man in search of light. For the sake of truth he should be willing to sit at the feet of the humblest teacher. If he possess but a single idea and barely intelligence enough to impart it; if God has vouchsafed to him insight into a single truth and otherwise left his mind shrouded in blackest clouds of ignorance and superstition, surely it were not altogether vain to hear him. If, when he has finished, reason whispers: "Sir, that which thou hearest is verily so; it is indissolubly linked to the throne of God," gratefully acknowledge your indebtedness. As a matter of fact, many an obscure, unsung servant by dwelling nigh to Nature's heart and Nature's God has gleaned some truth else unobserved of men. From the wreckage of ruined hopes, from the furrows of a broken heart, from the depths of a humble, contrite spirit—though they dwell not in one accounted great of men—there may arise a glorified image of godliness which it were a priceless boon once to behold and an inspiration ever afterward.

By way of concluding these fragmentary remarks which, at most, touch but the hem of the garment of this suggestive theme, it may be said that the possession of the broadest creed known to Christendom carries with it special liabilities to abuse. We need fear no foes from without, for our position is impregnable; but it behooves us to look well to the foes within—those evil, seductive, disintegrating principles which, born of egotism and prejudice, develop all too speedily into intolerance, hatred, and even worse manifestations of a malevolent spirit. But even these emissaries of strife can do us no hurt if Christ dwell richly within us and work abundantly through us. So long as we shall accord to him that pre-eminence which is his due, we shall be enabled to counteract these and keep ourselves free from the taint of opinionism, thereby finding scope for the development of all that is enduring and the exercise of all that is charitable.

ALEXANDER BALMAIN BRUCE

H. L. WILLETT.

During the past few years America has been visited at frequent intervals by distinguished scholars from the Old World who have come to render service to educational or other institutions in lecture courses or public addresses, and whose advent has been the subject of comment and congratulation by Americans generally. Among these have appeared such men as Fairbairn, Smith, Gregory, Drummond, Cheyne, Budde, Stalker and Orr. These men have brought the intellectual atmosphere and standards of Europe to this side of the Atlantic and have thereby placed us under obligations to the institutions from which they have come.

One of the most inspiring and helpful of these visitors was Professor Bruce, whose stay in this country during the summer of 1895 is remembered by all who heard him at the University of Chicago and at Chautauqua. The news, therefore, of his death, last summer, filled with sadness the minds of all who had enjoyed acqaintance with him in this solitary visit to the states. No one who had the privilege of meeting him either in the classroom or in social intercourse could fail to be impressed by the largeness of his nature, his broad and solid scholarship, his deep interest in all questions connecting themselves with religion and the study of the Bible, and the kindliness of his nature, which made him seem more like a large-hearted father than a teacher of the ordinary sort. Some of the evenings spent with him at the Quadrangle Club will not soon be forgotten. In these familiar talks, either to two or three or to a roomful of guests at some reception, he spoke of his early experiences as a student and preacher, of the struggle through which Scotland went at the period of corruption, in the waves of which struggle he was himself caught, of the universities of Scotland, of the phases of Christian thought and activity in that country and of European life in general. No more delightful or familiar conversations than these held with Dr. Bruce could be imagined.

He was born in 1831 and attended the University of Edinburgh for his college course, taking later on the degree of bachelor of divinity in the Free Church College in the same city. In 1859 he began his pastoral work, and for several years spent his time as a country preacher or pastor in small towns in Scotland. This has been the experience of the great majority of those men who have laid their impress upon Scottish and English life, and proves the value of spending the first years of a pastorate in the country or in places which afford leisure for extensive reading, such as a busy pastor of a city church is rarely able to command. In 1875 Bruce was called to the chair of New Testament Exegesis and Apologetics in Free Church College in Glasgow. In this great commercial metropolis he passed the remainder of his life, amid scenes interesting to every traveler and lover of Scotland and her great men.

The college was itself the child of the disruption and one of the guardians of the Free Church movement, which played so notable a part in Scottish religious history in the middle of the century. In this institution as fellow-workers with Professor Bruce were men familiarly known on this side of the Atlantic, such as Henry Drummond, George Adam Smith, James Denney and T. M. Lindsay. The atmosphere of the institution is profoundly religious and helpful to the student life, as can be witnessed by those who have been there either as students or visitors. Professor Bruce, upon accepting this dual position, entered heartily into the work; and although the two lines of activity to which he was appointed seemed somewhat divergent, from the American educational standpoint, still he found them not unrelated and very congenial to his own type of mind. His activity in both these departments was untiring during all the years of his subsequent professorial career. The mere titles of his books, pamphlets and articles would fill more than the space at our disposal; but even a few of them will show the magnitude of his labors as an exegete and defender of the Holy Scriptures. Of his apologetic works perhaps the best known are the "Chief End of Revelation," the "Apologetics" in the International Theological Library series, "The Providential Order," and the recently issued "Moral Order." Of the more numerous New Testament writings, some of the most prominent are "The Miraculous Element in the Gospels," "The Training of the Twelve," "The Humiliation of Christ," "The Galilean Gospel," "The Parabolic Teachings of Jesus," "The Kingdom of God," "St. Paul's Conception of Christianity," "The Epistle to the Hebrews" and "The Synoptic Gospels" in the Expositors' Greek Testament. Any one familiar with all or any of these works will not need to be assured of the thoroughness and scholarly character of Professor Bruce's writings. The two works on "The Miraculous Element in the Gospels" and the "Parabolic Teachings of Jesus" have practically superseded Archbishop Trench's monumental work on the parables and miracles. The critical commentary on the Synoptic Gospels is the recently accepted standard in exposition of the Greek text, and is completed by Professor Marcus Dod's equally valuable commentary on the Greek text of the Fourth Gospel. Some of the finest work Professor Bruce has ever done appears in his "Epistle to the Hebrews," which came out only last year.

But his love ever lay in the field of the Gospels, and especially of the Synoptic Gospels. He used often to say that these were more intelligible to him and therefore more

satisfactory than the Fourth Gospel, contrary to the experience of so many Bible students. For the Pauline writings also he had less appreciation, strangely enough finding greater satisfaction in the Epistle to the Hebrews. But he returned again and again to the Synoptic territory and dwelt with loving tenderness upon the portrait of Christ there presented. To him Christ was the center in all things. It was the inspiration of his apologetic, as it was the result of his study in the Gospels. The Bible was not to him an end, but the means for the discovery of Christ whom he loved, and therefore the study of the Gospels became the passion of his life. He desired only to learn of Christ and to lead others to him. This is the secret of his wonderful influence as an expounder and defender of Christianity. Christianity in his thought was identical with Christ, and the Master appeared in the Gospels as nowhere else; but all other parts of Scripture were valuable to him as pointing to Christ or bearing upon his life—the Old Testament, both in its speech and silence, and all the epistles and other writings of the New. Readers of the Biblical World will remember the singularly interesting articles contributed by Professor Bruce to that journal during the year 1896 under the title "Four Types of Christian Thought," taking up successively the teachings of Christ in the Gospels of Matthew, Mark and Luke, the Pauline Epistles, the Epistle to the Hebrews and the Fourth Gospel. A familiar friend and student of Professor Bruce has recently said of him:

"The divinity of Christ became a doctrine worthy of all acceptation. So with the perfection of Jesus; it was through his comradeship in human suffering and temptation that he was perfected. So with miracle; miracle became credible—under certain conditions even necessary—but only as an exhibition of character, only as embodying, not simply attesting, revelation. So with prophecy; prophecy was not prediction but the preaching of the divine righteousness and love. Thus it was not so much the mysterious as the moral depth and beauty in Christianity that attracted him. The Christianity he defended, like all the work he did, was instinct with character. In it there was no room for anything mechanical. Prophecy that was magical, predictive; miracle that was not integral to revelation, were as abhorent to him as deism. So he gave us back our Bible with miracle credible and prophecy intelligible and all transfigured by the kindly light of God's increasing purpose of redemption which shows in its fullness in Jesus Christ."

As a public speaker Dr. Bruce had few of the arts and none of the tricks of the pulpit or platform, but his speech was singularly pointed and persuasive because there was behind it the eloquence of personality; and in speaking to a class as well as to an audience there was the marked fervor and urgency of the evangelist. Such a man becomes a part of all who meet him. His moral ideas are communicated, his love of holiness and truth bear fruit in their lives, and beyond all that he teaches there is the somewhat that he is; and this is the abiding element in his work. The world has been enriched by the life of Professor Bruce, and the Free Church College, at Glasgow, may well be proud of the man and his memory.

The University of Chicago.

PREACHING—1860 TO 1900.

S. C. HUMPHREY.

These dates, with an antecedent memory of a few years preceding the first date, cover the time of my experience and observation in the ministry. At that time any well-informed Disciple might have known personally or by reputation about all the men who were engaged in the work of the ministry, and I might add that the services of these men were in great demand everywhere. That the supply was not greater was evidently, in part, due to the lack of financial support in the ministry, and this fact a sequel to the teaching and example of Alexander Campbell. As our churches turned to front the future in a practical way, and to consider the several questions of pastors, salaries, missionary societies, organs, and the necessity of greater emphasis being laid upon the teaching of more spirituality in the place of so much doctrine peculiar to our movement, there came gradually those modifications that have brought us to our present status—which, I say, is a change in many respects so great that if it could have come in a year would have been a revolution.

The movement of greatest significance, leading to and resulting in our present status, is that of the establishment and growth of our colleges, which were intended for, and true to their design have been, the factories of ministers. The cry of a "white field and few laborers" was loudly made, and nothing could have been more truly made, if the home and foreign fields of the world were in mind, but when this ever-increasing horde of young ministers interpreted this cry to mean calls to the best established churches at the highest possible salaries, a sequel ensued for which the colleges are not responsible or blameworthy.

Now comes Francis E. Clark, just at the right time to aid the already well-established tendency of the bringing in of the "age of the young men," and put in motion the popular wave of organized Y. P. S. C. E. societies which, when supplemented by our democratic form of church government pertaining to calls to the ministry, completed the necessary power for their crowning.

There is in this year of grace 1900 absolutely no demand in the churches for old preachers. No attainments, intellectual, moral or spiritual, can overcome the drift to young men. We may think or say, as most people do say, that this is unfortunate, unwise and wrong, all of which is but a feeble protest against an irresistible tide. We have built up and fostered powerful forces, forming combinations which are working their legitimate results. Ministers past and passing the prime of life are compelled, *nolens volens*, to hand over the reins to the young man; let us pass with them our blessing. Let us ask briefly, next, what effect this has or will have upon the churches. For if they are all right under the ministrations of young men, of what consequence is the old man's complaint?

As to the question of the status of the churches now and forty or fifty years ago, it must be conceded, I think, by all, that they have undergone so many changes and modifications as to have little in common when compared. We still hold the doctrinal theory of the fathers of the Reformation, but we have introduced and are discussing so many questions—critical, missionary, educational and financial—as to leave us little time (and less inclination) to preach much doctrine. Due in part to this fact, and in part to the fact of a much-changed belligerant attitude upon the part of our ministry toward the sects, has so changed the attitude of the sects toward us that we don't fight any more. The decadence of doctrinal preaching has naturally resulted in the fact that the larger part of our young people in the churches now are there for other reasons than that of doctrinal preferences. "One church is as good as another!" A generation ago every Disciple believed something and knew why he believed it. In general intelligence and knowledge of the Bible the Disciple of to-day is superior to the typical Disciple of the former time, but not in the distinctive teaching of the Disciples. On the other hand, the spirituality, activity and efficiency of our church membership is vastly better than that of a generation ago, though not better than that of the membership of other communions, and the question may still remain, "What do we more than others?" That other religious bodies have made, within the time we are considering, some substantial advances toward the position held by the Disciples of Christ, I have no doubt. That we have fallen back toward the common ground held by them, but not by us at the beginning, I am also fully convinced.

Tonawanda, N. Y.

THE SPIRITUAL SIDE OF OUR PLEA.

Without and Within—II.

A. B. JONES.

The Jewish religion was largely external. Its forms and ceremonies, beginning with circumcision and extending through an elaborate system of ablutions, sacrifices, offerings, feasts, fasts, holy days, etc., constitute a ponderous and burdensome ritual. This religion of the Old Testament, lying in great measure without, addresses itself chiefly to the physical senses, and finds a slow and difficult way through these to the spiritual understanding of the people. An apostle speaks of the law as "a yoke which neither our fathers nor we were able to bear," and exhorts his Jewish brethren not to become again "entangled with the yoke of bondage." Christ, he says, became "the end of the law," "blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross."

While Judaism and Christianity are related, while the former was preparatory to the latter, and the latter was the outgrowth of the former; yet they present a striking contrast on the point we are now considering—the external and the internal

elements of religion. While Christ was a Jew, born under the law, was himself circumcised and conformed to the institutions of Moses with strict fidelity, yet he was sent to lead men out of Judaism and away from its cumbersome rites and formal worship. The yoke which Paul said "neither our fathers nor we were able to bear," the Son of God replaced with his own, saying: "My yoke is easy and my burden is light." But what a mighty task was laid upon the Savior! To lift a nation above their own convictions, their own cherished ideas, their own religion, recognized, authorized and established by signs and wonders from God through Moses; to "break down the middle wall of partition" between the Jews and the Gentiles, and "of twain make one new man;" to respect and observe the religion of Moses, and yet to make men see that it was but "a figure for the time then present, in which were offered both gifts and sacrifices that could not make him that did the service perfect as pertaining to the conscience; which stood only in meats and drinks and divers washings and carnal ordinances, imposed on them until the time of reformation"—what a mighty task was shi! It was his attempt to accomplish this that brought him to the cross and the crucifixion. But this in turn became the means and the signal of victory. The religion of Christ was established. And how simple! As we read the New Testament record concerning the early church we are impressed that a remarkable revolution has been wrought.

"Then they that gladly received his Word were baptized; and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles doctrine and in fellowship and in breaking of bread and in prayers."

The simplicity of Christianity is one of its attractive and striking peculiarities. The two ordinances of baptism and the Lord's Supper are all that we have in the way of specific, external forms in the Church of Christ. And each of these is a beautiful symbol of the great fundamental facts of our holy religion. "We are buried with Christ in baptism, wherein also we are risen with him through faith in the operation of God, who hath raised him from the dead." And through the bread and the wine of the eucharist we "discern" his broken body and shed blood—the atoning sacrifice of the Lamb of God. The veil has been taken away. The dominant ritualism of the old national religion of the Jews has been supplanted by the dominant individualism of Christianity. The growth of religious thought and civilization brought in the "fullness of time," when the spiritual childhood of mankind was to be superseded by a more spiritual manhood; when men could read without spelling their way through the obstructing rites and ordinances of the religious primer; when "that which is within" should be in the ascendancy, and "that which is without" should be subordinate and subservient. Let us not be too sanguine, however. The passage from childhood to manhood has always been beset with weakness, temptations and difficulties. While it is delightful to contemplate the development of Christianity out of Judaism under the divine guidance of the great Master and his inspired apostles, while the transformation is made, not without a struggle for supremacy on both sides, but yet is made and stands conspicuous as the most brilliant achievement in history, still the enraptured vision is scarcely realized until the tide of the world's onward movement is arrested and begins to recede again in the direction of the supremacy of external forms in worship. The spiritual pendulum that swung out from the grosser forms of the Jewish religion into a newborn Christianity now swings back into Roman Catholicism, a form of religious thought and life but little less gross in its outward formalism and but little more spiritual in its inward nature than Judaism.

These brief sentences cover a period of fifteen hundred years of the world's history. The Reformation of the sixteenth century, inspired chiefly by Martin Luther, was a protest against the corruptions of Romanism. The materialistic, sensualistic and ritualistic elements of religion and of the church had become the dominant power with the people again. Vital Christianity as a spiritual force in the hearts of men had ceased to reign. A fearful moral and religious degeneracy spread over society and covered the world. At this junction Protestantism was born, and again the pendulum began its slow swing back toward a more spiritual and a less formal Christianity. Lutheranism, Calvinism, Episcopalianism and Methodism mark the progress of its way. With the advent of the Wesleys and Methodism came a high tide of spiritual power. A more intense spiritual life was the one great aim of John Wesley. The cold formalism of the Church of England, in his view, was but a galvanized Christianity. Without intending to cut loose from the church of his childhood, he sought to reform it, to infuse into it a larger measure of spirituality. His efforts and his enthusiasm in this direction found a response in the hearts of men; and his following became so great and so strong, that in spite of himself, Methodism became a separate and distinct organization in the religious world. So intent on the one idea of the enlargement of "the kingdom within you," he and his coadjutors failed to give attention to existing errors and partial forms of truth in the external elements of the church he was seeking to reform.

This fervid religious enthusiasm of Methodism diffused itself over other religious bodies in this country, and there followed it the same tendency to neglect the proper scriptural adjustment of "that which is without" and "that which is within," in their administration of the affairs of the kingdom of God. It is there we find epochs in religious history, epochs of extremes in one direction or the other, extremes in formalities to the neglect of spirituality, extremes in devotion to spirituality to the neglect of the sacred ordinances and appointments of God.

In the early part of the nineteenth century a plea was made before the world for a return to apostolic Christianity—for the restoration to the Church of Christ of the religion of the New Testament, in letter and in spirit, in form and in substance. Back to Christ and the apostles and primitive Christianity, pure and simple, in form and in reality, was the unique plea made before the world by the Campbells, Thomas and Alexander. Reconstruction after the divine model; a wise and scriptural adjustment of all the elements of Christianity; the externals without abatement or enlargement; the internals without increase or diminution, was the rallying cry of our fathers.

Liberty, Mo.

Iowa District Conventions.

The annual district conventions in Iowa, which always occur one after another in consecutive weeks, were held this year much earlier than usual. The state board had reasons for this, which were probably sufficient to justify it but the sentiment expressed indicates that it, will hardly be repeated.

The five districts, recognized jointly by the I. C. C. and the C. W. B. M., met in convention respectively at Adel, Albia, Leon, Rockwell City and Cedar Rapids, covering the time from Feb. 27th to March 29th. March weather in Iowa does not offer such security as is expected in the banking business. The Albia convention opened just after a bad storm, but the inconvenience was all under foot. Cedar Rapids received most of its guests dry shod, but did not allow them to go dry at all. The others had no cause of complaint in this particular. The attendance was a regular and about uniform increase until at Cedar Rapids the out-of-town enrollment was 165.

At Albia Bro. J. H. Garrison, of the CHRISTIAN-EVANGELIST, and I. N. McCash, of Des Moines, added much to the interest and profit of the occasion. At Leon D. R. Dungan delighted and benefited every one with several Bible studies and addresses. Chancellor W. B Craig, of Drake University, gave excellent educational addresses at Adel, Leon and Rockwell City.

At Cedar Rapids B B. Tyler, the versatile teacher-preacher, with about equal emphasis on each, and Knox P. Taylor were the heavy artillery, while the presence and counsel of the venerable father in our Iowa Israel, N. A. McConnell, were an inspiration and benediction. With these exceptions the conventions were conducted by the able workers in the districts, except the active participation in each of Joel Brown, of the Benevolent Association, who met with a hearty reception and liberal response. Bro. W. F. Cowden spoke of the work of our general board at the last two conventions.

At the first two all were entertained at the homes, free, throughout. The Leon ladies served dinners and suppers in a vacant storeroom and charged for them. The Rockwell people turned this matter over to the ladies of the Baptist Church, who made their church a dining hall and left our ladies free, while at Cedar Rapids the Aid Society served the meals free to all in the basement of the church. This was especially fortunate in view of the bad weather. In each case it was most bountiful and the variety affords an opportunity to study the question of entertainment.

State Secretary Denny, of the I. C. C., and Miss Newcomer, of the C. W. B. M., presented their work forcibly. The interest in all the conventions was all that could be desired, the C. W. B. M. sessions being especially enthusiastic and business-like. Each district is to have an evangelist. The Sunday school workers of the state are to meet at Marshalltown next month to devise means to push that work more actively, and the Iowa state work ought to move forward with larger strides than ever before.

S. C. SLAYTON.

Our Budget.

—All hail, glad Easter Day!

—We celebrate a Risen Christ.

—Let the earth be filled with gladness, and all the people rejoice.

—A living Savior means a living church, imparting life to others.

—Christ's victory over death was a victory for humanity.

—Christ's death was supplemented by his resurrection. "He died for our sins and rose again for our justification."

—"If ye be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God."

—Next in importance to the fact of Christ's resurrection is the fact of our own resurrection with him into newness of life. In vain did Christ rise from the dead, so far as we are concerned, if we be not risen with him.

—*Behold I tell you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed.*

—A church that believes in the resurrection of Christ from the dead ought to be a triumphant missionary church, enlarging its borders, strengthening its stakes and planning for universal conquest.

—Each Easter Day should mark a fresh consecration of the church to its great mission of subduing the world to the reign of him who was dead and who is alive again forevermore.

—If one should ask for proof of Christ's resurrection, he might well be pointed to the church universal, which, in spite of its divisions and its errors, holds fast to its faith in him, manifests, in a measure at least, his life, and is a growing and a conquering power in the world.

—*But now is Christ risen from the dead, the first fruits of them that sleep. For since by man came death, by man also came the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But each man in his own order; Christ the first fruits, afterwards they that are Christ's at his coming.*

—Miss Josepha Franklin has reached home from India. She came earlier than she had expected, to see her sister, who is at death's door. Ramabai pronounced Miss Franklin one of the most heroic women in India. She is now at home in Bedford, Ind.

—Now that the million-vote movement is assuming encouraging proportions, it may become a landslide. The refusal of President McKinley to reconsider the action of Attorney Griggs on the anti-canteen bill seems to have aroused the temperance workers everywhere. All the anti-saloon and liquor traffic movements are in a more active state than for years, and none seem to be growing faster than the million-vote movement. If you would know more of this movement write to Charles E. Stokes, Mexico, Mo. State superintendent of the movement for Missouri, or to W. G. Dean, 1119 Woman's Temple, Chicago. You can get pledges in blank of Mr. Stokes.

—Much of the indifference that is prevalent in regard to our Home Mission work is due to our lack of acquaintance with the facts. Our strength lies in the states of Ohio with 565 churches, Illinois with 810 churches, Indiana with 790 churches, Iowa with 560 churches, Missouri with 1,482 churches, and Kentucky with 820 churches, a total of 5,017 churches—all beyond is Home Mission ground for our plea for Christian union.

—It is time to begin preparation for our May offering. Do not neglect it nor postpone it.

—The Presbyterian Church seems to lack room within for great men. The latest departures from its ministry on account of its creed are Prof. McGiffert, successor of Dr. Briggs in Union Theological Seminary, and Dr. Hillis, successor to Lyman Abbott, Plymouth Church, Brooklyn, New York. These men have saved their church the trouble of further heresy trials by resigning.

—Now that the March collection for the Foreign Mission Society has been taken, we should look earnestly at the needs of the Home Missionary Society. It would be a pity if, this year, we should rob Peter to pay Paul. This is the silver jubilee year of the Foreign Society, and it is the aim of all its friends to raise at least $200,000 for our foreign missionary work. But while doing this we ought to increase our contributions to the Home Missionary Society. Last year was its jubilee celebration, and yet the contributions to the Foreign Society were increased rather than diminished. This year should increase the contribution to our home work. To accomplish this will require energetic and prayerful service. But this should be freely rendered. We do not doubt that it will be. We cannot believe that our home work will be allowed to suffer because of any increase of interest in our foreign work. The work of the two societies is practically one. They are the two arms that sustain the church—the body—in its efforts in behalf of world-wide missions. Let us get ready for the May collection for the Home Society, so that the response may be somewhat commensurate with the great needs of the work.

—The Christian Church in Paris, Mo., has ordered a new pipe organ of Geo. Kilgen & Son of this city, to be delivered by July first. The organ is to cost $1,500. Kilgen & Son are builders of high-grade church organs, having furnished organs for a number of churches, are fine, reliable men to deal with and their advertisement in this paper is worthy of the consideration of any church or person contemplating either a church or a parlor organ. We have just learned that the Christian Church in Madisonville, Ky., J. L. Hill pastor, has also ordered a new pipe organ of this firm at $1,350.

—We need to know the ripeness of the home field. Our Home Board organized sixty-three churches last year and received 9,996 additions into the churches, an average of over seventy-seven for each missionary employed. The next in number of additions was the Lutheran missionaries, who received nineteen additions for each missionary employed. This record speaks well for the ripeness of our great home field.

—The time for the one offering for Home Missions is the first Lord's day in May. That day is near at hand. Every congregation should begin preparation for this great offering. Make it a glad day. Decorate the church with flags and flowers, sing happy songs, make the services joyous, reach every member, and the good will be, not only in a liberal offering, but in a blessed and happy church.

—The missionary commission stands at the close and not at the beginning of the Savior's life. He must pass through all the experiences of the life of men; be tempted, burdened, reviled, rejected, sorrow, be crucified and rise again—then he could say: "All authority is given me in heaven and earth to preach the gospel to every nation." To spread this glorious gospel is the chief work of the Church of God. God uses men and nations in his great purposes, and to-day, humanly speaking, the winning of the United States to the gospel is the supremest work to be done. America for Christ, that Christ may win the world.

—The church in Sioux Falls, S. D., knows how to run a church without a pastor. They report regular services—Sunday-school, Y. P. S. C. E. and a midweek prayer-meeting—all well attended and thirteen additions since last October. However, they are arranging for a regular pastor soon.

—In New Hampshire we have not a church that is simply Christian; in Vermont we have only two churches; in Rhode Island only one; in Connecticut only three; in New Jersey only two; in Delaware, two; in New Mexico only six small churches; in Arizona, two; in Utah, two; in Nevada, none; in Wyoming, four; in Idaho but six—in these twelve states we have but thirty small churches; in the six strong states over 5,000 churches. Ye that are strong ought to bear the burdens of the weak.

—S. M. Fowler, of Kalamazoo, Mich., writes in praise of eight lectures recently delivered there by G. K. Berry, pastor of the church in Ionia, Mich., on the "Eight Greatest Christian Bodies in the World." A better knowledge of the religious bodies of the world would be helpful to the majority of our churches. This is a line of study not as familiar to the church people to-day as it should be.

—Faith is the soul's vision of things not seen by mortal eyes, yet the men of faith and they only lead the world's life. By faith our fathers made their great plea for the union of all God's people; by faith they preached the plan and platform of Christian union to be the return to God's Word as the only rule of faith and practice. By faith our missionaries go out to lay the foundations of churches that do not yet exist; but God blesses their faith. Last year our missionaries organized 63 churches and brought 9,996 persons into these churches—a work of faith and the result of faithful work. In faith our Home Board is planning larger things for the future. Let us support their work of faith and labor of love by generous offerings the first Lord's day in May.

—April 1st was a memorable day with the church in Independence, Mo. It was the 75th anniversary of the birth of Bro. Procter, who for forty years has been the pastor of that church. The interior of the church and the pulpit were beautifully decorated for the occasion and the services were peculiarly impressive. Before the sermon, by Bro. Procter, he referred to his life work in Independence in away that touched all hearts. The sermon was a beautiful presentation of the Christ-life. After the sermon Bro. A. R. Higgason spoke for the congregation in a most tender and loving way; and he in turn was followed with appropriate remarks by their new minister, R. L. Cave. Many brethren from Kansas City were present and the house could not hold the people that gathered to do honor to their beloved pastor and distinguished preacher of the gospel of Christ.

—The delay in securing the necessary reduction in railroad rates to Kansas City caused a delay in securing the great Convention Hall in that city for the use of our National Convention next October, until the hall was rented for that month. This caused some uncertainty for a time as to whether it would be better to go to Kansas City this year. It has been decided, however, that as another new hall is being built which will probably be ample to accommodate our convention, to carry out our original design of going there if the railroads do their duty, as they now seem inclined to do. This was the sentiment of the brethren who attended the Indianapolis Congress. We see that the Convention Hall has been destroyed by fire, but it is to be rebuilt by July 4 for the National Democratic Convention. The other hall also, we are assured, will be built in time for our use in October.

—The live preacher is preparing for the great Home Offering; he is preparing a great sermon on some phase of that great work. He will study and study until his heart thrills with his message, and then he will stir the fountains of the souls of the people. What a theme! "America for Christ," the ripe harvest, the world-wide influence, the victories of the plea for Christian union, the leadership of divine Providence, showing us the whole land for our inheritance. The wise preacher will plan and study to make this day one of the great days of the year—one whose inspirations and benedictions will remain in the church like sweet incense throughout the year.

—F. C. Cook, pastor of the East Broadway Church, Sedalia, Mo., in a recent letter to us says: "Bro. J. S. Myers, of Philadelphia, Pa., has been with me twenty days and has conducted a meeting, the like of which I never saw, viz., 140 accessions in that time." The meeting closed March 3. This was certainly a remarkable meeting. Bro. Myers was passing through Sedalia on his way to Ft. Worth, Texas, to which place he has been called to become pastor of the church there and stopped to see his friends, with the result stated.

—It has been the custom of many schools and churches to make an offering on Easter for the Christian Orphans' Home, and these are preparing for alike grace next Sunday. And now that the Orphans' Home is overflowing, and to this benevolent work has been added a mothers' and babies' home, the opportunity for this grace to abound has been greatly enlarged. The Benevolent Association is greatly desirous for a greatly increased offering for their work on Easter day. Read what Mrs. O. C. Shedd has to say about their work in another part of this paper and see how the Lord is enlarging this work in their hands.

—Dr. B. B. Tyler, who has been conducting one of his characteristic meetings in Cedar Rapids, Iowa, has gone to Cleveland, Ohio, where he will spend a few days with his brother, J. Z. After this visit he will go to Danbury, Conn., where he is to assist E. Jay Teagarden in a meeting beginning April 15. From there he will go to New York to attend the meeting of the International Sunday-school Lesson Committee, which meets April 25, and we presume also the great Ecumenical Conference on Missions, which will then be in session in New York City. Of the work in Iowa and of the Cedar Rapids church and its pastor Bro. Tyler speaks in very encouraging and praiseworthy terms.

—Drury College, Springfield, Mo., is to hold a Summer School for the benefit of progressive teachers who desire better to equip themselves for their work. The school will begin June 28th and last 43 days of actual recitation. Write the president, Homer T. Fuller, for particulars. Drury is so located as to accommodate many teachers who may feel the need of better preparation.

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—Harvard University has a Summer School of Theology from July 5th to 21st. Courses will be offered in three departments of theological study: The New Testament, Homiletics and the History Religions. No doubt many of our Western ministers could avail themselves of one of these courses with profit while becoming acquainted with the historic scenes about Cambridge and Boston.

—Mrs. W. W. Dowling, wife of the editor of our Sunday-school papers and Commentaries, was compelled recently to undergo a very critical surgical operation and has been in the hospital for two weeks. The family and friends have been exceedingly anxious concerning her. So unusual was the operation that even the surgeon could give no word of hope for a time. We are glad to report, however, that she is slowly though steadily improving, and there is good ground to hope for her recovery. Throughout this trying ordeal Sister Dowling has manifested a degree of courage and resignation worthy of the Christian heroine that she is. Our readers will join with us in the hope and prayer that she will be spared to her husband and family.

—"The Debate on the Roman Catholic Religion" continues to be a leader in our book department. The public has appreciated our offer of this great book, better known as the "Campbell-Purcell Debate," and orders are being received by scores. It contains 360 pages, is bound in cloth, and the price is $1.00, postpaid.

—Mrs. Texie Lipscombe, of Jacksonville, Fla., writes most encouragingly of Bro. J. T. Boone's work for the church in that city. Jacksonville is the key to Florida, and we are glad to learn of the good work that is being done there by Bro. Boone.

—The Christian Endeavor Society of the Mt. Cabanne Church was so successful in its missionary contest, March 4, raising over $150 thereby, that they think of renewing the effort and raising $500 for missions this year. Captains were named as for an old-fashioned spelling school and the society, divided one by one by the captains, and then these two armies started out to get each the largest list of contributors to the cause of missions. Any amount whatever enlisted a name on one or the other side of the contending armies with the result stated. There was a pleasant rivalry in this work and a stimulus about it that seemed to make it enjoyable to all as well as profitable to the cause of missions.

—On March 30 the House Committte on Insular Affairs gave a hearing on the Gillett bill, which forbids the retailing of distilled liquors in the Philippines. Amendments were asked to make the bill forbid the sale of all intoxicating liquors in all our new islands. The speakers were Rev. Wilbur F. Crafts, Rev. J. B. Bunn, D. D., Rev. E. C. Dinwiddie, Hon. S. E. Nicholson, Mrs. Margaret Dye Ellis and Rev. A. S. Fiske, D. D. The hearing was taken stenographically and all who want the facts should at once apply, each to his own congressman, who will have his quota for distribution. The passage of the bill, with amendments intimated above, should be urged at the same time upon all congressmen, and particularly upon the committee: Henry A. Cooper, Wisconsin; Joseph G. Cannon, Illinois; Robert R. Hitt, Illinois; Sereno E. Payne, New York; William P. Hepburn, Iowa; Eugene F. Loud, California; James A. Tawney, Minnesota; Joseph W. Babcock, Wisconsin; William H. Moody, Massachusetts; Edgar D. Crumpacker, Indiana; William A. Jones, Virginia; John W. Maddox, Georgia; James R Williams, Illinois; Robert L. Henry, Texas; Henry W. Carmack, Tennessee; Henry D. Clayton, Alabama; Joseph C. Sibley, Pennsylvania.

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—Quite a number of orders are being received for "Christian Baptism," by Alexander Campbell. It is a volume of over 400 pages, bound in calf. In it Mr. Campbell has treated of the antecedents and consequents of baptism, the "form" of baptism, the design of baptism and the proper subjects for baptism. Fifty cents is a wonderfully low price for such a work.

—F. H. Lemon, of Lake City, Iowa, reports $113 for Home Missions, raised by the church there on the first Sunday in April. They are a month ahead of time on the calendar, but not before it was needed. Then besides, some churches have to be previous in order to spur up others to their duty.

—The Foreign Society has just received $2,000 from a brother and a sister on the annuity plan. This makes the annuity fund amount to over $83,000. We renew our prediction that the annuity fund of the Foreign Society will reach $100,000 before Sept. 30th.

—The friends and patrons of the Christian Publishing Company will be pleased to know that the orders for Sunday-school supplies for the second quarter of 1900 have surpassed those of any other quarter in the history of the company. Our presses have been worked to their utmost capacity to keep up with demands.

—In our English Topics this week the writer, speaking of the certainties of the near future in England, among other things says: "The landlords and nobility will also be hurled from their social supremacy and there will be a great uprising of the laboring classes to demand a larger share of the good things of this life. They are growing weary of being taught to look to the next world for comfort, for justice and for any of the things which a human has a right to aspire after." This is significant language. A few years ago it would have been called anarchistic language; but the fact which it embodies has become too prominent to be denied. Neither is this condition peculiar to England. The same trend of things may be seen in each of the European and our own nation. There is no movement growing like socialism. In our own country the two older and stronger parties are plainly diverging the one toward imperialism and the other toward socialism. There is no mistaking the signs of the times. Our brother's words above quoted are prophetic.

—"Christian Science Dissected," by A. D. Sector, is a work now in hand, which will be ready for delivery about May 1. It will be a book of about 75 pages, in paper covers, and will sell for 25 cents. There is not a dull line in the book. The author gets down to business in his first sentence and keeps things lively until the last line. He has been able to see the humor of Christian Science, as well as its folly and its wickedness, and the reader will be entertained as well as instructed.

—Briney's Monthly for April is upon our table —a neat, well-printed magazine, and, of course, ably edited. It is published at Paris, Mo., at 50 cents per year. In this last issue the editor, referring to a former critique on an article in the CHRISTIAN-EVANGELIST, on the Holy Spirit, and to the fact that we made no reply thereto, says:

Whether this silence is to be attributed to supposed insignificance on the part of the Monthly, an indisposition on the part of the CHRISTIAN-EVANGELIST to discuss important issues for fear of being regarded as "controversial," a preference to have but one side of this vital question, or that discretion which is the better part of valor, we are unable to determine.

No disrespect to the Monthly is intended, brother, whatever force there may be in the other possible causes mentioned. We have a great demand both on our time and space, and cannot possibly discuss all the subjects which are of sufficient importance to justify it. We must, too, confess to a sort of disrelish for a controversy, conducted in the usual manner, upon so vital a question as the Holy Spirit. However, we may find time and space soon to consider the Monthly's criticisms, which we by no means regard as unanswerable.

DR. PIERCE'S
Favorite
Prescription

"I am so grateful to you for your advice," says Mrs. Sidney B. Oakes, of Whitmell, Pittsylvania Co., Va. "When I commenced your medicines I had been treated by different doctors for three months or more, but would only receive partial relief for a short while and then would be worse than before. Was confined to my bed most of the time. At the time I commenced your treatment my left side was completely paralyzed. Had no desire to eat anything; bowels costive all the time. Nerves were all unstrung, so I could not bear the least noise. I also suffered from diseased ovaries and female weakness. But thanks to my Maker and you, after following your advice, I am able to do all my washing, sewing and house work in general. I haven't had a spasm in two months. Left off medicines about one month ago. Didn't think it necessary to continue them longer. I have taken about seven bottles of Dr. Pierce's Favorite Prescription, seven of the 'Golden Medical Discovery,' and two vials of 'Pleasant Pellets.' I heartily recommend those medicines to all suffering as I was."

makes
weak women
STRONG,
sick women
WELL.

—We desire to cal the special attention of our readers to the most attractive and liberal book offers made in this issue of the CHRISTIAN-EVANGELIST by the Christian Publishing Company. As a general rule, when a business house advertises articles at "half price," "below cost," "wonderful bargains," etc., it may be safely assumed that it is endeavoring to dispose of a lot of worthless, unsalable stuff, for which it is glad to get *any* price. But any one having even a slight knowledge of books can readily see that we are offering, at phenomenally low prices, standard, live books, of genuine and real value. These offers cannot continue forever. They are made subject to withdrawal at any time, and should be taken advantage of at once.

—N. J. Aylsworth's little book on "Frequency of the Lord's Supper" is a gem. I could wish that a hundred thousand copies might be read. Such beautiful writing and such deep thinking deserve a wide appreciation. GILBERT S ELLIS.

—The Ecumenical Conference on Foreign Missions which convenes in New York April 21, is to be one of the events to crown the closing century. In a letter from the general secretary, Dr. Baldwin, he says:

The delegates are a selected body of men and women who represent the intelligence and devotion of the Christian world. These are leaving home and business at a great sacrifice of time, breaking in upon important duties to attend upon a larger and more far-reaching service in extending the benefits of the work begun in Jerusalem to the uttermost part of the earth. Bankers and merchants and men in public life will leave their offices; many city pastors will temporarily vacate their pulpits; while the army of devoted, faithful workers throughout the church, both men and women, will make equal sacrifices to attend. The note of the conference will be one of triumphant faith. It will be a joyous festival to celebrate the victories of the cross, with its visions of the multiplied millions born into the kingdom during the coming century. Workers from the home land and missionaries from the field will be lifted out of the drudgery of the steady, plodding work in which they have been engaged into a vivifying atmosphere of faith and hope.

—Of the Campbell and Purcell debate A. M. Growden, of Findlay, O., says:

I wish to say that this is one of the finest works against Catholicism. For those who wish clear-cut argument and telling facts it is the thing. At $1.00 it is sold at an exceedingly low figure.

—The damage to our church building has been fully repaired, and we now have a most beautiful auditorium. Evangelist J. V. Updike begins a series of gospel services with us April 15, and we cordially invite our brethren within reach of Paris to enjoy these services with us.

W. N. BRINEY.

Paris, Mo., March 5, 1900.

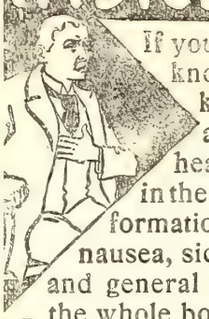
—Dr. Jesse Bowman Young, editor of the Central Christian Advocate, of this city, is having some experience that is liable to befall an editor that seeks to be true to his readers and to the advancing knowledge of the church. Another member of the Advocate family, it seems, has been charging our neighbor with "infidelity" and with "being committed to destructive biblical criticism," and so on. The Omaha Advocate, in connection with Evangelist Munhall, have worked up some feeling against the Central Christian Advocate on such charges as these, and Dr. Young comes back on them, in his issue of the 4th inst., in a way that leaves no room to doubt his opinion of his detractors and his loyalty to the essential faith. Among other things he says:

We have discriminated carefully between those who are studying the Bible to attack and overthrow it, and those on the other hand who are studying the Word in order to defend it. We have not hesitated to point out that many of the higher critics in this country and England—such as George Adam Smith, Dr. Sanday, of Oxford, and Dr. M. R. Vincent, of New York City—are constructive and loyal Christian scholars, and that their work tends to the creation of new foundations for our faith, and not to the destruction of the old ones.

So far as our own church is concerned we have protested against newspaper trials for heresy, and we have stood for the rights of Christian scholarship to investigate the origin and history of the books of the Bible without being placed under a ban therefor. . . . We have simply taken the ground that many of these great scholars who are called higher critics are doing a noble work for the church and that the massing of them all into one body and the labeling of them as "destructive" and "infidel" is a foolish piece of business. We have pointed out in detail the advantages which have accrued to the church from the methods and the work of these scholars, and have indicated our conviction that in this transitional period through which we are passing their labors have been invaluable.

—In "A Literary Curiosity," page 378, March 22, line No. 20 should be credited to Byron instead of Bryant. And in line No. 13 the word "not" should be omitted. These mistakes are pointed out to us by Mrs. Mattie Dever, of Hume, Ill.

INDIGESTION



If you have it, you know it. You know all about the heavy feeling in the stomach, the formation of gas, the nausea, sick headache, and general weakness of the whole body.

You can't have it a week without your blood being impure and your nerves all exhausted. There's just one remedy for you——

Ayer's
Sarsaparilla

There's nothing new about it. Your grandparents took it. 'Twas an old Sarsaparilla before other sarsaparillas were known. It made the word "Sarsaparilla" famous over the whole world.

There's no other sarsaparilla like it. In age and power to cure it's "The leader of them all."

$1.00 a bottle. All druggists.

Ayer's Pills cure constipation.

"After suffering terribly I was induced to try your Sarsaparilla. I took three bottles and now feel like a new man. I would advise all my fellow creatures to try this medicine, for it has stood the test of time and its curative power cannot be excelled." I. D. GOOD,
Jan. 30, 1899. Browntown, Va.

Write the Doctor.

If you have any complaint whatever and desire the best medical advice you can possibly receive, write the doctor freely. You will receive a prompt reply, without cost. Address
DR. J. C. AYER, Lowell, Mass.

Personal Mention.

Sumner T. Martin has begun his work in Omaha. His address in that city is 2628 Capitol Avenue. He writes encouragingly of the outlook there.

J. M. Tennison, field agent for the Benevolent Association of the Christian Church, called at this office on last Friday, on his way to Nebraska.

D. H. Patterson, of Auburn, N. Y., will spend a season in Carbondale, Kan., for rest and recuperation. His physician has refused him the privilege of preaching until his health has been recruited.

Geo. F. Hall is conducting a revival meeting in the tabernacle, Decatur, Ill., in which he is assisted by Mr. Bilhorn, a renowned singer and soloist. The meetings are attracting large crowds.

L. D. Hill, of Alma, Ill., writes that he would like to locate with a church not able to employ a man at a high salary. He has been holding meetings during the winter, but would prefer a location for the summer.

T. L. Noblitt will hold a meeting for the South Side Church, Kansas City, Kan., beginning April 15th. He says the work at Liberty and Richfield, Ill., is prospering and that both of these churches contributed to Foreign Missions. We hope that they will also contribute to Home Missions next month.

D. G. Wagner, of Lordstown, O., spent a very pleasant Lord's day, April 1st, with his parents at Mt. Morris, Ill., and while there his two nephews confessed their Savior and were baptized the same day. He has received a unanimous call to remain with the church at Lordstown another year.

W. T. Moore is able to walk with his crutches, once more. He thinks he will not suffer any permanent lameness from the painful accident which has kept him indoors so long. His friends will be glad to learn this, and to know that he hopes to be in the field soon in the interest of the Bible College.

F. M. Rains, treasurer Foreign Missionary Society, who has been suffering for several weeks with facial paralysis, has gone to Hot Springs to test the efficacy of these waters. His host of friends and the friends of our Foreign Mission work sincerely hope that he may find relief and that his illness will not interfere with his contemplated visit to our missions in foreign lands.

Baxter Waters, pastor Central Christian Church, this city, has been sojourning a fortnight at Eureka Springs, Ark., to recuperate his health. He returns much improved. Chancellor Hardy, of Christian University, filled his pulpit for him on the one Lord's day of his absence, giving good satisfaction.

L. W. Spayd closed his late pastorate at Willoughby, O., March 1st. He is now pastor at Shreve, O., having begun there March 4th. His three weeks' meeting there recently closed with nine added to the church by primary obedience. The church at Shreve numbers 400 members. Bro. Spayd and the church seem mutually pleased with their engagement.

Professor H. L. Willett, of the Disciples' Divinity House, University of Chicago, sends us a card on his return home from the Indianapolis Congress, containing a farewell salute as he starts on his tour among the English churches, where he is to lecture on the Bible. His address for the next three months will be 73 Ludgate Hill, London, care of Christian Commonwealth.

F. P. Arthur, of Grand Rapids, and G. K. Berry, of Ionia, Mich., exchanged pulpits on March 25, and both spoke to large audiences and enjoyed the day. Bro. Berry has recently delivered a course of lectures in Kalamazoo on "Greek Church," "Roman Church," "Luther," "Church of England," "Calvin," "Wesley," "The Baptists" and "The Disciples." The people took great interest in the history of these churches.

Stockport, Ohio, has just emerged from a crusade against the saloons. March 29th, R. R. Bulgin, of Scranton, Pa., was called from his meeting at Tabor, Ohio, to lead the temperance forces. Sunday, April 1st, he spoke to packed houses. The verdict of the citizens was against the saloons. Monday evening the rumsellers had the blues. On the other hand there was much rejoicing among the people of God. Bro. Bulgin will continue a meeting for the brethren of the town.

Wonderful Cures By Swamp-Root.

Deacon Pollard Finds Swamp-Root Present Help in Time of Trouble.

Among the many famous cures of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, the ones which we publish this week for the benefit of the ST. LOUIS CHRISTIAN-EVANGELIST readers, speak in the highest terms of the wonderful curative properties of this great remedy.

Deacon Charles F. Pollard, a prominent Baptist deacon of Lynn, Mass., residing at 74 High Rock Street, adds his testimony to the wealth of others, as to the wonderful curative effects of Dr. Kilmer's Swamp-Root. Deacon Pollard on Jan. 2nd writes:

"For years I had kidney and bladder troubles, and was also a victim of acute rheumatism in my arms and legs. The pains from the latter affection were very hard to bear. I tried many doctors and medicines without benefit. Some time ago I commenced to take Swamp-Root. It has entirely cured my rheumatism and has greatly helped my other troubles. I should not think of keeping house without having Swamp-Root as a conspicuous feature of the housekeeping utensils.

"I can always speak in the highest praise of its health-giving properties."

C. F. POLLARD.

DEACON C. F. POLLARD.

What a Woman Says of Swamp-Root.

Mrs. H. N. Wheeler, of 268 Boston St., Lynn, Mass., writes on Dec. 11, '99: "About 18 months ago I had a very severe attack of grip. I was extremely sick for three weeks, and when I was finally able to leave my bed I was left with excruciating pains in my back. My water at times looked very like coffee. I could pass but little at a time, and then only after suffering great pain. My physical condition was such that I had no strength and was all run down. The doctors said my kidneys were not affected, but I felt certain that they were the cause of my trouble. My sister, Mrs. C. E. Littlefield, of Lynn, advised me to give Dr. Kilmer's Swamp-Root a trial. I procured a bottle, and inside of three days commenced to get relief. I followed up that bottle with another, and at the completion of this one found I was completely cured. My strength returned, and to-day I am as well as ever. My business is that of canvasser. I am on my feet a great deal of the time, and have to use much energy in getting around. My cure is, therefore, all the more remarkable, and is exceedingly gratifying to me."

MRS. H. N. WHEELER.

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

The kidneys filter and purify the blood; that is their work.

So when your kidneys are sick you can understand how quickly your entire body is affected and how every organ seems to fail to do its duty.

If you are sick or "feel badly," begin taking Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince you—and you may have a sample bottle free for the asking.

When your kidneys are not doing their work, some of the symptoms which prove it to you are pain and dull ache in the back, excess of uric acid, gravel, rheumatic pains, sediment in the urine, scanty supply, scalding irritation in passing it, obliged to go often during the day and to get up many times during the night to empty the bladder; sleeplessness, nervous irritability, dizziness, irregular heart, breathlessness, sallow, unhealthy complexion, puffy or dark circles under the eyes, loss of ambition, general weakness and debility.

Swamp-Root is used in the leading hospitals, recommended by skillful physicians in their private practice; and is taken by doctors themselves who have kidney ailments, because they recognize in it the greatest and most successful remedy that science has ever been able to compound.

Sample Bottle Free.

To prove its wonderful curative properties, send your name and address to Dr. Kilmer & Co., Binghamton, N. Y., when you will receive free of charge a sample bottle of Swamp-Root and a valuable book by mail prepaid. This book contains many of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact, their very lives to the wonderful curative properties of this world-famous kidney remedy. Swamp-Root is so remarkably successful that our readers are advised to write for a free bottle and be sure and mention reading this generous offer in the ST. LOUIS CHRISTIAN-EVANGELIST.

If you are already convinced that Swamp-Root is what you need you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere.

CHANGES.

C. B. Dabney, Mt. Pulaski to Milton, Ill.
R. J. Smith, Stockport to Lenox, Ia.
W. H. Hensley, Cambridge to Rock, Kan.
S. A. Cook, Shelby to Willoughby, O.
Will C. Cox, Collinsville to Edwardsville, Ill.
W. C. Hall, Chatham, N. Y., to Charlottesville, Va.
H. C. Littleton, Astoria to Harlan, Ill.
W. B Cochran, Aurora to Verona, Mo.
G. B. Van Arsdall, South Bend, Ind., to Peoria, Ill.

Correspondence.

English Topics.

THE TORY DUCK POND.

When, years ago, I lived for a time in the north of England, one of my kindest friends was the late Rev. S. M. Birrell, a famous Baptist, who preached in Liverpool as the contemporary of the equally popular Hugh Stowell Brown. The son of Mr. Birrell is to-day a noted member of Parliament. He is the author of a celebrated series of critical essays, "*Obiter Dicta*," which must surely be known in America. His speeches, especially on the platform outside of Parliament, are always delightful, and are read with eager attention all over the country, for their literary flavor and their genial good humor and witty dissertations. Speaking to a London audience a few days ago, Mr. Birrell dwelt at length on the political prospects, and he described Londoners generally as stagnating in the Tory duck pond. Now this duck pond of political Conservatism is a most extensive political preserve. Thousands of former progressive Liberals and Radicals are helplessly and hopelessly squatting in it. England has been, during the last 20 years, submerged under a tremendous deluge of Toryism. As long as Lord Salisbury is able to remain in active service this ascendancy is likely to continue. But as he is over 70, and can hardly bear the burden of office very much longer, there will before long be a sweeping change. That change will probably commence with the conclusion of this South African war. For many years, that is to say ever since Mr. Gladstone attempted to force on the country his Home Rule scheme for Ireland, and utterly failed to carry it, the wave of Conservative reaction has risen higher and higher. The British public were frightened into Toryism by the frightful violence of the Irish mutilators of cattle and butchers of landlords. The terrible assassination of Lord Frederick Cavendish and Mr. Burke, in Phœnix Park, Dublin, settled the matter. Home Rule was as good as dead after that. Mr. Gladstone had put Parnell in prison. Home Rule as a scheme flung British politics into utter chaos, and the new creation has not appeared yet. The people took refuge in reaction back to Toryism, sternly refusing to advance along the old lines of progress. But there are many signs of coming change. The old Liberal party, however, to which the people owe all their wonderful development and all their privileges, envied by the rest of Europe, is shattered forever. It will never rise into active life and strength again. We shall witness a reconstruction on entirely new party lines. Then will ensue astonishing events.

THINGS WHICH MUST HAPPEN.

Among the certainties of the near future are a few which it will be safe enough to specify. The great Church of England will be disestablished and disendowed. The Ritualist High Churchmen are alienating the good will of the nation by their traitorous complicity with Rome. The landlords and nobility will also be hurled from their social supremacy and there will be a great uprising of the laboring classes to demand a larger share of the good things of this life. They are growing weary of being taught to look to the next world for comfort, for justice and for any of the things which a human has a right to aspire after. "Otherworldliness," as Mrs. Humphrey Ward calls it, has been carried too far, and there is an extreme rebound from it in the sympathies of the common people, who have got embedded in their souls the notion that the clergy, the capitalists, the landlords and the aristocracy are all in league to monopolize in this life all that makes this earthly life happy, or even really endurable. Then there will come in like an irresistible tide that Liberal Imperialism, described so eloquently by Lord Rosebery, which I have already alluded to in these letters. That means that the British Empire is to become the greatest power on earth except only the American Republic, which will march on the same line of Imperialist Expansionism, if my American friends will allow me to make such an affirmation. When I was in America it seemed to me that America was beginning dimly to perceive her own magnificent destiny. And, of course, I detected that some did not want to see it. The American people, indeed, have not discovered how great a nation they are. They got a glimpse of the magnitude of their resources and their strength during the war with Spain, and should they be unfortunately involved at any time in a conflict with some really great power, they would astonish the world. That is what my own country is doing now. It is amazing Europe by the results of the South African war. So quick and crushing is the turn of affairs, now that our soldiers are really there. What would happen if our stupendous navy were called into play? There would be a thunderclap then that would create consternation in the hearts of England's enemies. Well, in the certainties of the near future is the fact that England will command a far larger army and a much larger fleet than ever before I speak of these matters because they are so serious. They will affect the history of the world. England has yet to face some mighty coalition of the powers which represent tyranny and repression.

THE DANGER SIGNAL.

In a few weeks there will be hosts of pleasure-seeking people hurrying across the narrow silver streak which separates this country from the Continent. Already in London great advertisements are being placarded of the Paris Exposition. Since Dreyfus was liberated the popular resolution here to boycott that Exposition has been for the most part forgotten. It will probably be a mighty success, for it will be a wonderful display, and Paris is the most fascinating spot on the earth. Frenchmen are determined to achieve a vast success, and I believe that they will do so. I trust they will do even more than they hope. England and France ought to be at eternal peace. France was once a great and gallant nation. She is a very mighty nation still, and there will be an immense awakening for those who imagine that she can be left out of the reckoning. I am grieved to say that I regard the outlook with regard to the intentions of the French people as being full of the most deadly peril. There is no doubt whatever that they are for the most part absolutely hungering and thirsting for war with this country. The feeling of Englishmen towards France is perfectly kind and friendly. We admire the great qualities of our lively and clever neighbors. But the sentiment is not reciprocated. There is something in the French temperament which necessitates intense and everlasting hatred of somebody. Formerly it was the English; then the Russians; next the Austrians; then the Germans; now it is the English again. And the average Frenchman wants to fight anybody whom he dislikes. He generally hates without the slightest cause or reason, though he is a genius at manufacturing imaginary causes of hostility. The day of mere pin-prick policy is gone. It is sad to know that throughout France the desire for war with England has taken deep root. This is the same sort of insane infatuation which brought about the awful war between France and Germany in 1870. Not an Englishman living would like to contemplate with willingness a conflict with France.There is not the slightest cause or pretext for such an unspeakable horror; but unreasoning rage against somebody is the rule in France. The French press is making it unhappily clear that France wants to keep the peace only till after the Exposition. There seems to be both a desire for war and an expectation that it will come as soon as that great Fair is over. *Absit omen!*

"THE TEARS AND BLOOD OF THOUSANDS."

At length England has come to the parting of the ways. Kruger and Steyn, the two most foolhardy of modern statesmen, have actually offered peace to Lord Salisbury! Think of that as a sample of superlative impertinence and assurance. They have not asked for peace, but have offered it on their own terms. They require that the independence of the two republics shall be secured as sovereign international states. They begin their overture by speaking of the tears and blood of thousands, caused by this war. It is a pity, indeed, that they did not think of such considerations before they issued their ultimatum. Of course,Lord Salisbury, with the calmness which always characterizes his diplomacy, replies to this cool demand to the effect that the British Government cannot undertake to recognize the independence of these two states. No government, indeed, which ventured to comply with Kruger's arrogant request would live a week. Never again will this nation tolerate any semi-independent military republics in South Africa. Before this war broke out no reasonable man of any party in Britain desired to deprive the republics of their internal independence. On the contrary, this country offered to guarantee the independence of the Transvaal, if Mr. Kruger would on his side grant a reasonable real measure of reform, submitting other questions in dispute partly to discussion at a friendly conference, partly to arbitration. This offer of Sept. 8 and Sept. 22 was rejected. Kruger's reply was the ultimatum, which Lord Salisbury rightly describes as "insulting" and the declaration of war at two days' notice, followed by the invasion of Natal and Cape Colony. The two presidents in their dispatch offering peace on their terms rightly describe the results of their abominable policy. It has caused "moral and economic ruin" in large portions in South Africa. Of course it has. But then these two men cared little enough for the havoc and ruin or for the blood and tears as long as their arms seemed to triumph. Nor have they seemed to think that the Almighty cared at all for the blood and tears and the varied misery and ruin, so long as he was supposed to be smiling with divine complacency on the victorious Boerarchy. But now that defeat has descended with crushing humiliation on this supercilious people, their leaders are trying what that clever French critic, M. Yves Guyot, pronounces an artful trick. He says that while professing to ask for peace, Kruger lays down obviously unacceptable conditions. Kruger acted at first as though the British were cowards. Having discovered his mistake he now seems to consider that they are fools. The miserable fact is that the Boer leaders do not show any real desire for peace. They do not ask for peace at all. They simply offer to Lord Salisbury conditions on which they are ready to restore peace. And the conditions are simply preposterous. M. Guyot thinks that the real motive is to hoodwink public opinion and to bid for foreign intervention. Such intervention could only be enforced by those rash enough to encounter the armed strength of the whole British Empire. There is only one spot where the English people are willing that peace should be signed. That spot is Pretoria.

W. DURBAN.

March 15, 1900.

43 *Park Rd., South Tottenham, London.*

Free Trial Lesson

n Bible course by mail. Take this course right at home. Diploma and degree when you finish. Terms only $1.00 per month. Write to Prof. C. J. Burton, Christian University, Canton, Mo.

New York Letter.

It is interesting to note the ease with which certain New York churches of differing faiths can unite or change from one name and form of doctrine to another. Negotiations are now going on between the Manhattan Congregational Church and the Bloomingdale Reformed, with a view to the amalgamation of the two. Since the resignation of the Rev. Madison C. Peters from the pastorate of the latter in order to become a Baptist minister, the Rev. Henry A. Stimson, pastor of the former, has sought the union of the two congregations. Under the ecclsiastical law governing both bodies, each will have to get the consent of their superiors. It is understood that the Manhattan Conference, the superior Congregational body, will readily consent. But since it means that the Reformed Church will become a Congregational body it is not so certain that Classis of New York will consent. If the union is effected the Manhattan church will pay off the $50,000 on the Bloomingdale church property and spend $10,000 more in improvements. Both bodies will occupy the Bloomingdale property and Dr. Stimson will be the pastor. The matter has gone so far that now it depends entirely upon the Classis of New York. If the union is effected it will be a conglomerate congregation, for Dr. Peters said he had people belonging to nine different denominations in his church when he resigned. It does look as if the financial question is uppermmost in most all these denominational exchanges and coalitions. Is not this one of the causes of the lack of influence upon the part of the church? The moment the Church of Christ becomes a financial institution her power for good is gone and justly so.

***

Bishop Henry C. Potter, having just returned from a tour of inspection through the Philippines, has given utterance to these words:

The religious situation in the Philippines is such as was to be expected in a colony of Spain. She has stamped her ecclesiastical traditions—narrow, intolerant and often corrupting—wherever she has gone, and she has gone almost everywhere among all the various islands of the archipelago, great and small. Worst of all, her religious orders, except perhaps the Jesuits, have robbed the people, wrung from them their lands and taxed the administration of the sacraments and ordinances of religion with a scale of exactions and impositions at once scandalous and outrageous.

If we are to retain these islands, and the undersigned are constrained to own, however they may differ from any of their associates as to the wisdom of orignally entering upon them, that no other course seems for the present open to the United States, these wrongs and the righting of them lie at the foundation of the whole Philippine problem. We must do justly in the Philippines, or God will have no use for us, and our presence there will inevitably redound to our national dishonor.

Yes, we should see to it that religious and educational influences are placed within reach of the 10,000,000 of benighted people of those fair islands. We are pleased that the Disciples of Christ will endeavor to do all they can toward evangelizing the archipelago of the Pacific.

***

Have you seen the statistical exhibit arranged and published by Bro. Benj. L. Smith, the secretary of the American Christian Missionary Society? Let me suggest this to every preacher among us: Study those tables carefully, have a large copy made to exhibit to your congregation, preach on "The Progress of the Pure Gospel" and illustrate it by an appeal to the chart. Read the editorial in the CHRISTIAN-EVANGELIST of March 29th on this matter, it will start several valuable lines of thought. Then make an earnest appeal to the people to support and enlarge this glorious work of American evangelization. There is no question that the Disciples of Christ can practically take this country for Christ, our Lord and King, if only they will liberally support our splendid work of Home Missions. If each of our evangelists won on an average 77½ people to Christ when the very best any others could do was to win 19 persons (and from that down) ought we not to send *two thousand men* into this waiting harvest field? The time of our service will not last forever. Let us do for Christ now while we have the opportunity. Let every Disciple rally to the support of Home Missions by making a liberal offering to this work on the first Lord's day in May.

***

Dr. N. D. Hillis, pastor of the Plymouth Church, Brooklyn, has withdrawn from the Presbytery of Chicago on account of severe criticisms passed upon him by Prof. Herick Johnson and others, because of his attacks upon the doctrine of predestination set forth in the Westminster standard of faith. In his discourse Dr. Hillis said:

What! Read the story of Christ's life, love, suffering and death and then charge God with "particularly and unchangeably designing" the majority of his children to eternal torment?

I would rather shake my fist in the face of the Eternal and fling every vile epithet toward his stainless throne, where eternal mercy sits with the world's atoning Savior, than lift my hand, with that creed, toward God's throne and affirm that I taught or believed it.

Referring to it again he said with emphasis:

The Calvinistic Confession of Faith says that certain men and angels are foreordained to everlasting death, being "particularly and unchangeaably designed, and their number is so certain and definite that it cannot be either increased or diminished," and every young man who enters the Presbyterian Church has to solemnly swear to believe and teach this frightful view. And every attempt to revise and expel that statement from the creed has been successfully combated by a majority that wishes to retain the doctrine.

It would seem as if a man would prefer to be burned at the stake rather than hold or assert or charge such infinite cruelty upon the all-merciful and all-loving God. The day the scholastics wrote that chapter in the Confession of Faith they got the devil confused with God.

Upon learning that his old professors at McCormick Theological Seminary were sorely displeased at these utterances he immediately wrote to the Chicago Presbytery resigning from that body. Dr. Hillis says that one-third of the preachers and nine-tenths of the people in the Presbyterian Church do not believe these and other horrible doctrines of their Confession of Faith. Why do not our good Presbyterian brethren accept the all-sufficient standard of doctrine that needs no change? The New Testament Scriptures are good enough for the Disciples of Christ, will they not do for all?

***

Among the noble women of New York, whose hearts are in every good cause, none stand higher in the general public esteem than Miss Helen M. Gould, whose great fortune seemed to be held in trust for moral, educational and religious institutions. Her money goes into almost every good cause, and with it her sympathy and in many instances her personal efforts. The fact has just come to light that she is supporting ten chaplains in the army in the Philippines at an annual cost of $24,000. Many of the chaplains in the army refused to go to the Philippines, and had it not been for Miss Gould's generosity it is probable that the American soldiers in the army there would be almost without religious ministrations. Though she is exceptionally generous with her great wealth, she cannot begin to answer favorably one-tenth of the appeals made to her. It is stated that within one week the amount of money asked of her was above three hundred millions of dollars. These appeals certainly would annoy and confuse her did she not have her heart set upon doing good with her money. But the Lord will bless the small gift as well as the large one, if in accord wlth one's possessions.

S. T. WILLIS.

1281 *Union Ave.*

As Fresh as To-day's Bread

and almost as indispensable. That's **Uneeda Biscuit.** It's not a noon-day novelty—it's an every-day necessity. You can always rely on the goodness, crispness, delicacy of

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Better now than ever.

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are baked in the same way and packed in the same unrivalled way as **Uneeda Biscuit.**

National Biscuit Company.

Spiritual Aspects of Baptism.

J. H. GARRISON—DEAR BROTHER: A few months ago I read in the CHRISTIAN-EVANGELIST some chapters from a work by N. J. Aylsworth on "The Spiritual Aspects of Baptism." I was greatly impressed by them and hope that you may soon publish the book. It will surely make a notable addition to our literature. Just now I am enjoying his booklet on "Frequency of the Lord's Supper." It is a beautiful gem and deserves to be read by thousands. I have taken measures which will secure it a very general reading in the Adel church.

All Bro. Aylsworth's writings are [illegible]. They have a subtle charm of style about them and a rare power of spiritual suggestion. It is because there is so much to be gained by having the subject of baptism treated in its spiritual aspects that I am so anxious to see his book published. The chapters you gave us left a very favorable impression on my mind and I believe that the book will do great good. Yours truly,

GILBERT J. ELLIS.

Adel, Iowa, April 4, 1900.

[Referring to the above, we are glad to say that the manuscript of Brother Aylsworth's work on "The Spiritual Aspects of Baptism" is now undergoing a revision at his hands, and that it is the purpose of this company to bring out the same some time during the present year, if possible. Brother Ellis is not alone in the high esteem he places upon the articles which we have published on this subject from the pen of Brother A. Many have expressed similar sentiments and some of our preachers have read some of these articles from their pulpits. When the book is published we feel safe in saying that it will prove to be one of the most valuable contributions ever made to our religious literature.—EDITOR.]

Colorado Letter.

In my last letter I spoke of the beginning of the work of the Disciples of Christ in Colorado—that is to say, the beginning of their organized work. I have dwelt on immaterial things in these letters when speaking of the "Centennial State." But you desire to know something of the material treasures of the state. A single paragraph must answer for this purpose. A volume could be filled with a statement of facts concerning the material possibilities of Colorado. Its visible wealth is great: its invisible is greater. Just now gold is dominant. But gold is only one of the valuable metals in Colorado. Copper, lead and silver exist and abound as well as gold. I am sure you will be interested in the following statement concerning the output of gold in the Cripple Creek field. In 1891, $200,000 in gold were taken out of these now world-famous mines; in 1892 they yielded $600,000; in '93 the production was $2,500,000; in '94 it reached $4,000,000; in '95, $8,100,000; in '96, $10,000,000; in '97, $12,500,000; in '98, $15,602,000, and in '99, last year, the output reached the enormous sum of $20,346,342! The indications at present are that the yield of 1900 will be far in excess of any previous year since the discovery of gold in Cripple Creek.

The financial transactions relating to the Cripple Creek mines are carried on in Colorado Springs. These transactions are simply enormous—especially when the size of the town is considered. It is doubtful if there is another small city on earth in which such large transactions, measured by dollars, are carried on, day after day, as in Colorado Springs. The number of shares of mining stock sold on the "Colorado Springs Mining Stock Exchange," in 1898, was 65,576,029, and in '99 the number of shares sold was 238,045,750. The cash value of shares sold in '98 was $10,287,546.36, and in '99, $34,863,-425.07. If there were space to do so it would be interesting to go over the transactions month by month, and in this way show the steady increase of the business from 1891 to the close of 1899. But this is impossible in this letter. Ten years ago Colorado was known as the "Silver State." Great as is the production of gold, at the present time, the production of silver, in the mining camps of the entire state, from the beginning, not of Cripple Creek alone, has been much greater. It is no wonder that Colorado gave her vote for "free silver" in the national election of 1896. From the first Colorado has given to the world gold to the value of $227,947,110; but of silver her contribution has reached an aggregate of $349,162,788—an excess of silver over gold of $121,215,678. Do you wonder that Coloradians desired such political action as would enhance the value of their most abundant mineral product? Remember that for a number of years the value of silver, per ounce, has been comparatively small. But, notwithstanding this, the value of silver above that of gold in Colorado from the beginning is $121,215,678.

Colorado has become the leading gold-producing state since 1889, not alone because of the great discovery of new deposits of great richness, but because of the development of metallurgical science, which has in a sense created the gold, because it has made possible the recovery of the metal from low-grade ores in Colorado and elsewhere, which could not otherwise have been profitably worked. Such was formerly the only recognized guide in the search for gold. Now science is all-powerful, and luck has been relegated to the camps in a few remaining placer diggings. Instead of violent fluctuations in the production of gold, as in former years, we now have a constantly increasing output depending upon the amount of energy and capital expended in the mining industry.

See how my single paragraph has grown! A fitting illustration of the fact that when one begins to deal in the precious metals there is no knowing to what point it will carry him! Beware!

"The things which are seen are temporal; but the things which are not seen are eternal." Our interests are eternal. Let us give especial attention to them. The evangelization of men is, after all, the great work. Character endures. Building characters is far more important than building fortunes. Recall the story of "The Rich Fool," in the teaching of Jesus.

From Colorado to Iowa is no great distance. It can be passed over in a few hours and in perfect comfort. From mining in Colorado to mission work in Iowa is a great distance. But the transition has been made. I am now in Iowa—not in Colorado.

The Northeast District Missionary Convention, of the state of Iowa, was held in Cedar Rapids, March 26-29. It was a good meeting. This seemed to be a universal conviction. The attendance, for a district meeting, was large. The enrollment showed that more than a hundred and fifty persons were present. The entertainment was all that the most exacting could desire. The spiritual fellowship was most delightful. The Sunday-school work was made prominent. Knox P. Taylor, of Illinois, was present; his addresses and talks on Bible study and Bible school work were very helpful. Nor was Christian Endeavor neglected. The good women were to the front with the work of the Christian Woman's Board of Missions. Young preachers were much in evidence, as is eminently proper; and a fine company of young men they were, too. J. M. Rudy, the pastor of the Cedar Rapids congregation of Disciples of Christ, is a young man. He has been in the ministry only about ten years; but during this time he has done good work and has made a place for himself in the hearts of a multitude of good men and women. This northeast district has 56 congregations and 49 houses of worship. It has one church to every 9,186 persons in the district. Iowa is divided into five districts for convenience in evangelistic work. The growth of the Disciples in this state since 1890 has been quite encouraging. In 1890 there were 240 churches, 215 houses of worship, 153 preachers and 19,853 members. In 1899 there were 432 congregations, 379 houses of worship, 357 preachers and 50,000 members. But "there remains much land to be possessed." There are said to be 15 counties in the state in which there is not a single congregation of the Christian Church; there are 11 counties in which there is a single congregation in each county. In 39 counties we are practically unknown. There are 38 county seats in which we have no church. There remains, even in Iowa, "much land to be possessed" by the Disciples of Christ. There is a growth also of the missionary spirit. Last year 44 more congregations contributed to the support of state missions than contributed the year before. There was a similar increase in the number of Sunday-schools and Endeavor Societies contributing to this important work.

B. B. TYLER.

*In last week's Colorado Letter for *Salt* Lake City read Lake City.

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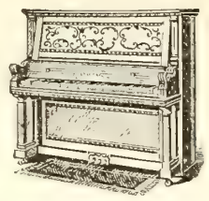

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GEO. J. CHARLTON, General Western Passenger Agent, 216 North Broadway,
General Passenger and Ticket Agent, ST. LOUIS, MO.
CHICAGO, ILLINOIS.

Washington (D. C.) Letter.

Richmond, Va., seems now the center of interest in our Eastern field. The dedication of the handsome Third Christian Church on March 18 was a happy consummation of years of laborious effort. In 1873, as a lad residing in Richmond, I can remember the dedication of the original church house, a small frame chapel on Twenty fifth Street, and the heroic efforts to secure a Sunday-school and congregation.

J. Z. Tyler, pastor of the Seventh St. Church, preached on Sunday afternoons and my father superintended the Sunday-school. For ten years the mission had a precarious existence. In 1885 a church was organized with sixty members and under the able ministry of W. J. Pettigrew began a remarkable career of growth and development. H. C. Garrison was pastor for fourteen months, during which time he added sixty-six to the membership and erected a brick chapel on the rear of a large lot which had been previously purchased. Your correspondent feels a special interest in the success of this congregation, for besides giving the benefit of his presence as a Sunday-school scholar he was instrumental in securing for them as pastors his college mates, H. C. Garrison and E. A. Cole. Duri .g Bro. Cole's ministry of five years the church became numerically one of the strongest in the state and a nucleus of $1,500 was raised for a building fund.

L. M. Omer continued the good work of his predecessors and for five years confirmed the faith of the disciples, added many to the saved and left them with the building fund grown to more than $3,000.

As Maryland and the District of Columbia churches had nearly a dozen Virginia men filling their pulpits they consented, in 1898, to let the Third Church take S. R. Maxwell from Rockville, Md. In sixteen months he has increased the membership from four hundred and ninety to five hundred and forty, built the new house of worship and raised $4,000 for the building fund.

The church is a handsome Gothic structure, built of brick trimmed with terra cotta. On the ground floor is a large Sunday-school room and all the conveniences of the modern church. The cost of the building and furnishing is $15,000.

The dedicatory services were held at 3:30 P. M. The house was packed and several hundred turned away. The chief interest centered in an address by Hon. J. Hoge Tyler, governor of Virginia. It is said the Governor was at his best and spoke in his happiest strain. Bros. Morgan and Minnick participated in the services and pastors of several neighborhood churches made brief congratulatory addresses. W. H. Book preached in the morning and evening. There were six confessions. The meeting so auspiciously begun continues with great interest.

***

Since Cary E. Morgan came to Richmond, in September, 1899, not only is the cause at Seventh St. Church taking on new life, but his influence is being felt throughout the state. The sad death of F. M. Anderson, state evangelist, seems a severe blow to state interests, but God will raise up another, and there are brighter times ahead for the Lord's work in the Old Dominion.

Marshall St. Church, Richmond, is also a subject for congratulation. After an acquaintance of eighteen years with Harry Minnick, their new pastor, I am sure no better man could have been found for this field. Bro. Minnick is a diligent student, an indefatigable worker and a wise and safe leader.

***

The Hagerstown (Md.) Church, under the leadership of Pastor P. A. Cave, is becoming truly an apostolic church. They are endeavoring to witness for Christ in Jerusalem, Samaria and unto the uttermost parts of the earth.

Evangelist W. H. Book and Pastor Cave held a three weeks' meeting in January in Hagerstown, the Jerusalem of the great Cumberland Valley. As a result of these meetings and the preaching since, nearly one hundred persons have been added to the First Church. During the past month Bro. Cave and his choir and leading workers have crossed the state line and conducted a three weeks' meeting in Martinsburg, W. Va. One evening several brethren chartered a car and took fifty eight over to the meeting. W. J. Cocke, of Virginia, and J. A. Hopkins, of Maryland, also rendered valuable assistance. When these efforts began to bear fruit objection was raised against the use of the courthouse by this strong sect. So the brethren decided to discontinue the meeting.

The Washington preachers have promised to keep up a weekly service until the summer, when our state tent will be pitched and a sustained effort made, which we are confident will result in the establishment of a strong church in this flourishing city. The Hagerstown church is also reaching out to the ends of the earth. Its offering for Foreign Missions was $153. It would not surprise us to hear that Hagerstown and its mother church, Beaver Creek, had become Living-Link churches and were supporting their own missionary in the foreign field.

***

The Washington churches seem to be committed to the plan of using home forces in the conduct of their protracted meetings. W. J. Wright lately closed a splendid meeting at the H St. Church, with twenty-five additions. We are now in the third week of an interesting revival at Ninth St., with more than forty added.

EDWARD B. BAGBY.

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Texas Letter.

The man who writes a strong book on a living theme makes all the world his debtor, and N. M. Ragland, pastor of the First Christian Church, Fayetteville, Ark., has done this. "Leaves From Mission Fields" is the modest title of this worthy book. It has 273 pages, is bound in cloth, is illustrated and makes a beautiful volume. The Christian Publishing Company never published a prettier book. The price is $1.00.

Bro. Ragland is an eloquent writer, and has fine command of the choicest English. He has always been an ardent friend and close student of the cause of missions, and but for feeble health would now be in the foreign field. This gives him peculiar fitness for the work in this book.

He has wisely chosen to associate the cause he pleads with fine choice spirits in the mission field, knowing that truth is always stronger when illustrated in the life of a strong personality. He gives us brief but admirable sketches of Mrs. Harriett Newell, Mrs. Ann Judson, Miss Hattie L. Judson, Mrs. Josephine Smith and Charles E. Garst. As we read these sketches we are thrilled and inspired by the courage and consecration of these saintly heroes.

The first three, belonging to the early stages of modern missions, are well known to the world. The last two are of our own number, and for that cause appeal especially to our own hearts. This book deserves a wide reading.

"The Church on Trial" is another good book. It is from the clear, forcible pen of W. K. Homan, and consists of a report of the trial of the celebrated case of the First Christian Church, McGregor, Tex. It embraces a clear statement of our teaching from F. N. Calvin, A. Clark and W. L. Harrison, with a full presentation of the law bearing upon the title to church property. Bro. Homan is a lucid writer and a fine lawyer, and this important work could not have fallen into better hands. The book fills an important niche in our literature, and it will be a standard of authority in its sphere. Bound in cloth and paper, and 148 pages.

The church at Santa Anna will build soon. A lot has been secured and the money is being raised. T. D. Secrest is always doing something of this kind.

Vineland, Collin county, held their first service in their new house on March 19. R. C. Horn, the pastor, led in this good work. G. A. Faris preached the opening sermon. Not a dollar of debt had to be provided. This is as it should be. Let us beware of debt.

Judge Anson Rainey, one of the elders of the Central Church in this city, has been appointed by Gov. Sayers to the position of Chief Justice of the Court of Civil Appeals of the Fifth District of Texas, to fill the vacancy caused by the resignation of Judge Findley. The Courier, speaking of this appointment, well says: "The Governor has done himself credit and the state a valuable service in this appointment."

Our next state missionary convention, Paris, June 12-15, is not far away. The Paris people are at work and the program will soon be ready. A great meeting is anticipated.

M. M. DAVIS.

833 *Live Oak St., Dallas, Tex.*

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials.

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C. W. B. M. and Consolidation.

During the discussion of the question of the consolidation of our missionary societies at the Indianapolis Congress, Mrs. O. A. Burgess, rising to speak on the subject, asked whether the scheme of consolidation proposed included the Christian Woman's Board of Missions. No one else answering, the editor of this paper, having in mind what he himself had advocated, and the resolutions which had been passed by some of our ministerial associations in the cities, answered that it did not. Bro. McLean has written us that he thinks we were mistaken, and referred to the resolution passed at the Jubilee Convention. The following note bearing on the same subject has just been received:

I beg leave to call your attention to the following clipping from the minutes of the National Convention, which indicates that the C. W. B. M. is officially included in the motion that gave rise to the appointment of a committee.

F. G. Tyrrell, of Chicago, presented the following motion:

"That a committee of two be appointed to consider the unification of our various interests, missionary, benevolent and educational work, and that the Executive Boards, F. C. M. S., and the C. W. B. M. and the B. A. A. C. be requested to appoint a similiar committee, such joint committee to report to the convention of 1900.

"This motion was carried, and the chair appointed George Darsie and Jabez Hall as said committee."

I have no doubt you will take pleasure in correcting your statement. This clipping is taken from page 101 of the minutes of the Jubilee Convention of the American Christian Missionary Society. Your brother, B. L. SMITH.

There is nothing in the foregoing resolution to conflict with our answer to Sister Burgess. It refers to *unification*, not to *consolidation*. Besides, the resolution had one single intent, namely, to get the whole subject before the next convention for consideration, and to have a committee to present the matter, after due consideration, in such form as the convention could act upon it intelligently. It did not aim to suggest how far unification was desirable. In some cases it might only mean a closer affiliation, a better understanding, or harmony of policy, as between the C. W. B. M. and F. C. M. S. In other cases it might involve the blending of two societies into one, as the A. C. M. S. and the F. C. M. S. In the case of the benevolent work, the various branches of that, as Ministerial Relief, Orphans' Home, Old Folks' Home, etc., might be brought under one management. But these are the matters which the committee was to consider and report upon to the Kansas City convention.

But our reply to the question of Sister Burgess had reference to no specific resolution, but to what was in the mind of the brethren who have expressed themselves as favorable to a closer unification of our missionary organizations and who have brought this matter before the brotherhood. We are sure we are not mistaken in saying that the consolidation of the Woman's Board with our other boards has not been seriously entertained by any considerable number of brethren. To oppose such consolidation, therefore, is to oppose a man of straw or a *woman* of straw, as the case may be.

Since the foregoing was written we have reread our editorial on "Consolidation of our Missionary Societies," in CHRISTIAN-EVANGELIST of July 6th, 1899, and find near the close the following:

In this article we have said nothing concerning the relation of the C. W. B. M. to our other work. Their plan of raising funds is different from that of our other societies, as they rely upon their auxiliaries in the various congregations for their funds, rather than upon special collections. Besides, their work is specifically woman's work and has that apology, at least, for a separate organization.

To this no advocate of consolidation or unification ever objected, but many of them did endorse it.

The Training School Conference.

At the recent session of our Congress in Indianapolis, a conference was held for the purpose of considering the advisability of establishing a Bible or Traning School for lady assistants in the city pastoral work.

The conference was organized by selecting F. G. Tyrrell as chairman and W. R. Jinnett as secretary. The chairman made a statement relative to the work in hand as follows: "At a conference, held last December in Chicago, a committee was appointed to take up the work of organizing a Bible or Training School for pastoral helpers. This conference lasted only half a day and was attended by but few brethren outside the city of Chicago. Harvuot, of Cincinnati, and Breeden and Williams, of Des Moines, are the only names I now recall. The committee consisted of E. W. Darst, H. L. Willett, Wm. Brooks Taylor, F. G. Tyrrell, Chicago; W. F. Richardson, of Kansas City; W. H. McClain, of St. Louis; A. M. Harvuot, of Cincinnati; Geo. A. Miller, of Covington; T. E. Cramblet, of Pittsburg; Jno. E. Pounds, of Cleveland; A. B. Philputt, of Indianapolis, and two others whose names I do not recall. (The names of F. D. Power and H. O. Breeden were added to the committee by consent.)

This committee was instructed to secure a principal and promoter for the school, begin a canvass for funds, advance the work as rapidly as possible and report to another conference to be held at Indianapolis at the time of the Congress. The Chicago conference seemed to think that city the place in which to establish the school and recorded a decision to that effect.

The chairman of the committee, Bro. Tyrrell, then submitted the following report:

As chairman of the committee I have to report but little progress. No principal has been secured; no money has been raised. The Chicago members have had several meetings for consultation and the other members have been asked to be present here or send their advice by letter.

There are two or three ways in which we may proceed:

1. We can organize, if in Chicago, in connection with the Moody Institute.

2. We can co-operate with a proposed movement to form an interdenominational school in Chicago.

3. We can proceed independently, renting our own quarters, employing our own teachers and in in general "paddling our own canoe."

In my judgment this conference should, if possible,

1. Decide on the place for the school.

2. Choose a principal.

3. Provide sufficient financial support to enable the work to be pushed forward.

Mr. Tyrrell then read a further statement commending A. M. Harvuot for his enterprise in the matter and expressing himself as favoring Miss Lottie Nichols, Mr. Harvuot's helper, for principal of the proposed school.

A discussion followed, participated in by the following brethren: Geo. A. Campbell, Geo. A. Miller, L. J. Mercer, A. M. Harvuot, G. A. Hoffmann and others.

A motion by Geo. A. Campbell to the effect that the Chicago committee be continued, and that it push the work of educating the people along the line of the proposed work, and report at the convention to be held in Kansas City next fall.

A special session of the committee will be called for this purpose and the meeting will be open to all who may desire to attend.

The following resolution was read:

As secretary of the Cincinnati Ministerial Association I am requested to present the following: We hereby vote it as the sense of this body that the committee on pastoral helpers be representatives of our brotherhood. H. C. HILL, Sec.

The word representation was explained as meaning that all sections should be represented.

In conclusion I will say that any information that I can furnish in regard to the conference, not herein stated, will be gladly furnished on application, and any member of the committee will be glad to answer questions relative to the proposed work. It is a work that by all means should at once be begun and carried on to perfection. F. G. TYRRELL, Chairman,

W. R. JINNETT, Sec.

Atlanta, Ill., March 30, 1900.

Good News from the March Offering.

Comparing the receipts for *Foreign Missions* for the month of March with the corresponding month, 1899, shows the following:

	1899	1900	Gain
Churches,	1,702	1,602	100
Sunday-schools,	49	53	4
C. E. Societies,	95	50	Loss 45
Individual Offerings,	240	415	175
Amount,	$33,649.97	$39,848.21	$6,198.24

Comparing the receipts from different sources shows the following:

	1899	1900	Gain
Churches,	$27,523 51	$29,958.34	$2,434.83
Sunday-schools,	206.38	337.61	131.23
C. E. Societies,	472.03	285.64 Loss	186.39
Individual Offerings,	1,902.30	2,300.75	398.45
Miscellaneous,	395.75	1,252.23	856.48
Annuities.	2,100 00	5,650.00	3,550 00
Bequests,	1,050 00	63.64 Loss	986.36

Gain in *Regular Receipts*, $3,634.60; gain in *Annuities*, $3,550.00; loss in *Bequests*, $986.36.

Send to F. M. RAINS, Treas.

Box 884 *Cincinnati, O.*

The Home Offering.

Comparative statement of receipts to the American Christian Missionary Society for the month of March 1899 and 1900:

	1899	1900	Gain
Churches contributing,	22	23	6 x
C. E. S. "	17	10	7
S. S "	6	1	5 x
L. A. S. "	31	43	12
C. W. B. M. "		1	1
Individuals "	46	48	2
Other contributions,	8	6	2 x
Churches,	$ 195.66	$220.20	$ 24.54
C. E. S.,	82.11	56 11	26.00 x
S. S.,	61.24	6 50	54.74 x
L. A. S.,	136.10	144.20	8.10
C. W. B. M.,		2.00	2.00
Individuals,	222.00	941.80	710.80
Bequests,	200.00	53.63	146.37 x
Annuity,	8,000.00		8,000.00 x
Other contributions,	393.75	96.25	297.50 x
Total,	$9,200.86	$1,520.69	$7,770.17
Loss x			

You will note that last year during the month of March we received an annuity of $8,000, hence the loss in the grand total; otherwise there would have been a gain of $229.83. We trust that the May offering will make up this loss.

Offering for Home Missions the first Lord's day in May. BENJ. L. SMITH, C. C. SMITH, } Cor. Secs.

Y. M. C. A. Bldg., Cincinnati, Ohio.

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CONSUMPTION

Missionary.

Strategic Importance of America in the World's Civilization and Evangelization.

Men come and go, but institutions which incarnate great moral forces are enduring. The founders of such institutions die and their unfinished work is handed to their successors, but their labors, their purposes and their hopes are consecrated by the forming years, and will live and control the thought and inspire the activity of those whom our God shall call to enter their labors.

In the fifty years' history of the American Christian Missionary Society we have much upon which to congratulate the brotherhood; the great names of our people cluster around that history; the 2,321 churches she has organized; the 100,000 souls brought into Christ by her missionaries; the fact that about her have been men pure of heart and of noble services; the fact that her corresponding secretaries have all been men whose lives have been above reproach and who have served faithfully—all these are matter of congratulation to the churches.

But we cannot spend the time in congratulations; our responsibilities are so heavy that we have but a word on that side of the matter, and then we must apply our minds and our hearts to the problems and duties that lie before us in Home Missions. We believe if that long line of the thers could speak to us from their abode in the better land they would rebuke all fulsome eulogy of their lives and work, but would speak to us to inspire us to larger services and longer harvests than were permitted to them.

Our home field is so vast that it is difficult to compare it in imagination, but in area and capacity to support population the United States excells all Europe. Europe has culminated in power; America has just come into the morning of her day of influence. It would take the imagination of an archangel to tell what America is to do in the civilization and evangelization of the world in the next five hundred years.

All history shows that the religion of Christ is the only effective agency for removing moral malaria from the atmosphere of human society. The motive of patriotism, the motive of national destiny, the throb of love for the land that bore us, urges us to give new power to the American Christian Missionary Society to preach the gospel of the New Testament in North America.

"Where no vision is, the people perish." There should be enlarged visions of our splendid opportunities in this great home field. America needs the gospel, Christ needs America. America is ripe for our plea for primitive Christianity; last year the missionaries of the American Christian Missionary Society averaged 77½ additions each—a record not nearly equaled by the missionaries of any other Board of Missions. The average of our missionaries, including those of our state boards, was 50 additions for each missianary employed. The Southern Baptist missionaries averaged 4½ additions per missionary, the Presbyterian Home Missionaries averaged nine additions, those of the Congregational Church averaged 4 1-6, the Lutheran missionaries averaged 19 additions, the Regular Baptists averaged 6½ additions. while our missionaries averaged 77½ persons coming into the churches.

Oh that we might have a vision of opportunity emphasized by the past and enforced by the recognition of the supreme crisis of the ages, coming upon the church and the world!

May we be obedient to the heavenly vision. This is the subject that should be uppermost in the minds of our brethren for the next few weeks.

BENJ. L. SMITH, Cor. Sec.

Cincinnati, Ohio.

WHAT HAS BEEN DONE IN HOME MISSIONS IN 1899.

RELIGIOUS BODIES.	Receipts for Home Missions—1899.	Number Churches Organized by Missionary Effort—1899.	Number Additions to Churches by Missionary Effort.	Number Additions per Missionary.	Average per Member Amounts Annual Offering for Home Missions.
					Cents.
Methodist Episcopal	$471,773.00	*	*	*	21
Baptist, Regular	461,831.77	57	7,355	6 1-2	15 1-2
Congregational	516,245.17	34	7,794	4 1-6	82 1-2
Protestant Episcopal	270,086.36	26	*	*	39 4-5
Lutheran, General Synod	98,032.41	16	3,565	19	51 9-10
Presbyterian, North	582,251.27	47	11,683	9	60 3-10
Southern Baptist	65,818.81	194	2,983	4 1-2	5 1-3
Methodist Episcopal (South)	156,204.00	*	*	*	10 2-3
Disciples of Christ (General Board)	100,550.99	63	9,996	77 1-2	9 1-5
Disciples of Christ (Gen'l and State Board)	365,550.99	224	19,617	50	33 1-3

*Not reported.

The Outlook.

The outlook for Home Missions is the outlook for Christianity in this country. The situation furnishes a new leverage for the enthusiastic prosecution of this work.

The growth of our Home Mission work in the last five years from debt to prosperity and success is but a forefruit of what can be expected in this great home field.

Last year 9,996 persons were brought into the churches by the missionaries of the General Home Society, an average of 77½ additions for each missionary employed; 63 new churches were organized, more than a church each week. The next highest number was 19 additions by the missionaries of the Lutheran Churches. The result shows that the outlook is toward a great, ripe harvest field. America is certainly the ripest field in all the world for the great plea of the Disciples of Christ.

Our general board has been helping 32 state boards, and these have been quickened into larger service and more fruitful work by the help of the general board. The outlook is bright for the growth of our cause in the frontier parts of the land, and we must remember that we have missionary frontier in all four directions.

The outlook is toward a great revival of religious life among the American people. When Moody was dying he spoke of a great revival coming which should win thousands to the service of the Lord. The Methodist Bishops have called the church to fasting and prayer before God. Our Jubilee Convention inaugurated a movement of missionary protracted meetings which give large promise of good results, and back of all "sitteth God within the shadows, keeping watch above his own."

We are on the eve of greater things; the inspiration of the new century, the world's outlook and hope for greater things, our own desires for larger growth—all will conspire to make us plan large things for God and expect great things from God. It is with this hopeful spirit that we urge upon our churches liberal plans for our offering for Home Missions the first Lord's day in May.

BENJ. L. AND C. C. SMITH.

Cincinnati, O.

The Iron Mountain Shortens its Time to Texas.

Train No. 51 now leaves St. Louis 2:21 P. M., daily, shortens the time by several hours from St. Louis to Dallas, Fort Worth, Austin, San Antonio, Houston and Galveston. Through Pullman Buffet Sleeping Cars will be operated on this train from St. Louis to San Antonio, and reclining chair car service to Dallas and Fort Worth. A delightful feature of this train is the daylight ride along the Mississippi and through the beautiful Arcadia Valley. Time of other trains remains the same excepting train No. 57 for Delta, Columbus, Cairo and Shreveport which now leaves at 8:00 A. M.

State Mission Notes.

The blanks for statistics are going out of the office; will the *preachers* see that their churches make report promptly? Very, *very* much depends on the gathering of these figures. I hope the ministers will make it a matter of conscience to report as soon as possible. When you come to that part of the blank which pertains to State Missions don't leave it blank; if nothing has been sent send it at once. We have the promise of several preachers to send in state money *soon*, but they have not been redeemed. Let not the enthusiasm for state work pass away; we need every dollar the churches can possibly send. Unless this is done we must recall some of our field force, and not a single man can be spared.

In the death of Col. Estill and his noble wife the cause of Christ in Missouri, and especially the church at New Franklin, has lost the presence and help of two of God's chosen ones.

The sickness of the secretary has hindered the publication of the April Magazine; we trust to have it out before the close of the month.

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St. Louis, Mo.

Evangelistic.

NEW YORK.

Buffalo.—Seven accessions Sunday evening, April 1st, at Forest Ave. Church; five by baptism. —JAY A. EGBERT.

WASHINGTON.

Garfield, March 25.—Our meeting closed at Pullman with 11 additions; eight confessions, three reclaimed. Three more at Silver Creek to-day. —STIVERS AND WEBB AND WIFE, evangelists.

OREGON.

Elgin, March 17.—Baptized four on Monday and received one from the U. B.'s. Our Junior Y. P. S. C. E. numbers 103 and our Young People 60 members.—W. B. ROSE.

PENNSYLVANIA.

Altoona, April 5.—Carrying out the recommendation of the Cincinnati convention in regard to holding missionary protracted meetings, I began at Rohrsburg, Pa., March 13. The meetings continued 18 nights, resulting in 17 additions; one by letter, four by statement and reclamation and 12 baptisms. The suggestion was a good one and should be carried out by every preacher who is situated so that he can hold such a meeting.—E. E. MANLEY.

IOWA.

Weldon, April 3.—Closed a short meeting last week with two added. Seeding time now holds attention with many. Our audiences grow perceptibly, as many as the entire population of the town in attendance at once. Since my taking the work here, four weeks ago, there has not been a single drawback, but everything is in good working order. The only other church here—Methodist, of course—is not flouring, so we have an excellent field, and look for a properous year's work.—I. W. CAMERON.

VIRGINIA.

Richmond, April 4.—Meeting with Third Christian Church closed last night, three weeks in progress. Nearly 100 took their stand for Christ. Most of them came from the world, a large number came from the denominations; 26 came forward at last service. S. R. Maxwell is the pastor, and he is a great preacher and a wise general. His people love him.—W. H. BOOK.

Petersburg, April 3.—Church restored to activity after a long struggle, and most of former membership restored with seven new additions since first of February last; three added last Lord's day. The Lord pity us in our late loss in the excellent personage of Bro. F. M. Anderson, whose life was taken so suddenly from us.—J. PRESTON LEWIS.

INDIANA.

Kendallville, April 5.—Since our work began here, about three months ago, there have been 15 additions, one of these an energetic business man. Last fall I held a meeting at Nameless Creek Church in Hancock County, Ind., with good interest and 12 additions, and two others, not previously reported. The work here is in a prosperous condition, and a good year's work is anticipated.—E. S. CONNER.

Tipton, March 8.—Closed my pastoral work of three and a half years' duration with a fine meeting. Bro. G. W. Henry, of Warsaw, has few equals for his years, in the pulpit. There were 32 baptisms and 16 otherwise. May God bless the grand, good people of Tipton.—E. A. COLE.

Martinsville, March 30.—Began my pastorate here March 11. Closed the first two and a half weeks' work with 20 accessions; 18 by baptism. Outlook hopeful. I. N. Grisso, my predecessor, did a magnificent work, and we hope and pray to lead on in the same way and work of the Lord to greater things.—E. A. COLE, pastor.

Bloomfield, April 6.—Our meeting here closed to-day with 37 additions; 30 by baptism. We begin to-morrow at Odon. I am now ready to make dates for summer and fall meetings. Address me at Muncie, Ind.—A. MARTIN.

Peru, April 7.—Just closed a fine meeting at this place, with 33 added—had just begun to reap the harvest but could not stay longer. Bro. Neal and family are worthy of all praise for their faithful work and hearty co-operation. I shall hold them in grateful remembrance. At the close of my lecture to men only, on "Man's Weakness and Strength," over 150 came forward and pledged themselves to purer lives. Some quit whiskey, some tobacco and some immoral lives. I am now at Edwardsport. Go to Akron, Parker and Waldron, Mich., in June.—H. C. PATTERSON.

NEBRASKA.

Plattsmouth, April 2.—Just returned from Exeter, where I held a four weeks' meeting with 30 added; 23 by baptism. A union meeting failed to injure us, and a 10-cent show for a whole week did not detract from the interest in the gospel.—R. M. DUNGAN.

Harvard, April 6.—Three added at regular services. Everything on the onward move.—SAM'L GREGG, pastor.

KANSAS.

Pawnee Rock, April 3.—Meeting doing well. Four added to date.—M. INGELS.

Parsons, April 2.—B. E. H. Warren, who has been a prominent minister in the Methodist Church (South), united with us here yesterday. Bro. Warren had withdrawn from the Methodist brethren because he could no longer accept their doctrine and discipline. He comes to us because we represent his views of the New Testament church and its teachings. Bro. W. is a preacher of wide experience, and is worthy of our confidence. He is ready to work anywhere. Present address, Blue Mound, Kan.—W. W. BURKS.

Elk, April 2.—We are here in another good meeting, one week old yesterday, with 14 additions to date. People are doing much talking, and mostly say: "It sounds and looks like the Bible reads."—MISS G. CUMMINGS AND PEARL WILRY, evangelists.

Hutchinson, April 3.—D. Y. Donaldson, the pastor of the church at Hutchinson, began a meeting Sunday, April 1. The meeting starts off well. Three additions. Bro. Donaldson has lately come to our state from Kentucky, and is a valuable addition to our ministerial forces.—ERNEST W. KERR, singer.

MISSOURI.

Cowgill, April 4.—We made our first visit to Breckenridge last Lord's day, began on Wednesday night and preached seven sermons, with 10 additions; six by confession, four by relation. The future seems bright for the church there.—W. E. BATES.

Barnard, April 3.—Three additions at this place by letter and statement since last report, also two at Salem Church and two by confession at Palestine Church.—F. E. BLANCHARD.

Springfield, April 2.—Twelve added to the Washington Ave. Church since last report.—F. S. HALTOM.

Nevada, April 2.—One addition at Walker yesterday, two at this point since last report. My work at all points is in good shape, and he cause generally in this section is on the up grade.—S. MAGEE.

Grant City, April 2.—Four additions at morning service yesterday. Good meeting.—W. H. HARRIS.

Glasgow, April 2.—I began a meeting here yesterday. One addition by letter last night. Bro. E. M. Smith, of Centralia, is to arrive to-day to assist me. Good prospects for success.—K. W. WHITE.

Hastain, April 7.—Eld. S. O. Burks, our evangelist, is holding a successful meeting here. At the close of it we are going to organize a Sunday-school and a C. E. Have already organized a church.—MISS EDITH BURKS.

Stanberry, April 3.—First quarterly report of the Christian Church, Stanberry: Sermons, 24; accessions, four; funerals, three; marriages, four; raised for dis rict work, $20; for state, $10.75; foreign, $13.75; Orphans' Home, St. Louis, $14; C. W. B. M., $10.60; old debt, $250. All indebtedness paid to date. We now owe no man anything but to love one another.—G. E. SHANKLIN, pastor.

Unionville, April 2.—I closed a two weeks' meeting in Harris last Saturday, wish 13 additions. Several officers were elected. They gave us $40, which we in turn gave to our ladies in our congregation here to apply on church debt. The Harris congregation gave me a pressing invitation to preach for them Thursdays and Fridays of the second and fourth weeks in each month. I accepted. Dr. Wing, an M. E. brother, expressed his appreciation of our work in a substantial way, by offering five per cent. of his income to pay me or purchase chairs for the church. I gladly declined in favor of the chairs. We hope to accomplish a good work in Harris, even as we have here and at Lemenville, where we have labored so long. One addition here last night.—R. J. L. PRUNTY.

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No. 9. Summer Homes, 1900.
No. 11. The Game of Skat.
No. 12. Milwaukee—The Convention City.
No. 13. A Farm in the Timber Country.
No. 14. Stock Raising in the Sunshine State.
No. 15. Hunting and Fishing.

ILLINOIS.

Lilly April 2.—Closed here last night; 47 added. Will locate a pastor for half time.—S. S. LAPPIN, state evangelist.

Detroit, April 2.—Meeting at Ripley closed Sunday with 39 added; 24 baptized and 15 otherwise. Pledged to locate a man half time. Will co operate with Hazel Dell.—W. E. SPICER.

El Dara, April 2.—At our regular morning service yesterday, April 1, we had nine additions; six by confession and baptism and three by letter. —J. D. DABNEY.

Fulton, April 2.—We closed our meeting here last night after five weeks of rain, sleet and snow, with 30 additions; 26 by baptism, 14 of them heads of families and the same number from other religious bodies.—EVANS & LOVEALL.

Galesburg, March 29.—Seven added here Sunday. I closed my first year with this church last Sunday. There were 121 additions to the church. Twenty four were dismissed by letter and death, leaving 97 as net increase.—C. H. WHITE.

Manchester, April 4.—Ten sermons and 13 added to the church; nine by baptism, one from the Baptist, and two by letter. Bro. Ivan W. Agee is doing good work. I would like to engage with some evangelist or pastor for a meeting in May or June. Address me here or at my permanent address, 915 Aubert Ave., St. Louis, Mo.—GUY B. WILLIAMSON, singing evangelist.

Watseka, April 5.—Two added here March 18; also two last Lord's day and one to-night. This is a greater field than I thought it was. Already 90 have been added to our number since the new year began.—BENJ. S. TERRALL.

OHIO.

Findlay, March 30.—Three added here Sunday, 25th. Church work prosperous.—G.

Toledo, April 4.—The Wilson-Huston meeting at the Central Christian Church closed last Thursday evening. It was indeed a great meeting from every point of view. Brother Wilson is truly a great preacher and teacher of the simple unadulterated gospel of Jesus Christ. As a personal worker I have never met his superior. He was very ably assisted by Brother F. Huston. As a soloist and leader of song Brother Huston is among the best in the brotherhood. Early in the meeting we had the grestest storm in the history of the city. This was followed by many days of extremely cold weather. But notwithstanding these hindrances, the multitudes continued to come night after night during the six weeks of our meeting. Many hundreds for the time heard the plea for a return to apostolic teaching and practice. The results of this meeting cannot be measured by the members added. Our plea has been placed before the public in a way that will bear fruit for years to come. The immediate results are 174 persons added. Of these 121 were confessions, 40 were baptized believers, many coming from Baptist Churches, three by letter and 10 restored, 49 were males and 71 were heads of families. Every department of our church work has been greatly strengthened. I am sure the brethren who helped save the Central Church building will rejoice with us in this great victory. Our outlook is brighter than ever before. I trust we may always prove ourselves worthy of the confidence of the brethren. Pray for us that we may yet win great victories for the Master.—C. W. HUFFER.

Findlay, April 6.—Three added March 25th, two added April 1st. Large audiences and deep interest. We are moving on in the good work.—A M. GROWDEN.

I. J. Spencer, of Lexington, Ky., held a meeting for the church at Bellaire, O., closing Mar. 18th, with 74 additions, the majority of whom were adults and came into the church upon their confessions and baptisms. It was in this church Mr. Spencer began his public ministry, twenty-five years ago, and the meeting was delightful, therefore, in reminiscences. W. L. Fisher, the worthy young minister of the church, says that all departments of the church were much strengthened by the meeting. The Central Christian Church in Lexington, Ky., of which I. J. Spencer is the regular minister began a protracted meeting on last Sunday, April 8, with A. P. Cobb as preacher. The prospect is bright for an excellent meeting. The Sunday-school, with an enrollment of 600, seems ripe for the harvest.

Bellfontain, April 3.—Just closed a great meeting at the Central Christian Church in Toledo. Many of our readers are familiar with the struggles and trials of this church. None save those most intimately acquainted with the place know the sacrifices that have been made. They have given until almost everything was gone and then given again. I have not known greater sacrifice anywhere. They rejoice now in the fact that the debt has been so reduced that they are able to carry it. The man who above all others deserves credit for their present condition is the pastor, C. W. Huffer. No one sacrificed more than he. None had faith so great as he. He went on "hoping when hope there was none." I have never worked with a man of sweeter spirit. He had the field ready for a meeting Bro. F. C. Huston and I began there Feb. 18th. Bro. Huston is master of his profession. The members of his chorus love him and do anything for him. He is a fine personnl worker. The great snowstorm hindered us, but the interest was too intense for it to kill the meeting. In five and one-half weeks there were 174 additions. Central faces the future with a new life.—ALLEN WILSON, evangelist.

Millersburg, March 31.—We closed a three weeks' meeting March 18th with 26 additions; 21 baptisms and five by letter. The preaching was done by our pastor, R.H.Welshimer, excepting three evening services, at which times Bro. J. W. Kerns, of Akron, lent his assistance. Two others united with the church on Lord's day, March 25th, which together with 18 others heretofore unreported, makes a total of 44 since last report.—LOUIS MILEY, clerk.

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Lord & Thomas' Directory for 1900.

The regular annual edition of the Pocket Directory of the American Press for 1900, issued by the well-known advertising agency of Lord & Thomas, Chicago and New York, has made its appearance and it is filled from cover to cover with valuable data of great importance to all who are interested in the subject of newspaper or magazine advertising. The material therein contained is entirely up to date and compiled with the cooperation of publishers by a staff of experts on newspapers. The Pocket Directory enjoys a well-deserved reputation for reliability and supplements it with an exceedingly convenient form for ready reference at the expense of the least possible amount of effort. An excellent index materially facilitates consultation.

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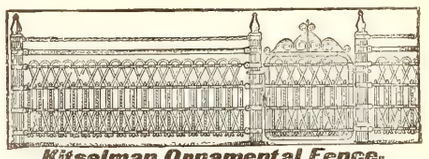

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Notes and News.

The Mothers' and Babies' Home of the Christian Church.

Because we outgrew our Orphans' Home and had not the room or the convenience for the real little folks, what we call our Mothers' and Babies' Home was started June 1, 1899. A furnished house was rented, and Dec. 1 a larger one, where we take children under two years of age and where unemployed women can stay for a day or two till they find work. We have cared for 100 babies, found employment for 30 women and given shelter to 40. We also take babies given us, and have placed 15 in excellent homes. Within the past month five little babes have been sent us from Illinois, Iowa, Kansas and different parts of Missouri, and we have sent babies to families in three of these states. I wish you could see all my pictures of babies of ours now in excellent homes. Because the Orphans' Home Board ladies had their hands more than full it was deemed best to have a different board of managers for each of the other Homes. The Orphans' Home is now so full I think we will have to swarm again and overflow onto a farm or build another addition. We have been able to do much good, and have aided and encouraged many a needy, discouraged mother. We are hoping that our Easter offering will be so generous that during the coming year we can do more and more for the Master and his little ones.

MRS. O. C. SHEDD.

Added in China.

The work in the Chu Cheo district, Central China, is enjoying a season of encouraging prosperity. For long waiting years the seed has been sown in this very needy Chinese field. Some of those whom God honored in sowing the precious life-seed here have not been permitted to see the ingathering.

Since our return to this great field we have been privileged to receive into the church by obedience some fifty-two persons to date. Hundreds are asking the way of life. God is answering the prayers of his own people at home in our behalf. Are not these but the droppings of a might shower? Pray and praise.

W. R. HUNT.

Chu Cheo, Feb. 26.

A Library of Our Literature.

Butler Bible College has begun the work of collecting as full a library as possible of books written by the leaders of the Reformation begun by the Campbells and of works bearing upon the movement. The importance of such a library, not to the institution alone, but to all who are interested in the study of religious history, can hardly be overestimated. Any readers of the CHRISTIAN-EVANGELIST who have copies, especially of our earlier publications, can do a good service by contributing them to this collection. The ministers going out from such schools as Butler Bible College, and our other institutions, should be familiar with the literature and history of the Disciples. A book placed in one of these college libraries will increase its value indefinitely. All who have books to contribute for this purpose are requested to write to either C. B. Coleman, or Dean Jabez Hall, Irvington, Ind.

Atchison, Kansas.

Began the third year of the second term with this church yesterday. In the past two years $1,000 of the mortgage debt has been paid, the interest of the remainder reduced from eight to six and a half per cent., $500 spent on improving the building. The pastor has preached 276 sermons, married 34 couples, conducted 51 funeral services, baptized 52 persons, received 43 others into fellowship, preached every Sunday afternoon at the Orphans' Home, as chaplain delivered a score of addresses, and in other ways made himself useful. Have served this church four years and a half. The outlook is most encouraging. The more than 500 members of the church are perfectly harmonious, and it is one of the most spiritual churches I have ever served. All our missionary days are observed with ever-increasing offerings.

W. S. PRIEST.

Missouri Bible-school Notes.

Harrisonville, where Geo. F. Duffy is doing such acceptable work, now has the banner of the county, and will likely have one of their own after the California convention. J. H. Jones proposes, if possible, to hold the county banner for another year, but in this great state there are others.

The conferences at our coming convention will satisfy the most exacting, as the committee deem them the more instructive than the addresses, giving the different workers an opportunity to tell us of the good things they know and are using, and of the results following their use.

Bowling Green, on the spur, can do things just right, as was very evident when it came to preparing for a rally in one week, and a rally, too, that interested all classes, all peoples and all the preachers. S. W. Marr and J. M. Campbell and W. F. Mayhall did it with their planning, working and printing, so that unfavorable as the morning was the audience was good, that afternoon better, and that night fine. The school averages four cents to the pupil, what few schools in the state can say, and with all the good audiences and good interest nothing was said about money, only to thank them. That is my first experience of the kind this year, but the part taken by the other superintendents and schools did your servants much good and tended toward the closer unity of all Christian workers, while the rally puts Bowling Green on the list of Missouri banner schools, and they deserve it, too; $25 cash.

John Giddens reports four new Bible-schools for March, while T. A. Hedges put in the time at LaGrange, with a very general quickening of all departments of the church, as well as the reorganization of the Bible-school. If April is favorable we mean to put in twenty new schools if possible.

We are compelled to ask the superintendents to see that our statistical reports just going out are filled, as it will be necessary in making the banner awards. Send one of the reports to this office, the other to your county Bible-school superintendent, remembering that one of the nine points in securing a banner is, you have co-operated with your county superintendent.

Yes, we have an abundance of rally-day programs, and will gladly furnish one to those requesting the same, and you must hold the rally before June, or if you have since last June, all right. If not, get at it now.

Laddonia reports the best quarter in seven years, ending March 31st, but J. C. DeLaporte says there are to be several better in the next seven. Good.

The "assistant" reports over $1,000 due this office right now, saying: "They ought to be ashamed of themselves!" Hear that? Now what will you do?

Harmon Munyon is one of the Canton boys; Lewistown is where he preaches. He read them my letter to the ministers. They paid all this year's apportionment, all of next year's apportionment and two dollars more! Harmon is one of the friends of this work, and I can but wish all the others were, too, for see what it would do for us, for the children and for the cause of Christ.

H. F. DAVIS.

Commercial Bldg., St. Louis.

Emporia, Kansas.

Emporia is in the heart of the best agricultural and commercial section. It is a substantial, growing city of ten thousand. Besides its institutions of local fame it is the seat of the College of Emporia, a thriving and worthy school of the Presbyterians. It has recently become one of the beneficiaries of Mr. Carnegie. The Kansas State Normal is here. It has an annual enrollment of two thousand.

Emporia has a congregation of believers who are Christians only. They give Christ the preeminence. It is a privilege to worship with them, and to direct their thoughts. The church has a worthy history. Sixteen years ago it put on its working clothes, erected a substantial house, and since then has been a power in the community. R. L. Lotz was the minister. Since that time A. M. Harvuot, Geo. F. Hall, Robt. F. Swartz, J. P. Lucas and L. E. Sellers, have ministered. The members have grown in grace and knowledge. Their numbers have steadily increased. For the past few years the church building has been inadequate. The need for improvement is generally recognized.

The State Ministerial Institute convenes in Emporia, April 17-19. D. R. Dungan, whose bishopric is in St. Louis, will be the presiding pontiff. The usual pronouncement of *bulls* is expected. Though Bro. Dungan makes bulls, he rarely makes blunders. Besides his happy treatment of many choice topics, there are other men of special ability. Send in your name!

The church at Lawrence has just suffered the loss of its minister, Chas. M. Sharpe. He goes to pursue advanced work in the University of Chicago. His training will enhance the value of his already splendid abilities. May his successor succeed!

The passing days are serving to endear this people to us. Their reception of the Word is glad, rejoicing the heart. Prior to our coming they enjoyed the rare privilege of a week's Bible instruction by Bro. G. P. Coler. His deeply spiritual teaching, with his lofty righteousness, have impressed the congregation, and stimulated their hunger and thirst for knowing and doing. The missionary offerings evince a healthful increase of information and zeal. The future is full of promise.

W. A. PARKER.

Happy Family,

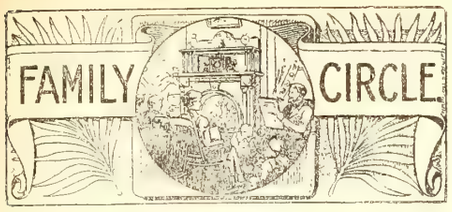
WHEN THEY GOT RID OF THE COFFEE HABIT.

A little woman out in Oswego, Ill., tells about her husband having determined to see if he could not make her quit coffee drinking, which he believed to be the cause of her constant neuralgia and general nervousness, brought home several packages of Postum Food Coffee which he had discovered, by trying elsewhere, to be good.

She says: "What in the world he brought home five packages for, I could not understand; nevertheless, I quit coffee and started in on Postum Food Coffee. I did not have much faith in the change doing me any good, but was astonished to discover that my neuralgia left me almost at once, and the nervous troubles kept getting less and less.

"Little daughter at that time had been ill and could eat little or nothing. She was pale and thin. As soon as I discovered how Postum treated me, I began to give it to her. She liked it very much, and would drink it when she would take nothing else. She began to pick up rapidly and got plump and round and rosy.

"I don't care what sort of food there is in Postum so long as it treats me as it has. It is plain enough the food contained in Postum Coffee is good, and that's all we want to know. I am rid of neuralgia and nervousness, and am a healthy woman. Husband has also been improveed, and daughter is well and happy, as I stated above." With best wishes, Mrs. Nellie Treman.



Resurrection.

HORACE E. HAND.

O'er vale and hill the whitened cloak of winter
Wraps in its folds the flower's budless stems;
No sign of life within the stalk or branches
Gives promise of the springtime's beauteous gems.

King Frost encircles bush and tree; each grass-blade
Is seared and withered in his brittle grasp;
The streams no longer quench all natures's thirsting,
Their rippling murmur bound in icy clasp.

But death and desolation seem triumphant,
And yet, their sway will not alway remain,
For soon from bough and twig and stiffened branches
Fresh buds will burst and nature wake again.

With fragrant blossoms hill and vale resplendent
Will take again their life from earth and stream,
And winter's seeming death will be supplanted
And flowers mature 'neath summer's warming beam.

So, like the flowers, our life sometimes seems ended
When death in chilling grasp enfolds our forms,
But we, from them, can glean the sweet assurance
That there is life beyond, with added charms.

Our Lord has burst the bands that seem to hold us;
He overcame the grave and all earth's pain;
Unto our hearts he gives a precious promise:
"Believe on me and ye shall live again."

St. Louis.

The Lost Emigrants.

BY R. H. JOHNSON.

CHAPTER XXIV.

One day, while Pat and Tony were at the base of the bluff beneath the village, they observed some fresh footprints. These they followed until they were lost amid the stones that had crumbled from the overhanging cliff. While searching for the lost footprints they found, concealed by a thicket, a narrow entrance into the bluff; going in a few feet they found the footprints again in the moist earth.

Going back to the wharf, they called Tom Snell and John Gyer, who were fishing. After preparing torches the party of four entered the aperture in the wall, and followed what seemed to be the cavernous bed of a sunken stream, now dry. The width and height varied from six to twenty feet, and the ascent was very marked, and at times the party ran abruptly against a precipice. Where, however, to their surprise, they found a rude ladder on which they climbed to the next landing. Thus they slowly went onward and upward through this labyrinth until, ascending a ladder, they came upon an opening of many feet in diameter, and apparently of a dozen feet altitude. Here, with some apprehension of danger from a concealed foe, they scanned the room, feebly lit by their torches. Presently Tony cried in alarm: "Look yonder!" All eyes were turned, and sure enough a dimly outlined mysterious form, giant-like, seemed to stand in a niche at the farther end of the hall. A superstitious alarm, which came near producing a panic, fell upon the party, and might have resulted in a headlong retreat and broken necks, had not Pat, recovering, said as he crossed himself: "Sint Pathric and all the howly sints, help craithurs in need! B'ys, we'll find out what it is if it's the ould divil. And we'll carry back the wor-r d before night if we die this minit." So saying he advanced and threw the glare of his torch upon the monster, and in an instant, the giant, disenchanted, assumed the form of a pile of boxes.

"God be thankit!" devoutly said Pat. "They be wooden boxes, as sure as our heads be made iv the same!"

Though the alarm was gone, the wonder of all was excited as to how these boxes—empty as it appeared—got into the heart of the earth.

And it increased until it became a stupefied amazement, when in the midst of the pile they found the missing safe, the door blown off and the contents gone.

Presently it was observed that the boxes were so piled as to form a sort of stairway. Snell ascended these steps and disappeared from view. One by one the others followed, and climbing through a hole which was covered by a bundle of sail cloth, found themselves in a rear corner of the warehouse behind the piles of ship's stores.

There was excitement in the village when some one was heard pounding on the inside of the locked doors of the warehouse. There was consternation when they told of their discoveries. There was satisfaction, on reflection, at the solving of the mystery that had hung like a cloud over the village, and at the certainty now that we could head off the pillagers.

It was now evident that the Blackbirds had discovered the cavern and had followed it up while living at the harbor near the village. That either seeing light through a crevice, or hearing noises above, they had been tempted to open a passage; and on so doing had found a way into the rear part of the warehouse. Knowing the building to be carefully watched at night, they had robbed it in the day time, it being then unguarded and seldom entered. They had pilfered chiefly from the rear, and behind a pile of stores so high as to screen them should some one enter the door. Finding the safe near the rear they had made a way for it through the boxes and parcels, and having dropped it down the hole, by returning the boxes, etc., they had hidden the trail of the safe as well as their foottracks.

It was decided forthwith to block up the passage that had been so effectually used to plunder our stores; and so at once a party went on the cliff over the entrance to the cave, and by the use of drills and powder and crowbars, detached large masses of rock, effectually closing the entrance with stones so large that only a titanic force could remove them.

SOUPS
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A few days after this a party of our men met some of the Birds, and charged the thefts upon them, which led to a quarrel, and the latter went away in apparently a very angry and revengeful mood.

Because of the depredations made upon the vegetables near the west side of the island a small two-room cottage had been built and two or three men were accustomed to stay there day and night.

One rainy evening Tony, who was at the station with two others, came to inform Dr. Andral that one of the men was very sick. Now it is a well-known fact that in the southern hemisphere, which is chiefly given over to the seas, the rainfall is excessive, in some parts amounting to many feet per annum.

The island of our story was not exceptional in this respect. At times the floodgates of heaven seemed to be opened and the waters were poured in a mighty deluge. The evening on which Tony went and brought the Doctor was one of frequent deluges of rain, with intervals between the showers. Having performed his errand, Tony soon retired to the rear room, and lulled by the rain, fell asleep.

Presently, he partially awakens; or is he dreaming? The rain no longer falls, though he hears the roar of the swollen stream some distance away; and mingled with it the sound of suppressed voices outside, near his window. A few words he catches: "Yes, he's inside, workin' over Tom. Spring the trap—floodgates, footbridge—when the door opens—fool; by the light." Then all was still, and Tony was by this time wide enough awake. Was it a dream? He did not know. At any rate he had a deep conviction that the Doctor was in danger.

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There was a meaning in the broken speech he had heard. His foes could see when the Doctor left the station by the light thrown from the opened door. They could open the floodgates of the dam, and thereby greatly increase the fury of the torrent that would bear down on the footbridge, over which he must pass to get to the village.

What should he do? Go to the Doctor? He would laugh at his warnings and think him a fool. And he would rather have the Doctor's good opinion than of any one in the world. No, he would go out at the door; they would think it the Doctor.

He would hasten to the footbridge, and if intact, cross it and wait and watch; and if no harm came to the Doctor he should never know.

No sooner were the plans laid than he proceeds to their execution. He glides out at the door, and as soon as his eyes grow accustomed to the darkness he cautiously proceeds past the upper dam, whose turbulent waters roar and rage. On he goes by the bank of the swollen stream. Now he is opposite the village, as he can see by the lights. He is at the footbridge. Thank heaven, it is not gone! Cautiously he mounts it, he is half way across the rushing flood of inky blackness that tosses its billows to his feet and makes the frail plank quiver like an aspen leaf.

Now the end of a log, driven like a catapult by the fury of the stream, strikes the frail plank under his feet and carries it away. He grasps for the safety rope that spanned the stream. He falls and collides violently with the passing log. One arm has become useless. He is in the unpitying torrent, a few moments and he will be swept from cataract to cataract down the rocky descent, and then a mangled corpse will be tossed out upon the great sea.

Such were the thoughts that came swift as a lightning flash the moment he felt the giant grasp of the waters. He flings out his uninjured arm; he grasped something. It is the safety rope that spanned the stream. He clings to it with a tenacity that recognizes the issue of life or death. One end of the rope is torn from its fastenings. The other holds fast on the village side of the stream, and he is borne to that bank.

But the current is swift and the bank is steep, and the torrent claims him as its prey. The waters are chill, and oh, how weary the hand that clings to the rope. One thing nerves him, and most earnestly he prays that the good Father may help his poor benumbed fingers to hold until the Doctor comes. The clouds are lifting; it is getting lighter.

The pent-up waters of the upper dam are run out. The fury of the stream is spent, but the poor benumbed Tony is powerless to escape. Is it the chilling touch of death that is on him? His ear catches the sound of a footfall. He utters a warning shriek and sinks into unconsciousness.

The Doctor cautiously advances on the broken bridge. He comes to the black and yawning chasm. As he peers into the swollen waters he catches a momentary glimpse of a corpse-like face as it is borne away. A moment more and he is buffeting the torrent and grasping a limp and powerless body. It must be a quick and sharp fight, for the precipice is near, and momently nearer. He is near the bank, he clutches something; it is a willow; he is saved! Bearing the unconscious form, he hastens toward his office. Then he hesitates a moment and says: "It is nearer; it is better."

His meaning is soon manifest, for he hastens to the home of Mr. and Mrs. Gray. Here willing and tender hands are soon energetically using every available appliance for warming and resuscitating Tony; and after awhile the fervent "thank God!" and tearful eyes of Mrs. Gray, reveal the fact that the soul that had lingered on the borderland has returned to dwell with kindred spirits here once more.

The next day Dr. Andral said to the pale and feeble Tony, with the broken arm: "Tony, why did you almost fling away your life for me?" As a feeble flush mounted his ashen cheeks Tony answered: "Doctor, I did you a great injury once. I wanted to wipe that out. Besides, you are needed here and I am not. Then Jesus did a thousand times as much for me and I want to be like him, even if I give my poor life for others."

The reader probably asks: Was it a dream of Tony's, or were Dr. Andral's enemies really engaged in a plot to destroy him that night?

I can only answer: I do not know. No evidence was ever found to establish the latter theory; or to support the former, for that matter.

Don't Tell Mother.

It is a sorrowful day in the life of any boy or girl when he or she has done something that mother must not know. Many a downward career, many a life ended in sin and sorrow, many a bad beginning, can be traced to the first deed that mother or that father must not know. When strong confidence between a boy and his mother ends, something wrong begins.

A young man hardly out of his teens was sentenced to the penitentiary for ten years for assisting in a bank robbery. His first words after the sentence was pronounced were:

"Don't tell mother—don't! don't!"

There had been a time when there was nothing in his life that mother might not know without shame to him or to her. How many, many things there were now that he would not have her know!

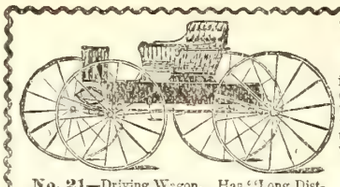
A young woman who had led a wayward life was brought to a hospital to die. She refused to give her real name.

"Mother might find out about me," she said, "and I don't want her to know. I don't want mother to know."

Don't shut mother out of your confidence. It is certain to be the beginning of a career that may end in your crying out in the utmost bitterness of spirit and the keenest sorrow. "Don't tell mother! Don't tell mother!"—*Union Gospel News.*

A Great Volunteer Army.

Volunteer service is always the best service. A drafted soldier has no heart in his work. A soldier who is prompted by a genuine love of country is worth forty soldiers who are fighting for pay. The largest volunteer army of soldiers in the world are those who are wielding the sword of the Spirit, commonly known as the Word of God. It is not generally known that one million three hundred thousand men and women go out every Sunday with Bible under arm to teach the children of our great country the principles of morality and the Golden Rule. If this vast army would be paid the mere pittance of one dollar per week for their services, it would amount to nearly one hundred millions of dollars annually, and yet without pay they go forth, week after week, in storm and sunshine to teach your children and mine how to be better citizens. These figures are furnished to us by the International Sunday-school Convention, which has a fostering care over all the Sunday-schools of the country. This organization gives us the International Lesson System, and is the mother of all Sunday-school improvement. B. F. Jacobs, Atwood Building, Chicago, is the chairman of the committee having this great work in charge.



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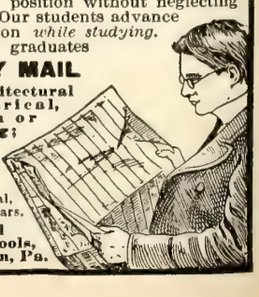

Resurrection.

W. T. MOORE.

Cold winter's blasts are hushed in songs
Of birds which come from sunlit climes;
Thus will love's music hush all wrongs
That now make discord in our chimes.

All nature blooms with new-born life,
Her resurrection day is here;
And sun's warm rays will end the strife
Of spring and winter for the year.

These hints of nature lessons bring,
Which we should heed, if we are wise;
The sweetest note of all the spring
Is that which bids the dead arise.

But what is death? Whose tongue can tell?
We tremble at life's sad decay;
But after all we know quite well
All's right on resurrection day.

There is no death; we only sleep—
We dream—and then new life is given;
We wake, where nevermore we'll weep,
For all is happiness in heaven.

Columbia, Mo.

Keepers at Home.

No holier trust has ever been committed to the hands of woman than that she should be a *keeper at home.* This implies at once sanctity of the marriage relation, the sacredness of motherhood, faithfulness to duty and an influence as far-reaching as eternity. From the beginning to the end of time must the Apostle Paul have seen what was her grandest work, her noblest opportunity and her sweetest pleasure, when he admonished her to be a keeper at home.

To the loyal wife there is no spot so sacred as the home her husband provides for her; every day but adds to its holy charms, and to the divine right of a queen is hers who loves and appreciates her home. It need not be a mansion fair, nor even a well-appointed house; the humble cottage can be made a home if but the right spirit prevails and rules within its walls.

What are some of the characteristics which make up the true home and which weave that subtle net about it which time nor distance can efface?

The main one is the warm, true love which welcomes the children who come to bless its hearthstone. The patience which leads and guides them through childhood's years, never faltering for one day, no matter how heavy the burden. With each added year comes sweetness, gentleness and strength of character and wisdom, which seems almost divine, so true and helpful and judicious does it appear. There must be firmness, and no laxity of will when it comes to *obedience.* There never was a happy home, there never will be well raised children where obedience is not taught. If parents only realized the value of this *one* great formative power of character their children would not be allowed to grow up to disregard their wishes, to show no respect for their commands. Obedience can be taught in the same gentle way that any other lesson is taught, and the little hands that are clasped on your knee as "Now I lay me down to sleep" is murmured will fold over your own when growing cold in death and say: "God bless these dear hands that led me in the path of duty."

Parents in the home make daily sacrifices for the good of the children, and it works out only wholesome character where the children are taught to *sacrifice, to work* and to control their whims and appetites.

The mother in the home has the most earnest and apt of pupils; no lecturer on the stage can teach temperance and morality as can the mother, who trains her boys and girls by precept and example. She can bring them into the church—their earliest refuge from sin and temptation. A mother may never have wine on her table nor liquor in the sauce for a pudding, and yet have a son who will drink, *if she neglects to fortify her boy by making a Christian man of him.* Here lies the strength which will, not only enable him to resist temptations, but will build him up into an honorable manhood in every direction. She can influence her children to love and admire her friends—to be helpful to one another and to others, to read her favorite books and cherish her same sweet flowers and momentoes. It falls naturally into her life to train her daughters to habits of personal neatness, housekeeping and home-making. She can teach her boys to be loyal to political convictions, to vote intelligently and as a matter of conscience; she can inculcate principles and instill just and right motives *never* to be swerved from. She can read with them and interest them in the great questions of government, temperance and reforms. Talk about a woman's sphere! She has the grandest God-given rights in her home, with husband and children, that can be vouchsafed to mortal being. Let her awake to her privileges and train the statesmen and reformers and moral giants of the nation around her own fireside! The lesson she can teach, the influence she can exert, the power she can give to uplifting humanity has never yet been realized; eternity alone can measure it. The keeper at home, be it wife or mother, who with tender, gentle love can draw your heart from thousands of miles back to the spot where you lived in childhood, who comes to you in dreams and the morning seems brighter and the cross lighter for the sweet vision.

You wander away in search of health, wealth or work, but never for one single day is there absent from your inmost soul the memory of the sacred home and all its tender influences. The man who has been away for years is going back home; he did not realize how sweet the dear old place was until he thought of returning and gave himself up to the luxury of recalling its charm . What an humble little home it is—six rooms at most—sweet and clean and one to be all his own, with easy chair, soft rugs and table with books and papers and shaded lamp. He can see mother now as she ties up the tender vines which shaded windows and porch; ever and anon going into the tidy kitchen to watch the light rolls, of which he is so fond, or sitting down to stem the fine strawberries which father has brought in from the patch; he can see the bent form and white hair of the latter as he seats himself in the doorway to be the first one to see the "boy" who is coming.

THE VALUE OF CHARCOAL.

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It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

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He sees his dear sister, gentle and refined, sitting on the porch and from the low, sweet strings of her guitar comes in fancy the music, "Nearer my God to thee," and the response is: "Yes, draw nearer and get nearer to thee, oh! my God, through this home and dear keeper thou didst give to me."

Whatever of sadness or sorrow, disappointment or trouble the passing years may hold, the old home will remain the same cherished spot, and ever, even to the utmost end of the earth, will the heart cry out: "Be it ever so humble, there is no place like home." MOTHER.

Warrensburg, Mo., March, 1900.

Deeds of Yesterday.

BY MILTON H. H. LEE.

I cannot sing to-day, tho' friends are near
To gladden me with songs of peace and rest.
Without regret to vex how richly blest
To-day had been with joys around me here:
(Oh, how regret can rob life of its cheer!)
But yesterday at peace. To-day—opprest;
For pleading Mercy made, for Love, request
Of me, and to her cry I closed my ear.
And now I sigh: Before me I can see
Sad Mercy turn with weeping Love away,—
And turn with weeping: Tears are falling free.
And, listening, I can hear my Master say:
"Forsaking these, thou thoughtest not of me,
And yet my child forsook me yesterday!"

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CHAPTER XXI.

As Mr. Douglas and his wife stood before the cottage door, waiting for their knock to be answered, and wondering how their long-lost daughter would look, Mrs. Douglas pulled her heavy veil completely over her face. She did this to hide her agitation, for she was very white, both from joy and fear. It seemed almost impossible that after so many bitter years only a door stood between her and the desire of her heart. She feared that Mrs. Dew might answer the knock with the fearful news that Frank was gone, that she had vanished in the night. That dreadful "Nance" was still at liberty; what might she not do to satisfy her vengeful and mercenary disposition? She began to tremble violently. Then the door opened. There stood before them a girl of about thirteen years of age. Nature had not taken her by the hair and pulled her out long and thin and bony, but had leisurely smoothed her form here and there, till it was one of compactness, curves and softness. Her limbs and body were rounded with that yielding smoothness that reminds one of dimples; and the cheeks did not seem cut off by horizontal planes from the throat, but merged into it with full, delicate waves of satin skin. Dark-blue eyes, from which a steady and genial light shone out upon the world; a little heaven of blue that had two stars of its own, to dance with its own thoughts and happiness; a mouth that smiled when there was a cause, but was grave and contented when there was none; hair that had once been the brightest of gold, but had since grown darker, so it could wear better in this dusty old world; yet, the gleam of gold was still to be seen shining against the dark space of an ill-lighted hallway, like golden thread heaped upon velvet—this was Frank Douglas. Mrs. Douglas had not seen her since she was a baby, yet she knew this was her daughter. And how? As she gazed upon the child through her thick veil, she seemed to be looking at herself when she was a child in old Kentucky. She had looked that way; those eyes, that hair, those very curves had been her own, long before she had thought of marrying and leaving her dear parents. Her impulse was to catch up the child in her arms. But she remembered her agreement with her husband. The daughter must be prepared for the shock. So she waited for Mr. Douglas to speak.

"Is this where Mrs. Dew lives?" inquired the gentleman in a casual voice. Men are so strange! had her life depended upon it, Mrs. Douglas could not have spoken so.

"Yes, sir," answered Frank, looking thoughtfully at the gentleman, as if she were trying to remember where she had seen him before. "But she is not at home now. Will you come in?"

"Thank you. After all, you are the one I wish to see, if you are Frank Douglas." Frank bowed and gave a troubled smile. Where had she seen this man before? She led the way through the dark hall into a sparely furnished sitting room that also served for a parlor. What could these people want with her? As soon as they were seated the gentleman said: "It seems almost impossible, but I am forced to believe from direct proofs, that you are one of the authors of a Latin Grammar that was sent to a Chicago house in the manuscript. The superscription ran this way: 'By'—well, it was by a Mr. West—I forget the initials, 'and Frank Douglas.'"

Frank blushed and smiled, while her eyes shone. "Oh, do you come from that house?" she cried. "And are they going to print it? It was written by a dear friend of mine—Mr. West—but I helped him in copying and collecting words and arranging them alphabetically. So he *would* put my name on the title-page! Of course *I* could never have written *any* of it. He sent it to New York before he died, but they said it was unavailable. And after I went to Creekville I sent it to a Chicago house, more for Mr. West's sake than for anything else. I knew how glad he would be. That was why. And besides, if it was worth anything—well, I need the money, too!" And all the time the child spoke, Mrs. Douglas, paying little heed to the words, was drinking in the mellow charm of the voice; as one loves to return to the home of one's happy childhood and hear the same musical flow of the brook or splash of the waterfall, that charmed so long ago. For the child's voice was what the mother's voice had been before it learned the subdued note of experience and the minor flow of sorrow.

"I live in Kentucky," said the gentleman, "but I am a reader for that publishing house. They sent me the grammar, and it was so superior, I could not understand why the list of deponent verbs was defective. Your list was all right down to the letter 'S,' and there it stopped. I recommended the book for publication, however, on the condition that you complete the list. I thought possibly you had mislaid one of the pages."

"Yes, yes, that must have been it," said Frank, eagerly. "I remember, oh, very well, that the list went clear on past 'S.' I remember 'Sequor'—yes, and 'Vereor,' too. I will run and see if that lost page isn't somewhere among my things."

"Not yet," interposed the gentleman. "There is another matter of even more importance I wish to speak of. In Kentucky lives a very dear friend of mine, a lady, who lost her little girl nearly thirteen years ago. She was stolen from her by a wicked nurse. The name of this lady is Mrs. Douglas. When I saw your name, Frank Douglas, on the Latin Grammar I wondered if you were any kin to her husband For her husband had a brother named Frank Douglas, who was killed in the war, and who was engaged to a Miss West."

"Oh, I was named for that brave and handsome soldier!" cried Frank, jumping up in her excitement and coming to the gentleman's side. "Miss West named me for him. and I don't know who my parents were. May be I am the daughter of that Kentucky lady! Miss West came from Kentucky. *Do* you think I could be her daughter?"

"I am sure of it," he answered abruptly. "I can prove it!"

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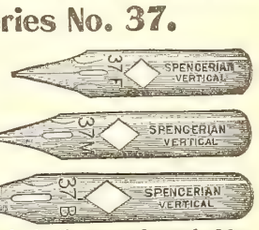

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Sunday - School.

W. F. RICHARDSON.

THE CENTURION'S SERVANT HEALED.*

With the present lesson we probably return to the chronological order of Jesus' ministry, from which the last lesson was a wide departure, the raising of Jairus' daughter having occurred at a later date than the miracle we are now to study. The order given by Luke is here the correct one, as we believe, and hence this miracle followed immediately the sermon on the mount.

Capernaum was a city of sufficient size and importance to require the presence of a Roman garrison, which numbered at least a hundred soldiers, or a "century"—a c mpany, as we would term it. The officer in charge, whom we would designate captain, they called "centurion." While it is likely that many of these officers would be unfriendly to the people over whom they were sent to rule, there were some who learned to honor the Jewish nation and reverence their God. Cornelius, the noble centurion in Cæsarea, holds a conspicuous place in the history of the early church. He was devout, sincere and benevolent, and gave to the gospel a ready welcome, when preached by Peter, as recorded in the tenth chapter of Acts. The centurion of our lesson seems to have been a man of kindred spirit. There is much to draw us toward him, and rejoice in the blessing the Master bestowed upon him.

First, he was a believer in the true God. At least this is very nearly certain. He had built a synagogue for the Jews of Capernaum, and this he would hardly have done unless he had already abandoned the gods of Rome. The elders of the Jews, who came to intercede in his behalf, said of him: "He loveth our nation, and himself built us our synagogue." The ruins of a splendid synagogue are yet seen on the site of Capernaum, and it is believed to be the same one here referred to. This Roman soldier had penetrated beneath the surface of Jewish formalism and pride, and recognized the vital truth of their religion.

Second, he was a man of noble character and kindly spirit. "He is worthy," was the testimony of the Jewish elders. His moral life must have been commendable. But his character as a master gives us the most beautiful touch of description. He was appealing in behalf of his servant, or "slave," as the word signifies, and we are told that he loved this slave. It was a time when slavery existed in its most dreadful form throughout the Roman Empire. It differed from the slavery of our own time in that the slaves were captives of war, and their descendants, and often included the most intelligent and virtuous of earth. Horace was the son of a freed slave, and the philosopher, Epicteus, was himself a member of this unfortunate class. By so much as these slaves belonged to a higher class than those of our own day, so they suffered more cruel treatment at the hands of their masters. Mommsen, in his Roman history, says that all the miseries of negro slavery were a drop to the ocean compared to those of the slaves of antiquity. Even so noble a Greek as Aristotle argues for humane treatment of the slave chiefly on the ground of the profit accruing to the master from such treatment. He says: "The instrument receives just so much care from its master as will keep it in proper condition for the exercise of its functions." With such ideas ruling the public mind, it speaks volumes for this centurion that he had a personal regard for his servant.

Third, he was a believer in the power of Jesus to heal. He had perhaps heard at the time of the wonderful cure wrought by Jesus upon the nobleman's son, as recorded in the 4th chapter of John's Gospel. The Master had proven his power to heal at a distance as well as by direct touch. Hence, when the centurion learns that Jesus is on his way to the house, he sends additional messengers to assure him that he will not ask the unusual favor of a personal visit. "Say the word, and my servant will be healed." He had proved repeatedly the power of his own word to direct other men, as he had felt the power of superior authority to work through him. He is assured that this worker of wonders has within his hands a divine might that can overcome difficulties and accomplish such beneficent results as he may desire, and he simply asks that this power shall be exercised in his behalf, in the simplest and least noticeable manner possible.

Fourth, he was humble. "He is worthy," said the Jewish elders. He himself said, "I am not worthy that thou shouldst come under my roof." Both were right. Compared with the glory of the Lord of life, this poor Roman soldier was unworthy of such high company and exalted favor. But the humble heart is the kindly heart, before God. "Blessed are the poor in spirit, for theirs is the kingdom of heaven." God delights to set up his throne in such a soul, and this humble Gentile might put to shame all the pride of the Herods and the self-righteousness of the scribes and Pharisees.

The answer to such faith as this could be nothing less than the granting of its prayer. Matthew tells us that Jesus said to the centurion, or rather to the friends who had come from his home: "Go thy way: as thou hast believed, so be it done unto thee." Returning, they found the servant well. It must have been with much confusion of spirit that the unbelieving Jews heard the rebuke of the Master: "I have not found so great faith; no, not in Israel." How sad the heart of Jesus must have been when he remembered that the welcome accorded him in Samaria had been denied him in his own city of Nazareth; that a poor woman of Sidon would with persistent trust crave the crumbs of divine mercy while his own people would turn away from the banquet spread for their enjoyment. This sharp contrast between the chosen nation and the Gentile captain drew from Jesus' lips a stern rebuke, for whose record we are indebted to Matthew: "I say unto you that many shall come from the east and the west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven; but the sons of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and gnashing of teeth." Favors spurned transmute themselves into curses. The saddest sounds to greet the ears of the lost will be the echoes of joys once offered them, but wantonly refused. The sweetest dellghts will be theirs who have promptly responded to the divine approach by a loving faith and glad obedience.

*Lesson for April 22—Luke 7:1-10. Parallel passage—Matt 8:5-13.

Echoes from the Field.

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Illinois.—Our Sunday-school has almost doubled in the six months we have been using OUR YOUNG FOLKS, and we should be very sorry to dispense with it. The Schools of our people, this country over, need just such a stimulus as this Weekly affords, and I truly believe that its introduction would be a profitable investment for all concerned. *Superintendent.*

Missouri.—At the beginning of the year an agent from another publishing house induced our Committee on Sunday-school Supplies, by marvelous discounts and free books, to substitute another paper for OUR YOUNG FOLKS. The change is so unsatisfactory, that though the other is paid for for the year, we have made up a club for our old favorite. We shall be wiser next time. "Experience teaches a dear school," etc. *Pastor.*

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Christian Endeavor.

By Burris A. Jenkins.

TOPIC FOR APRIL 22.

SERVING GOD JOYOUSLY.

(Matt. 22:1-14.)

Young people often hesitate to become Christians because they fear a grayer and more melancholy tinge to life. Young men pause on the threshold of the ministry because they fear they may not live the healthy, exuberant life they otherwise might. Shall it never be thundered convincingly into our ears that what is wrong is wrong, and what is right is right; what a Christian ought not to do, neither ought others; and what a minister ought not, neither ought others? Grant that there is, of course, a responsibility upon one who assumes the name of Christ's follower and servant; but that responsibility rests upon all alike, and the moral law is absolute.

But a day is dawning now, as it has often dawned before, at times, when it is felt that the fullest, richest, most joyous life is the most Christian. If we are not joyous in our work for Him we are not serving God. We are noting to-day that Jesus attended social assemblies, and often made his parables from feasts.

Joyousness the heart must have or it will be sicklied o'er with the pale cast of unhealthy thought. While we brood the fire burns; but while we joyously work the windows of the soul take in and give out light. None are so happy as the well-employed; but the very busy need relaxation, recreation.

Hence, amusements have their place, and perhaps no problem is greater for the sociologist, regarding our overworked cities, towns and farms, than that of wholesome amusement. Farmers' wives, *e. g.*, with their never-ending work and weary monotony, furnish the largest percentage of inmates for our insane hospitals of any class of our population. It is due to lack of amusement. The men find relief in horses, dogs, guns, and, latterly, bicycles; the wives none. In our cities our laboring men say they would die of their dreary round if they did not go to the saloon for conversation, recreation, amusement. No other place is open to them. Is the church blameworthy here? Yea, and she shall hear the Word: "Inasmuch as ye did it not—depart from me!"

A Presbyteriam minister, of this city, left his comfortable salary and home, donned a suit of overalls, and for a year or so has been working to support his family, as a laborer in our smaller Indiana cities. Recently he preached (in his overalls) in this city. He declares that the dead, dreary round of monotony nearly drives him, himself, to seek company, light and cheer in the saloon. Will none else but the saloonkeeper open doors of invitation for the poor?

Work must be relieved with recreation. Note that in Jesus' parable the men who refuse to come to this feast both plead the excuse of business, and one turns to his merchandise, the other to his farm. Note also that Martha was careful and busy about serving when she should have been at Jesus' feet. So, is it not possible that we are often cumbered with business cares, household cares, or even church drudgery, when we should be either sitting at Jesus' feet in meditation or going into the country or to a feast?

Let the blood course, then, let laughter overflow, let hearts bound, or ever the evil days come when we shall say: "I have no pleasure in them." Work, and joyous work; play, and joyous play—these make up the activities of a wholesome Christian life.

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THE LITTLE ONES.

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This is a Weekly for the Primary Department in the Sunday-school and the Little Ones at Home, full of Charming Little Stories, Sweet Poems, Merry Rhymes and Jingles, Beautiful Pictures and Simple Lesson Talks. It is printed on fine tinted paper, and no pains or expense is spared to make it the prettiest and best of all papers for the very little people.

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This is a Weekly for the Sunday-school and Family, of varied and attractive contents, embracing Serial and Shorter Stories; Sketches; Incidents of Travel; Poetry; Field Notes; Lesson Talks, and Letters from the Children. Printed from clear type, on fine calendered paper, and profusely illustrated with new and beautiful engravings.

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A Large Illustrated Weekly Magazine, devoted to the welfare and work of Our Young People, giving special attention to the Sunday-school and Young People's Society of Christian Endeavor. It contains wood-cuts and biographical sketches of prominent workers, Notes on the Sunday-school Lessons, and Endeavor Prayer-meeting Topics for each week, Outlines of Work, etc. This Magazine has called forth more commendatory notices than any other periodical ever issued by our people. The Sunday-school pupil or teacher who has this publication will need no other lesson help, and will be able to keep fully "abreast of the times" in the Sunday-school and Y. P. S. C. E. work.

TERMS—One copy, per year, 75 cents; in clubs of ten, 60 cents each; in packages of ten or more to one name and address, only 50 cents each. Send for Sample.

CHRISTIAN PUBLISHING COMPANY, St. Louis, Mo.

Literature.

To our individual mind, the richest thing in the **Atlantic Monthly** this month is the article on "The Perplexities of a College President," by "One of the Guild." Any one who has any acquaintance with the educational problem or any sympathy with it, will detect at a glance that the author, whoever he is, has an appreciative grasp of some of the real needs of the situation. The principal thesis maintained is that the college president ought to be given more power to control the institution over which he presides; that he ought to have as much authority in the college as the manager of a commercial enterprise has in the office or factory. The president is the man to choose the faculty. The writer's idea as to what sort of men ought to constitute a college faculty may be seen from the following letter which he says he once addressed to an educational friend: "I am looking for a first-class man for our work in history. It is not his technical preparation that I am so anxious about—that will probably be complete enough; he would scarcely dare to apply without this. But I wish to get a man who is large-minded, generous by nature, built on a large pattern, wide between the eyes, a born winner of men; who can grapple young men as with hooks of steel, and make them love and revere him; who can go out to some of our smaller cities and towns for an evening's address and come back with a whole beltful of scalps; who can immediately secure the confidence of those in charge of secondary schools, and turn them and their pupils toward us; who will be a power in the university, and in the community, and in the state."

Henry Van Dyke's story, "The Light that Failed Not," in the April **Scribner's**, deals with people and scenes on the Canadian Coast, and the character which the author has created of the young girl who kept the lighthouse under difficulties, although perfect as it stands and admirably adapted for use in a short story, could well be made the central character for a full-grown novel. It is far removed from the commonplace story of lighthouse heroism. Mr. Ernest Seton-Thompson writes of the kangaroo rat with the same affectionate regard, the same evidence of careful observation and the same contagious enthusiasm with which he has written about grizzly bears and buffaloes and white-tail deer.

The **Century** has done notable service to American lovers of art and lovers of American art for many years by publishing the work of the best American engravers. There is more difference than some realize, perhaps, between an engraving by an artist and a photographic half-tone. The series of engravings of the works of the old English masters, by Timothy Cole, which is now appearing in this magazine, is worthy of careful study. Richard Whiteing writes of Fashionable Paris, and Castaigne's pictures which accompany the article are unusually good, even for Castaigne. As an illustrator of Parisian life he has yet to find a superior. The memoirs of Napolean at St. Helena still continue.

The **North American Review** presents an unusually imposing list of contributors. The leading article is by Emile Zola on "War." Senator Foraker writes on "The United States and Puerto Rico;" D. B. Woodward, Assistant Commissioner-General of the United States, on "The Paris Exposition;" Charles Waldstein, whose little book on "The Work of John Ruskin" will live as a classic, writes on Ruskin; and Mrs. Joseph Chamberlain, on "An Obligation of Empire." Among the other contributors to this number are Thomas B. Shearman, Senator Mason and Rev. Minot J. Savage.

The American Monthly **Review of Reviews** contains, besides its usual elaborate record of the events of the past month, illustrated articles on the Hampton Normal and Agricultural Institute, and the great steelmakers of Pittsburg in connection with the recently settled Frick-Carnegie suit. Prof. Harry Pratt Judson, Professor of Political Science in the University of Chicago, writes on the "The Constitution and the Territories."

Tudor Jenks writes a story of the domestic life of a scaly green dragon for the **St. Nicholas** which will please many children, both young and old. Sydney Reid's animal story, "Josey and the Chipmunk," which has been running since November, is a wholesome piece of nonsense, and the number contains plenty of other things which the grown folks will enjoy reading to the children and the children will enjoy having read to them.

Considering the age and infirmity of Pope Leo XIII. and the possibility of his passing away suddenly almost at any time, it is interesting to know the process by which his successor will be elected. An article in **Frank Leslie's** describes the curious process of a papal election and tells of some of the elections in the past. There is a story of the Wild West by Stephen Crane and a short article about the Klondike by Joaquin Miller.

The **Coming Age** continues the publication of the articles on "Applied Psychology; or, Hypno-Suggestive Therapeutics," by Henrik G. Petersen, and "The Poems of Emerson," by Charles Malloy. A series of four papers by Prof. Nathaniel Schmidt of Cornell, on "The Hebrew Philosophers" begins in this number, with an article on "Job—the philosopher as Poet;" other articles will deal with the philosopher as Critic, as Allegorist, and as Mystic.

The **Biblical World** contains a helpful symposium by several prominent men on "The Main Purpose of the Sunday-school" (see Current Religious Thought next week for extracts). There is an illustrated article on "Social Customs in Palestine," by Dr. Waterman, of Jerusalem. Prof. Burton has an article on the "Purpose and Plan of the Gospel of Mark," and the "Constructive Studies in the Life of Christ," by Profs. Burton and Matthews, are continued.

The proximity of the Ecumenical Foreign Missionary Conference, which is to be held in New York during the last ten days of the present month, gives exceptional interest to the current number of the **Missionary Review of the World**. The article on the personnel of the Conference is well illustrated with portraits, and there is an illustrated article on Puerto Rico under the United States.

The **Treasury of Religious Thought** contains, naturally, a considerable amount of material appropriate to Easter, including an Easter sermon by Alexander Maclaren. The many lines of activity pursued by Grace Church, New York City, are described in an illustrated article entitled, "An Educating Church."

The articles which D. L. Pierson is writing for the **Record of Christian Work** on the "Progress of Foreign Missions During the Nineteenth Century," of which the second installment appears in the current number of that magazine, give a trustworthy and convenient survey of the missionary activity of this century.

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DRUNKENNESS CURED.

An eminent St. Louis physician has given a positive answer to the oft asked question, is drunkenness a disease, or is it simply a temptation that cannot be resisted by a vast number of the human race? The physician in question is Dr. Ozias Paquin, who for years has been a practicing physician in the City of St. Louis. He has answered this question by taking five of the worst drunkards that could be found and cured them of all further appetite for intoxicating drinks. The five cases were all beyond middle age and they had sunk into the deepest pit of drunkenness, with the odor of drink about them so obnoxious that it was almost impossible to stand within speaking distance. He not only cured them of all desire for intoxicating drink, but at the same time placed upon their cheek the flush of health and into their eyes the light of happiness, and took from their person the odor of whiskey. It was almost a miracle, for he had raised five cases from degradation into the sunshine of health and happiness. Dr. Paquin has cured hundreds of patients who were relapses from other treatments, and in every instance he cured these patients, and they have remained cured for months and years. It can therefore be said that the Paquin Treatment is a permanent cure, and not a temporary one, for the patient never relapses to his former condition. We know of no more humane work being done at the present time than that which Dr. Paquin is doing, and it is the duty of every reader to assist Dr. Ozias Paquin in his noble work, and if any reader has brother, sister, husband, father or friend in whose system lurks the disease of drunkenness, he should at once send their name to Dr. Paquin or see that they either visit or place themselves in communication with the Ozias Paquin Immune Co., Suite 1113 Chemical Bldg., St. Louis. The reader that does this will certainly be doing a christian act, for no matter how hopeless the case may seem, and no matter how many other treatments have unsuccessfully been tried, the method known as Ozias Paquin Treatment will perfect a cure dispelling all desire for drink, and at the same time will place the constitution in a robust and healthy condition.

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Marriages.

BARRETT—DICKEY.—Married, at the residence of the bride's mother, on March 28, 1900, Mr. Osborn Barrett and Miss Mary E. Dickey, both of Jewell County, Kan.; G. D. Sellers, officiating.

GRITTON—JONES.—In Paris, Mo., March 28, 1900, Mr. Tandy F. Gritton, of Tulip, Mo., to Miss Mary L Jones, of Victor, Mo.; C. H. Strawn, officiating.

Obituaries.

HARVEY.

In full, ripe age Elijah D. Harvey, of Meadville, Mo., passed from the scenes of time to the realms of life immortal. His departure was radiant with the glorious hope of the gospel, because his life was rich in deeds of loving kindess and Christian graces. He was a splendid representative of that sturdy Christian manhood that grew up and matured mid the trials and privations of frontier life in our Western country. Mr. Harvey was born in what is now Howard County, on August 22, 1827, when this country was primeval forest and virgin soil, inhabited by plenty of game, wild beasts and savage Indians. He grew up among conditions which would naturally cultivate a rugged heroism and a sturdy independence. Necessity compelled him to subdue the earth and have dominion over all the beasts, and most joyfully did he undertake the task. His early days were characterized by those noble qualities of determination and perseverance that always insures success and prosperity. His education was not neglected, though it would be considered scant at the present day. His book knowledge and mental training was received at the winter terms of subscription schools. At the age of 20 he left his father's home in Howard County and went to Meadville, in Linn County, to teach a subscription school in Judge Botts' house. From this time on he took a deep interest in educational work and the building up of our public school system. He helped with his own hands to build the first schoolhouse in Meadville, and afterwards donated it to the district, thus laying with his own hands, head and heart the foundation of public education, which meant a good deal in that day. In 1849 Mr. Harvey was married to Miss Elmira Thompson. The same year he purchased a farm adjoining Meadville. Here he reared a happy, thrifty Christian home. While he was for 16 years a school-teacher by profession, he was also a farmer by practice. He brought his large farm to a high state of cultivation. While teaching school and managing his farm he found time to devote to the moral and spiritual and political interests of his community. He, in company with two other citizens, built the first church in Meadville; he became a member of the church in the later fifties and served in the several offices from janitor to elder. He did not content himself with a formal, nominal or churchly Christian life, but was a warm and active supporter of temperance and of communal decency. He joined the old Washingtonian Temperance Society when a boy; he organized the first good temperance society in Meadville and was at his death an active honorary member of the Woman's Christian Temperance Union. He was a Mason and a charter member of the A. O. U. Mr. Harvey was active in political circles. He was elected to the legislature in 1880, was public administrator for a term of years, and held various city and township offices. He administered numerous estates, and had been the trusted and honored counselor of the people for over 40 years. No one sought his advice in vain. He was a "blessed" peacemaker; he was loved by the people; he was in touch and sympathy with all; he loved little children, who familiarly called him "Uncle Dick." The morning after his death a beautiful little child knocked at the door of his dwelling and with tears in her eyes requested see "Uncle Dick." The school children were excused from school to see the blessed face of their beloved benefactor and warm-hearted friend. The tribute of a child's love is the sweetest incense offered to the praise of a noble and affectionate heart. Mr. Harvey was stricken with apoplexy on Friday, March 16, and died the following day. The writer was called to conduct the funeral services, which were attended by a very large concourse of people from all over the county. On June 12, 1889, Mr. Harvey was married to Mrs. Mary Garrett (nee Dinwiddie), of Boone County, who survives him. Three daughters are also left to mourn the father's death. Who does not crave such a life, and such a death? By the expressed judgment of his peers, his spotless soul is most worthy the royal robes of the redeemed

LAWRENCE F. MCCRAY.

HUGHS.

A. J. Hughs was born in Brown County, O. He moved with his mother to Atchison County, Mo, in 1848, and was married to Caroline Harris in 1857. He has been a member of the Christian Church (Newlight) for 35 years. Died at his home two and a half miles northwest of Rockport, Mo., March 19, 1900. He leaves a wife, two daughters and seven sons to mourn for him. Funeral services at Pleasant Grove Church, two and a half miles northwest of Rockport, conducted by the writer.

G. HALLECK ROWE.

ESTILL.

Col. J. R. Estill was born in Madison County, Ky., Jan. 30, 1819, and died at his home, near Estill, Howard County, March 11, 1900, having reached the age of 81 years, one month and 11 days. In early manhood he came to this state. Shortly after coming to the West he was married to Miss Mary Turner, of Glagow, Mo., who at this writing survives him. It may be said this union was in every respect an ideal one. Soon after this marriage he became a Christian, and to the day of his death he maintained his standing as a Christian man. There were born to this couple 10 children. Only three of these are now living—Wallace Estill, of Estill, Mo., Mrs. Felix T. and Mrs. Butler Laforce, of Kansas City, Mo. These and a host of kindred and friends were present at the obsequies. Col. Estill had figured prominently in educational and religious interests in this state. For years he was one of the curators of the State University of Columbia, Mo., and was also a trustee of Christian College, of Columbia, and the Christian Orphan School, of Fulton, Mo. He had given largely to the Orphan School and was a friend to it from the beginning. He had great private business interests, but with it all he had time and means and inclination to help the Lord's kingdom. He was frequently in consultation with those who were prominent in church work. His counsel was sought and valued by those upon whom the burden of the work rested. The writer of these words was associated with him for several years in his home church, at New Franklin, Mo., and knew him in his home life. He was the mainstay of his home church, and for years in a financial way had met the deficiencies of this character. In appearance he was a kingly person, and in that body carried a great heart that beat in sympathy with all the great purposes of those who were leaders in Zion; courteous and dignified, but, with all his temporal success, meeting with Christian kindness the lowliest of God's children. To me, while we were opposite in many characteristics, he had been as a father, and I prized his friendships and confidence, not because of his earthly possessions, but because of the inner man of the heart. Even now, when I think of his graces of person and life, I know not where to look for his equal. At one o'clock, Tuesday afternoon, March 18, 1900, I conducted the funeral service, at his late home, in the presence of multitudes of those who knew him best, and on that account loved him most. All seemed to realize that a prince in Israel had fallen, and each one that a personal friend had gone home. We spoke mostly of God's comfort in Jesus Christ, for worldly splendor does not bind up broken hearts, and it all ends in the grave. In Mt. Pleasant Cemetery, not far from his late home, and where his loved dead had been placed, we laid his body, in the Christian hope of life to come. In the Father's house, where no sickness, sorrow, pain or death will ever come, God in infinite love will wipe all tears from human eyes. May God raise up successors to carry on the work and enlarge what has been a beginning in the education of the orphans and extend his kingdom until in every heart its interests are supreme.

W. T. HENSON.

Lathrop, Mo.

ESTILL.

Mrs. Mary Anna Estill, widow of the late J. R. Estill, died Monday afternoon, March 19, in her 74th year. Only two weeks before came the sad intelligence that Colonel Estill was dead and many hearts were made sorrowful at the loss. Now again hearts have been filled with sorrow by this doubled loss. They had beautiful Christian lives. Mrs Estill was deeply interested in all beneficent causes and the Orphan School mourns for the loss of one of its truest and best friends. Her life shed a beautiful influence over her home, her church, the community in which she lived, and over all the people with whom she came in contact. Life to her meant "intensely and meant good," and the highest eulogy that can be pronounced upon her work is that the world is better for her having lived in it, and humanity has been uplifted through her gracious adminstrations. The orphan girl has special cause to bless her name, for she was a true friend, and two scholarships in this school are monuments to her interest and that of her husband in the grand work of educating those who cannot afford to educate themselves. Many shall rise up and call her blessed, and her name shall be uttered in loving and grateful remembrance by those who shall in years to come be the beneficiaries of her Christian charity.

W. T. HENSON

Lathrop, Mo.

UNDERWOOD.

Matilda, wife of Jacob Underwood, was born Aug. 12, 1826, in Mercer County, W. Va. Was married March 20, 1855, in Hamilton County, O. United with the church when 18 years of age and has lived a faithful Christian life. Died at her home near Rockport, March 25, 1900. She leaves a husband, a daughter and three sons to mourn her loss. Funeral at Church of Christ in Rockport, Mo., by the writer.

G. HALLECK ROWE.

A Reason for It.

There is Only One Pile Cure That Has Reached a National Popularity and Reputation.

There are many popular medicines that are known in every household in America.

There are blood purifiers, nerve tonics, headache remedies, dyspepsia cures, and cough cures, which are sold in every drug store in the nation and beyond.

But all of these must divide their popularity with many rivals, no one remedy has the field to itself, with the single exception of pile cures, for it is a singular fact that there is but one pile cure that can be considered as having a national reputation, without a rival and the referred to is the Pyramid Pile Cure which for seven years has steadily worked into the public favor by reason of its extraordinary merit, until it is known from Maine to California and from Manitoba to the gulf.

It is true there are many pile remedies having a small local reputation for a year or two but the Pyramid Pile Cure has rapidly supplanted them all and really has the field to itself when anything like national popularity is considered.

The explanation is simple. It is because piles is in no sense an imaginary trouble that a bread pill or a simple salve or ointment will cure, but an obstinate, painful and often dangerous trouble and a remedy to give satisfaction must possess positive and very apparent merit. A person suffering from piles will not experiment for months with a remedy; it must give relief and a cure in short order or it is condemned.

The worst cases of piles are relieved on the first application of the Pyramid and a cure will result in a reasonable time from its regular use.

Medical men use it in preference to operations because it is safer, is perfectly painless and the cost to patient is a mere trifle as all druggists sell the Pyramid Pile Cure at 50 cts and as it is used at night, it cures without interfering with regular occupation.

If suffering from any form of piles, bleeding, itching or protruding, a trial of the Pyramid will cure you and add another to its thousands of friends.

"Difficulties Give Way to diligence," and all blood humors disappear when Hood's Sarsaparilla is taken. It purifies, enriches and vitalizes the blood, cures that tired feeling, and tones up the whole system. Take it now.

The non-irritating cathartic—Hood's Pills.

"HOW TO ADVERTISE."

This is the title of a pamphlet published by The Procter & Collier Co., Cincinnati, Ohio, general advertising agents. In this pamphlet they aim to tell the successive steps which must be taken by the the advertiser to insure success. A number of pages are filled with specimen advertisements. The Procter & Collier Company place such well-known advertisements as Old English Floor Wax, Coke Dandruff Cure, Puritan Oil Stoves, Kornlet, Baldwin Piano, Fireside Games, Odorless Refrigerators, Rookwood Pottery, U. S. Playing Cards, Pillsbury Vitos, Ivory Soap and many more besides. The pamphlet is nearly free, as a copy will be sent to any address if a two-cent stamp be enclosed with the request to The Procter & Collier Co., Cincinnati, Ohio.

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Superior to all others in purity, richness and leavening strength.
Highest Honors, World's Fair
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Tourist Agencies.

It may appear hardly proper for one who has not used an agency to write concerning them, but inasmuch as they industriously advertise themselves it may serve a good purpose to look at them from an outside standpoint.

1. The difficulties of sight-seeing and getting about in Oriental countries are intentionally or otherwise exaggerated by these agencies. Strange peoples, strange customs, strange means of transportation, strange languages and strange moneys certainly have a tendency to bewilder and to be carried through them easily and quickly, and on your part ignorantly, might at first appear to you desirable. You are told that you will get lost, get swindled, perhaps set upon and beaten. You can not find the places of interest, it is an absolute necessity you must have a guide. This s dinged in your ears incessantly. You heard it before you left home through the printed matter or personal visit from the tourist agency, all in a polite manner. You hear it when you get into the strange country. Believe it not.

That there are difficulties of course is true. I am convinced from experience and observation that they have been constantly and insistently exaggerated. The tourist agencies are no little to blame.

2. Again, the cost of independent traveling (without agency help) has been exaggerated. These tourist agencies would have you believe that it is very expensive. You must have somebody along to help you save your money; an agent to attend to the touring business for you—they will buy your tickets, secure hotels, pay all fees and dues, etc., etc. (excepting wines, a great saving clause,), and it won't cost you much—O no, not much—only $8 to $10 a day; and only think what an enormous expense the trip would be if you were to trust to your ignorance and try to go it alone, ignoring the in-it-for-your-benefit agency. As a matter of fact, if you were to trust to your own ignorance and your own ability to conserve your funds you would be able to get along at the enormous expense of $4 or $5 a day.

3. The exactions of their prearranged program take away your independence and make your life miserable. No allowance is made for the state of the weather. No allowance is made for the state of your health. No allowance is made for objects or places especially interesting to you. This is the good path, now walk therein, and if perchance you get out of the traces—having paid in advance, a long way in advance—you are liable to suffer no inconsiderable financial loss. Your are tired, hands and feet, tired from the first and for the entire period. You are a victim!

Look at the hotel exactions for which you pay $2 or $3 a day. "Breakfast, 8:00 A. M. Lunch, 1:00 P. M. Dinner, 7:00 P. M. Guests, please be prompt." The dinner takes two hours to eat, many places dress suits are required. Is not this all very fine for those who travel to study?

I may be reminded that only the rich travel, and they for pleasure, not for study; and that the tourist agencies have as good a right to their funds, perhaps, as they—the rich people—themselves have.

Well, there is something in that, but this article is for those who may travel, belonging to the honest—not rich—but industrious class, who would go to the interesting, historic, Oriental lands not bent on selfish pleasure.

In conclusion, get the best guidebook, latest edition, and paddle your own canoe. Literally, carry your own "grip." E. H. KELLAR.

David St., Jerusalem, March 5, 1900.

The Benevolent Association.

This good work of the church needs to be better understood by our brotherhood. After an experience of more than a year in connection with the association, I am satisfied that a great many of our people have little or no conception of the condition of this association and of hundreds of children in our own enlightened and Christianized state. I am certain that there is a sufficient amount of destitution to demand a hundred per cent. more liberality than has yet been manifested. I am equally certain that we are abundantly able to do it.

Last week I delivered to the Home three children from Southeast Missouri. One an infant three months old, and two girls, four and eleven years. The oldest girl had never seen inside of a church or a Sunday-school and had been to school only one month. In another section of Southeast Missouri I found a family in extreme destitution. They had been kept from starving by small contributions from the citizens of the town. The man died the day before I saw them. The mother was left with five small children, with absolutely nothing. These are only two instances among many that might be mentioned.

What are we going to do for these destitute and helpless children? Shall they be saved from ignorance, degradation, vice and crime? Shall we help them by preparing them to help themselves? We ought this year to raise at least $10,000 in addition to ordinary contributions to this work. We are coming to be a missionary people. This is right. We ought to be tenfold more missionary. We hear often about the heathens at home—there are a great many of them, and I have much sympathy for these destitute, helpless ones. Why should we allow them to grow up in ignorance, vice and crime, and then spend thousands of dollars in a fruitless attempt to reform them in our courts, jails and penitentiaries? The best time to reform is before degrading and vicious habits have been formed. This benevolent association recognizes this fact and this is the work in which they are engaged. Help them willingly, liberally and now. Send large and small contributions to Mrs. J. K. Hansbrough, 5018 Cabanne Ave., St. Louis, Mo.

I frequently hear that "charity begins at home." This is not true. Selfishness begins at home. I frequently hear, "We have orphans at home." Wrong again! If those who make this excuse could see one-half the destitution that I see I know they would be disgusted with themselves for ever having thought such a thing.

Brethren, remember the orphans; remember them now, and God will bless you.

J. D. DILLARD.

Fredericktown, Mo., March 31, 1900.

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40 YEARS THE WORLDS FAVORITE

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A postal card, addressed as above, with your own address plainly written on the other side, will bring, by return mail, entirely without cost, a copy of

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APRIL 19,
1900
THE
CHRISTIAN-EVANGELIST
HOME MISSION
NUMBER
AS GOES AMERICA
SO GOES THE WORLD

THE
Christian - Evangelist.

J. H. GARRISON, Editor.
W. W. HOPKINS, W. E. GARRISON,
Assistant Editors.

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The attention of the subscribers who are neglecting to pay promptly their subscriptions to the CHRISTIAN-EVANGELIST is called to the following extract from a letter received from a subscriber in Indiana who was guilty of the same failing. But first, be it known to you, O, readers! that he paid his arrears in the same letter.

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Rejoice with us! Last month was one of the most encouraging in the matter of subscriptions that the CHRISTIAN-EVANGELIST has ever experienced. The encouragement of our friends did not confine itself to words, but was shown in deeds. In the words of somebody or other: "That's the way to do it." Even a brief mention of all deserving such by reason of their assistance is out of the question. Among the churches sending us large lists of subscribers were Cedar Rapids, Ia., Jewell City, Kan., Louisiana, Mo., Kenton, O., Marion, Ia., Memphis, Tenn., Kansas City, Mo., Vinton, Ia., Coffeyville, Kan., Lawson, Mo., Waterloo, Ia., Crestline, Kan., and California, Mo.

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Bro. E. A. Orr, Harvey, Ill., declares from the fullness of his heart, concerning the CHRISTIAN-EVANGELIST: "It is *the coming* paper among us. Its fairness and sweetness of spirit will tell; God bless the CHRISTIAN-EVANGELIST and its editor." If we can truly merit the praise of our brother we must believe that the blessing he invokes will surely be granted.

Bro. W. F. Turner, pastor at Joplin, Mo., expresses himself as follows: "Permit me to say that our Bible school is highly pleased with your supplies and think them unexcelled. So think I. The CHRISTIAN-EVANGELIST gives universal satisfaction. I think it is now better than at any past time; and my opinion is that it stands at the head of religious journalism. The paper on which it is printed is good, the typographical work is excellent, its contents are well arranged, its tone is spiritual and dignified and its matter meritorious. It is not to be expected that we all agree with everything it contains. For that reason we like it the better, so long as a judicious censorship is exercised over the matter admitted. It is a pleasure for me to work in its behalf."

The facts stated are submitted for your careful consideration; and may you find pleasure in the way pointed out by Bro. Turner!

Permit me to concur in the expressions of approval of the CHRISTIAN-EVANGELIST. It is indispensible to our cause. It was my first instructor in the gospel. It has kept my growing needs supplied. I read the other prominent papers of our people. I study the CHRISTIAN-EVANGELIST. It would be a poor tribute to say that I agree with all its opinions. But it comes to my study with the air of a firm but fair-minded friend. I am better for communing with its spirit.

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BY A. MCLEAN.

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CURRENT EVENTS.

The Puerto Rican Tariff and Government Bill passed the house in its amended form, by a vote of 161 to 153, nine Republicans joining with the Democrats in voting against the measure. No measure before Congress for many years has excited deeper interest than this bill. The measure, as originally passed by the House, was a simple bill, imposing 15 per cent. of the Dingley rates on goods going into Puerto Rico from the United States, and coming from that island into this country. But as amended by the Senate and passed by the House, finally, all restrictions on goods coming into the United States are stricken out, while certain food stuffs and other articles which heretofore have gone into Puerto Rico free by Executive order are excluded from the operation of the 15 per cent. duty imposed on goods entering the island from the United States. The limit of this tariff measure, which goes into effect May 1st, is two years, but it may be discontinued at any time as soon as the local government of the island, which is provided for in the bill, provides a system of internal taxation that will raise sufficient funds to meet the expenses of its government. Whether the tariff of 15 per cent. of the Dingley law will continue two years or only a few months will depend, therefore, upon the action of the local government in providing a plan of internal taxation. It is further provided that all the money raised by this tariff goes to the benefit of the island. The bill as thus amended is far less objectionable than the original measure, but we still adhere to our opinion that it is both a mistaken policy and a violation of good faith with the Puerto Rican Island to impose even this nominal tariff for a limited time upon the Puerto Ricans.

The bill also provides for a Civil Government for the Island of Puerto Rico. The Island is to have a Governor, appointed by the President and confirmed by the Senate. His term of office is four years; his salary is $8,000 a year. San Juan is to be the capital, as heretofore, and the Governor is to occupy the buildings heretofore used by the Chief Executive of the island. The Governor is to have power to grant pardons, reprieves, remit fines and forfeitures for offenses against the laws of Puerto Rico, and respites for offenses against the laws of the United States, until the decision of the President can be ascertained. He shall have all the power of Governors of territories of the United States, that are not locally inapplicable, and is to make annual reports to the President, through the Secretary of State, of the operations of the government in the island. There is to be an Executive Council, consisting of eleven persons, to be appointed by the President and confirmed by the Senate, for terms of four years. At least five of the eleven shall be native inhabitants of Puerto Rico. Six of the eleven also hold offices and draw salaries as follows: Secretary, $4,000; Attorney General, $4,000; Treasurer, $5,000; Auditor, $4,000; Commissioner of the Interior, $4,000; Commissioner of Education, $3,000. Besides this there is to be a Legislature of Puerto Rico, composed of thirty-five Representatives, who will be elected every two years by the qualified voters of the island. The island is to be divided into seven districts, on the basis of population, and each district is to have five members of this House of Delegates. The two Houses thus constituted are designated, "The Legislative Assembly of Puerto Rico." The regulations for the first election are to be made by the Executive Council, and "all citizens shall be allowed to vote who have been bona fide residents for one year, and who possess the other qualifications of voters under the laws and military orders in force on the last day of March, 1900, subject to such modification and additional qualifications and such regulations and restrictions as to registration as may be prescribed by the Executive Council.

As regards the judiciary, the measure follows very closely the territorial forms. Puerto Rico is made a judicial district of the United States. The President appoints a district judge, a district attorney and a marshal. Subordinate officials and assistants and commissioners are appointed by the court. In addition to the district court, there is established a territorial supreme court, conforming to the supreme court of the territories. The presidential appointees to the two courts are subject to confirmation by the Senate, and their salaries are as follows: Chief justice of the supreme court, $5,000; associate justices of the supreme court, each $4,000; marshal of the supreme court, $3,000; United States district judge, $5,000; United States district attorney, $4,000; United States district marshal, $3,500. The law provides that the court proceedings will be in the English language, but provision will be made for official interpreters. While the measure does not provide for any member of Congress from the island, it does provide for "a resident commissioner to the United States, who shall be entitled to official recognition as such by the departments upon presentation to the Department of State of the certificate of election of the governor of Puerto Rico, and who shall be entitled to a salary, payable monthly by the United States, at the rate of $5,000 per annum. This commissioner must be a bona fide citizen of Puerto Rico." He must be at least 30 years of age, and able to read and write the English language. In reference to the currency of Puerto Rico, this government has dealt very generously. The measure provides that it is to be changed to that of the United States within three months after the passage of the act. The Puerto Rico peso contains 40 cents' worth of silver, according to the present bullion value. The law provides that this government shall redeem all of the pesos and all other silver and copper of Puerto Rico coin with United States money, on the basis of 60 cents, American money, for the pesos and the fractional Puerto Rico coin. The Puerto Rico money must be presented for exchange within three months.

The Paris Exposition was officially opened on last Saturday and publicly opened on last Sunday. The gates were thrown open at eight o'clock on Sunday morning and the invasion of the public began at ten. The Exposition is far from a completed condition, many of the buildings even not being completed, but this did not delay the opening. It is thought, however, that everything will be completed and in order by the first of May. Although the sight-seeing on the opening day was mostly of the perspective and general kind, it is said there was a common expression of admiration on the part of the people. While the Es planade des Invalides, the Rue des Nations and the Champ des Mars were crowded with sight-seers, the most popular feature in the whole Exposition, as yet at least, iss the moving sidewalk by which the various sections of the Exposition ground can be visited. The Exposition ground is almost within the heart of Paris, on either side of the River Seine, and contains less than four hundred acres. The buildings on the ground cover about two hundred and sixty acres. The buildings are all on a magnificent scale and everything seems to point to the greatest Exposition the world has yet seen. And as all nations will want to visit Paris this summer there can be no estimate made of the value of this Exposition as a preventive of wars, for a season at least. All nations are represented in buildings on the ground, and that of our own nation, with its rich installments, is said to stand next to France herself. Americans who visit Paris this summer need have no fear of humiliation because of our national exhibit at the great Paris Exposition.

The matter of chief interest now in political circles seems to be the selection of candidates for Vice-President in the two leading political parties. Admiral Dewey's candidacy does not seem to have seriously affected the situation, so far as the nomination for President is concerned. There is considerable talk now, however, that the Admiral may be persuaded to accept the nomination for the Vice-Presidency on the Democratic ticket. If Admiral Dewey is willing to accept that position and to announce himself satisfactorily to the Democrats on his political platform, it is probable that he would add material strength to that ticket. He has, however, gone to record on some questions which are destined to figure quite largely in the next presidential campaign, in a way that would handicap him, perhaps, but in spite of that fact, we are inclined to think that while the brave Admiral would commit a great blunder in permitting himself to be nominated by any political party, for any political position, he would, nevertheless, add no little strength to any ticket with which he might be associated. Several leading Republicans have been mentioned for the Vice-Presidency on the Republican ticket, but at the present writing, Secretary Long, of the Navy, seems to be the favorite of those who have been mentioned. Gov. Roosevelt's positive refusal to permit his name to be used in that connection takes him out of the field of possible candidates. There are many considerations to be reckoned with in the nomination of even a Vice-President, and there is likely to be a prolonged search before the right man is found. One thing may be counted upon as certain, that no candidate will be selected for either of the national tickets who is not a man of approved character and ability. This much, at least, has been gained in the direction of purer politics in this country.

The news from South Africa has been rather meager for the past few days. Enough is known, however, to make it apparent that Lord Roberts' army is about ready to resume active operations after a month's delay at Bloemfontein. It is pretty clear, too, that the seige by the Boers at Wepener has been abandoned, and that the several detachments of the Boer army, which had made a raid into the Free State, south of Bloemfontein, are now trekking northward with their supply train to load which with food stuffs, is now alleged to have been their chief aim in this invasion of the Free State.

AN INTERVIEW WITH THE GENIUS OF MISSIONS.

On our first page this week we present a picture in which the Genius of Missions, in the form of a woman, is descending to our globe, looking down upon it and significantly lighting upon that part of our sphere designated North America. We have been permitted to have an interview with this Genius of Missions as to the meaning of her pose and of her attitude to the globe and to the American continent, and we present the following outline of the same:

Christian-Evangelist: "Madam, will you kindly explain to our readers the meaning of this picture in which you present yourself on our first page, in connection with the globe?"

Genius of Missions: "With great pleasure. In the first place, as the Genius of Missions, I present myself in connection with the *entire globe*, as my mission has to do with the whole round earth. It is my aim, as the Spirit of Missions, to extend the kingdom of Christ around the whole earth, and no picture representing simply a part of the globe would express the whole of my aim and mission."

Christian-Evangelist: "That is good. Your mission is world-wide. The Spirit of Missions knows no limitations. But in the picture I see that the continent of North America seems to loom up into prominence, and your attitude seems to indicate that you have a special interest just now in the evangelization of this part of the globe. What are your reasons, may I ask, for the special interest you manifest in this Western world?"

Genius of Missions: "You are right in supposing that I feel a special interest in the evangelization of America, and particularly of the United States, and my reasons for this special interest in your country are as follows:

"1. The United States is now the wealthiest country in the world. Wealth is a vast power for good when it is rightly used, and a great peril when not so used. If this wealth can be consecrated to the work of missions, the whole world will be benefited thereby. If not, I fear the worst.

"2. The United States is the best illustration of a free, self-governed republic which the world has ever seen. This fact gives it an influence on the world which no other nation possesses Recent developments have enhanced the power and prestige of the United States as a great factor in the problem of the world's civilization.

"3. The American people are the dominant branch of the Anglo-Saxon race, whose language and civilization are destined to be the dominant factors in the world's future. Hence my special interest in its evangelization."

Christian-Evangelist: "These, it must be confessed, are weighty reasons for the evangelization of the United States. May I ask, however, if you discover anything in the character of the religious influences going out from this country that is likely to give the missionary impulse from this land a prominent place in the world's evangelization?"

Genius of Missions: "I have noted with great pleasure the movement for Christian union which has had such wonderful growth in the United States, beginning early in the century. This movement for the union of Christian forces, based on the return to the original Christianity of Christ, is vitally related to the success of missions, and since it has its chief strength and power in the United States, having been born on American soil and in your free atmosphere, that is an added reason why America is destined to hold an important place in the Christianization of the world. If the people who stand as advocates of this movement for Christian union will continue to extend its power and influence all over your great country, they will not only best fulfill the mission which has been given to them, but will also contribute mightily to the triumph of missions throughout the world."

Christian-Evangelist: "Thank you, Madam, for the courtesy of this interview and for your weighty words, which I shall convey to my readers with the hope that they may profit thereby, and that they may be stirred by them to greater energy and self-sacrifice in behalf of Home Missions."

DR. HILLIS' RESIGNATION.

Dr. Newell Dwight Hillis, the brilliant pastor of the Plymouth Church in Brooklyn, preached a sermon on March 25th on "The Automatic Judgment Seat in Man," which has created no little stir in Presbyterian ranks. Dr. Hillis has submitted his resignation to the Chicago Presbyterian ministry. This event was wholly unanticipated by Dr. Hillis when he delivered his sermon. He was greatly surprised at the storm which the sermon raised.

The sermon, from what we have seen of it, was a powerful appeal to the conscience, and contained a very solemn warning against the wages of sin. The point was that man should not become careless because the judgment day was postponed until after death, because God had set up a throne of judgment in the conscience of every man. "Go where man will, he always carries with him the full court of justice. Every day is also a judgment day. Every night conscience ascends her throne. The soul stands forth as one accused. Memory offers the testimony. Reason interprets the law. Judgment gives its decision. And when conscience has sent the soul to the left, she waves her flaming sword and stands at the gate of the Lost Paradise. Contrariwise, he who does right, obeys the law of God—giving a cup of cold water only to one of Christ's little ones—for him the reward is not postponed until the far-off judgment day. For those who have eyes to see, God's angels are ever on the wing, bringing Christ's reward."

In looking for the basis of that judgment, Dr. Hillis could not find it in the doctrine of election and predestination, and was led to repudiate this part of the Confession of Faith in the most fiery rhetoric. It was this that provoked the storm of criticism which followed. He does not seem to have apprehended that his repudiation of this doctrine would create the stir that it did. He says: "I have said the same things a score of times in my work in the Central Music Hall, nor did I dream there would be such an upheaval. Plainly, the time has come for me to withdraw."

The following are the clauses of the Confession which Dr. Hillis repudiated with such vehemence. They are sections 3 and 4 of chapter 3 of the Confession of Faith:

III. By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death.

IV. These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definite that it cannot be increased or diminished.

Concerning the above clauses Dr. Hillis says:

For years, in common with many other preachers, I have been apologizing for our Creed, and saying that while our Confession of Faith says that "some men and angels are foreordained to everlasting death," that nobody believed it. Nevertheless, during these years I have been disturbed by the thought that nothing lowers the moral sense of the community like the keeping on statute books laws that are daily disobeyed and laughed at; and what shall be said of the injury to our children and youth of preserving intact a creed that is accepted by our clerical instructors one day and denied by our ministers the next? During years past I labored in season and out of season, with voice and pen, to secure a revision of the Confession that we might be clear before the world. But it now seems that some teachers in our theological seminaries hold to the doctrine of reprobation, teach it, love it, count it an integral part of our system, and urge that if I cannot accept it I must withdraw from the church.

Few if any of our readers will fail to sympathize with Dr. Hillis in his rejection of this awful doctrine. That it should be necessary for him to resign from the Presbyterian Church because of such rejection is only possible because, for some strange reason, the Confession has not been revised, and this odious clause omitted. Nothing could more forcibly illustrate the unwisdom of making human dogmas, which must necessarily be changeable, a part of the essential faith.

Dr. Hillis is no unbeliever. He is not seeking an emasculated gospel. He believes in the great verities of religion. It is this aspersion upon the divine character which he repudiates. In a fine passage, worth quoting here, he expresses his adhesion to the old faith as follows:

In going out from you, lest some misunderstand my action I wish to reaffirm my faith in what is called the great fundamental principles of Christianity. As never before I believe in God the Father, Maker of heaven and earth, and in his loving providence; in his all-helpful, all comforting, all-guiding and regenerating Spirit; in Jesus Christ, the world's Savior and Redeemer, and our Way and Truth and Life; in man made in the image of God, and despite his sinfulness and ignorance he is sincerely and truthfully invited to come into the likeness of the Father. I believe that what Christ was and did and suffered for a few men through three and thirty years, God is and does and suffers for all men, in all worlds, through all ages. If the new scholarship has destroyed my old view of the Bible, as never before I believe the Bible to be the Word of God, a light to my feet and a lamp to my path. After years of mental conflict and doubt I have bought these faiths at a great price. Nothing can wrest them from me. For me the principles of evangelical Christianity seem as firmly fixed as mountains and stars. So far, also, from loving the Christian church and the Christian ministry less, these views have strengthened my love until it has become an all-consuming passion. There are hours when I look out upon the multitudes going stumbling, blundering, weeping, falling, sinning and dying, when it seems to me I would die a thousand deaths to be permitted to give a cup of cold water only to one of Christ's little ones, or light one beacon fire to guide the pilgrim host struggling through the desert. And when I think of the poor in our tenement houses, of the prodigal sons and daughters in the streets of our great cities, upon men whose business it is to degrade their fellows, I see that what I had once hoped might be done for my fellows through schemes of social reform and philanthropy can only be done by the influence of Jesus Christ and his Spirit manifested in his disciples who bear the burdens and sorrows of the people. For there is no dynamic in reform save the cross of Jesus Christ.

A little more of that *kind* of heresy injected into the ministry of the whole church universal would not be amiss.

THE STRONGEST APPEAL FOR HOME MISSIONS.

If we should ask our secretaries to name the strongest appeal for Home Missions, they would probaby say that it is that America is the base of supplies for all our movements.

Used, as they are, to marshal the churches like a general marshals his army, they are constantly looking to the regions beyond and planning to enter new fields. The fact that it is from the American home and the American church we must get our young men and young women who will go out to the conquest of the world makes this a mighty plea, and notwithstanding that, we can add with truth that all our missionary work must prosper as the Home Field is enlarged, yet we do not believe that the argument that America is the base of supplies for all our advanced work is the strongest that can be made for Home Missions.

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If we should ask the Home Missionary on the Home Field what is the strongest argument for Home Missions, he would probably answer: Because America is the ripest mission field in the world to-day. This is strong, we know. Our Home Missionaries averaged 77½ additions each, last year, a record without a parallel, the nearest approach to it by any other religious body being by the Lutheran Home Missionaries, who averaged 19 additions for each missionary. It is a demonstration that America is ripe for our great plea and should cause us to pay and pray the Lord to send forth laborers into the white harvest; but even that is not the strongest argument for Home Missions.

***

If we asked an older preacher, he would probably say that the greatest argument is for the sake of our plea; that we have a two-fold message, one to the world, to persuade every man to be reconciled to God through the simple terms of the gospel of the New Testament, and a second message to the divided church of God, that they may all be one; to present to this divided church the plan and platform of Christian union by a restoration of primitive Christianity and the Bible alone as the rule of faith and practice.

He would say that every reason that justifies our separate existence as a people pleads for the spreading of our plea over this good land; that if ever this plea was worthy to be made in Ohio, Indiana, Kentucky, Illinois, Iowa and Missouri until we should become a mighty people in these states, then it is equally worthy of being made over the remaining three-fourths of the United States that is dependent upon our General Home Board. *The same reasons plead for our Home Mission work that plead for and justified our separate existence as a religious people.* That is strong, but not the strongest argument for Home Missions.

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The Christian statesman would say the strongest argument for Home Missions is the plea of Christian patriotism. As we love our flag, our country, our civil and religious liberties, our freedom in law, so we should strive to win this good land to be Immanuel's

land. That Christ is the Savior of nations as well as individuals, and Christ is the only statesman who can solve the problems that are before the American people. Christian patriotism makes a mighty appeal for Home Missions—that we try to win "Home and Native Land" for God; but it is not the strongest appeal that can be made.

* * *

What *is* the greatest, the strongest appeal? *It is the appeal of love—"the love of Christ constraineth us."* This is the highest motive for all mission work in whatever field, and it is especially strong in its relation to American missions, because of the relation America sustains to the rest of the world. Love is the greatest thing in the world, the strongest motive to mold and control our lives. Love sends the father to daily toil, the mother to heavy burdens for the home they love so well. Love brings to us services money will not buy. Love prompts us to toil for that which money cannot compensate. Love gave the world the great missionary, Jesus. Love sent His mighty apostle over the known world, in the face of perils uncountable, to win that sin-weary world to Christ.

So Home Missions comes and makes this all-embracing and holy appeal of love—love for Christ to advance his cause and honor His name; love for the great plea to see it going forth conquering and to conquer; love for souls, that we may bring them that great blessing which does them only good.

When love inspires the church, burdens will seem easy and obstacles will vanish in victory. We present our Home Mission appeal. The love of Christ constraineth us to do this for his name's sake.

OUR HOME WORK.

If we apply the test commended by the the Lord—"By their fruits ye shall know them"—our work of Home Missions will win the award of a good and faithful servant.

It is safe to say that nearly one-half our present churches have been organized by missionary societies. Over one hundred thousand souls have been brought to Christ by the work of our home missionaries; weak churches have been strengthened and saved from discouragement and dissolution; in times of trouble they have been aided in settling their difficulties; preachers have been put to work; evangelists have been sustained; a missionary atmosphere has been created and a missionary conscience has been trained; the cause of God has been furthered and His name honored—thus our home missionary work has been of untold value to us.

Last year, as we indicated a few weeks since, our 129 home missionaries and teachers organized 63 churches and brought 9,996 persons into the churches—a result without parallel in the missionary work of any religious body. Such a work rightly claims our approval and our support. If we cannot support our Home Board in the work it is now doing—helping thirty-three of our weaker State Boards, supporting more missionaries than ever before and these missionaries more successful by many-fold than those of any other religious people—if we will not support such a work, what will we support?

The CHRISTIAN-EVANGELIST would urge every preacher to study this work of Home Missions; the ripe field, the harvest already overripe, the great opportunity, the fitness of the primitive gospel we are trying to preach, the blessing of God upon this preaching, the leadings of Providence toward larger victories still to come, until he is enthused and, like Saul of Tarsus, has a vision of what God has in store for His gospel in this great land.

Our hearts should be full of this great work for Home Missions. It should stand before us like a burning bush, and as we draw near to see what the sight means, we should thrill with enthusiasm as we note the manifest presence of the blessing of God and His divine approval so given to the great work.

We should see the pillar that goes before us—a cloud by day, a fire by night—and that every reason which justified our fathers in making this great plea for Christian union, still urges us to send it all over this great country. Every reason that urged us and inspired us and helped us to become strong in Ohio, Indiana, Illinois, Kentucky, Tennessee, Iowa and Missouri, pleads for us to become strong all over this land. Every reason which justifies our existence at all pleads for our Home Mission work.

Hour of Prayer.

FISHERS OF MEN.

(Matt. 4:18-25.)

(Uniform Midweek Prayer-meeting Topic, April 25.)

CENTRAL TRUTH: *It was Christ's purpose while on earth to call and prepare chosen men and train them in winning men from the power of sin to the love and service of God, and He is still doing this work through His church.*

One day as Jesus was walking along the shore of the Sea of Galilee, charmed, no doubt, by the gentle murmur of its waves and by the beauty of its blue waters, He came across two brothers, Peter and Andrew, who were fishermen, and who were casting their net into the sea. It was not the first time He had met them; they had been attracted to Him down in Judea, near where John was baptizing, and had come under the spell of his influence. He, too, had noticed the interest they had manifested in Him and His message when they had first been introduced to Him. This mutual knowledge of each other gave rise to the call on the one hand and its acceptance on the other.

"Come ye after me," said Jesus, "and I will make you fishers of men." This is His one promise to them, and it relates to what He will make of them, with nothing about salary or other earthly reward. On the strength of it "they straightway left their nets and followed Him." There was something in the personality of Jesus, in His message and in the work to which He called them that irresistibly attracted them.

Going on a little further along the shore, He came across two other brothers, James and John, sons of Zebedee, who were in a boat with their father, mending their nets. He called them, also, and "They straightway left the boat and their father and followed Him." They felt the same influence that had attracted the other two, and in like manner yielded to it to follow one whom they had already come to look upon as having a divine mission in the world.

What is it to be "fishers of men?" These fishermen could hardly have misunderstood the meaning of the words. They gathered the meaning of Jesus, doubtless, to be that He would teach them how to bring men into the kingdom of God. They had already learned, both from John the Baptist and from Jesus, that the kingdom was at hand, and to bring men under its power and induce them to become citizens of it seemed to them a vocation worth their while, and they forsook their nets and fishing-boats to become learners of Jesus.

If this be the meaning of the call, and if in truth the understanding of its meaning entered into the minds of these fishermen, it is not to be wondered at that they were willing to forsake their earthly calling and devote themselves to the new vocation of winning men from the service of sin to the love and service of God. The more we think about it, the clearer it becomes that there is no work in all the world to be compared in importance to the work of extending the reign of Christ over the hearts and lives of men. This was the blessed work to which these Galilean fishermen were called.

Jesus found these men industriously engaged in their vocation and He called them to a higher work. It is the man who is doing faithfully the work which he finds to do that is generally called to more important work. The idlers are passed by when men are being sought for positions of responsibility and trust.

It is worth while, too, to note the fact that Jesus believed that these disciples would be better qualified for the work which He desired them to do, by a course of special training, and hence He asked them to leave their business and become learners of Him. To be fishers of men is a divine art, and no one can do it efficiently until he has studied under the great Master. How successful some of these men became as "fishers of men," the New Testament record shows. As we once heard Mr. Spurgeon say: "The first time Peter cast the gospel net he drew in three thousand souls." It is not given to every one to be so successful. Peter not only had a special training, but it was a special occasion—the birthday of the church.

The work which Christ carried on personally, while He was here, in training men to preach His gospel and to become "fishers of men," has to be carried on to-day by the church. There is the same need to-day for special preparation in order to the most effective work that there was in the days of the Savior. That work the church is doing chiefly through her colleges, but it must be confessed that she has often neglected it, and the work of the kingdom has suffered as a consequence.

It is not to be understood, however, that only those who have been especially called

and trained to be fishers of men are to engage in this work. Every disciple of Christ is expected to be a fisher of men, according to the measure of his ability and opportunity. Some of the most successful soul-winners have been among those who have had no special training in schools, but they have been trained by the Master, and have rendered most effective service in recruiting for the kingdom of God. The church can never be the triumphant power in the world that it ought to be until each member feels his responsibility, in this respect, and seeks conscientiously to discharge it.

But this implies genuine conversion to Christ, love for our fellowmen and an intelligent understanding of the gospel of Christ. One of the things needed in every strong church is more special training of men and women in the art of winning others from the kingdom of darkness into the kingdom of light. Sunday-schools and Endeavor Societies should be filled with this evangelistic spirit, and even the young should know how to persuade others of their age to accept Christ and His salvation.

PRAYER.

O Lord, we thank Thee that Thou hast called us by Thy gospel into fellowship with Thyself, and into partnership with Thee in the work of saving others. We thank Thee that it is our privilege, not only to receive this great salvation at Thy hand, but that Thou hast permitted us also to invite others to share with us its blessings and benefits. So fill us with Thy Spirit, and guide us by Thy truth, that we may be successful in winning our fellowmen from the ways of sin and death to the way of truth and righteousness, for Thy name's sake. Amen!

Editor's Easy Chair.

"Let the principle be once admitted that there are to be absolutely no trials for heresies, and the church is helpless to cast out any false doctrine." This remark from one of our esteemed contemporaries of the Presbyterian faith serves to show how far religious denominations have drifted away from the spirit and methods of the primitive, apostolic church. Let the word heresy here be understood, not in its New Testament meaning, but in its modern sense of doctrinal departure from a human creed, and we have a situation for which we have no precedent in the early church. There were no standards of doctrine other than the inspired writings, and the word heresy referred to division or schism in the body of Christ. Why is it, that in the absence of an ecclesiastical court to conduct a heresy trial, there is no remedy for "false doctrine?" What has become of reason and truth and persuasion? Are these obsolete forces? If Dr. McGiffert has propagated false doctrines, is it not possible for some equally learned man to point out their falsity? When a false doctrine is shown to be false, then it is indeed "cast out." But a heresy trial scatters rather than casts out a false doctrine. It may cast the man out of that particular denomination, but not out of the church of Christ, and he goes right on teaching as before. Truth is the only remedy for error. Ecclesiastical authority settles nothing. How long it has taken the church to find that out!

The apostolic church was a body of men who believed in Jesus Christ, and who loved Him and one another, and who sought to bring others under His leadership. Their bond of union was their faith in and love for a common Savior and Lord. They had no doctrinal formulations to defend, no standards of doctrine other than the inspired writings, and wasted no time in conducting heresy trials. No wonder the church grew mightily and prospered in those early days. If the Disciples of Christ have grown with a rapidity unknown, perhaps, since the apostolic age, it is chiefly because they have endeavored to restore the simplicity of the ancient church, and, having discarded all human standards as of any binding authority, have declared that the one bond of union is faith in Christ as the Son of God and loyalty to Him. Wearing His name, bowing to His authority, and seeking only to build up His church on the foundation which He laid, they have met with a response which shows that the world was weary with controversies and strifes over doctrinal refinements, and was longing for a return to the Man of Galilee and to the humble, Spirit-filled men who sat at His feet, learned His doctrine and transmitted it to future generations. In so far as we are able to maintain this attitude of disciples of Jesus, learning of Him, following Him and seeking to extend, not a set of doctrines, but the knowledge of Him and of salvation through Him to all men, we shall doubtless continue to receive manifestations of divine favor and blessing.

It is in the light of such considerations as these that we are enabled to realize the peculiar responsibility that rests upon us, and rise to anything like a full performance of our duties and obligations. It is under the influence of such motives as these that we should enter upon the work of our annual offering for Home Missions. Because the plea we have made for a return to Christ and to the freedom and simplicity of the gospel has met with such tokens of divine favor, we are under the most sacred obligations to redouble our efforts in urging forward this work which has been committed to our hands. Whether we would have it so or not, our annual offering for extending the knowledge and influence of this Reformation throughout this great homeland, stretching from ocean to ocean and from the lakes to the gulf, and now reaching out to distant islands of the sea, is the measure of our appreciation of the truth with which we are entrusted. Let our ministry and churches see to it that there is no looking backward in this stupendous enterprise of evangelizing America and making it the basis of operations for world-wide missions. "As goes America, so goes the world," has enough truth in it to make us zealous for a pure religion here, which will at least compare with our civil liberty and free institutions, which have been the admiration and wonder of the world.

It is becoming more apparent all the while that only the religion of Jesus Christ can save this nation and perpetuate its blessings to future generations. "There is no dynamic in reform save the cross of Jesus Christ," says Dr. Hillis, and the saying is worthy of all acceptation. If that dynamic does not lift our cities, our states and the nation out of the dominion of commercialism, of Mammon worship, of political corruption and moral uncleanness, this great Republic of the West, whose mission among other nations is symbolized by the statue in New York harbor of "Liberty Enlightening the World," will go the way of all the nations that forget God. Patriotism, therefore, as well as religion, should make us zealous advocates and supporters of Home Missions. Once a year we have the opportunity, in our May Offering, to express our appreciation of the simple gospel as a remedy for our national disorders, and to exhibit a patriotism that is founded in truth and righteousness. Let us make the most of it.

Current Religious Thought.

The following clear-cut statements are made in a contribution by Addison P. Foster to a symposium in the Biblical World on the function of the Sunday-school:

The Sunday-school has a distinctive place of its own, filled by no other church service. Every church has three distinctive functions, which it should seek to meet—evangelization, instruction and worship; evangelization, to win the soul to God; instruction, to furnish knowledge of divine truth; worship, to promote communion with God. Evangelization is best done by appeals from the pulpit and from friend with friend. Worship is best promoted by family prayer, by social meetings, and by public Sabbath exercises planned to arouse the holiest emotions. But instruction is the special office of the Sunday-school. The Sunday-school requires study, stimulates individual thought, and by its method of questioning requires definite views to be clearly expressed in answers.

To the same symposium Professor Graham Taylor, of Chicago Commons and Chicago Theological Seminary, makes the following contribution, which gives an excellent classification of the agencies to be employed by the church in Christian nurture and the peculiar function which each is fitted to perform:

The following classification and co-ordination of nurture agencies, in accordance with their predominant aim and efficiency, are suggested to show the place which the Sunday-school should occupy among them: (1) For the first, most constant and affirmative influence—the family. (2) For training children in observation and discipline, rudimentary knowledge and experience, industrial habits, and religious practices—the kindergarten classes, conducted by pastors or others, industrial schools, organizations for little boys and girls. (3) For graded teaching—the Sunday-school. (4) For fellowship in the exercise of the gifts, graces, and service of the Christian life—leagues and unions, brotherhoods, etc. (5) For pre-occupying and prepossessing youth, principally through a Christian environment—the Young Men's and the Young Women's Christian Associations. (6) For preventive agencies against the specific vices of intemperance, impurity, and cruelty—Bands of Hope, White Cross League, Bands of Mercy. (7) For reformatory and restorative purposes—schools for the defective, dependent and delinquent. (8) For edification—pulpit and pastoral nurture, university-extension and Chautauqua circles.

OUR COUNTRY, 'TIS OF THEE.

D. R. DUNGAN.

Of course, we believe in expansion. But whether the world will be blessed or cursed by it depends upon what is expanded. The Chinaman feels that he is quite Americanized when he can get seablind drunk and swear like zigzag lightning, because that is what he sees and hears in this country. He knows but little of the better class of our people. As he believes this to be a Christian nation, naturally he regards the bad lives of many of our people as the legitimate results of our religion. Our reasoning is about the same with China. A tree is to be known by its fruits. We think of their condition, physically, mentally, morally and politically, largely, as the output of their religion and philosophy. So we are exhorting the Chinaman, as he understands it, to become honest, unselfish, pure, pious and sober, like Americans—such Americans as they see. He is expected to abandon the opium den for the saloon, to change his form of social iniquity for the more gilded and devilish sort, practiced by law in this land of liberty. Many of them hire wives by the year; but we will teach them to marry with the privilege of a divorce following the first quarrel, or for any want of affinity. I am glad the Chinaman has not yet fallen down to the level of the divorce system imposed upon us.

We have turned liberty into license until our laws are violated with impunity. Laws in Turkey, Japan and China are, many of them, bad, but the people are loyal and our people are not. I am not a pessimist, nor will I portray or betray our many enormities. When I think of them, and remember that God is just, I tremble for my nation. A man tries for one whole week to edit a daily in a Christian manner and the country has to be flooded with slime-blooded reportorial filth from Dan to Beersheba, as the knights of the quill sling buckets of Chicago sewage at the one man who tried to introduce the custom of editorial decency.

Where are we? What must we do? What can we do? Our abominations smell to heaven. The man in the moon is now holding his nose as he passes over large American cities. Yes, I see,we can send our civilization abroad. We can send five missionaries to the Philippines and ten shiploads of rum and fill the half-heathen too full of the spirit to attend the bullfights. Of all the world the Anglo-Saxon race leads in influence. The great energy and possibilities of that race are in America. It was once said: "As goes France, so goes the other nations of Europe." Largely, this was true, not so much because of the influence and leadership of the French people, but because they were more explosive and soonest to act in any given cause; hence they were in the lead because they were first to move. But in a larger sense it may be said of this country: "As goes America, so goes the nations of the earth." We will stand or fall, not alone for ourselves or by ourselves, but for other peoples as well.

They will copy our eccentricities and follies much more readily than our excellencies. So that our care for those of other lands should first lead us in a warfare against our own sins, against the lawful iniquities of the age and nation.

America is at this time the largest factor in the ruin or the salvation of the world. The truth and the life must reach the world through us, or not at all. But we cannot send to the nations what we do not possess. You cannot pour water out of a jug which contains only kerosene. The physician ought to save himself.

We can save this country only by the gospel. The gospel must be believed and lived to exert its saving power. It must be heard, and we must preach it that it may be heard. In the state of Missouri we have one hundred and sixty-six thousand Disciples, and yet two thirds of the people of the state have never heard the simple story as we present it. In the city of St. Louis,with three-fourths of a million of people,there are not four thousand Disciples in our churches. In the Eastern states we are almost unknown. "There is much land yet to possess." What shall we do? The answer is easy: preach the gospel to the people of our own land. Don't slacken the hand that drives for Foreign Missions, but we should do four times as much for missionary work in our own land as we have ever done before.

A Ringing Letter.

This work of Home Missions is a greater thing than any of us have yet realized. Every advantage should be taken of the turn in its favor just now. You have changed the current of interest, now *never let up.* I wish it were so that I could work six months for this society. Our mountain feuds; the negro shut out from voting in some of the Southern states because of his lack of intelligence; the backward movement of the rural districts in the Eastern states, like Vermont and others; the increase of iniquity in our large cities, and the apathy of the churches all over the land on the subject—all these and many other reasons ought to be spread like fire until all our people are blazing with zeal for "America for Christ."

WM. ROSS LLOYD.

Richmond, Ky.

OUR INHERITANCE.

C. W. HENRY.

Twenty-five years ago it sounded like boasting to say that this was the greatest and best country of the world. If these words seemed exaggeration then, they are now quite within the limits of fact. We look at our agricultural statistics and are surprised; our surprise grows as we look at the value of horses, cattle and other live stock. We find the coal and iron in immense extent and of untold value. The manufacturer astonishes us with the millions invested in mills and factories; the transportation companies give us the figures representative of their business, and each particular line is said to be in its infancy and must be very much greater in the near future. We believe them, and in our pride we say: "This is God's country;" and so it is.

There is something, however, greater than all this wealth of land with its resources. It is the people who live upon it and develop it. Seventy millions of the most intelligent and energetic people of the earth. No wonder the earth yields her treasures to such a people! Who are these people? They are of all nations, and kindreds, and people, and tongues;" but here they are all Americans. Here they are prospered as they have been nowhere else. All are rapidly coming to speak and understand the same language, and are attaining a common understanding of social and political institutions. They all hold firmly to their rights, to their freedom. Independence is indelibly stamped on every brow.

Still higher and more important than all else are the religious opportunities and privileges of the people of this great land. In the very heart of the country are to be found one million Disciples of Christ, properly spelled with a big D or a little d. It is only three quarters of a century since the movement took shape in this country; today it includes one-seventieth of the population and is making wonderful strides. It is one of the most active and positive organizations among the religious bodies; its percentage of increase is greater than that of any other. Its plea is marvelous for its simplicity and its power, and it comes home quickly to honest, earnest souls seeking the way unto salvation. What weapons we have! What opportunities! The open doors are everywhere. The calls for help from every direction are many and loud. Our ability to enter and possess the land is without question. Shall we do it? The need of the hour is men and money. There are many men willing to do this work, but they cannot go at their own charges. Every disciple of the Christ should have a share in preaching the Word in his own land. If "as America goes, so goes the world," each may have a part in evangelization of the distant nations by evangelizing America. The first Lord's day in May is set apart for Home Missions that we may all help answer those cries for help. What a grand thing it would be if every one of the million Disciples of Christ would on that day give something for this work into the treasury

of the Lord and would thereafter remember to beseech God's blessing upon the labor and the laborers! Many more than a million would rejoice on earth beside the countless hosts of heaven. May the Lord help every Disciple to feel his responsibility in this work and to realize that in this way we are indeed co-workers together with God.

REACHING AMERICA.

W. W. SNIFF.

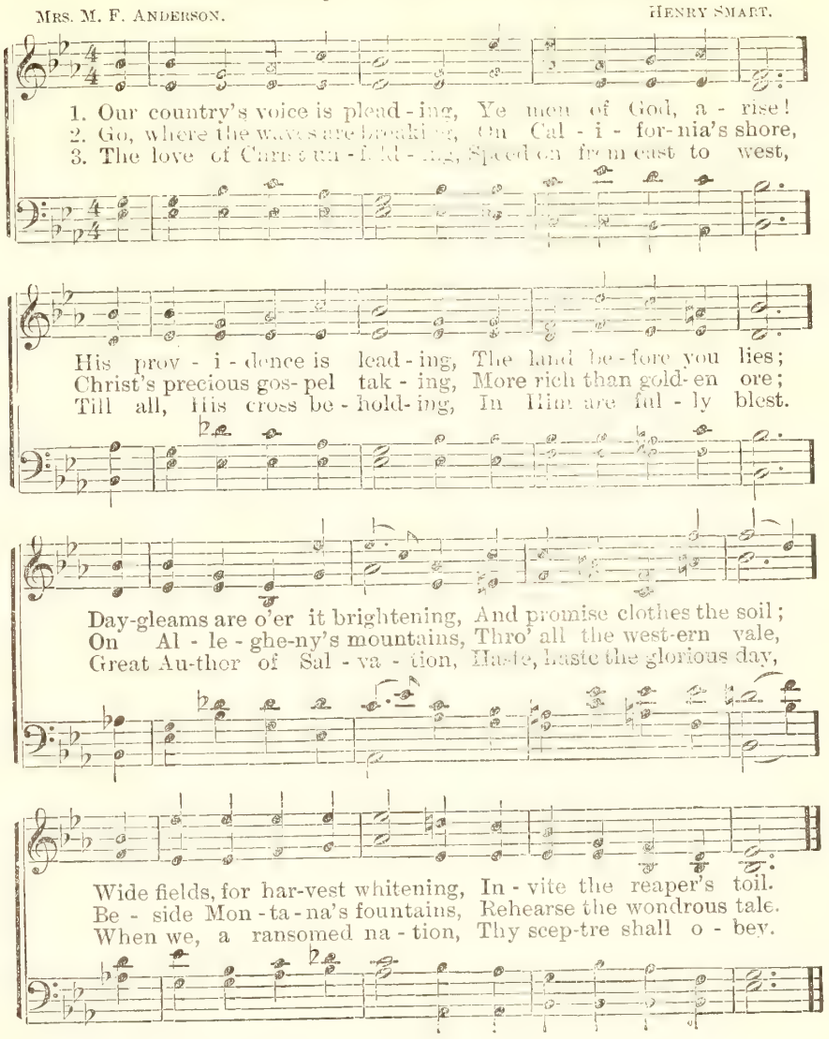
We have spoken much of the reflex influence of Foreign Missions. We have insisted that those who were most interested in contributing for the salvation of souls on the other side of the globe were those who most appreciated the value of souls near at hand. We have been saying, *The way to reach America is by way of the heathen world.* All this has been very true, and we have witnessed the greatest zeal for world-wide evangelism accompanied by the largest earnestness in preaching the gospel at home. But if the shortest route to the home field is by way of the heathen world, *it is surely about time we were reaching America.* Not that we have done enough abroad, but we have at least learned by limited explorations and the establishing of outposts how great is the work of saving the world; and with an appreciation of the greatness of the undertaking we are prepared to understand as not before the importance of strengthening the base of supplies. We can neglect the home field only at the peril of the work across the seas. No one who understands the condition of our home churches can doubt that the mightiest agency for spiritual advancement among them has been the work of reaching out toward "the uttermost parts." But how great is the need of work in needy fields near at hand, both for the sake of our own land and for the sake of enlarged base of supplies for more extended labors beyond.

From several view-points has the route to our own country been by way of distant lands, and many considerations are now uniting to show us the importance of reaching America with as much haste as possible. The stupendous undertaking of saving the world, judged by the little already done, pleads eloquently for the saving of America for the world's sake. The raising of our flag over ten millions of people in the Orient has led us to reflect that our own so-called civilization is scarcely fit to carry to the heathen world, surcharged as that boasted civilization is with Mammonism, rum and immorality. Lest even the heathen shall attempt to reproach us, saying: "Physician, heal thyself," let us not neglect the vigorous prosecution of gospel work in our own land. The study we have been compelled to make in late years of ourselves in our relations to the present and future of the world has been teaching us the paramount importance of spreading Christianity in our own land that we shall not fail to discharge the mission which God seems to have given us in the conquest of the world for Christ, and the bringing in of the kingdom. Prompted by loyalty to Christ, love of native land, and desire for world-wide evangelism, let us make haste to *reach America.*

Cleveland, Ohio.

91 Our Country's Voice is Pleading.

MRS. M. F. ANDERSON. HENRY SMART.


1. Our country's voice is plead - ing, Ye men of God, a - rise!
2. Go, where the waves are breaki - ng, On Cal - i - for-nia's shore,
3. The love of Christ is ral - ly - ing, Speed on from east to west,
His prov - i - dence is lead - ing, The land be - fore you lies;
Christ's precious gos- pel tak - ing, More rich than gold-en ore;
Till all, His cross be - hold- ing, In Him are ful - ly blest.
Day-gleams are o'er it brightening, And promise clothes the soil;
On Al - le - ghe-ny's mountains, Thro' all the west-ern vale,
Great Au-thor of Sal - va - tion, Haste, haste the glorious day,
Wide fields, for har-vest whitening, In - vite the reaper's toil.
Be - side Mon - ta - na's fountains, Rehearse the wondrous tale.
When we, a ransomed na - tion, Thy scep-tre shall o - bey.

THE FRUIT TEST.

J. W. JENKINS.

The growth of the missionary spirit among the Churches of Christ is as gratifying as it is interesting. The deeper joy, the spirit of evangelism, the comprehensive view of God's plans and purposes and the abounding love which rises above all barriers of caste, race and national prejudice is related to missions as cause to effect. Many of our churches have learned by experience the blessedness of giving, and a few know something of a twofold blessedness; first, of receiving when their very existence depended upon it, and second of giving that the life of other churches might be perpetuated.

In this Western country, where we are yet but pioneers, and where there is so little consecrated wealth and so many homeless congregations, the wisdom of the brotherhood in strongly supporting the Home Board is frequently seen.

The board came to the support of the churches for which I was preaching at a time when it was impossible to continue the work without their aid. The church at Heppner was worshiping in an expensive hall and seriously debating the question whether to attempt to build or disband. Stimulated by the promise of aid from the National Board, with a faith bordering on the supernatural, they built one of the best churches in the county. They have a small debt which they are constantly reducing, and they are now planning for aggressive work.

At Hood River the church was encouraged to continue its work and buy from the Congregationalists a good, substantial building. To-day they are free from debt and are paying for preaching half time. In addition to this work I have organized two churches, baptized seventy-six persons and gathered seventy-seven from other sources. I have done much work at Wasco, and the house of worship has been improved to the extent of one hundred and fifty dollars. Rufus, Mosier and Carson have been visited with a view to holding the churches together until they can support a preacher a portion of the time.

These churches are growing in numbers, character and influence, and they are contributing to the various missionary enterprises of the brotherhood to the extent of their ability. The missionary money spent in this district has greatly strengthened the churches, and they are looking hopefully into the future.

Hood River, Oregon.

A Good Word About Porto Rico.

BENJ. L. SMITH, Corresponding Secretary:

I am not a member of the Christian Church, but I have recently visited Porto Rico and investigated the Christian work being done there. The work of your missionary, J. A. Erwin, is the most successful work done in Porto Rico to-day. His school, the reading room, the church services are all well attended and patronized. I congratulate you on the work you are doing in Porto Rico.

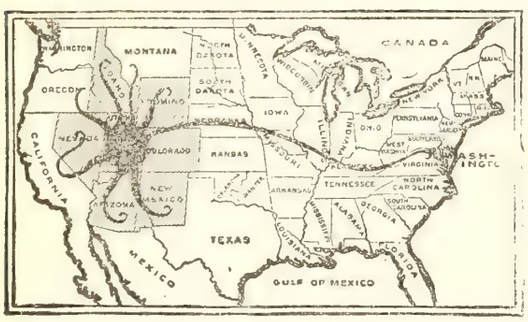
MRS. D. YATES.

Cincinnati, Ohio.

Mormonism.

It is useless to rail against Mormonism. The only thing it fears is the light of intelligence. If we would save America from this pagan blight we must preach the gospel.

R. B. Neal, our veteran Mormon fighter, of Grayson County, Kentucky, did not begin his work any too soon. The growth of the Mormon Church in this country is alarming, and there is a great deal of indignation on account of Mormon elders operating in the different states. Not a great while ago, at Lemon Springs, N. C., three Mormon elders were tarred, feathered and ridden out of town on a rail. Error should be met with *truth*, and *not* with *force*, unless the law is violated. What we need is more men like R. B. Neal, to make an aggressive fight on Mormonism, but to do it in the name of *justice* and *truth*, and not to try to exterminate them by force.



Mormonism is trying to secure political control of the Rocky Mountain states. Mormonism has twenty-five hundred missionaries at work in various parts of the United States—*more than any other Protestant body*. There are thirty Mormon missionaries in Chicago, ten in Cincinnati, five hundred in the mountain regions of Tennessee and Kentucky.

Foreign Populations.

In later years the home field has turned back upon itself and found new opportunities and new obligations in the foreign population. Sixteen million of our population are of foreign birth; we have almost criminally neglected these people. There are thirty different nationalities in every city in America having a population above 250,000. We have never touched this great work.

These foreign populations, instead of being distributed throughout the country where they might in a few years be absorbed in the general population congregate in the cities and aim to reproduce the cities of the Old World, or they colonize certain sections of the country and reproduce the language, customs and institutions of their old lands; these communities may become hotbeds of anarchy and fall an easy prey to the scheming demagogue. Thoughtful men have already sounded the alarm. We should not be behind others in the effort to stem the tide of irreligion and Romanism which menaces the future of Christian institutions in this land, which above all others should be Immanuel's land.

In Chicago are forty thousand Poles, half as many Hungarians and as many Bohemians, gathered in solid masses, in ignorance and squalor, having no sympathy or concern for American institutions save a general hostile one; no religious attention save that which is rendered oppressive by superstition; these are grounds for grave apprehension for the future.

We have 300,000 Italians untouched by Protestant Christianity. In Texas twenty counties are dominated by Germans, an excellent class. There are 300,000 Scandinavians in Minnesota, 1,000,000 in Wisconsin, 100,000 in communities throughout the Dakotas, Kansas and Montana; they need the American church, for the second generation will not go to the church where the services are in their fathers' native tongue, that is rapidly becoming a foreign tongue to them. If they are not saved by the American type of Christianity they become convivial in their habits and drift into infidelity.

The figures show that there are 9,000,000 people in the United States who are unable to worship God with profit in the English tongue; the work of reaching these people is simply tremendous and will so continue if America is to be saved and held to Christ.

In these masses of foreign populations lie the problem of foreign-Home Missions. These masses are practically indigestible material if past methods are the most effective that can be employed for their evangelization.

Twenty per cent. of our immigrants are under fifteen years of age and half are under twenty-five years. If we were only able to take them at this impressible age and Americanize and evangelize them, an element of danger would be eliminated.

BENJ. L. SMITH.

Cincinnati, Ohio.

Lincoln, Neb.

Lincoln is the capital and chief educational center of Nebraska. It has numerous schools and colleges. The State University, whose annual enrollment of students from all parts of the world is now over 2,000, is located here. Cotner University, a school for our own people, which has exerted and will continue to exert a potent influence for good in the field of intellectual endeavor in preparing young men for the ministry, is near at hand. There should be a strong church here to influence this strong current of young blood and brain in the direction of primitive Christianity. Moreover, the splendid building which we lost can now be purchased, free from incumbrance, for $18,000. It cost over $50,000.

In these times, when our brethren are learning the proper use of money, and are entering into the spirit of larger things for the great body of the people, I beg to direct the attention of consecrated means to the most promising field in the great West. Nebraska, with more than a million of people, has only 12,000 to 15,000 Disciples. All of the live blood of the state flows through Lincoln as the heart. The eyes of the brotherhood of Nebraska and beyond are turned to Lincoln and the First Church. No greater work could be accomplished in any single home field than can be done here bo providing a home for the First Christian Church. Last year, as will be seen by the report of the Home Board, we received some help from that board, and this year will receive a similar amount. The Nebraska board is helping also. This is well. And we are grateful for the help received.

J. T. THOMPSON, Missionary Pastor.

A View of Symmetrical Education and Duty.

Many circles of service surround us. The one of smallest diameter is the one drawn around on feet; it is necessary; to neglect the duties lying within that circle would be suicidal; to confine ourselves to that little circle of duty would be base selfishness.

In church life we have a circle of duties surrounding the local church; these duties are essential; to neglect means suicide, but to confine ourselves to that local church work is selfishness.

Beyond the local church the circles of missionary work begin; to this field of duty the voice of God through his Son our Lord; the love of the church; the love of souls; the desire for longer growth, all call us in earnest, pleading tones; to go is victory at home and abroad; to refuse is death at home and nothing abroad.

To be apostolic is to be missionary; to be Christian is missionary; to be anti-missionary or non-missionary is to be neither apostolic nor Christian.

6. FOREIGN MISSIONS.
5. GENERAL HOME MISSIONS
4. CHURCH EXTENSION & MINISTERIAL RELIEF.
3. DISTRICT & STATE MISSIONS.
2. LOCAL CHURCH WORK.
1. SELF.

To be symmetrically educated and active one must enter into the work of each one of the above circles, because they are all necessary to the obedience of the divine command: "Go ye into all the world and preach the gospel to every creature."

If you are doing state or district work, that does not relieve you from the call to general Home Missions or Foreign Missions; if you are doing foreign work, that does not relieve you from the obligation of general home work. The divine and natural order are both alike and proceed from the center outward—"first in Jerusalem, then in Judea, then in Samaria and then in the uttermost parts of the earth."

A symmetrical missionary education will certainly not neglect the work of the American Christian Missionary Society, reaching out as it does to America, the ripest mission field in the world for our great plea for Christian union. BENJ. L. SMITH.

Four Years' Mission Work in Arkansas.

It has been about four years since the American Christian Missionary Society and the Christian Woman's Board of Missions began to extend help to the mission fields of Arkansas. None of this has been intentionally expended where work could have been carried on without it. The result, in part, is as follows:

Days' work, 6,581, or a little more than 18 years; sermons, 4,850; baptisms, 756; other additions, 1,220; total, 1,976; churches organized (or reorganized where work had ceased), 33; Sunday-schools, 35; Y. P. S. C. E.s, 12; Auxiliary to C. W. B. M., organized and revived, 9; houses built, 28; houses at present arranging for, 6 (three of these have applied for and received promise of aid from the Church Extension Fund); churches in important towns of from 3,000 to 18,000 population aided to support preaching, 5; number of preachers receiving aid (for the last two years an average of 8—began with one), 9.

The churches of Arkansas that are engaged in heroic effort to convert sinners and encourage saints are under many and lasting obligations to the American Christian Missionary Society and all the contributors represented by them for their timely help in this work. We ask you and all who are interested in such questions to give the above a careful consideration, and if you think the Lord has blessed your counties in this state increase them if possible; if you cannot, pray for us, and that God will put it into the hearts of some who can to co-operate in the Lord's work of saving Arkansas. Every month makes the work more difficult. Between Little Rock and the western line of the state are not less than ten thriving towns on the line of the Choctaw Road where the Disciples ought to have congregations and houses of worship. One dollar now will do more than ten would do in five years from now. I do not think it at all chimerical to say that every dollar discreetly used now, provided there is enough to make it practical, will be the means in God's hands of consecrating one hundred dollars hence. May God open all our eyes to our opportunities.

E. C. Browning.

Little Rock.

Christian Endeavorers.

To all C. E. Societies among the Disciples:

Dearly Beloved—We have a message for you. The first Lord's day in May is the day set apart for the annual offering to Home Missions, under the auspices of the American Christian Missionary Society. This is the oldest of our missionary societies, and is the nourishing mother of all our boards. It is doing a most important work; its present needs are great.

Last year 9,996 persons were added to our churches by the missionaries of the American Christian Missionary Society, each missionary averaging 77½ additions; this record is without an equal anywhere. The Congregationalists averaged 4½ additions for each home misionary; the Baptist home missionary equaled 6½ additions; the Presbyterians averaged 9 additions for each home missionary employed; the Lutherans reached 19 per missionary, while our own home missionaries reached the high average of 77½ each.

This means that America is the ripest mission field in the world; it means that our plea meets the needs of this great land, and that this is our day of opportunity, and that as we lift up our eyes we ought to see the fields white unto the harvest and we should pray the Lord of the harvest that he send forth laborers into the harvest.

What can we do? We can begin *at once* to plan for the May offering. Consult your pastor and the official board of your church. Bring this matter before your society *at its next meeting.* The case is urgent. Plan to have the entire membership of your church canvassed by your society. Have notices given so that all may be prepared to contribute promptly and liberally. Ask your pastor to preach upon the work and its claims upon us. In brief, *do all you can to make the offering worthy of the cause we plead, and the importance of the work.* Let no society among us fail of its duty in this crisis. It is a magnificent opportunity to show that we stand "for Christ and his church."

Benj. L. Smith.

Y. M. C. A. Bl'd'g, Cincinnati, O.

Home Missions by Counties.

Since 1851, with only one exception, Steuben county, Ind., has had its "yearly meeting," and a vast fund of precious memories as to "big preaching" and delightful fellowship abides in the hearts of the older people among us.

Just last summer, however, a movement was set on foot that promises to enrich coming yearly meetings beyond anything known before. There will be reports of *something accomplished* in the name of the Lord.

In co-operation with the American Christian Missionary Society, the Home Board, upon our request for an evangelist, recommended Bro. J. K. Hester, who came to the field in late November. We asked for a good man and obtained one. Bro. Hester's work deserves the highest commendation. He has thus far held three meetings. Two of the points would not have thought it *possible* to hold a meeting with a man whose services cost so much. The help received and the moral support given the work would not have been undertaken at all. Yet, at these two country points—hard fields both of them—as well as at Metz, where the last meeting was held, *all expenses* were raised on the ground and the appropriation has not been reduced one dollar! In the three meetings there were seventy-nine additions and the work in all departments blessed abundantly.

It is the parable of the loaves and fishes repeated. One hundred and twenty-five dollars appropriation to begin with. Three months' work of faith and love by an evangelist teaching the things of Christ. Sixty-six confessions of the name of the Lord, thirteen reclaimed from lives of carelessness or open sin, or brought from denominational life into the glad light of the gospel only. Churches strengthened in every department. Errors beaten down. Truth exalted. One hundred and twenty-five dollars on hand at the close.

God grant that this message may do good. May hearts of individuals and congregations be thrilled to "send forth laborers."

The above experience may be duplicated in countless sections, where our work is weak, if the Home Board is but given money to back the work. In new fields of course entire support will not be obtained at first, but anywhere and everywhere so little is required to do so much! "The fields are white" and the Word proclaimed "will not return void." Let the treasury of the Lord be filled by a great May offering for Home Missions.

Chas. S. Medbury, Treas.
J. H. Ladd, Sec.

GRANULATED SORE EYES.

Cured by a New Method.

Extract from an article in the Medical Brief, written by Dr. J. Harvey Moore, of St. Louis.

In a private conversation with one of our religious editors, who has been a physician as well, he said to me: "Granulated sore eyes is the reproach of the medical profession." I replied: "True, it has always been, and is yet, to the profession in general, but I have a treatment which never fails to cure." This I proved to his entire satisfaction a little later. There are two reasons why this disease is a reproach to the profession. First, because they fail to cure a large per cent. of them, and secondly, because of the barbarous treatment they inflict upon them. They have persistently worked upon a wrong hypothesis. In their mad endeavors to destroy the granulations they destroy many eyes or permanently impair their usefulness. In comparing works on the eye, published fifty years ago, with those fresh from the press, we find the treatment of granulations practically the same, with the addition of some instruments of torture, which modern ingenuity has devised, making the treatment even more barbarous than formerly. The application of caustics, such as nitrate of silver and blue stone, set up a violent inflammation which frequently results in loss of the eye. Crushing out the granulations with steel forceps is even more barbarous. All this is done by oculists of high standing, who are looked upon as authorities, yet it is none the less worthy of condemnation. The worst of it all is, this plan of treatment is a failure. Even those who are claimed to be cured are left with drooping lids or opacities (white spots) on the cornea, which seriously interferes with the sight. I saw this same plan of treatment carried out during several years while I was in the hospitals of New York and Philadelphia, with the same bad results. I have developed a plan of local and internal treatment which invariably proves successful in my hands. It removes the granulations by absorption and at the same time removes the opacities (scums) from the eyes and restores the sight. Another point of great importance about my treatment is that it cures quickly. I have seen many cases in the hospitals of New York and Philadelphia and in private practice, who had been treated by eminent oculists for ten or fifteen years or longer and were still in a pitiable condition. Many of these cases have come to me totally blind and returned home able to read a newspaper in four weeks. This seems incredible, but I can cite numerous cases to prove it. Still another point of great importance is that the cures are permanent. We have never seen a retnrn of the disease in a single case we have treated for the last ten years.

648 *Century Building.*

Our Budget.

—"Home Missions to the Front!"

—Remember the set time—May 6th.

—Glorious Easter services in all the St. Louis churches, last Lord's day, with a large attendance in spite of weeping skies.

—This ought to mean a large and liberal offering for Home Missions on the first Lord's day in May, provided there be a real connection between a living Christ and a living church.

—We call attention to the excellent articles in this number bearing on the subject of the May offering for Home Missions. They are pertinent, pointed and practical. Read them carefully.

—Our first-page design represents the Angel of Home Missions planting her foot firmly on American soil. We must gain and hold America for Christ, if the world is to be evangelized.

—The great Ecumenical Conference on Foreign Missions, which convenes in New York next week, will give inspiration and perhaps direction as well, to all missionary work. It will probably be the greatest missionary gathering ever held in the world. The editor of this paper hopes to be there to see, to learn and to report to our readers. It will be a council of war for the conquest of the earth for Christ.

—Our readers, we are sure, will approve of our policy in giving so large a part of our space this week to the subject of Home Missions, in view of the immense issues which are at stake in this country. The purification of our politics, the Christianization of our industrial life, the consecration of our growing wealth to higher and holier uses—these great ends can only be accomplished by the triumph of Christianity in its purest form.

—Easter Sunday, though somewhat rainy, was a fine day with our people for results. Compton Heights, Central and Mt. Cabanne raised in the neighorhood of $100 each for the Orphans' Home and other of the churches raised lesser amounts for the same purpose. Beulah raised $83, their quarterly offering for missions. Compton Heights raised about $700 in pledges on their church debt. The Second Church had twenty additions and raised over $60 for house repairs. About all the churches had special Bible-school services at night, with crowded houses. There was a well-attended and profitable union communion service at the Central Church at four P. M. There was much visiting during the day and some pulpit changes. T. A. Abbott was in the city and preached at Tuxedo in the morning and at Compton Heights at night. Bro. Marshall preached in the Beulah Church Sunday night. A number of brethren were at the Second Church at night from the other churches. W. W. Hopkins preached in the Fourth Church Sunday morning, Bro. McFarland being unwell and also having scarlet fever in his home. The preachers' meeting on Monday was well-attended and the reports were full of encouragment, especially Bro. Abbott's account of the growth of interest in the state work. On the last Sunday in this month our churches are to have a missionary rally at the First Church, at three o'clock in the afternoon. On last Monday F. O. Fannon reported four additions and D. R. Dungan seven baptisms on Easter Sunday.

—We are glad to say our Home Board is doing more work than ever before. We are supporting 109 missionaries and 20 teachers and preachers among the colored people by our May offering; it ought to be a great offering this year.

—J. O. Davis, who recently accepted the work at Waterville, Wash., for three months, has decided to not remain longer than that time. This leaves Waterville in need of a pastor. They can pay a salary of 700 or $800, and have a good four-roomed parsonage partially furnished. The field will be open about June 17th, or the present incumbent will give way a month earlier if convenient. The man who takes this work must be indorsed by the A. C. M. S. Address JOSEPHUS OGLE, Waterville, Washington.

—The Central China Christian, Frank Garrett editor, is published by the Central China Christian Mission Monthly, from the Nankin Christian College Press, in the English language. No space is lost by advertisements. We have seen much larger papers with less news than this paper contains. It should receive a large patronage from the home field and friends.

—The work of Home Missions demands and should have for its own sake the support of every lover of our country and our Lord. No appeal can be made more important nor more imperative than that of carrying the gospel to the needy places of our own land. Upon the aggressive prosecution of our Home Mission work our prosperity depends. The character of the coming American citizen, the growth and efficiency of our brotherhood, the winning and holding a leading place in our cities, the extension of the kingdom of our Lord, are all involved in this great enterprise.

—For many long years the old brick church in the grove in Franklin County, Mo., known as Pleasant Hill Church, has stood as the typical country church. It reaches back to the time when many of the pioneer preachers among us were living, and a number of them preached the old gospel within its walls. For a number of years, however, steady encroachments have been made upon the neighborhood by a foreign element, which seemed destined to close the history of this useful church which has kept the light shining for so long a period. We learn, however, through a letter from Mrs. C. W. Wood, of Boles, Mo., one of the most faithful members of that old historic church, that they are now planning to build a new church at Villa Ridge, on the railroad running from this city to Union, where the church will have a new lease of life, and we trust a new era of usefulness. The church is not strong in members or in wealth, and would greatly appreciate any assistance which any of their friends may be able to render in the building of the new house. We bespeak for this little band the sympathy and co-operation of those who have been blessed directly or indirectly through its kindly ministry in the past. Let the old Pleasant Hill Church be perpetuated at Villa Ridge, and continue to sound out the gospel which has been preached so long in the old building that is now torn down.

—"The Care of all the Churches," by Thos. Munnell, is another book which the Christian Publishing Company has reduced in price. This is a volume which should be in the possession of every preacher and church officer. The regular price is $1.25. This is now reduced to seventy-five cents.

—"Watcher, Jr.," who recently had an article in the CHRISTIAN-EVANGELIST on the needs of our cause in Missouri, in a personal letter just received says: "I am sorry to note the kind of criticism called out by my little article, and especially since all that has appeared in the Register-Review seems directed against Baxter Waters. This is an injustice to him that I think should not be allowed." We had not noticed these criticisms of the article of "Watcher, Jr.," nor the efforts of his critics to identify him with Bro. Waters. It may encourage these critics to know that they are within a thousand miles of the right man, and that if they persevere they may succeed in guessing him. Meanwhile, it might not be amiss to give a little consideration to what he *says*. Does Missouri really need a better educated ministry? If so, let us labor to that end. If not, let our colleges adjourn, *sine die*.

—The 169th St. Church of Christ, New York City, of which our correspondent, S. T. Willis, is the pastor, will give a reception to visiting members of the brotherhood in attendance on the Ecumenical Conference on Foreign Missions, on Tuesday evening the 24th inst. This will give an opportunity for members from different sections of the country, who may be there, to meet and form each other's acquaintance.

—The article in our Family Circle this week on "An Honest Million" is worthy of very considerable attention. Dr. Taylor puts this matter in a very striking way, but it takes hard striking to arouse the consciences of some people. The point in the article that particularly needs emphasis is that which refers to the obligation of millionaires to the public from whence came their wealth It is the selfish use and the abuse of wealth that is creating the opposition to it or the cry against it from the people more than anything else. And while the article may not give sufficient credit to other means of accumulating wealth it ought at least to increase sympathy for the day laborer.

—The church in Harrison, Ark., is in need of a preacher. Want a good man. A married man with a small family preferred. Can pay about $50 per month at present. Outlook for the church and town good. Address W. I. Terry, Harrison, Ark.

—St. Louis is now using funeral cars for the convenience of families when their dead are to bury. The first one was used on last Thursday. This seems like an abrupt innovation on old-time ways, but as far as such cars can be utilized we heartily endorse the plan and hope that it has come to stay. It will not only be a great saving of money to those who too often are least able to conform to the system of a carriage procession, but we trust that it will do away with that abominible custom of stopping at the wayside saloon for drinks on returning from the burial. Even should liquors be carried in the car it would hardly be as bad as the wayside saloon, for innocent parties would not then be delayed as they now often are, but it is to be hoped that the buffet idea will never be attached to the funeral car.

—Sunday April 1st, marked the beginning of the second year of the pastorate of C. H. White for the church in Galesburg, Ill. In the anniversary sermon which was reported in the Republican-Register, of that city, it is stated that on only two Sundays during the year were no new members added to the church. This is certainly an encouraging record. There were 121 additions during the year and over $5,300 raised for all purposes. Of this amount about $4,000 was used to pay off the church building indebtedness. The entire record for the year is one of success and commendation.

—A paragraph in this department a few weeks ago led a few people to believe that W. E. M. Hackleman, of Indianapolis, had sold out his music-book business to the Christian Pub. Co. Mr. Hackleman is still doing business at the old stand. The Christian Pub. Co. and the Hackleman Music Co. are co-publishers of the Gospel Call, Silver and Gold and Tidings of Salvation.

—Our Current Events department this week suffers curtailment, as many of the other departments do, in favor of the presentation of the claims for Home Missions. This is the great business in hand, just now, and has the right of way over every other general interest. We sincerely hope that more churches and more individuals will contribute to the cause of Home Missions this year than in any previous year, and that the amount per capita will be in advance of any previous offering.

—One of the most delightful meetings held in St. Louis for many years was the union communion service of our churches in this city, held at the Central Christian Church on last Lord's day afternoon at 4 o'clock. The house was filled despite the threatening weather, and very appropriate and tender addresses were made by Brethren Dungan and Fannon. A special musical program had been prepared by the Central choir, which added materially to the enjoyment of the occasion. It was a meeting purely for worship and for emphasizing the unity of our congregations in the city. It is hoped that these meetings will be held quarterly, or frequently at least, in the future.

—We learn from the Pacific Christian of the death of W. A. Gardner, one of the most widely known, most useful and highly esteemed ministers on the Pacific Coast. Bro. Gardner passed away on the 5th inst. in Watsonville, Cal., and his body was cremated in Cypress Lawn Cemetery, San Francisco, on Saturday the 14th. Bro. Gardner went from this city to California many years ago and preached for several years at Woodland. Afterwards he moved to San Francisco, where he organized and built up the West Side Church of that city, one of the best congregations we have in that state. After a severe illness about a year ago he resigned his position there and went to Honolulu, where he remained for some time, returning to California a few weeks before his death. He was a loveable man, consecrated to his Master's work and will be greatly missed by the brotherhood on the Coast. We knew him well and cherished a strong affection for him. We tender to his wife and bereaved family our sincerest sympathy in their loss. It can be said of Bro. Gardner as it was said of Barnabas: "He was a good man, full of faith and of the Holy Spirit."

The Campbell-Owen Debate.

A companion book to the Campbell-Purcell Debate. Alexander Campbell met Robert Owen in a discussion on the Evidences of Christianity. The debate was stenographically reported, and is given entire in this book. It makes a volume of 465 pages bound in cloth. This book should be in the library of every Christian minister and every intelligent Disciple. It is valuable as a handbook on Christian evidences.

Our recent reduction in price of the Campbell-Purcell Debate met with such a hearty response from our patrons that we have decided to make a similar offer on the Campbell-Owen Debate. The regular price is $1.50. This we have reduced to One Dollar, postpaid.

—"Special Catalogue No. 22," just issued by the Christian Publishing Company, can hardly fail to interest every one. It is a list of valuable standard books which are offered at prices averaging less than half the regular prices. This catalogue may be had for the asking. Send your request on a postal card. You will almost certainly find something you want, offered at a wonderfully low price.

—Home Missions needs expansion—wide expansion. It should be enlarged now and without delay. The love of Christ constraineth us, the needs of the church impel, the fields call us to larger and better things than we have ever done before, the expectation of Christ waiting to see the travail of his soul and to be satisfied—all these summon us to deeper sacrifice and larger service.

—Congressman Littlefield, of Maine, whose speeches in Congress during the present session have attracted wide attention, has been expressing himself recently upon the subject of prohibition in a fashion quite *un*fashionable among politicians "out West." He said:

I believe in prohibition, and I am always willing to enlist in its cause There is no good American citizen who does not believe the liquor traffic must in some way be regulated or prohibited, but there is a wide difference of opinion as to the best method to be pursued. Some believe in moral suasion and some believe in legal suasion. I believe in legal suasion. I have seen its operations in my native state, and I know it succeeds. It is not sufficient for those who oppose the Maine method to point out that liquor is yet sold in Maine. We admit that it is. But, because the law against murder and theft do not absolutely prevent the commission of those crimes, would you set aside the laws? The laws are good; they reduce crime to the minimum and punish the criminals. That is just what the Maine prohibition laws do, and wherever they are honestly administered they are unqualifiedly a success.

—The Owenton Herald, of Owenton, Ky., in a very courteous editorial, criticises the CHRISTIAN-EVANGELIST for its recent statement concerning the reported arrest of John S. Sweeney in connection with theGoebel assassination. We said: "It will take more than $100,000 to break down the reputation of John S. Sweeney or to hire enough perjurers to convict him of any dishonorable act," etc. After explaining that the report probably grew out of the fact that another man by the name of Sweeney had been mentioned in connection with the affair, the Herald says: "The broad intimation that a reward of $100,000 had been offered as a bribe to convict innocent persons of the murder of Mr. Goebel is wholly gratuitous, and we are satisfied would not have been made by our esteemed colaborer had he been in possession of the facts in the case." Our language may be capable of the interpretation suggested, but we have never believed that the *intention* of the $100,000 appropriation was to bribe men to testify falsely. It might, however, have that effect upon an unprincipled man. The report of Mr. Sweeney's arrest on the strength of a "confession" made it easy to believe that such had been the case, and the words were written under the sting of that report involving the honor and reputation of a friend and a brother. The Herald properly interprets our feeling in the matter when it says: "We are quite sure the CHRISTIAN-EVANGELIST will join us in wishing that the perpetrators of the damnable deed may be brought to justice." Most assuredly we do. It is due to social order and political stability, as well as to justice, that this cowardly and dastardly crime be promptly punished when the guilty party or parties are known. And while the people of Kentucky are about it, they should remove the cause of all this agitation and disorder, culminating in assassination, that the good name of the state may not be permanently tarnished. We trust that the Herald will join us in this sentiment.

"Many a Slip 'Twixt Cup and Lip."

The cup of happiness is filled with health, which overflows in drops of cheerfulness. Some sad people never get it to their lips. Impure blood makes them nervous, irritable, full of pain. Hood's Sarsaparilla is a genuine nectar of health to those who place it to their lips. It cleanses the blood as nothing else can.

Nervous Prostration—*"Sitting up with my sick mother brought on nervous prostration. I decided to try Hood's Sarsaparilla. The first dose did me good and three bottles restored me." Mrs. Cora Duncan, 74 Maple St., Jersey City, N. J.*

Never take any substitute when you call for Hood's Sarsaparilla. Remember

Hood's Sarsaparilla
Never Disappoints

Hood's Pills cure liver ills, the non-irritating and only cathartic to take with Hood's Sarsaparilla.

—All money for Home Missions to be sent to Benj. L. Smith, Y. M. C. A. Building, Cincinnati, Ohio. Send by check, draft, postal order, express order, registered letter. Send small sums in two-cent postage stamps. Don't send money loose in an envelope without registering it.

—Special dispatch to the CHRISTIAN-EVANGELIST from Allen Wilson, Bellefontaine, O., dated April 15th, says: "Our meeting is 15 days old, with 49 added; 14 added to-day. House packed. Interest intense. Whole town aroused." A. R. Davis is the song leader in this meeting.

—Clinton S. Lockhart, it is reported, has resigned the presidency of Christian University, Canton, Mo., to accept the Bible Chair in Drake University. This is a good move for Drake, but how about Christian University? We have not yet heard who is to be Bro. Lockhart's successor.

—The new church building at La Crosse, Ill., will be dedicated next Sunday, April 22nd. Judge C. J. Schofield, of Carthage, Ill., will preach the dedicatory sermon. All neighboring congregations and their pastors are invited to attend. Services at 11 A. M. and 7:30 P. M.

—The editorial office of The Messenger has been removed from Lexington to Midway, Ky. The Messenger is edited by Geo. W. Kemper, and is worthy of a wide circulation.

—One effect of Dr. Hillis' resignation will be a fresh agitation over the question of the Revision of the Westminster Confession. Already one Presbytery has voted for such revision and many ministers have so expressed themselves. As Dr. Gray, of the Interior, well says:

If all Presbyterians who refuse to accept the clause in the Confession which has so suddenly emerged into conspicuity should find it necessary to depart from the orchard, the meadow, the deep tangled wild-wood, and besides these all the loved *spots* which their ecclesiastical infancy knew, what a procession of brains, culture and charity that would be! The ships to carry them would exceed in number and excel in impressiveness the naval parade on Dewey day. The blue flags would fly to the fore, the crimson flags at the peaks, and shimmering silken white banners of peace would flutter everywhere. Before we were ready to weigh anchor the rest of the church would come hurrying up the gangplank. We might have to send a launch back after the reluctant professors—come to think of it we will commission Hillis as commander of that launch, and how we will wave handkerchiefs and cheer as they come aboard!

—The following words from the Central Christian Advocate on the kindly offices of the waste-basket to some people is worthy of special consideration. An editor often saves a contributor to journalism from doing himself personal injury by withholding his contribution from the public:

There is a considerable class of persons to whom the editorial waste-basket is a real friend. This is none the less true because they think otherwise. Among those who should be everlastingly grateful for the service the waste-basket has rendered them are immature correspondents, extremists who would "tear up things by the roots," men who write foolish and unkind things during the heat of the moment, and would-be poets, who would be made ridiculous in the eyes of the world if their rhyming effusions found their way into print. To the contributions of persons of these and other classes the waste-basket, with a charity that covers a multitude of sins, furnishes a kindly oblivion. It has saved many a heartache and much deep humiliation. Not a few persons would be to-day less influential and esteemed than they are had not the basket considerately made room within itself for certain unwise productions from their pens. It is a mistake, however, to think that everything that goes into the waste-basket is commonplace, if not worthless. Within its deep recesses is many an exquisite bit of unconscious humor, in comparision with which most of the Irish bulls which appear in the papers seem tame; while it is not lacking in real pathos. Some one who has a genius for selection will make a great hit some day by publishing in book form many of the gems which lie hidden away in the waste-basket.

—The Christian Index, of Des Moines, Ia., referring to a statement of ours in reference to the encouraging growth of the circulation of the CHRISTIAN-EVANGELIST in that state, comments as follows:

Our people are a reading people. They like to know all that is going on. They are also a generous people and are ready to lend a helping hand to forward the good cause, even in the cities above named. To this splendid condition of things the Christian Index has been and is a contributor, and, we think, of no insignificant consequence either. It seems to us, therefore, that it is an appropriate time now for our contemporaries, especially the first-named, to recognize the Index as a workman in the field not to be despised, even though it grows in the field where they want to forage for subsistence.

It may be that in the rush of our busy life we do not stop to lift our hat to fellow-journalists, toiling in the same great field, as often as we should. We think this is true, but there is no intentional discourtesy. If there is any doubt in the mind of our esteemed contemporary, of Iowa, about our recognizing it as "a workman in the filed not to be despised," we wish to remove that doubt here and now. Though we may not have said so, we have, from the beginning of the Index, recognized it as a worthy colaborer and have rejoiced in its success and admired its brave struggle. We love its editor, and believe thoroughly in his goodness and his unselfish devotion to the cause. The brethren in Iowa ought to sustain the Christian Index.

—The short note from Emma Kirtley, Hot Springs, S. Dak., which we published some time ago, describing the religious destitution of that country, she says was not intended for publication. This was overlooked by us. However, it is important testimony on the need for an enlargement of our Home Mission work and ought to impress upon more favored communities the urgent need for larger offerings, that such fields might be reached. It is exceedingly difficult for brethren who have known the truth when circumstantially thrown into large fields in which we have no church, as is the case with Sister Kirtley and thousands of others, to satisfy their souls with the teaching of other churches, and often they feel that they are literally starving for the bread of life. This is not saying that other churches have no truth in them, but simply that the soul is longing for the clearer light of a full and free gospel, and they rightful y look to the stronger churches, through their missionary societies, to send them the truth.

—The Standard Dictionary in full morocco for $13 (regular price $26) is a genuine bargain. No such offer has ever been made before. If you wish to take advantage of it, address the Christian Publishing Company at once.

—"Christian Science Dissected," by A. D. Sector, will be ready for delivery in a few days. Orders may be sent us at any time. They will be filled the day the book is issued. Price, twenty-five cents.

—The Worker, Pittsburg, Pa., for April 6th, contains an excellent notice of Brother N. M. Ragland's book, recently from our press, entitled "Leaves from Mission Fields," by W. J. Lhamon. After speaking of the nature of the book he says:

It is impossible to read the story of such lives without being enriched and inspired by them, and Bro. Ragland has done us all a favor in gathering up so much of rare human merit and consecration in one neat volume. We feel also that he has put our brotherhood under obligations to him by showing us that our own missionary annals are beginning to be enriched by the names and the lives of such as Miss Judson and Mrs. Smith and Mr. Garst.

—The Indiana Christian Ministerial Association, the State Missionary Society and the State Sunday-school Association will convene at Valparaiso, Ind., May 15-18, 1900. J. H. MCNEILL, Pres.

Muncie, Ind., April 13, 1900.

Personal Mention.

Wm. Drummet reports $50 for Shelbyville, Ill., for Foreign Missions, or twice as much as was given last year. We hope Shelbyville will do as well for Home Missions next month.

W. D. Dewesse, of Kankakee, Ill., has prepared a very neat baptismal certificate, followed with suitable instructions to one who has just entered upon the new life, all in good form.

Elder Devol's lecture on "The Battle Over the Empty Grave," recently delivered in the opera-house, Coon Rapids, Ia., was heard by a full house. It was a vindication of the divinity of Christ.

After one year's rest Wilford Field returns again to West Salem, Ill., where he will preach one-half time. The rest of his time will be divided between Shiloh and Deiterich. His residence will be in West Salem.

Elder K. C. Ventress, who for over seven years has been the pastor of the church in La Harpe, Ill., has resigned. In this time Bro. V. has done a good work both in and about La Harpe. He has held thirteen protracted meetings, restored three churches and built three new churches, adding to them 260 members. Bro. Ventress expects to engage in evangelistic work.

J. A. Carpenter, of Mansfield, Ohio, says: "John T. Martin, a young minister, 33 years old, a graduate and author, a good musician, an excellent speaker and pastor, a married man, whose wife is also an accomplished musician and worker, desires to change location. No church will regret having employed him. Salary, per year, $800. Address him at Youngstown, Ohio."

In a letter from A. M. Hootman, of Tonawanda, N. Y., dated April 9th, he says: "I spoke twice in Buffalo yesterday. In the morning at the Jefferson Street Church, of which Bro. J. C. Lichtenberger is pastor. He is doing good work and it is showing its good effects. In the evening I spoke at the Richmond Ave. Church. They are now without a minister, but are pushing forward in their usual active manner. The Tonawanda Church more than doubled its missionary offering this year. We are all hopeful and happy."

In a letter from E. W. Darst, of recent date, he says: "I was compelled to give up the meeting at Houston, Tex. My lungs troubled me. I am now at Ballinger, in the parsonage; the people of the church are very kind. This place has all the good qualities of the health resorts. I hope a man has been found to take up my work at Chicago until I get well enough to return to it. I am too sick to write as I wish I could on Home Missions; I fear I must fail to help you as I would like to do. I pray for a large offering for that greatest work.

YOUR CHILD IS IN DANGER

From many diseases. Children who are well nourished successfully resist disease to which an ill-nourished child succumbs. Your child has enough food. Does the food make flesh? If not there is something wrong with the stomach and other organs of digestion and nutrition. That wrong can be quickly righted by the use of

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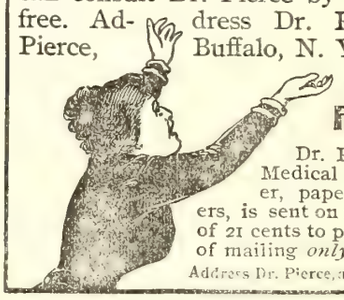
In ninety-eight cases out of every hundred it completely cures indigestion and other diseases of the digestive and nutritive system in both young and old. You can consult Dr. Pierce by letter free. Address Dr. R. V. Pierce, Buffalo, N. Y.



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Dr. Pierce's Medical Adviser, paper covers, is sent on receipt of 21 cents to pay cost of mailing *only*.

Address Dr. Pierce, as above.

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DRAUGHON'S PRACTICAL BUS. Colleges.

St. Louis; Nashville, Tenn.; Savannah, Ga.; Montgomery, Ala.; Galveston, Tex.; Fort Worth, Tex.; Little Rock, Ark.; Shreveport, La. Indorsed by merchants and bankers. Best patronized in South. Bookkeeping, Shorthand, etc., taught by mail. Begin any time. Address (at either place) Draughon's College.

Torpid Livers

are dangerous to health. Indigestion, jaundice, loss of appetite, sleeplessness, and many other irregularities of the human system follow such a condition. There can be no health where the liver is out of order. To cure all liver troubles promptly and without danger use

Dr. Peter's Blood Vitalizer

—The tried and true remedy.

It is a 100-year-old Swiss-German preparation—the discovery of a wise old physician of great skill. Made of pure roots and herbs and nothing else.

It is not a violent catarthic. It gently regulates the bowels, strengthens the digestive organs, and by purifying the blood gives tone and vigor to the entire system.

No Drug-Store Medicine; is sold only by regular Vitalizer agents.

Persons living where there are no agents for Dr. Peter's Blood Vitalizer can, by sending $2.00, obtain twelve 35-cent trial bottles direct from the proprietor. This offer can be obtained only once by the same person.

Write to DR. PETER FAHRNEY,

112-114 South Hoyne Ave., Chicago.

J. B. White has accepted a unanimous call to serve the church at Wakefield, Mich., for the second year. The work is said to be in fine condition.

A. P. Cobb has been engaged to assist I. J Spencer, of Lexington, Ky., in a protracted meeting. C. E. Millard, singing evangelist, of Maysvillle, Mo., has recovered from his recent sickness and is now engaged with J. S. Myers in a protracted meeting in Ft. Worth, Texas.

We wish to call the attention of our readers to the professional card of Dr. J. Harvey Moore, the oculist, in this issue. We also publish an extract of an article from the Medical Brief, written by Dr. Moore. We know the Doctor personally, and have seen proof of his superior skill in the case of Bro. F. N. Calvin, lately pastor of the Church Christ in Milwaukee, but has gone to Colorado Springs. Bro. Calvin had serious trouble with his eyes for many years, as a result of granulations, and had failed to obtain relief from some of the most eminent oculists of the country. He informed us that Dr. Moore cured him in a very short time.

CHANGES.

Clark Braden, Alma, Ill., to Harrisonville, Mo.
F. M. Branic, Colchester to Loami, Ill.
C. H. Berry, Kinmundy to Alvan, Ill.
W. D. Van Voorhis, the U. of C. to Lowell, Ind.
J. P. Rowlison, Des Moines to Patterson, Ia.
W. P. Shamhart, Villisca, Ia., to Champaign, Ill.
J.G. Slick, Litchfield, Minn., to Golden City, Kan.
E. C. Whitaker, Hampton to Bradshaw, Neb.
E. E. Pierce, Columbus, O., to Beaver Falls, Pa.
J. F. Callahan, Cleveland to Noble, Ohio.
L. W. Spayd, Willoughby to Shreve, Ohio.
Otto Spayd, Willoughby to Shreve, Ohio.
L. C. Haulman, Tekoa to Rosalia, Wash.
John Mullen, Hillsdale, Mich., to Oak Harbor, O.
Chas. E. Powell, Ocala, Fla., to Shelby City, Ky.
J. J. Finley, Petosky to Kalkaska, Mich.
W. D. Ryan, Lenox, Ia., to Morgantown, W. Va.
E. A. Cole, Tipton to Martinsville, Ind.
J. R. Perkins, Des Moines to Packwood, Ia.
Lloyd Darsie, Buffalo, N. Y., to Paris, Ky.
M. J. Maxwell, Greenwich to Bucyrus, O.
F. F. Cook, Fayette to Bays, O.
J. Fuller, Downs to Jewell City, Kan.
W. A. Hennegar, Francesville to Lafayette, Ind.
D. H. Patterson, Auburn N. Y., to Carbondale, Kan.
O. D. Maple, Springfield to Greenfield, Ill.

Wanted: President with $2,000 to crowd Fraternal Insurance Association. We have the most equitable reserve plan and a proposition that is a winner, and doing a good business. Address, "Wanted, President," care THE CHRISTIAN-EVANGELIST, St. Louis.

To Churches Having no Minister.

We submit the following program as a suggestion. Write to Benj. L. Smith, Y. M. C. A. Building, Cincinnati, Ohio, for help on the proposed topics and for envelopes in which to make a good offering. Advertise your meeting well; tell the people you will have a good program and a good meeting.

PROGRAM FOR HOME MISSIONS.

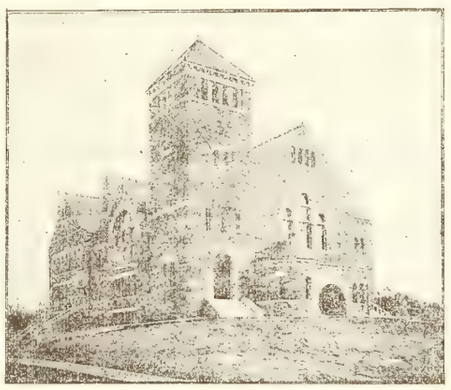
Hymn, "My Country 'Tis of Thee."
Scripture lesson.
Prayer for Home Missions.
Hymn, "Ho, Reapers of Life's Harvest!"
Address (seven minutes), "Our Work in America."
Hymn, "I Love to tell the Story."
Address (seven minutes), "What our Home Board is doing in the United States."
Hymn, "Shout the Tidings of Salvation!"
Address (seven minutes), "Relation of Home Missions to our Work."
Hymn, "I Gave My Life for Thee."
Address (five minutes), "Our Duty Towards Home Missions."
Offering for Home Missions.
Lord's Supper.
Hymn. Benediction.

BENJ. L. SMITH.

FITS Permanently Cured. No fits or nervousness after first day's use of Dr. Kline's Great Nerve Restorer. Send for **FREE $2.00** trial bottle and treatise. DR. R. H. KLINE, Ltd., 931 Arch St., Philadelphia, Pa.

Our Young Folks is the paper above all others that should circulate among the young people of the Church of Christ, and among those, also, who, though *old in years*, are yet *young in heart* The leading features of this department are the following:

1. THE PRAYER-MEETING TOPICS.—Each week a column or two is devoted to an exposition of the Uniform Topic for the Mid-week Prayer-Meeting selected by the Committee appointed at the National Christian Convention and used in all of our largest and best churches, and these expositions are such as are found in no other paper.



2. BIOGRAPHICAL SKETCHES.—OUR YOUNG FOLKS has made a special feature of Biographical Sketches of Great Reformers and Eminent Christian Pioneers, such as John Wycliffe, Martin Luther, John Calvin, John Wesley, Alexander Campbell, Walter Scott, B. W. Stone, John Smith, Isaac Errett, B. W. Johnson and O. A. Burgess; and in nearly every issue will be found a picture of some Minister, Editor, Teacher, Endeavorer or other earnest Christian worker.

3. DOCTRINE AND DUTIES.—OUR YOUNG FOLKS contains short, pointed articles on First Principles and Practical Duties, giving instruction in the Scriptures, as understood and interpreted by the Disciples of Christ, and calculated to make young disciples familiar with the work and principles of the religious body with which they are connected, and "root and ground" them in the faith.

How Can The Apportionment Be Raised?

1. Have the whole church understand clearly the special object for which it is asked to contribute.

2. Give the church definite information as to the number of missionaries on the field, the fields occupied and the new work proposed. Give the people information, then they will act.

3. The best way is to make a personal canvass of the whole membership and ask each member for a definite amount.

4. If this is not done and you are a preacher, send a *Pastoral Letter*, together with a March Offering Envelope, to each member of the church, with the request for a definite amount. Ask each member to write his or her name and the amount on the envelope. If you are not a preacher make the best possible use of the envelopes.

5. Make a special point to secure an offering from *every member* of the church.

6. Push the *One Dollar Crusade*. That is, aim to secure at least $1 from each member of the church.

7. Let the whole day, March 4th, be given up to raising the apportionment. Make an earnest and enthusiastic appeal, as you would do if dedicating a church or raising money for any local enterprise.

8. If the full amount or more is not raised at the morning service continue the appeal at the evening service.

9. If you are still short of the apportionment on Monday morning visit any absent members and make a special personal appeal for increased contributions and close the matter up.

10. From the first have the church much in the spirit of prayer. Be determined to reach your apportionment. Feel that the church will be humiliated if the amount is not raised. A church is never any nearer the Lord than when it is making an offering to preach the gospel to the whole wide world.

Last year 884 churches reached their full apportionment. We are confidently depending upon 1,000 churches this year. Every church that reaches its full apportionment will help to constitute the Roll of Honor. We believe that not less than 1,000 churches will reach their full apportionment. The signs point that way with unmistakable clearness. This will be a great victory if it can be done. The strong points of the apportionment plan may be tabulated as follows:

1. It inspires the church to effort.
2. It is equitable and successful.
3. It is businesslike.
4. It is scriptural.
5. It is up to date.
6. Easy for the churches to understand.
7. Gives the church a sense of responsibility to the work.
8. It gives the church an idea of its ability.
9. It helps us to see ourselves as others see us.
10. There is nothing compulsory about it; only advisory.
11. It reduces missionary giving to a system.
12. It is definite. B. L. & C. C. SMITH.

The Topical Leaflet contains the complete list of the subjects of the Midweek Prayer-Meeting for 1900, as selected by the Committee appointed at the National Convention. Price, 25 cents per hundred. Christian Publishing Co., St. Louis.

Correspondence.

Chicago Letter.

And now come the learned and progressive Christian Scientists to the Chicago school board to protest against the teaching of physiology in the high schools. This is queer, or rather, it would be queer from any other source. Think of scientists objecting to the teaching of science! If it is poorly taught, if the course is lacking in thoroughness, why not direct the effort to secure better teaching? But this is not the point of their objection: according to their high priestess, the Rev. Mary Baker Glover Eddy, there is no sickness, no pain, and in fact, no body! So why compel the deluded children to study that which has no existence? "By their fruits ye shall know them." It is not strange, after all, that these faddists are developing as apostles and advocates of ignorance, for this is really a fundamental characteristic of their teaching. It is found in their absurd "denial" of pain, disease, etc.

The fight between the Labor Unions and the building contractors still continues. "A non-union plasterer was beaten into insensibility yesterday morning in the basement of the Marshall Field Building by union pickets, despite the fact that the building was filled with special police in anticipation of trouble."—*Times-Herald, April* 11. Nothing whatever is said of the apprehension and punishment of the brutes who did the beating. And so day after day, not only property, but human life is imperiled.

The Building Commissioner has started an investigation of unsafe tenements. If any building is found more than 60 per cent. damaged or decayed he will condemn it and order it torn down. The Health Commissioner co-operates in this work. The time has surely come when the crowding of human beings into decaying, vermin-infested buildings should cease. There is but one way to right this grievous wrong, and that is through the proper channels of government. A stringent sanitary law rigidly enforced would furnish one illustration at least of righteous conduct secured by legislation.

What will the churches do for the May offering? There can be no question whatever as to the merit of the cause. "Home Missions" is a phrase to conjure wit. esing for every church to go into this matter historically and see what it has done in the years gone by. Then the resolve should be made to surpass all former offerings. There are children by the hundred thousand in this country that have no Sunday-school privileges. Think of what that means! For the vast majority of them it means absolutely no moral or religious culture. In the deadlock which other churches have come upon there is an opportunity for us by greater efforts than ever before to demonstrate the superiority of our plea for New Testament Christianity.

This is presidential year, a year that business men dislike—a year that is unfavorable to religious work; but multiplied diffidulties never daunt a true soldier—they serve but to quicken his pulse and put vigor into his arm. With a growing knowledge of the truth, an awakening sense of the nation's need, and a deepening sympathy with the unchurched and unfriended masses, may we not look for an offering far in excess of last year?

Mrs. J. H. O. Smith has been quite sick, but is recovering. Chas. Clayton Morrison, of the Monroe Street Church, has been conducting Lenten services. Geo. A. Campbell, the efficient editor of the Christian Century, recently visited Buffalo, New York. Chas. A. Young spent a few days in Chicago after the Congress. B. B. Tyler, at the Preachers' Meeting on the 9th inst., announced that sixty years ago that day an event occurred in Illinois of great moment to the nation. The "event" passed through the city on his way to the Ecumenical Missionary Conference, and the meeting of the Lesson Committee. He will spend several months in New England, beginning his work with the Danbury Church.

FRANK G. TYRRELL.

3211 *Prairie Avenue.*

St. Louis Letter.

We are writing now on the need of a more effective propaganda of the faith in our cities—everywhere. The evidence of this want exists in the present indifferent and inactive attitude of the church toward sin in high places. What is needed is a deeper conviction of sound doctrine on sin and righteousness, and this can be wrought only through the preaching of the WORD. It is readily admitted that alarming evils are abroad in the land, but how to remedy them, they say, is the question. Or, fall back upon a very familiar statement, that the only remedy for these evils is the gospel. Now there is a sense in which this is true, and another in which it is not.

Preaching the gospel to some minds is simply preaching men into the church, and then in a general way telling them to live right. In the first instance, the preaching is of the most definite and particular sort; but in the latter, of the most loose and general character. About the only effort at insistence upon the application of Christianity to life, from the pulpit, is to a few things in a personal way. The obligation of a Christian to his fellowmen, to society, to governments, to the ballot, to righteousness in all his business methods, is seldom discussed, much less insisted upon, as a part of Christianity. That he should be concerned only with his soul and the welfare of the church, leaving society, governments, industries, commerce and wealth to the dictates of the devil And just so long as we fail to understand that preaching the gospel means preaching righteousness everywhere and at all times we deceive ourselves and the truth is not in us.

To evade responsibility in present conditions and toward economic questions we often hear it said, even by preachers, "The poor ye have with you alway." And yet these same believers in the Bible, when predicting the victories of the cross, tell of the good time to come when righteousness shall cover the earth, etc. Now how can these things be? If poverty is to abound alway because the conditions of poverty are to remain alway, then is the prophecy a lie and the gospel a failure! We insist that the church has no right to cover up its inexcusable indifference toward social and industrial conditions by such flimsy, sickly arguments. If pauperism and crime are to abound in society alway, then will the earth never be redeemed, and if the earth be not redeemed, then is the gospel a failure.

Or, to say that poverty is most largely due to intemperance, and then to refuse, as the church is doing to remove intemperance factories, is nothing short of self-incrimination. And the same may be said of many other apologies made by the church for its lassitude toward confessed national evils. To say that Christianity begins with the individual is all right; but stopping there defeats the whole law. The church is supposed to be a collective body of redeemed men and women with the love of God in their hearts and the flaming sword of the Spirit in their hands defending the entrance to every essential institution in society and the destruction of every abomination that destroys society.

Our social and industrial problems to-day are not suffering for remedies, as some suppose. For a long while our railway trains were not provided with self-coupling devices. The general supposition was that no practical coupling device had yet been invented, and inventors went on racking their brains to discover one. The trouble was not with the devices, but with the railroad corporations. They were indisposed. But, bless your life, as soon as the law took hold of the matter and declared that all trains must be equipped with self-couplers, the railroad companies soon found a practical device. The same is true of the church and the times. The lack is not the want of practical remedies of the evils of which we complain, but the indisposition of the church to use such as we have.

What we need, therefore, is a compulsory power behind the church. And this we happily have. Not in physical or in legal enactments, but in the power of righteousness and public sentiment. A proper propaganda of the gospel of Christ would soon make it so hot for the church that she would soon find a practical remedy for some of the evils of which we complain, and this is our insistence. Righteousness needs to be burned into the souls of men.

There are two themes that the pulpit has as yet but lightly touched, and these are, the love of God and the righteousness of God. At least the church has a very inadequate conception of these great fundamental themes, and she will never rise to the grandeur of her missions until she sees these themes in a higher, broader and deeper sense than she has yet seen them. It is a very narrow conception of righteousness to think of it simply as a religious rite or ceremony, a long face, or worse still, as long prayers. Righteousness between men in business and in business methods is just as right and holy as in the most gorgeous religious temple or ceremony. And righteousness in society is just as much the will of God as righteousness in the churches. Nothing wrong within the church can be right without. The church is expected to leaven the world, but if it becomes like the world it cannot do this. Our claim is that the church is not preaching righteousness upon as broad a platform as it is her privilege and her duty to do.

W. W. H.

Coffee Argument.

NEW EVIDENCE OF THE EFFECT.

A South Dakota man, W. A. Dawley, Sturgis, explains the condition some men get into from coffee drinking. Let it be understood that coffee seems to agree with some people well enough, but when a person finds it does not agree, it is better to leave it off. He says: "I used coffee about twenty years, and quit it September 30, 1898. I had become almost a complete wreck, thin in flesh and emaciated, dyspepsia and indigestion of the worst order, nerves shattered, no appetite, slept very little, and my blood was so thin that the slightest breeze chilled me through.

"Medicines gave no relief; I had about given up when I finally concluded to investigate and see if it was really true, as I had read in a number of your statements that coffee acted like a poison to some people. It was an easy matter to leave off coffee when I took Postum Food Coffee, for the food coffee tasted as good as the other, and to my surprise, it set good on my weak stomach.

"I have been buying the Postum through my grocer, Mr. Jas. Meyer, and always have followed directions carefully. I liked it from the first and have drank Postum three times a day ever since. Have gained twenty pounds in weight, my appetite is better than ever before, my sleep perfect, dyspepsia is a thing of the past and my nerves are what they should be. I can vouch for the statement that Postum Food Coffee 'makes red blood' and plenty of it. My son, Amos Dawley, of this city, has been completely cured of dyspepsia in three months by quitting coffee and using Postum Food Coffee. This is given to you as an honest testimonial of the priceless value of your (to me) life-saving food drink. You are welcome to use my name if you want." Respectfully.

B. B. Tyler's Letter.

Cedar Rapids, Ia., is a flourishing town of, it is said, more than 25,000 people. It possesses, judging by the appearance and behavior of the people, the style of their homes, the condition of the streets and the magnitude of the business houses, more than an average amount of wealth and culture. It is, in a word, a fine little city.

A feature that I did not remember to have seen in any other place is the location of the principal houses of worship in a single neighborhood. One can see at once the First Congregational, the First Presbyterian, the St. Paul's Methodist and the First Christian Churches. The buildings are situated close to each other, and the people, who are members of these churches, live in harmony.

J. M. Rudy is the pastor of the First Christian Church. He is a good man and is doing an excellent work. He is supported by some of the best men in the town. There is room here for the names of P. C. Frick, B. H. Witwer, F. H. Kaupke, E. M. Sefton, S. F. Seely, I. H. Shaver, J. M. Jordan, H. E. Witwer, F. N. Carter, Aquila Miller, James Forbes, J. J. Witwer, G. W. Reaugh, Eugene Allen and W. H. Frick, as men who are ready for every good work. This church sent in more than its apportionment for Foreign Missiong, *i. e.*, something more than three hundred dollars. The name of the Cedar Rapids Christian Church belongs on the "Roll of Honor" in the effort to "make disciples of all the nations," according to the commandment of our Lord.

This is the home of N. A. McConnell. The name of Bro. McConnell, when written in full—NELSON ANTRIM MCCONNELL—suggests his ancestry. His grandfathers belonged to the county Antrim, in Ireland. Both of his grandmothers, however, were American women, one a native of Virginia and the other of New Jersey. Bro. McConnell claims also to have Scotch blood in his veins, and those who know him best cannot doubt for a moment the validity of this claim. N. A. McConnell has convictions. He believes definitely. He knows what he believes and why he believes. One of the richest treats that I have had in many a day was the privilege of hearing this old hero deliver an address on "How to Preach the Gospel." It had the old-time ring. There was dignity, solemity and intellectual clearness in every sentence.

Bro. McConnell was born in Columbiana county, Ohio, near New Lisbon, January 23rd, 1824. His father was a native of Maryland. N. A. McConnell's parents were members of the Friends' Church. Upon his first attempt to obey the Christ in baptism his father prevented him. Said the boy, who was sixteen years old, did not know what he was doing. But the boy understood his duty and was determined to do it. He was baptized December 12th, 1839, at night, in a stream of water in the midst of a snow storm. He began to preach October 1st, 1848. It will be fifty-two years next October since he publicly began to make known "the good news." His first preaching was done in Ohio, in his native county. J. E. Gaston, with whom he became acquainted in 1844, encouraged him to give himself to the ministry of the Word. A co-operation, composed of eight congregations, was formed in Columbiana county. The sum of $800 was raised to be used in sounding out the Word. Israel Belton was employed at a salary of $600. N. A. McConnell was engaged to do the work of an evangelist for the remaining $200. Certainly he did not enter the ministry for the financial remuneration that he saw in it. The love of the Christ was the constraining power. When asked about his early educational advantages, he replied that he had "about twenty months, in all, in the common schools" of that time; "but," he said, "do not say anything about that. I don't want the people to know how little I know!" This, however, is too good to keep. If you wish to know how ignorant Nelson Antrim McConnell is, sit down and engage in conversation with him. He knows more than he will admit. During all these years he has been a student. It has been an important part of the business of his life to accumulate information. He is now a student. The Bible has been and is his daily companion. College and university men can get points from him as to the doctrine of Holy Writ.

Bro. McConnell came to Iowa in 1849—fifty years ago last November. He stopped in Davenport. There were at that time probably two thousand Disciples in the state; there are now fifty thousand.

Bro. McConnell was personally acquainted with Walter Scott, Alexander Campbell, A. S. Hayden and his brother William, John Henry, Cyrus and Marcus Bosworth—names familiar to those who know our early history. He first met Isaac Errett in July, 1841. By these mighty men he was instructed in the principles of the gospel. With them he associated in the beginning of his ministry. What a privilege now to converse with such a man! May the days of the years of his life be greatly prolonged!

Of course, he engaged in public debate. Who did not in those early days? But of his experiences in theological pugilism Bro. McConnell is not especially proud. To be true to "the plea" he was compelled, now and again, to engage in public discussion. He was and is pre-eminently a teacher.

He gave me some interesting points as to the pedigree of the CHRISTIAN-EVANGELIST. The Western Evangelist began to be published at Mt. Pleasant, Ia., in January, 1850. Daniel Bates was the editor; Aaron Chatterton and Arthur Miller were associate editors. The name was changed to the Evangelist. The editors were first, Daniel Bates, then Daniel Bates and D. P. Henderson, later Daniel Bates and Aaron Chatterton. Upon the occasion of the death of Aaron Chatterton the paper was discontinued for five or six months. It was revived in Oskaloosa, Ia., in 1864. N. A. McConnell, G. T. Carrenter, W. J. Carpenter, James Brown, Jonas Hartzell and J. E. Gaston were the agents who were instrumental in bringing the paper to life. Out of this enterprise came, by-and-by, the CHRISTIAN-EVANGELIST.

The Christian Church in Cedar Rapids, Ia., was organized by Bro. MoConnell in August, 1875, in the United Presbyterian Church. The following named brethren have served this congregation in the ministry of the Word: N. A. McConnell, R. E. Swartz, B. O. Aylesworth, Levi Marshall, C. C. Robison and J. M. Rudy.

E. M. Sefton, superintendent of the Sunday-school in the Cedar Rapids Church, is the author and publisher of the "Bible Student's Chart." "The Bible, or, the Great Religious Library," are the words at the head of the chart. The key-word of the Bible is the word "Salvation." The key-word of the Old Testament is "Preparation;" of the New Testament, "Fulfillment." The sixty-six volumes composing this "Library" are represented as standing on a shelf. There are five volumes of "The Law," twelve volumes of "History," five of books of "Poetry," the "Major Prophets," five volumes, and the "Minor Prophets," twelve; there are four volumes on "What to Believe," one on "First Steps," twenty-one books on "How to Live," and one on the great "Consummation." A key-word and a key-verse to each of the books of the Bible is given. In connection with each book are the questions: "When?" "Where?" "Who?" "What?" "Why?" "Wherefore?" with suggested answers.

This is, for the average Bible student, a remarkable chart. Write to E. M. Sefton, Cedar Rapids, Ia., about terms, etc. B. B. T.

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Open Letter to Dr. H. L. Willett.

MY DEAR BROTHER:—I read with very great interest your notice of the death of Dr. Green, of Princeton, and especially your remarks in reference to his literary labors in the department of biblical criticism. It was, indeed, a beautiful and generous tribute to a very great man, but in this notice you intimate pretty clearly your convictions that Dr. Green was the last of his kind—that no great scholar is left who occupies the conservative position which distinguished him.

You also affirm that on the position held and advocated by the conservative critics, of whom Dr. Green is easily first, the existing theology is based, and that with the passing of this great man is to pass the interpretations and the theology which have dominated the evangelical church of the closing century, and that a new theology and new interpretations are to come, based on the conclusions of the higher criticism.

Now I have stated in general terms the conclusions to which your article on Dr. Green have led me. I am not in a controversial mood, and I have not the slightest inclination, in this writing, to dispute a single passage in your paper, but for my own sake and for the sake of many anxious seekers after the truth I desire to prefer the following request: Will you state distinctly what you regard as the especial interpretations and the especial theology which, with the death of Dr. Green, must pass away; and what the new interpretations and the new theology are or are to be in the light of the new scholarship which characterizes the higher criticism? I know of no one, in our ranks at least, who is more competent to this task. I feel quite sure that such a statement is demanded, and would do great good.

Nothing is more common than to hear good men say: "If I must give up any part of the Book as inspired and authentic, then I must give up the whole." Nor are these illiterate men, however much misguided. A distinguished ex-governor said recently: "I must hold on to all that is in the old Book or I must hold to none of it." The real difficulty is that many preachers and a host of laymen are so ignorant as to *the actual accepted results* of "Higher Criticism" they do not know what are the "things that remain"—or, indeed, if anything remains. I feel quite sure that you will understand the feeling which prompts this request and reply at your earliest convenience. Most fraternally,

T. P. HALEY.

Kansas City, Mo.

[On reading Bro. Willett's article on Dr. Green, feeling sure that he did not mean that the venerable professor of Princeton was the last of the conservative critics, but that he had in mind a particular class or order, we wrote him calling his attention to this point and indicating the need of a further word of explanation. Our letter reached him when he was hurried with the preparation of leaving for England, where he now is. We are glad that Bro. Haley has written this "Open Letter" in the kind, courteous and truth-loving spirit which it manifests. We forward it on to Bro. Willett, through the CHRISTIAN-EVANGELIST, and we are sure he will take time, in the midst of his busy labors in England, to respond to it in the same spirit. While waiting for Bro. Willett's reply it will not be out of place to say that those who heard Prof. Willett's able paper at the Indianapolis Congress, whether accepting all his conclusions or not, will bear witness to the splendid tribute he paid to the Word of God, which he said would endure when all schools and theories of criticism have done their work and have passed away. Much of the theology now formulated in creeds will doubtless pass away under this ordeal of criticism, as Prof. Willett intimates, but the faith—the great fundamental facts and truths of the gospel—these will abide. Those who have built on these fundamentals have nothing to fear.—EDITOR.]

Ann Arbor Letter.

The Bible Chairs are not well underslood. Their purpose and methods have been explained many times in our papers, but still the great majority our people have no clear conception of them,as any one can learn by a brief tour among the churches.

The following brief statements, if carefully noted, may help some to a better understanding of this work: *The Ann Arbor Bible Chairs constitute a free Bible School for the benefit of the students of the University of Michigan.* This school is located opposite the main building of the university. Its instruction is given chiefly in the form of lectures, which are delivered at times when students can attend. It has no official connection with the university.

Sunday morning, March 25, a notable address was delivered in University Hall. The occasion was the anniversary of the Students' Christian Association. The speaker was President Faunce, of Brown University. The theme was: "How a Modern Student Should Regard that Collection of Writings Which We Call the Bible."

He spoke with special reference to the Old Testament. He declared that modern textual and literary criticism had compelled a readjustment of thought regarding the Old Testament and that this readjusted thought makes those writings more practical and precious than ever. He also declared that whatever conclusions criticism may come to regarding the *process* of making the Old Testament, it can never destroy the faith that God was in some way the maker.

He then proceeded to show in vigorous language the attitude of Jesus towards the Old Testament. With an ideal intellectual grasp of the book he did not think it necessary to even touch the questions of criticism. On the other hand, with an ideal heart—specialist in spiritual matters—he lived on the Old Testament. The book saturated his very life; it was *the* human agency which operated to shape his career. To-day he who would attain to any spirituality worthy of note can no more afford to neglect the Old Testament than the would-be artists and musicians can afford to neglect the old masters. He showed also that the Old Testament had been the inspiration of all the great reformations, and that it has ever been the veritable text-book of civil liberty.

He raised strong objection to the statement of Prof. Goldwin Smith, that "the Old Testament is the millstone about the neck of Christianity." He insisted that the world could not afford to slight or neglect a book that had done so much for its welfare, and had entered so largely into the only perfect life ever lived on earth. He said we have gotten passed the day of scoffing at the Bible and have come to the time when to be educated in the truest sense one must know Isaiah as well as Homer, and Jeremiah as well as Plato. He declared that any college which does not to day make provision for its young men and women to gain a thorough knowledge of the Bible is behind the times and wofully derelict in its duty.

It was a very timely address for this place. There are a few men about this university who in their attitude towards the Bible keep in advance of even the most radical of the critics. This address was therefore opportune. It was delivered with the glow of conviction and made a deep impression.

Bro. Forrest closed his pastorate here last Lord's day, March 25. He had been here nearly four years. He did a good work of the most substantial kind. His methods are entirely free from claptrap and sensationalism. He is a good thinker—thinks logically, clearly and soundly, and preaches like he thinks. He took high rank as a preacher here and improved it as time went on. He has few equals as a preacher. The church here is very sorry to lose him as a pastor, but at the same time believes him to be fitted for the work to which he has been called in Calcutta, India.

Bro. Forrest will sail for India next October. Between now and then he will pursue some special studies in Chicago University.

T. W. Grafton, of Rock Island, Ill., will preach for the church here April 1. Perhaps this church may capture him for its next pastor.

March 29, 1900. H. D. WILLIAMS.

Those wishing reduced rates to the Hagerstown Conference, May 16 18, will please write me at once (inclosing stamp) saying how many card orders you wish from your station and over what railroad lines you will travel on the trip. This must be done in order to get the reduction allowed.

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L. L. CARPENTER, of Wabash, Indiana, who has probably dedicated more churches than any other Christian minister, writes as follows:

"After a long and intimate acquaintance with Bro. Oren Oneal, it affords me great pleasure to say that he is an honorable gentleman and a very successful oculist.

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Wabash, Ind.

Dr. Oneal's book on Diseases of the Eye, Ear, Nose and Throat will be found of special interest to any who are seeking cure for the above troubles. It is sent free. Write, explaining your symptoms as best you can, and he will advise you fully as to the possibility of cure, cost of treatment, etc.

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Central Illinois Ministerial Institute.

The eighteenth session of this annual gathering met at Mason City, Ill., April 10-12. The attendance was large and the entertainment everything that the most exacting could desire. Brother Armstrong, the new pastor, and the church deserve great praise for the warm reception and kind hospitality given the ministers present.

There were about fifty preachers in attendance. The one most remarkable thing about those present was that they were men either in middle life or just entering upon the strength of manhood. The programme was an exceedingly practical one and presented those practical things so needful to the pastor and the scriptural evangelist in the salvation of souls. It is not often that we are permitted to attend a gathering of any kind that is so helpful to the work of the ministry as this. Then in addition every speaker manifested a desire to be true to the Word of God. The echo constantly resounded that the true man of God must walk with God and preach Christ and him crucified.

There were two principal subjects and a number of others not related to either. The first of the main subjects was the Symposium on the Holy Spirit. J. H. Hardin, recently of Eureka College, but now pastor of the church at Liberty, Mo., was to state this subject and conduct the symposium. In his absence G. A. Hoffmann was called upon to take his place. The parties who spoke on this subject were W. H. Cannon, on the Personality of the Spirit; A. M. Hale, the Spirit and the Alien; O. L. Smith, the Spirit and the Christian; A. C. Roach, How are Men Now Guided by the Spirit? C. C. Redgrave, What Instruction do the Churches Need About the Holy Spirit? These were short, pointed and stirring papers.

The discussion that followed was exceedingly interesting and an indication that there was a diversity of opinion on this very important subject.

The other important subject was the Preacher and his Work. This subject was presented under the following divisions of the subject and by the brethren named: Winning Souls, J. T. Alsup; Traing Young Disciples, W. B. Taylor; Why Some Fail, J. W. Kilborn; Elements of Success, R. F. Thrapp; Care of the Flock, W. H. McGinnis; Ministerial Standing, W. W. Weedon; Illustration, John I. Given. Quite a profitable discussion followed. We then had two book reviews; one by J. T. Stivers, Making and Unmaking of the Preacher, and the other by N. S. Hayens, Men and Books. These brethren showed that they had mastered these books, and in the course of twenty minutes gave a clear conception of their contents.

In addition to these addresses we had in the beginning of the Institute, Public and Private Prayer, by Marion Stevenson, the first night; Capital and Labor, by F. G. Tyrrell, and on the last night the Gospel in the Present, by J. H. Gilliland. These addresses were well received and elicited many hearty endorsements. Bro. Gilliland's, which was the night address, especially received the hearty applause from all who heard it.

NOTES.

J. G. Waggoner made a dignified presiding officer.

Marion Stevenson is the president-elect for the coming year.

The next meeting goes to Hoopston and will be held in April next.

Eureka College was much in evidence in the ministerial force present. Eureka is doing a great work for the churches of Illinois.

It has not been our habit of thinking that N. S. Haynes, G. M. Goode, W. H. McGinnis and J. G. Waggoner were old men, and they are not, but in this institute, although only in the prime of life they represented the older and most experienced class of the Institute.

We never have attended a gathering of any kind where there was such a large proportion of the ministers present just in the years when we expect the most vigorous work from them.

Taking the institute all in all, it was good-natured, happy, well-pleased and grateful; a strong vein of piety and spiritual, practical, cultured, true to the Word of God and always exalting Christ. G. A. H.

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About Eating Too Much.

MY DEAR BRO. GARRISON:—I congratulate you upon your new discovery. That thing about going to sleep is a phantom. But this thing about eating too much and too often is a very real obstacle in the way of clear thinking and *spiritual* living. No one can be really spiritual who devotes too much time to the question of eating. Big eaters "wax gross" and their "ears are dull of hearing" —the ears that should be given to the "things of the Spirit." Fasting *is* a means of grace. For some time—two years—I have found *breakfast* to be a useless meal. It is a real joy not to be bothered with breakfast. One usually does not feel like eating breakfast, and to force food where it is not wanted is a cruel thing to one's delicate stomach. A certain physician—I forget his name —has a book on the subject of eating no breakfast, which he claims as a remedy for all things. I think he is about right—in the main. It is a wonderful saving to housekeepers—of time I mean —not to have the trouble with breakfast. But certainly any one who tries to live right—even in eating—will have his battle to fight. I have really had to fight for a living, *i. e.*, to live a simple life in eating. Many preachers are victims of the table. I happened to pass by and preach for a church in the summer of 1898. They were looking for a pastor, but I was not applying. In discussing the possibilities of the situation one brother said he did not think my health sufficient for the work of the pastorate. Why? He had been at a convention where I was and saw that I could eat only a little fruit and a cup of hot water for breakfast! Thus! ye.

P. B. HALL.

Ebensburg, Pa., March 31, 1900.

$100.00 A Month and Expenses This Summer.

Trustworthy men and women who are honest and industrious should write and engage with The World Mfg. Co., World B'ld'g, a reliable firm and one of the largest concerns in Cincinnati, Ohio, who offer splendid inducements to sell their Quaker Bath Cabinet and appoint good agents in unoccupied territory. Experience not necessary, for the firm furnish everything and teach you the business.

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MARCH AND APRIL
Are the most disagreeable months of the year in the North.

In the South they are the pleasantest and most agreeable. The trees and shrubs put forth their buds and flowers; early vegetables and fruits are ready for eating, and in fact, all nature seems to have awakened from its winter sleep. The Louisville & Nashville Railroad Company reaches the Garden Spots of the South, and will on the first and third Tuesdays of March and April sell round-trip tickets to all principal points in Tennessee, Alabama, Georgia and West Florida at about half rates. Write for particulars of excursions to P. Sid Jones, D. P. A., in charge of Immigration, Birmingham, Ala.

An All-Year Resort.

The Crescent Hotel, Eureka Springs, Ark. opens March 1, 1900. A most desirable, attractive and convenient resort for health and pleasure-seekers. Ideal climate, pure, sparkling water, best accommodations. Through Sleepers via Frisco Line. Write for particulars to Manager Hotel or to any representative of Frisco Line.

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We are grateful for your appropriation to work in our state. We are hopeful that the cause in South Dakota may be revived by your assistance, and our brethren may be strengthened beyond anything we have ever known. A. H. SEYMOUR.

Arlington.

HUNTINGTON, VA.

The church at Huntington, W. Va., is very grateful to the board for its support. We are planning to take our missionary offerings, but we will not take them both at the same time, however, as sufficient unto the day is the proper taking of one missionary offering.

A. E. ZEIGLER.

NEW YORK.

Our board is very grateful to you for the help you have given in New York missions. But for your help our state would be far behind what it is to-day. You have not only assisted us in the amount of money, but by the inspiration of your help we have been able to raise very much more money on the local field and in building it up.

C. M. KREIDLER, Cor. Sec.

North Tonawanda.

OREGON.

Your appropriation to the Oregon board has resulted in fifty meetings being held, with more than 300 additions. We have built up our state work in every element of its power. We have new churches at Elgin, Ashland and Lostile. Baker City has been made very much stronger, and will become a center of religious influence in all Eastern Oregon. Your help gives us great hope and rejoicing. We have, by that help, new zeal. We have advanced in every way since 1897, when you began to help us, and covet a continuance.

Eugene. J. B. LISTER, Sec.

ST. PAUL, MINN.

The Home Board came to the assistance of the little church in St. Paul, and inspired our courage and our hope. We have gathered 70 during the past year into the fellowship of the church, and we have doubled every department of church work. We have paid the mortgage debt of $4,500 on our lot, and are now on the point of building. Without the fostering care of our Home Board this work would never have been done and inspired. We feel ourselves indebted to our foster-mother—the Home Missionary Society—and we can say, from our experience in St. Paul, that Home Missions pays. A. D. HARMON.

PINE BLUFF, ARK.

Ours is the only church in Jefferson County, and I the only preacher of the Disciples. But for our general board this stirrring city of 20,000 people would still be without a house, if not without this organization. Many had come and gone in with other peoples, others had gone back to the world, and even some who came in with us have not fully recovered from the coldness incident to long residence with no church privileges. We have a church membership of 70. I am in my second year, during which time I have baptized 13. And we have added in other ways 15. Yet, the removals and dropping out of such as always gather in with charter members, but who will not continue faithful, leaves us but little stronger than when we dedicated the house. I have been able to strengthen three other points at odd times: Morrell, Davis and Dumas. At the latter place we organized a church. We are grateful for the help given by the general board.

S. W. CRUTCHER.

WISCONSIN.

Wisconsin could not possibly maintain a state missionary work without the aid of the General Home Board. We made eight different attempts and they all failed within one year. Since we began, under the support of the General Home Board, we have dedicated three new churches within one year, all of which received help from us. The Baptists spent $10,000 in home missionary work in Wisconsin last year. We spent $1,000, exactly one-tenth as much money as they did, and we had over one-half as many additions. They had $10,000 and 153 additions, and we had only $1,000 and 89 additions. Much other work was also done, and it *pays*. Wisconsin is a ripe mission field. C. G. MCNEILL.

Milwaukee

MORGANTOWN, W. VA.

Our people at Morgantown have waited a long time for help, and now by your assistance it has come to us, and it awakens in us a deep sense of our obligations to God and to our brethren. We feel that we must do more and more to send the good news to our neighbors round about us. The gift of the Home Society helped our collection for Foreign Missions to-day. We manifested our gratitude in a larger offering than was asked for and exceeded our apportionment. We are glad that your help comes to us. We need pastoral work so much, and a strong church should be built up in Morgantown. The church sends you a hearty vote of thanks, and we believe your assistance to the church at Morgantown has not been misplaced. L. C. WOOLERY.

NEW ENGLAND.

You may well feel proud of the results of your contributions to New England, and I assure you it is fully appreciated, as you can see by the generous contributions to the work of the American Christian Missionary Society. Your visit and that of Bro. C. C. Smith has done wonders for us in reviving our New England work. By your help we have aided in the employment of eight missionary pastors. Men whose consecration and devotion to the work, and self-sacrifice in that work, has rarely been equaled. We are grateful for your help, and our prayer is that our brethren everywhere, all over the land, will give more and more to the American Christian Missionary Society, that the day will be hastened when all America will be evangelized, and all God's people be made one. S. M. HUNT.

Springfield, Mass.

INDIAN TERRITORY.

I feel that now is the golden opportunity for our cause in this region. All the railroads are building branch lines, and new towns are springing up everywhere. On one line from Guthrie to Carney there will be a dozen towns or more of less importance. We should get in on the ground floor. If we do not enter these fields now and establish our cause while society is in a formative state, we will suffer great loss. In after years, when the people will have become attached to their church homes and settled in their methods of living, we will be compelled to do battle against entrenched sectarianism, as we are now compelled to do in older communities. We who are here feel that this is a crisis for our plea in this section. Can our brethren be made to realize it? I hope so. May God bless you in the home offering, that you may come to our help.

VERNON J. ROSE.

Purcell.

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is a household necessity; mends any garment by weaving to match original warp; marvellous.
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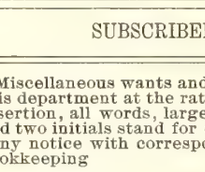

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STOCKHOLDERS' MEETING. The annual meeting of the stockholders of the Standard Adding Machine Co., for the election of directors and the transaction of such other business as may come before it will be held at the office of the Company in St. Louis Mo., on Tuesday, May 1, 1900. Polls open at 9 o'clock A.M. F. M. CALL, President.
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Daily Double Train Service to Portland,

Commencing April 22, Union Pacific Railroad Company, will run two daily trains from Chicago Omaha, and Kansas City to Portland, Ore. These trains will be equipped with Buffet, Smoking Library, and Dining Cars; Standard Sleepers, Ordinary Sleepers or Tourist Cars. Time from St. Louis to Portland via Omaha, 68 hours; from Chicago, 68 hours; from Omaha, 55 hours; from Kansas City, 68 hours. For particulars address E. L. Lomax, G. P. A., Omaha, or J. F. Aglar, Gen. Agt., 905 Century Building, St. Louis, Mo.

Lincoln, Nebraska, as a Missionary Field.

The First Christian Church, of Lincoln, was organized in 1869. In 1888 the church erected a magnificent building, at a cost of over $50,000, near the state capitol. By unwise management this great structure was lost by foreclosure of the mortgage; and by some outside speculations by those who managed the business of the church, additional debts were incurred. Besides all this, in April, 1898, about fifty members, including those who had previously conducted the affairs of the church, withdrew from the church and organized another congregation. The separation seems to be permanent as far as the leaders are concerned. For the remainder of the year 1898 the church was unable to employ a regular minister, Elder Hawley doing some very effective work, however, till the close of the year.

On Jan. 1, 1899, the writer came to Lincoln to take charge of the work and gather together the scattered forces. The outlook was not the brightest in the world, but I found an earnest band of men and women (especially the latter) meeting in a hall, at the corner of M and Twelfth Streets. We preached the Word, prayed and labored earnestly throughout the year, "the Lord workiug with us," with the following results:

The several departments raised the following amounts: Bible-school, $146.22; Union Circle, $148.13; Ladies' Missionary Society, $116.72, Y. P. S. C. E., $29.62; church proper received from all sources $1,663.91, making a total of over $2,100. We paid all our missionary apportionments, and in some cases exceeded them. We also purchased new song books for the church, and paid all current expenses.

During the year there were three baptisms, two reclaimed and 51 additions to the congregation by letter, making a total of 56. There has been a general awakening, so that our audiences are now practically double those of one year ago. The total membership Jan. 1, 1900, was 343.

The Bible-school practically doubled during the year also. The last quarter's average attendance was a little over 132. The first three Sundays of this year we have had an averege attendance of over 160.

Our Young People's Society is also in good condition, and the work in all departments is in such a condition that we are greatly encouraged.

But what has all this to do with Lincoln as a missionary field? Much every way. It shows the promising character of the field. I wish to urge the following in addition: Lincoln is the capital and chief educational center, the State University having over 2,000 students annually enrolled. Secondly, the splendid building which we lost can now be purchased for $18,000. It cost over $50,000. Our debts, which we never contracted nor received any benefit from, may be settled for a nominal sum, our creditors realizing that we were not the responsible parties.

In these times, when our brethren are learning the use of money, and are entering into the spirit of larger things for the great body of the people, I beg to direct the attention of consecrated capital to the most promising field in the great West. Nebraska, with a million of people, has only 12,000 to 15,000 Disciples. All the live blood of the state flows through Lincoln, as the heart. The eyes of the brotherhood of Nebraska and beyond are turned to Lincoln and the First Church.

There could be no greater work accomplished in any single home field than can be accomplished in Lincoln by providing a suitable home for this congregation—the First Christian Church. The church is able to do much, as is evidenced by the foregoing report, but it cannot acquire a home without the assistance of the brotherhood. Last year the A. C. M. S. gave us $100 toward current expenses. We get a similar amount this year. Why not help the cause in a larger way?

Those desiring further information of any character may address the undersigned pastor.

T. J. THOMPSON.

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A Foo'ish Fisherman.

A man went fishing with a substantial pole of local church, a weak line of Home Missions and a heavy bait of Foreign Missions. The first throw into the water the weight of the bait broke the line, Foreign Missions was soon swallowed up, Home Missions crippled and the local church rendered unserviceable.

Many churches are using a very frail line and making great efforts to get a large amount of bait on the hook. We must have good bait and plenty of it if we would catch the souls of men, but if the line of Home Missions is ignored it will break, Foreign Missions be lost and the church left helpless.

Therefore let us strengthen this line of Home Missions with a liberal offering in May.

Oakland, Cal. GUY W. SMITH.

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Notes and News.

Milligan College.

Commencement and reunion, with series of lectures, will be held *June* 1-9 *inclusive.*

Many former students are expected to be present. Able speakers will deliver lectures. The largest senior class in the history of the school will go out. Baccalaureate sermon Sunday, June 3; Senior day, June 6; alumni day, June 7. Full programme will be published later.

J. HOPWOOD.

Milligan, Tenn.

News Worth Telling.

The saloon element here in Macomb, Ill., petitioned the city council to allow a vote to be taken at our spring election for and against license, with the understanding that if for license got a majority the council would grant license.

But we had an example of Christian union at work. Every Protestant church in town and every pastor and the entire membership stood solidly against licensing the iniquitous saloon.

Result: The saloon was snowed under by a majority of 529 ballots in a vote of about 1,200. "In union there is strength." Men of both political parties cast their ballots for the right, for morality, for the purity of the home.

There are two Democratic and two weekly Republican papers and one literary weekly published in the city, besides one daily. These all made common cause for peace and sobriety.

I do not think the saloonists will be likely to try it again very soon. There has not been a licensed saloon in Macomb for fifteen years. I do not now expect to live to see one. God forbid that we should ever be divided and thus let the devil get in his work!

J. C. REYNOLDS.

[This is an illustration of what could be done in any state and in the whole nation, if the Christian, moral and order-loving people would *stand together* against the saloon. The question is, How can this united action be secured?—EDITOR.]

The Convention of 1900.

A brief statement concerning the coming convention at Kansas City will be in place, no doubt, and of interest to our brethren generally. It will be remembered that the Jubilee Convention at Cincinnati, last October, voted to hold the next convention in this city, *provided* that the Western Passenger Association would grant the rate of one fare for the round trip; otherwise, it was to be taken to some city within the bounds of the Central Association. The secretaries of the American Christian Missionary Society at once began their efforts to secure this rate, and have left no stone unturned to this end. Despite their faithful endeavors, the Association has refused the rate; but has granted to the convention the rate of one fare plus two dollars, beyond the limit of two hundred miles from Kansas City. Within that limit, a rate of one and a third fare. This is the best that can be secured. The Acting Board at Cincinnati feel that it would be unwise at this late date to change the place of meeting, and have notified us that the convention will be held here October 12th to 18th. Owing to the uncertainty as to the coming of the convention, our Committee of Arrangements here was, of course, prevented from entering into contract for our great Convention Hall, and it is now too late to secure it, as it is rented for the whole month of October. But we have other auditoriums which will serve, we believe, the needs of the convention, and we hope to have a great and inspiring gathering. We will welcome to our city all who come in the name of the Lord.

W. F. RICHARDSON.

Seattle Note.

There were ten accessions to the First Church here yesterday, making twenty-two in all since I came here, Feb. 11. The church is united in its efforts to redeem our cause in Seattle. Our greatest need at present is a property of our own. We are worshiping in a rented house at Eighth and Bell Streets; quite a distance from the central part of the city, which puts us at a great disadvantage. Real estate has rapidly increased in price in the last two years and there is no immediate prospect of it getting any cheaper. Cape Nome and other mining centers in the Northwest, along with the opening up of Oriental trade, is making Seattle a great center of attraction at present. Multitudes are coming and many will make this their permanent home. This makes Seattle one of the greatest mission fields in the country.

I wish persons in the East, knowing of friends who are either members of the Christian Church or in any way related to it coming to Seattle, would inform me, giving name and address. I am sure many are lost to Christ and the church for lack of proper attention when first coming to our great cities. B. H. LINGENFELTER, Pastor.

309 *Clay St., Seattle, Wash., March* 26, 1900.

Omaha, Nebraska.

We have just closed a four weeks' meeting at the Grant Street Church. The preaching was done by the pastor. During the meeting we had zero weather, snow and slush, but the work went on and 40 were added. This makes 67 in four months. The prospect for Grant Street is quite encouraging. The attendance has increased until our seating capacity is taxed to its utmost limit.

We recently suffered a severe loss in the death of Bro. H. O. Daniels. Bro. Daniels has frequently been spoken of as the backbone of the Grant Street Church. He carried the interests of this church on his heart and nothing that he had was too good for it. It was through him that I was led to accept the work here, but he was never at church after I came. He was superintendent of the Grant Street Bible-school, and also of the Bible-school work of the state. His loss to Omaha and the state of Nebraska seems almost irreparable and we all are asking, Who can take up his work and carry it on? His good wife said to the writer, "I must do Mr. Daniels' work and my own as well."

We are anxiously waiting for Bro. Sumner T. Martin to take up the work at the First Church. He will be with us April 1. The Disciples are comparatively weak in this great city, but the opportunities before us are without limit. Instead of two small churches in Omaha we should have a dozen.

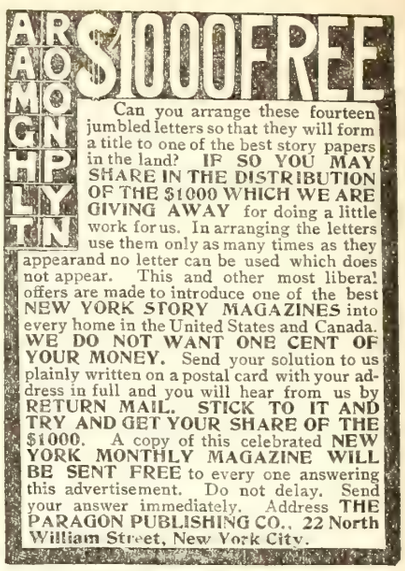
I want to second the motion of Bro. Combs for a campaign of education in the principles for which we stand. It has been said that we need no longer preach on first principles, for our position is well understood. This is not true. Our position is not understood. The ignorance, even of a large part of our membership, concerning the ground we occupy is alarming. I have heard our own members, in this city and elsewhere, say that one church is as good as another. They talk as if we were only a denomination among denominations and would justify our existence upon the same ground that other religious bodies justify their existence. We must preach and preach and preach the old Jerusalem gospel.

The *clergymen* of Omaha have been perplexed with that much-mooted problem, "Why do we not reach more people?" "How can we account for the scant attendance at our churches?" This question is easily answered. These men are not preaching the gospel. They are trying to catch the popular ear with something flashy. Here are some of the subjects recently preached upon in Omaha: "The Personals in the Omaha Newspapers," "Epochs and Epoch-makers—Voltaire," "The Redemption of Jean Valjian: a Study of Hugo's Les Miserables," "An Evening with Sir Joseph Barnby," "A Study of Hawthorne's Scarlet Letter," "The Influence of Washington." If these men will get their sermons out of the old Book they will reach the people.

Are you coming to Omaha? Write me and I will help you get a home near one of our churches. There are plenty of desirable homes near our churches. You need not live in districts where we have no church. Have you friends who are coming to Omaha? Write me about them.

W. T. HILTON.

2519 *Charles Street.*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Evangelistic.

MICHIGAN.

St. Louis, April 9.—Two additions yesterday at our regular services.—J. L. SMITH.

WASHINGTON.

Tekoa, April 7.—Closed our meeting with nine additions; five by confession, four by relation. Good interest.—E. A. LADOW.

CALIFORNIA.

Artesia, April 5.—Two confessions last Sunday at regular services; audiences never so large since the church was organized.—N. B. MCGHEE.

WISCONSIN.

Everett.—Three additions since last report. Have begun second year's work. We raised our apportionment for Foreign Missions.—JOHN YOUNG.

FLORIDA.

Jacksonville.—Two additions to the Adams Street Christian Church. Our Sunday-school and Junior Endeavor Society are rapidly developing. We celebrate our second anniversary in June. —T. H. BLENUS, pastor.

OHIO.

Mineral Ridge, April 10.—One addition last Lord's day. The clerk's quarterly report shows the average attendance to be 25 per cent. greater than for the corresponding year. We were unanimously called to remain another year.—L. J. AND ELLA P. MCCONNELL.

INDIANA.

Terre Haute, April 8.—I am assisting T. J. Freed in a meeting here, with 13 additions to date. —J. M. CANFIELD.

Irvington, April 12.—Preached at Edwardsport, Ind., last Lord's day. There were two confessions and baptisms. Begin at Akron on the 16th. —H. C. PATTERSON.

PENNSYLVANIA.

Pittsburg, April 8.—Twelve added to-day. The three churches come together for closing service to-morrow night. "Thine is the kingdom," and 664 have come into it. "Thine is the power" that has so stirred these two cities, and "thine is the glory forever."—CHAS. REIGN SCOVILLE.

ALABAMA.

Anniston, April 7.—Two additions on Sunday morning, April 1.—EUGENE R. CLARKSON.

Birmingham.—C. P. Williamson has just closed a two weeks' meeting for us at the First Church, in which there were 14 additions. Brother Williamson dwelt largely upon the spiritual development of the membership and has been a wonderful blessing to us all.—O. P. SPIEGEL.

NEBRASKA.

Table Rock, April 11.—Our meeting at Chester closed with 20 added; 16 by baptisms. Dr. Encill put forth his best effort in this work. A good pastor will be secured.—F. HOWARD SWEETMAN.

Waterloo, April 9.—One baptism at prayer meeting March 28th. One young lady made the good confession yesterday morning. The sisters have organized themselves into a society of Willing Workers and are doing good work. The C. E. and S. S. are growing. Will organize a Junior C. E. on next Lord's day afternoon.—A. O. SWARTWOOD.

KANSAS.

Eureka, April 9.—One confession yesterday; six since we took the work, three weeks ago.—J. D. FORSYTH.

Clay Center, April 9.—One addition by letter at Millanvale April 1st. A splendid prayer-meeting was organized at Clay Center last week, and a Y. P. S. C. E. on the following Sunday evening, with 31 charter members.—J. M. HARRIS.

Columbus, April 10.—Began my second year with this church April 1st. During my first year there have been 71 additions and 17 away from home—88 altogether, and about 60 by baptism. Of the 71 added at Columbus 48 were added at regular services and 43 by baptism. During the first quarter of 1900, which was the last quarter of the pastoral year, there have been 24 additions; 20 by baptism at home and 17 in my meeting with my son at Modale, Iowa. The Columbus church has raised during the year for all purposes $1,575, of which nearly $100 was for missions.—M. MCFARLAND, pastor.

IOWA.

Weldon, April 9.—One added by confession last night; three since my taking the work in March. —I. W. CAMERON.

Oro Dell, April 1.—Two baptized here to-day.—O. E. HAMILTON.

Meighton, April 9.—One added last night from the Methodists. Eleven added here since Feb. 12th.—O. E. HAMILTON.

Woodward, April 9.—Two added here yesterday. I close my work with this church the last Lord's day in this month, having accepted a call from the church at Perry.—ROY CALDWELL.

Keota, April 11.—The Keota Church raised 30 cents more than four times their apportionment for the March offering. We are now planning for State and Home Missions. The Bible-school took an egg offering last Lord's day for the Orphans' Home. Raised 42 dozen. Will try and reach two cases before we quit; 20 added here and seven at Kinross in the past six months. Am trying for 25 subscribers to the CHRISTIAN-EVANGELIST.—GEO. C. RITCHEY.

MISSOURI.

Hastain, April 9.—We arrived here three weeks ago and found this a destitute field. After teaching them "the way of the Lord more perfectly," we organized a church with 12 members and a Sunday-school with an enrollment of 49. We intend to organize a Y. P. S. C. E. to-night. We recommended to them the CHRISTIAN-EVANGELIST and the literature of the Christian Publishing Co. Among those baptized was a Methodist lady 69 years old. Lord's day several Missionary Baptists partook of the emblems with us. God bless the CHRISTIAN-EVANGELIST and its devoted editor. To-morrow we shall drive to Clinton and take the train for our home at Miami, I. T.—S. O. BURKS AND WIFE.

Carthage, April 9.—Baptized one at Jasper yesterday. Have had a number of additions by conversion and by letter since work began there last October. Church is growing in all departments and will soon be counted among the strong churches in Southwest Missouri.—M. S. JOHNSON.

Kirksville, April 2.—Had four additions here yesterday.—H. A. Northcutt.

Lebanon, April 9.—Four confessions yesterday; nine during the 10 weeks, also six added to the congregation by letter.—A. A. BEERY.

Shelbina, April 8.—Three additions at Shelbina; two at Shelbyville, and one at Fairview.—J. H. WOOD.

St. Louis, April 8.—First Christian Church, two additions.—F. O. FANNON.

ILLINOIS.

Lynnville, April 10.—One addition by baptism last Sunday.—A. R. ADAMS, pastor.

Rockford, April 9.—Eight additions by baptism and two by relation to the church here in the past two weeks.—D. R. LUCAS.

Carrollton, April 9.—One added here yesterday by primary obedience and one added a week ago not reported.—SEYMOUR SMITH, pastor.

Dalton City, April 9.—Had large audiences at my regular appointment Sunday; one confession at night.—MRS. E. W. BRICKERT.

Sullivan, April 9.—Large audiences yesterday and three confessions. Have them every week.—E. W. BRICKERT, pastor.

Olney, April 4.—A new combination has been formed for the evangelistic field by N. J. Wright, the pastor at this place, and his brother, S. Ellis, of Lynn, Ind. They have just closed a meeting at Robinson, Ill., with six additions and the church much revived. Walter Kline, of Clay City, has been called as pastor.—N. J. W.

Manchester, April 10.—Our meeting at this place, with Ivan W. Ager, of Chapin, preaching, closed Monday night with 15 additions; 11 by obedience, three by letter and one from the Baptists. They will probably engage Bro. Ager for for half his time. My next meeting is with Bro. McColley, Cairo, in May. I would like to make engagements for June and July. Address me at 915 Aubert Ave., St. Louis, Mo.—GUY B. WILLIAMSON, singing evangelist.

Columbus, April 12.—The church at this place is in a prosperous condition. Five additions recently by confession. The Sunday-school is in a very prosperous condition.—G. F. BOOTH, pastor.

For Indigestion

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Dr. GREGORY DOYLE, Syracruse, N. Y., says: "I have frequently prescribed it in cases of indigestion and nervous prostration, and find the result so satisfactory that I shall continue it."

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We, the undersigned, are eye witnesses of the fact related above. We saw Mr. Yant almost every day during the time he used the oils, and we think it the grandest remedy in the world, and we would advise all who suffer with cancer to use this remedy.

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All of Crete, Neb., December 30, 1899.

P. S.—I will answer all letters pertaining to this case when stamped envelope accompanies the letter. Mrs. M. Yant.

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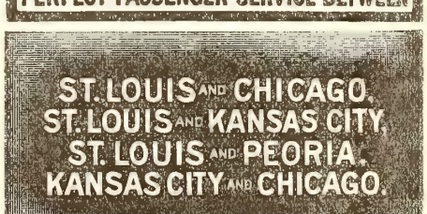

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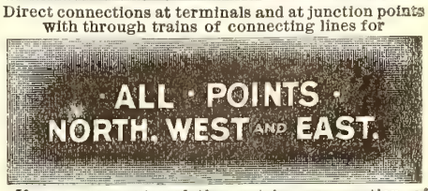

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Life.

J. ORVILLE WALTON.

Life is a river. Its onward flow
Is marked by the ripples of joy and woe.
The ripples now gleam in the sun's bright ray,
And gaily they dance in their elfish play;
The mantle of fortune is o'er them cast,
And, ah, might their beauty forever last!
But sunbeams of joy soon are lost from sight,
A dark cloud of sorrow dispels the light,
No longer the ripples leap blithe and gay,
When sunlight forever seems passed away,
But we learn to sigh, as we onward flee,
For rest in the ocean—eternity.

The Lost Emigrants.

BY R. H. JOHNSON.

CHAPTER XXV.

Up to the present we had not been very regular or orderly in our celebration of the Lord's Supper. It was also evident that there was quite a diversity of views as to the purpose, the manner of observing, as well as the frequency of recurrence of the feast. It was, therefore, deemed wise to give a week to study of the subject, and at our meeting get the results of the united wisdom of the church.

Without entering into detail the conclusions may be summarized as follows:

We decided to discard the use of the word sacrament, as it not only is never used to designate the Lord's Supper, but is not found anywhere in the Bible Besides, it means an oath, particularly that of the soldier to his general and country, which is foreign to the significance of this ordinance.

It is a memorial service. "This do in remembrance of me" (1 Cor. 11:24).

It is called "the Lord's Supper" in the 20th verse of the same chapter. It was thus to be a memorial and a declaration of the faith of his followers in the value of his atoning sacrifice. As the blood of the paschal lamb redeemed the Israelites in Egypt from the sword of the destroying angel, so in the Lord's Supper, instituted at the close of the feast of the Passover, was signified the value of his blood, shed for the remission of sins, to redeem from the dominion of darkness and death. It is, therefore, a perpetual testimony of the value of the atonement; a memorial of his love and sacrifice; a fellowship and communion with the Savior and each other.

To me, however, who from earliest years had been educated into the view, only less gross than the Catholic theory of transubstantiation, that in some inexplicable way the real body and blood of Christ was present with the bread and wine of the supper, it was hard to come to the simple, touching and beautiful view of this supper as now presented. But, when it was shown how the Savior rejected this literalism, I could not but discard it also.

I had cited his language: "Whoso eateth my flesh and drinketh my blood hath eternal life" (John 6:54). But I was called to the fact that his disciples murmured at it; that Jesus knew this and said: "Doth this offend you? It is the *spirit* that quickeneth; the *flesh* profiteth nothing; the words that I speak unto you, they are *spirit* and they are life." I saw at once that to feast upon his physical flesh would profit me nothing. That it was the spirit and not the flesh that must quicken or give life to the soul, and that it operated through his words; for "they are spirit and they are life."

It was thought best to use a simple unleavened cake. Unleavened, because our Savior set the example—there being no leaven in all Israel during the week of the Passover. A single cake or loaf, because there is one body (1 Cor. 12:17). This loaf to be broken before all, as Jesus took the loaf and broke it, making it emblematic of his broken body. This may not be imperatively necessary, but there is a significance about it that is wanting where no loaf is seen and no bread is broken.

In regard to posture, however, as our Savior and the twelve were in the customary table position of their day, it seemed eminently fitting that we employ the posture of the ordinary meal.

Kneeling at the feast was objected to on the ground that it was never introduced into the church until the dogma of transubstantiation was promulgated and men were taught to worship the "host" as the real body and blood of Christ.

Regarding the times of recurrence of the Lord's Supper, Mr. Burton said: "There being no specific command fixing the periods of communion, we find great diversity of practice in the religious world. But our authority is not the practice of the religious world, but the teaching of Christ and the apostles. In the absence of express command we ought to follow inspired example as nearly as possible.

"When Jesus instituted this ordinance he said: 'This do in remembrance of me. For as often as ye eat this bread and drink this cup ye do show forth the Lord's death till he come' (1 Cor. 11:24, 25).

"It would then seem that this memorial service ought to be 'often.'

"We find in Acts 20 that a party of eminent disciples, including Paul and Timothy and Luke, came from Greece to Troas in Asia. There they remained seven days: 'And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow.' Here are two important statements. The day of the week of breaking the loaf, and the primary purpose of the assembly. Paul had tarried for seven days, but would depart on the morrow. Why had he tarried? I conclude, to be present at the meeting. What was the specific purpose of the meeting? To hear a sermon from one of the distinguished visiting evangelists? No; that was only incidental. 'They came together to break the loaf.' If we follow the inspired example in coming together on the first day of the week, ought we not to follow it in coming together to break bread?

"So far as the testimony of history goes, it is a unit in certifying to the weekly celebration of the Lord's Supper for the first three hundred years. Pliny, proprætor of Bythinia, Justin Martyr, Tertullian, and all who refer to the frequency, agree in this. Fisher, professor of Ecclesiastical History in Yale University, says: 'The ordinary practice was for communion to be received on Sunday of each week' (History of the Christian Church, p. 68). The recently discovered manuscript, Teaching of the Twelve Apostles, written, doubtless, in the second century, testifies to the regular weekly observance of the Lord's Supper as follows: 'Coming together on the Lord's day, break bread and give thanks, confessing your transgressions, that your sacrifice may be pure.' This assertion, the Congregationalist says, confirms the custom of the breaking of bread by the disciples every first day of the week.

"In the fourth century the Latin Church changed this custom, but was opposed in this by several councils. In 506 A. D., the council of Agatha decreed the observance of this ordinance three times a year. This prevailed in the Roman church until the year 1215 A. D., when the fourth council of Lateran sanctioned the dogma of transubstantiation and communion at Easter. Thus communion once a year, which Calvin called 'a contrivance of the devil,' came about. It must then be apparent that just as apostasy came in, and the love of Jesus became less ardent, there came in a departure from the frequency of the observance of this ordinance. And when Christians return to the simplicity and purity and zeal of the early church, they will no doubt resume the weekly commemoration of the Savior's dying love."

Mr. Smithson: "As a Baptist I want to add that the Encyclopedia of Religious Knowledge, edited by J. Newton Brown, of our church, says: 'Some have been for keeping it [the Lord's Supper] every day in the week; others four times a week; some every Lord's day, which many think is nearest the apostolic practice—a practice which was long kept up in antiquity, and only deviated from when the love of Christians began to wax cold.'"

Mr. McGregor: "As a Presbyterian, permit me to say, the Rev. John Mason, one of our foremost men, in his letters on communion, says: 'Communion every Lord's day was universal, and was preserved in the Greek Church till the seventh century'.

Pearline
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John Calvin says: 'Every week at least the table of the Lord should be spread for Christian assemblies'" (Inst., Book VI, chap. 18).

Mr. White: "As a Methodist, I will add that John Wesley, in his letters to America, among the excellent things suggested, says: 'I also advise the elders to administer the supper of the Lord on every Lord's day.' It seems evident, therefore, that in returning to the practice of weekly communion we are in excellent company."

By a preconcerted arrangement the congregation met the following Sunday with fasting and prayer and selected Prof. Fergus, Mr. White and Jack Burton as elders, and Messrs. Gray and Smithson as deacons, and these were in due time formally set apart to their work.

Jack Burton having shown an aptness to teach, and being esteemed morally worthy to "feed the flock," was selected to labor in word and doctrine.

So fortunate were we in our officers, that though some years have elapsed, we have never had reason to regret out selection, nor to doubt the wisdom of our choice.

An Honest Million.

I have never been so impressed by a place where there was so little to see as by Nazareth, once the home of the One whose gentle life and wise teachings have so remarkably influenced the civilized world. The place is not particularly impressive, but one's thoughts are thronged with memories of teachings which began at mother's knee, then continued in the Sunday-school, church, etc., and connected with every sacred relation, as christenings, weddings and funerals. And here was his home! We are treading the very streets that he trod. The views that meet our eyes in every direction are scenes once familiar to him. Yonder plain of Esdraelon, which we crossed in coming here, was well known to him. Yonder mountain is practically the same now as it was when it was a familiar figure in his daily landscape. I went to bed that night with an impressive realization that I was to sleep in the town which was once his home. And when leaving next day I often turned my horse about to look again and again at the little town and its surrounding hills and valleys—scenes of his daily life.

In the last few years, during which the industrial question has assumed such great importance in our country, my mind has often gone back to those scenes in Galilee. I have thought of the principal actor, not as a teacher, but as a workingman—the Carpenter of Galilee. Millionaires and multimillionaires have become numerous in our country, bringing in their wake an army of unemployed, many of whom, by force of conditions, degenerate into tramps and vagabonds. Both these classes, the millionaires and tramps, are a detriment to the best interests of our country. I have made a calculation bearing upon the honesty of these millions in private coffers, and to help us to realize what a sum a million dollars is, and and what it is to actually earn a million dollars. All will agree that when a workingman can save $1 every working day in the year he is doing well.

Our era begins with the birth of this Carpenter of Galilee. Let us suppose that he was able to begin work on the day of his birth, and that each working day he was able to save $1 above his living expenses. Let us suppose that he never loses a day by sickness or bad weather, and that his life and health and strength are miraculously prolonged until he shall earn one million dollars by saving $1 for every working day. Then we will be able to realize what an honest million is.

We will trace our workman who began work on the day of his birth. At the historic time of his death, at the age of 33, what would he be worth? The calculation is easy: 365 days, minus 52 Sundays, equals 313 working days in each year. Multiply that by 33 years and we have 10,329 days; but we must add eight days for eight leap years. This would make 10,337—and $1 per day saved would equal as many dollars—$10,337. Far from a million, yet labor began at birth and never a holiday nor a day lost by sickness! Let us suppose that he had lived the allotted 70 years: then how would the account stand? Only $21,927! Our workman has a long and weary task before him to earn so large an amount as a million dollars. Our Hero must trudge along through summer's heat and winter's storms. Years and decades come and go, until they grow into centuries, and still he works on, for his task is only begun. He sees kingdoms and empires rise and fall, but still he labors on, for the greater part of his task is still before him.

Christians are persecuted in various countries, the Roman Empire disappears, the dark ages come, and still he labors on, his task not yet completed. The crusades are fought, America is discovered, modern science awakens the world from its shroud of darkness, and still he labors on. The stirring events of modern history transpire and bring us down to the present moment and—would you believe it?—our Carpenter is still laboring on, not yet having missed a single working day from sickness or any other cause in all these centuries. Let us see how his task would stand at this time. We are not counting interest, but purely the earnings of labor. We have seen that his savings would be $313 per year; this would be $31,300 per century, but adding 25 days for 25 leap years per century, it would be $31-325 per century. To determine how this account would stand multiply $31,325 by 19, and the result is $595,175. So the task at the present time would be only a little more than half done. Let us in imagination bring him before us. Here he comes, time-scarred, storm-scarred, labor-scarred. We ask him questions. He tells us interesting stories of how he has builded homes for princes and peasants in many countries, of how he worked on the Coliseum, the Alhambra and St. Peter's. He mentions familiarly such masters as Michael Angelo. He praises his good fortune in having steady employment during all these centuries, and that his wages are always promptly paid, and that he was allowed to make up the time lost by going from one job to another by night work—but suddenly he says: "I must not tarry. I am the drudge of the ages, with the task of earning a million dollars. I must get it honestly, therefore I must earn it. My task will require many, many years, even centuries yet, so adieu!" With this he leaves us. But does he not leave many reflections concerning our millionaires and their millions? What shall we say to those who obtain not only one million, but many millions in the few years of the adult period of a single life?

It is plain that no man can earn a million dollars in a brief human life, however hard he may work. But many have become millionaires, and while it is impossible to do so honestly, in a strictly ethical sense, we will admit that some have done so legally. This shows that these men have been enabled to do this only by the many advantages of the institutions of this country, and aided by the protection of the law. Then, do these men owe nothing to the country and to the law? Indeed, they owe much. But as a rule they systematically "dodge" taxes during life, and at death are permitted to make any disposition of their vast possessions that they may desire to order in their will, without any contribution to the government that made possible the accumulation of their vast fortunes. Is it not just and fair that a percentage should go to the government? The people of other countries think so, but we, as usual, are behind.—*Dr. C. F. Taylor, in the Medical World.*

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The West. Tell me, ye sparkling beams, and ye,
Oh, gentle winds, dost smile as sweetly and
As softly sing, o'er yonder mountain tops,
To cheer the traveler's onward way?
How keen
The inner sight and how far-reaching, thought!
And how in silences, the spirit's ear
Can catch the remotest sounds! I see the bold
Sierras, fixed and eternal as the
Cosmic universe; hill upon hill, like
Ossa on Pelion piled; serrated
Crag and mountain pass; white-crested peaks that
Pierce the arching heavens; and vales as green as
Tawasentha, nestling in their shelt'ring
Arms; and over all, the charm of ever
Varying light and shade.
I hear the cascade's
Furious dash down craggy slopes; the rivulet
Murmuring in dewy dells; the wind's weird
Melody in tasselled pines, now soft and
Plaintive as Æolian airs; anon, light as
Euterpe's in Hellenic bowers; again,
Resounding through the forest deeps, like
Solemn diapasons in cathedral
Aisles.
Oh, wondrous scene! divinely grand—
Grandly divine! From humblest flower, hid in
The crevice of the rock, to loftiest
Mountain peak, great Nature's God pervades and
Animates the whoel. Lowly we bow in
Presence of the Infinite!
Vive Viator.

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Rings and Their Meaning.

It is doubtful whether the origin of the custom of wearing a ring as a symbol of an engagement or marriage has ever been established beyond dispute. It is certain, however, that the custom is an ancient one, for in the Bible may be found several references to rings, and the Christians used the ring as a symbol of marriage in 800.

Regarding the custom of wearing the wedding ring on the most useless finger of the left hand—the third finger—the explanation has been made that the helplessness of that finger is a protection to the ring, as on the weakest finger it is preserved from rough usage. Another reason given is that on the third finger there is a vein leading from the heart, hence the same excuse as that given for shaking hands with the left hand, "nearer the heart."

In olden times, kings and others in authority wore on the ring a seal or image that indicated power, and in the time of Moses the priests wore rings as symbols of office. In the British Museum quaint rings, made of porcelain, which once adorned the poorer class in Egypt, may be seen.

Among the Jews the ring is an important factor in the marriage ceremony, and in Germany the husband and wife exchange wedding rings. The husband is expected to wear his marriage ring constantly. In fact, it would be a difficult matter for a man to re-establish harmony in his home were he discovered to have removed the symbol of marriage from his finger, the inference being that he had been trying to conceal the fact of his marriage.

Queen Victoria possesses many rings, but three of these have a special value, in view of the history connected with them. One is her wedding ring—a narrow gold band. The second is her betrothal ring, a snake made of emeralds, and the third is a diamond ring given to her by Prince Albert when she was a young girl.

Queen Elizabeth, who was noted for her love of jewelry, wore many rings. The Emperor of Germany is another royal personage who has displayed a liking for rings. It is said that on all important occasions the Kaiser will be seen to wear on his left hand a massive gold ring, set with a large, dark stone. The ring is credited with being an heirloom of the Hohenzollern family, and came into the possession of Margraf of Ulrich 'way back in the thirteenth century. After a series of adventures and mishaps the ring became the property of the Kaiser who, although not a superstitious man, is never seen on occasions of state and importance without the ring.

Rings have been fashioned from every material of sufficient strength to be put to such use, including gold, silver, steel, brass, iron, bronze, ivory, jet, earthenware and wire.

Curious instances have been cited where makeshift substitutes for the conventional wedding ring have been utilized during the marriage ceremony. One such instance occurred some time ago in a near-by town, when the ring was missing. Nothing better being available as a substitute, a curtain ring was used, and on still another occasion the ring handle of the church key was utilized. A couple in this state used in such an emergency a ring formed from the outer edge of a coin, and which had been carried by some one present as a curiosity.

A gallant "best man" came to the rescue at a recent wedding, when the ring was not forthcoming at the right time. He drew from his tie the slender stickpin that had been adorning it, and bending the wire into ring shape, handed the improvised wedding ring to the distracted groom.

A horseshoe nail bent to the shape of a ring is said to bring a great deal of luck to the owner, and the lead cramp ring worn six centuries ago has given place to various rings now worn to prevent and cure rheumatism.

Teeth were at one time fashionable for adorning rings, but such grewsome ornaments are no longer sought after. The fashionable women of to-day prefer the more costly jewels.—*St. Louis Republic.*

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"And my mother is living?" cried Frank, grasping the gentleman's arm, "and you *know* her?"

"I know her very well."

"Oh, have you come to take me to her?" faltered Frank. "Did God send you here?"

"Yes, little one, he sent us here."

"You have not told me your name, sir; what shall I call you?"

"No matter, child."

"No matter? But oh, yes, it matters everything! I want to know the name of the person who comes to tell me of my mother; I want to know his name so I can remember it forever, and love it next to my mother's name! And you *know* her? How does she look? Is she —" Frank broke off vaguely; but he understood her.

"You look like her, my dear."

"Do I?" cried Frank, putting her arm about his neck without knowing that she did so. "Oh, *do* I? And she is good, I know. I have often dreampt of her and always as if she were a queen."

"That's what she is, child; the best woman in the world; the bravest and the tenderest; one of Kentucky's true queens, and I thank God from the depths of my heart that I have found her child, a little princess!" And then both of Frank's arms were about his neck. At this the lady with the heavy veil rose unsteadily to her feet. And she broke into uncontrollable sobs. Mr. Douglas rose abruptly. Frank looked at the strange lady with eyes in which wild, daring thoughts began to gather, and then at the gentleman who looked so strange. "Oh, who *are* you?" she whispered, as if she were afraid. "*Why* will you not tell me what I may call yon?" And Mr. Douglas answered in a husky voice, "Call me father!"

At that Frank gave a loud cry, as if she had been struck a blow, and it flashed upon her, as in a brilliant, blinding light, that the lady that he had described as her mother was his wife. "*Father! father!*" she cried, wildly, as she held out her arms, and though she had never spoken that word before, in addressing any one, it seemed to her the sweetest and most natural word her tongue could pronounce. He made a step toward her, while his eyes burned with impatient love through their gathering tears. But the next moment he stepped back—how much it cost him Frank never knew—and he said, "Your mother first!"

CHAPTER XXII.

And after that—well, neither Frank nor her father or mother could have told just what happened. What *did* happen seemed to come about all at once, and as if they had nothing to do with it, except to let themselves be moved by a mighty current of joy and love. For Frank was in her mother's arms, and in her father's arms, and on her lap and on his, all at the same time, as it appeared; and they got so entangled that sometimes Frank didn't know which one of them was kissing her till she felt the whiskers. And their tears were mingled together as well as the broken sound of their laughter. When the first ecstasy of their joy had merged into a serene happiness they sank upon their knees with Frank between them, all at the same time, and as if they had agreed to do so! Mr. Douglas lifted his dimmed eyes to return thanks for the restoration of his child. "My dear Father in heaven," he began. Then he remembered how Frank had just called him "father," and he saw God in a different light, somehow—a closer, sweeter, more companionable light. For in all his former prayers, when he addressed him as "father," that word had not meant half so much; it had been almost formal. Now he could say no more, for sobs shook his form. But the deep currents of his heart rushed toward God in surging, irresistible prayer. Presently they rose and seated themselves with the child between, one arm around each of her newfound parents.

"You beautiful mother!" said Frank, giving her a squeeze, "you are just as nice as I dreamed—nicer! Father, too, how big you are and tall! Mother,what white, soft hair you have, and you so young! Father, what heavy eyebrows; I always wished mine had been heavy, too! Oh, mother, what a wonderful foot you have! Why! I believe it is smaller than mine! Put it out, put it out, and let's measure."

"She has the smallest foot in Kentucky," said Mr. Douglas, proudly.

"Oh, my darling," said Mrs. Douglas, "all these years—" her voice broke.

"It's a nice thing to think," said Frank, presently, "that all during those years, during every minute of all those years, God knew everything would turn out all right. *He* knew we would come together. I expect he was glad when I used to tell him I would have to trust him to bring mamma and papa to me. Don't you?"

"Such trust must have been very sweet to him," said her father. "Sometimes we—did —not."

"Yes,"said her mother,"there were years—it was at the first—before my hair had turned white, when I thought God had forgotten us."

"And he never had!" cried Frank, contentedly. "*You* never forgot me, did you? Well, but you had to go to sleep every night and dream and forget. But God doesn't; so I had him *all* the time, to think of me!" Then she told them briefly the story of her life; how Nance had left her on Mrs. Dew's doorstep; how Mrs. Dew's brother had taken her away, and Nance had again gotten control of her; how Nance had left her before Mr. West's door; and of the years that followed—the compilation of the Latin Grammar. "And it was that grammar," she cried, "that brought you!"

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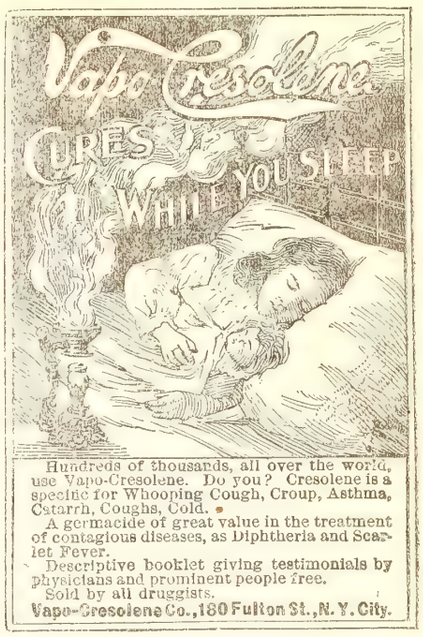

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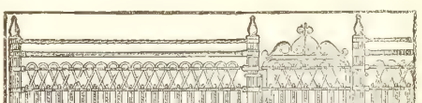

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Sunday-School.

W. F. RICHARDSON.

JESUS AND JOHN THE BAPTIST.

Very soon after healing the centurion's servant, as recorded in our last lesson, Jesus went down to the city of Nain, accompanied by his disciples and a great multitude of those who had witnessed his mighty deeds. Nain was about 25 miles southwest of Capernaum, and lay on the northern slope of Little Hermon, a beautiful elevation overlooking the historic plain of Jezreel. This portion of the holy land was closely connected with the story of Elijah's wonderful life; and on the southern side of this same Little Hermon was the old city of Shunem, in one of whose homes Elisha had been given a hospitable welcome, which he repaid by restoring to life the darling son of the household. This interesting passage in Old Testament history doubtless recurred with startling force to the people when the Master restored to life the only son of the widow whose funeral procession he met on its way to the tomb. When, in obedience to the voice of Jesus, the young man arose from the bier, and was restored to the arms of his mother, the multitude glorified God and said: "A great prophet is arisen among us;" and, "God hath visited his people."

It was soon after this wonderful event that two of the disciples of John the Baptist came with a message of inquiry to the Master. John had been for six months or more a prisoner of Herod Antipas, confined in the castle of Machærus, or the "Black Castle," on the eastern side of the Dead Sea. His stern rebuke of the licentious king and his even baser wife, Herodias, had brought upon him their undying hatred. The king stood somewhat in awe of the prophet, and did not yet dare to take his life, for the people held him in great honor. Herod, indeed, seems to have often conferred with John, and to have had at times a disposition to release him; but the influence of Herodias, and the sting of the Baptist's rebuke, combined to prevent the liberation of the captive. His confinement was softened somewhat by the admission of his disciples to his cell, and no doubt they often visited him, and sought to comfort his lonely and despairing soul.

These were dark days for this brave servant of God. He had not so much regretted to have his work cease, when that of his Lord was well begun; but it was hard to have to lie in the dungeon and be slowly and surely forgotten. And then the Master did not seem to be so prompt to assume the kingdom as the forerunner had supposed. Why did not Jesus declare himself and take the reins of power in his hands? Surely, after the mighty works he had already wrought, the chosen people were ready to follow him in the struggle for independence. Then, too, since he could work such wonderful deeds, why did he allow his faithful servant, who had so diligently prepared the way for his coming, and so loyally gave way to his superior claims, to lie in prison through the long months, which seemed the longer because of the free and outdoor life the Baptist had always lived? John's disciples were doubtless jealous in behalf of their master. This new Teacher who had overshadowed the rugged prophet—why was he so strangely silent when his faithful friend and kinsman needed him most? Perhaps some such questions were repeated in the ears of John until a doubt arose in his mind whether he might not, after all, have been mistaken in thinking Jesus to be the Messiah. His course had been so different from the one anticipated, and his neglect of his servant so marked, that it seemed at least to warrant an inquiry.

Let us not blame John too much for this moment of weakness. "The soul has its fainting-fits." Elijah will be bold in the presence of Ahab and the false prophets, yet he may flee like a coward from the threats of Jezebel. Savonarola could defy the council of Florence, but his spirit languished in prison, and wavered in its constancy. Jerome of Prague is not less a hero because his brave soul trembled under the hot flame of persecution. To a man of the desert, like John, imprisonment was worse than death. "For the palms of Jericho and the balsams of Engedi, for the springing of the beautiful gazelles amid the mountain solitudes, and the reflection of the moonlight on the mysterious waves of the salt lake, he had nothing now but the chilling damps and cramping fetters of a dungeon and the brutalities of such a jailer as a tetrarch like Antipas would have kept in a fortress like Makor. In that black prison, among its lava streams and basaltic rocks, which was tenanted in reality by far worse demons of human brutality and human vice than the 'goats' and 'satyrs' and doleful creatures believed by Jewish legend to haunt its whole environment, we cannot wonder if the eye of the caged eagle began to film."

But the nature of the question with which he sent his messengers to Jesus almost ennobles his doubt. He does not ask, as a little soul would have surely done, "Why do you not come to my relief?" But, "Art thou he that cometh, or look we for another?" Has my message been a true one? Was my mission faithfully performed? Was my testimony given aright? This implies rather a doubt of himself, than of Christ. The fact that he asks Jesus to settle his doubt shows that he still trusts the absolute integrity of the Lord. He simply fears that he may possibly have made a mistake in proclaiming him as the Messiah. His doubt has no moral delinquency beneath it, as so much of ours has. He wavers not a hair's breadth in his denunciation of the wicked king and queen. Nor does he hold his doubt a secret in his heart, and let it eat away the substance of his faith. He takes it at once to the great Teacher for solution. O, that all who doubt to-day would seek the answer from his lips!

The reply which Jesus sends to the prophet was that of deeds, not words. In the presence of the messengers he ministers to the wants a host of sufferers, and then bids them return and tell John what they have seen and heard. The deeds of mercy and power that Isaiah had said the Messiah should do he had done, and all was crowned by the sweet proclamation of glad tidings to the poor. The answer was sufficient, and the hesitation of the Baptist was swallowed up in confident assurance. Would the church to-day but follow the example of the Master, and show to the world such deeds of mercy and such lives of service as would display the presence of the Master's spirit, it would be better than a thousand wordy arguments. We may not work miracles, but we can exhibit the three better and abiding graces, faith, hope and love.

It is worthy of note in these days when many Christian writers are telling us that there is no especial value in miracles as evidence of Christ's Messiahship, that Jesus himself offered his miracles as evidence, on more than one occasion. While deeds of power, apart from moral purpose in the deed and moral character in the doer may not prove the presence of the divine energy, where they are accompanied always by these, as in the case of Jesus, they have vast value as proof that God was with him.

Sending the messengers back to John with only the gentle rebuke, "Blessed is he whosoever shall none occasion of stumbling in me," who can endure hardship as a good soldier without doubting his commander, Jesus turns to the multitude and pays to the Baptist a splendid tribute. Men too often judge their fellows by their weakest moments. God judges his servants by their normal hours, when the tide of faith rises high, and life's responsibilities are accepted manfully. The Master reminds the multitudes of the days when they went in crowds into the wilderness to hear this servant of Jehovah. They found him in no swaying reed, to bend before every popular breeze. They heard no smooth words from his lips, such as gorgeously clothed courtiers spake obsequiously before their royal masters. They found in him God's prophet, who spoke the Word of the Lord fearlessly to high and low alike. This momentary clouding of his faith does not bespeak him a coward. He is the greatest of the prophets, since his high mission was to usher in the King of Heaven. But there is a higher honor possible to believers in the kingdom which the Messiah is about to establish. They shall be children of God, sons and daughters of the Lord Almighty. Beside this privilege, that of being the forerunner of the Christ loses its superior glory. The highest servant in the household is lower than the least and youngest child. "Behold what manner of love the Father hath bestowed upon us, that we should be called the children of God!" With such a message, what haste we should make to belt the earth with Christian missions. How eager we ought to be to take the glad tidings to our brothers and sisters who are still sitting in darkness and in the shadow of death!

*Lesson for April 29—Luke 7:18-28. Parallel passage—Matt. 11:2-11.

The Starvation Plan

Of Treating Dyspepsia and Stomach Troubles is Useless and Unscientific.

The almost certain failure of the starvation cure for dyspepsia has been proven time and again, but even now a course of dieting is generally the first thing recommended for a case of indigestion or any stomach trouble.

Many people with weak digestion as well as some physicians, consider the first step to take in attempting to cure indigestion is to restrict the diet, either by selecting certain foods and rejecting others or to cut down the amount of food eaten to barely enough to keep soul and body together, in other words the starvation plan is by many supposed to be the first essential.

All this is radically wrong. It is foolish and unscientific to recommend dieting to a man already suffering from starvation, because indigestion itself starves every organ, nerve and fibre in the body.

What people with poor digestion most need is abundant nutrition, plenty of good, wholesome, properly cooked food, and something to assist the weak stomach to digest it.

This is exactly the purpose for which Stuart's Dyspepsia Tablets are adapted and the true reason why they cure the worst cases of stomach trouble.

Eat a sufficient amount of wholesome food and after each meal take one or two of Stuart's Dyspepsia Tablets to promptly digest it.

In this way the system is nourished and the overworked stomach rested, because the tablets will digest the food whether the stomach works or not, one grain of the active digestive principle in Stuart's Dyspepsia Tablets being sufficient to digest 3,000 grains of meat, eggs or other albuminous food

Dr. Harlandson and Dr. Redwell recommend these tablets in all cases of defective digestion, because the pepsin and diastase in them are absolutely free from animal matter and other impurities and being pleasant to the taste are as safe and harmless for the child as for the adult.

All drug stores sell this excellent preparation, and the daily use of them after meals will be of great benefit, not only as an immediate relief, but to permanently build up and invigorate the digestive organs.

CHILDREN'S DAY SERVICES for the Sunday School.
GOLDEN SUNBEAMS music by Gabriel, Thiel and Rosche; words by Laura E. Newell. This service offers exceptional opportunities for decorative effects. The music is particularly bright and sparkling. Price 50c. per doz., $4 per 100. postpaid. Enclose 10c. in stamps for samples of our three latest services for Children's Day.
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Christian Endeavor.

By Burris A. Jenkins.

TOPIC FOR APRIL 29.

WHAT IS GOD'S DUE?

(Luke 20:19 26.)

Never did any one more effectually silence enemies than did Jesus, when he uttered the saying quoted in our lesson. They thought they had him between the upper and the nether millstone, between Scylla and Charybdis, between two horns of a dilemma, upon one or other of which he surely must be impaled. The Roman power on the one hand, or the Jewish hierarchy on the other, they thought he was sure to offend in his answer to their query: "Is it right to pay tribute to Cæsar?" But his diplomacy as well as his righteousness was unquestionable as he made that famous reply: "Render to Cæsar the things that are Cæsar's and to God the things that are God's."

This word is usually quoted with emphasis upon the first clause. It is the duties to the state, to the constituted authorities, citizenship, that it is made to represent. And, indeed, it undoubtely conjoins the duties of Christian citizenship, respect to the law, the desire to enforce it—and *the payment of taxes*. Would it not be well that the Christian world should hear a word on this matter of tax-paying?

But it is the other clause that is emphasized in our lesson, here. Render to God the things that are God's. This, indeed, was just what the shrewd scribes and Pharisees were not doing. They were seeking to checkmate God's plans, and to thwart his Son, who was doing God's work. Instead of doing this, they ought to render to God—

Assistance. In order to the full carrying out of his purposes God needs the assistance of men. Get on God's side. One man with God is a majority. It is a terrible thing to be against God. Render to him also.

Righteousness. It is this which exalteth a nation and strengtheneth an individual. Those that hunger and thirst for righteousness, though they may fail of it at times, shall be filled. One's own secret righteousness when none is by, never doing when alone what would not be right when others are near; and one's public righteousness, living in the presence of men, so standing on public questions that goodness and truth are exalted—this is the righteousness we owe.

Piety is another due of God. Piety, that much-abused, sweet word. That word in which there is little of cant and hypocrisy and so much of humility and truth. Piety, that word as guileless as Nathanael when, under the fig tree he was alone with God and the unseen eye of Christ. Piety, that word that has been like sweet bells jangled and out of tune in the mouths of godless or of Pharisees. Because a word has been abused is no reason why it should be thrown overboard altogether with the ideas it contains. There is much in many of the old phrases which have passed into cant, much that is still deep with meaning. "Get right with God," shouts the exhorter; and there never was a more imperative word spoken in the world. "Come to Jesus," has passed into derision; but it has not passed out of the cathedral of truth into desuetude. Piety, like these other words, could be rescued from any taint of hypocrisy and cant into a newness of life. Piety includes—

Prayer. We cannot avoid the debt of prayer. Duty, the true Christian heart will not seek to avoid it. Prayer will be spontaneous, welling up from to everlasting life. Praise to God for sunshine and blue skies, in this charming April weather; thankfulness for abounding life; and yearning for the water brooks of communion with him, must all express itself in utterance or silence.

Many things more we owe to God. Tell, Endeavorers, in this meeting, what you in particular owe. The acknowledgment of a debt is going far towards payment.

University of Indianapolis.

GOLD DUST
The Best
Washing Powder.
Ask Your Laundress to Try It.

Bethany Reading Courses.

HOW TO STUDY THE BIBLE.

By Herbert L. Willett, *Director.*

There can be no doubt that in order to study the Bible one must have a plan of work. No haphazard and happy-go-lucky Bible reading ever leads to any results. The Christian Endeavor pledge is not satisfied with this kind of random observance. It is scarcely better than an entire failure. The plan must be chosen with care. It may be the reading of the sidelights upon the Sunday-school lesson, though these, in most cases, lack a continuity which gives them special value. In the case of the members of the Christian Endeavor Society the plan of following some regularly outlined scheme of biblical study prevails, and this the Bethany Reading Courses seek to accomplish among the Disciples of Christ. This plan must be followed consecutively. You must plan your work and then work your plan. No careless and indifferent method of procedure will accomplish anything with even the best plan. One ought not to leave his readings from day to day, thinking that at the week's end or month's end he can catch up. This is always a futile endeavor.

Directly connected with this consecutive reading is another feature which grows out of it, namely, a thoughtful consideration of that which is read. It is not the mere getting over or through the passage of Scripture selected, but the careful consideration; that is to say, a careful study of the words and their meaning. The first requisite is getting the situation, by which is meant a careful reflection upon the conditions out of which the words proceeded when they were first uttered. Alexander Campbell was accustomed to insist upon several questions as a preparation for the comprehension of every Scripture: Who is speaking? To whom is he speaking? In what age, under what circumstances, and for what purpose is he speaking? After all these questions have been asked and answered satisfactorily, as they come to be asked almost automatically, if one has due understanding of the passage he is reading, there will come the final question: What is the value or message of this Scripture to me? Only when the other questions have been considered can this question find a place. Those who study the Bible purely for its practical value usually miss the real meaning of that which they study, because they do not consider its original purpose and audience.

Then comes the question of helps for the study of the Bible. It goes without saying that the Revised Version of the entire Bible will be used whenever this is possible. There may be cases in which one cannot have access to any other version than the authorized. There may be those who have so long used the King James Version that any other seems strange and difficult to become acquainted with. With elderly people this is a valid excuse, but no young person, whose Bible study is yet largely before him, should fail to avail himself of the great help afforded by the Revised Version.

Then, if he is pursuing the Bethany Reading Courses, he will, of course, use the handbook which deals with the particular course to which he is devoting himself. This is the purpose of the handbooks—not to exhaust the subject, but to outline it in the briefest and simplest way, so that one shall be able to secure a knowledge of the important feature of the theme, and then work out from that point for one's self. Meantime, other helps should be used, in so far as they are within one's reach. If one is able to buy some books, these should be purchased with care and discrimination. Not all biblical commentaries are worth buying. Such a set of commentaries as the Cambridge Bible for Schools and Colleges perhaps approaches the nearest uniform value. Then other books will be commended by such writers as one may confidently trust, and especially the Christian journals should be watched both for notices of books and articles upon a given subject.

A journal devoted exclusively to biblical themes is also valuable if one can afford to take it. Such a magazine as the Biblical World, published in Hyde Park, Chicago, gives its entire monthly space to subjects interesting to Sunday-schools or Bible students, and is well-nigh invaluable as a medium of communication with all that is being done in these lines. It costs two dollars a year. Other similar journals are published.

The object of all this study is not the acquisition of information alone, though this has value, but it is the right appreciation of the Bible as the greatest of all books, the divine text-book, the revelation of God's life in terms of human life and the means by which we may gain such knowledge of the Christ and his work as will make us wise unto salvation by faith in him.

Free Trial Lesson

In Bible course by mail. Take this course right at home. Diploma and degree when you finish. Terms only $1.00 per month. Write to Prof. C. J. Burton, Christian University, Canton, Mo.

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Invention of an Ohioan that Guarantees Perfect Health, Strength and Beauty to Every User, and Cures Without Drugs, All Nervous Diseases, Rheumatism, La Grippe, Neuralgia, Blood and Kidney Troubles, Weakness, and the Most Obstinate Diseases, by Nature's Methods of Steaming the Poisons out of the System.

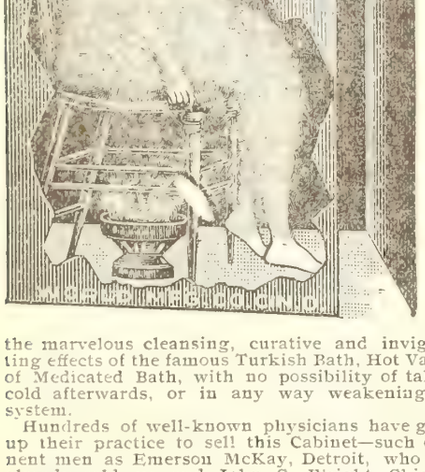
Ministers and Those Who Have Used It Declare It To Be The Most Remarkable Invigorant Ever Produced, Better Than Any Treatment At Hot Springs, Sanitariums or Health Resorts.

38,478 "Quaker" Cabinets Sold Last Month

A genius of the Queen City has placed on the market a Vapor Bath Cabinet that has proven a blessing to every man, woman or child who has used it.

Our recent investigation of this remarkable invention was so very satisfactory we have no hesitancy in endorsing the same as just what all our readers need.

It is an air-tight inclosure, in which one comfortably rests on a chair, and with only the head outside enjoys at home, for 3 cents each, all



the marvelous cleansing, curative and invigorating effects of the famous Turkish Bath, Hot Vapor, of Medicated Bath, with no possibility of taking cold afterwards, or in any way weakening the system.

Hundreds of well-known physicians have given up their practice to sell this Cabinet—such eminent men as Emerson McKay, Detroit, who has already sold 700, and John C. Wright, Chicago, who sold 125 last month.

Thousands of remarkable letters have been written the makers from users, some of which, referring to

RHEUMATISM, LA GRIPPE, KIDNEY TROUBLES,

will be interesting to those who suffer from these dread maladies. W. L. Brown, Oxford, O., writes: "My father was down in bed for months with rheumatism; this Cabinet did him more good than $50 worth of drugs." G. M. Lafferty, Covington, Ky., writes: "Was compelled to quit business a year ago, being prostrated with rheumatism and kidney troubles, when your Cabinet came. Two weeks' use cured me; I have never had a twinge since." Rev. Geo. H. Hudson, Okemos, Mich., says: "I gave up my pastorate on account of nervous prostration and lung troubles; my editor so highly recommended your Cabinet, I tried it; from that day I have steadily grown better; am now well; nervousness gone; lungs strong; am a new man." Mrs. Ober, No. 994 Broad St., Columbus, O., writes: "It is grand for curing colds, la grippe, inflammation, aches, pains; it cured my uncle of neuralgia and sleeplessness with which he had long suffered. A neighbor cured herself of la grippe in one night, her little girl of measles, her son of croup. Another neighbor cured eczema of many years' standing." Hon. A. B. Strickland, of Bloomington, writes that the Cabinet did him more good than two years' doctoring, entirely cured him of catarrh, gravel, kidney trouble and dropsy, with which he had long been afflicted.

HUNDREDS OF MINISTERS

write, praising this Cabinet. Rev. H. C. Roernaes, Everett, Kan., says: "It's a blessing; made me full of life and vigor; should be in use in every family." Rev. J. C. Richardson, N. Fifth St., Roxbury, Mass., was greatly benefited by its use, and recommends it highly, as also does Prof. R. E. P. Kline, of Ottawa University, who says: "I find it a great benefit. No Christian should be without it." Hon. V. C. Hay, St. Joe, Mo., writes: "Physicians gave me up to die; was persuaded by friends to try this Cabinet, and it cured me. I can not praise it enough." Rev. Baker Smith, D. D., Fairmont, N J., says: "Your Cabinet rids the body of aches and pain, and as cleanliness is next to godliness, it merits high recommendation."

Congressman John J. Lentz, Mrs. Kendricks, Prin. of Vassar College; John T. Brown, Editor "Christian Guide;" Rev. C. M. Keith, Editor "Holiness Advocate," as well as hundreds of clergymen, bankers, governors, physicians and influential people, recommend it highly.

IT PREVENTS DISEASE,

and physcians are unanimous in claiming that colds, la grippe, fevers, smallpox consumption, kidney trouble, Bright's disease, cancer—in fact, such marvelous eliminative power has this Cabinet that no disease can gain a foothold in your body if you take these hot Thermal Baths weekly. Scientific reasons are brought out in a very instructive little book, issued by the makers. To

CURE BLOOD AND SKIN DISEASES

this Cabinet has marvelous power. Dr. Shepard, of Brooklyn, states that he has never failed to draw out the deadly poison of snake bites, hydrophobia, blood poison, etc., by this Vapor Bath, proving that it is the most wonderful blood purifier known. If people, instead of filling their systems with more poisons by taking drugs and nostrums, would get into a Vapor Bath Cabinet and steam out these poisons, and assist nature to act, they would have pure blood, and a skin as clear and smooth as the most fastidious could desire.

THE IMPORTANT FEATURE

of this Cabinet is that it gives a hot vapor bath that opens the millions of pores all over the body, stimulating the sweat glands, drawing out all the impure salts, acids and effete matter, which, if retained, overwork the heart, kidneys, lungs, and cause disease, debility and sluggishness. Astonishing is the improvement in health, feeling and complexion. The first bath makes you feel like a new being; 10 years younger.

With the Cabinet, if desired, is a

HEAD AND COMPLEXION STEAMER,

in which the face, head and neck are given the same vapor treatment as the body, producing the most wonderful results; removes pimples, blackheads, skin eruptions, cures Catarrh, Asthma and Bronchitis.

O. C. Smith, Mt. Healthy, O., writes: "Since using this Cabinet my Catarrh, Asthma and Hay Fever, with which I have been afflicted since childhood, has never returned. Worth $1,000 to me. I have sold hundreds of these Cabinets. Every one was delighted. My wife finds it excellent for her ills."

Whatever

WILL HASTEN PERSPIRATION

every one knows is beneficial, but other methods are crude and insignificant, when compared to the convenient and marvelous curative power of this Cabinet, known as the new 1902 style

SQUARE QUAKER FOLDING THERMAL

Bath Cabinet. We find it to be a genuine Cabinet, with a real door, opening wide as shown in cut. When closed it is air-tight; handsomely made of best, most durable, water-proof goods, rubber lined. A heavy steel frame supports it, making it a strong and substantial bathroom within itself. It has top curtains; in fact, all the latest improvements.

The makers furnish an excellent stove with each Cabinet, also valuable recipes and formulas for medicated baths and ailments, as well as plain directions. It folds flat in 1 inch space, when not in use; easily carried; weighs but 10 pounds.

People don't need bathrooms, as this Cabinet may be used in any room, and bath tubs have been discarded since this invention, as it gives a far better bath for all cleansing purposes than soap and water. For the sick room its advantages are at once apparent. There have been

SO-CALLED CABINETS

on the market, but they were unsatisfactory; inconvenient, simply cheap, flimsy affairs.

After investigation we can say the Quaker Cabinet made by the Cincinnati firm is the only practical article of its kind, and will last for years. It seems to satisfy and delight every user, and the

MAKERS GUARANTEE RESULTS.

They assert positively, and their statements are backed by a vast amount of testimony from persons of influence, that this Cabinet will cure Nervous Troubles, Debility, Purify the Blood, Beautify the Skin and Cure Rheumatism. (They offer $50.00 reward for a case not relieved.) Cures the most obstinate cases of Women's Troubles, La Grippe, Sleeplessness, Neuralgia, Malaria, Headaches, Obesity, Gout, Sciatica, Eczema, Scrofula, Piles, Dropsy Blood and Skin Diseases, Liver and Kidney Troubles. It will

CURE THE WORST COLD

with one bath, breaks up all symptoms of La Grippe, Fevers, Pneumonia, Consumption, Asthma, and is really a household necessity. Gives the most

CLEANSING AND REFRESHING BATH

known, and all those enjoying health should use it at least once or twice a week, for its great value is its marvelous power to draw out of the system all impurities that cause disease, and for this reason is truly a God-send to all humanity.

HOW TO GET ONE.

All our readers who want to enjoy perfect health, prevent disease and are afflicted, should have one of these remarkable Cabinets. The price is wonderfully low. Space prevents a detailed description, but it will bear out the most exacting demand for durability and curative properties.

Write The World Mfg. Co., 2173 World Building, Cincinnati, O., and ask them to send you their pamphlets describing this invention. The price is wonderfully low, only $5.00, complete, with heater, directions and formulas. Head Attachment, if desired, $1.00 extra, and it is indeed difficult to imagine where one could invest that amount of money in anything else that guarantees so much health, strength and vigor.

Write to-day for full information; or, better still, order a Cabinet: you won't be disappointed, as the makers guarantee every Cabinet, and agree to refund your money after 30 days' use if not just as represented.

We know them to do as they agree. They are reliable and responsible; capital, $100,000.00.

The Cabinet is just as represented, and will be shipped promptly. You can remit safely by express, P. O. money order, bank draft, or certified check.

Don't fail to send for booklet, anyway.

THE CABINET IS A WONDERFUL SELLER

for agents, and the firm offers special inducement to both men and women upon requst, and to our knowledge many are making from $100 to $150 every month, and expenses.

All the Fault of a Bell.

Judge. Have you anything to say before the sentence is passed?

Burglar. Yes'r; if I'd a know'd that spinster lady had a dinner bell under 'er piller things 'd a come out diff'rnt.

Running No Risk.

Fudd. What! reading that novel over again? You have read it a dozen times at least.

Dudd. That's why I am reading it again. I run no risk. I know it is a good story.

In Another Grade.

Churchby. Does Mr. Thirdly belong to the advanced school of thought?

Layman. Well, I have heard him but once; then he impressed me as belonging to the kindergarten.

Marriages.

ADAMS—BURGE.—Married, at the home of the bride's parents, near Solon, in Johnson County, Iowa, March 31st, at high noon, Dr. Albertus J. Burge to Miss Georgia Adams; T. J. Dow officiating. Dr. and Mrs. Burge will go abroad for a year for study. They will visit Leipsic, Berlin, and Vienna, where the Doctor will pursue special lines of study in the hospitals. They are both members of the Christian Church and faithful.

BANNISTER—CALVERT.—Married, at the St. Charles Hotel, Savannah, Mo., April 4th, 1900, Luther H. Bannister and Effie Calvert, both of Rea, Mo.; A. R. Hunt officiating.

JONES—CLEAR.—Married, April 4th, at the home of the bride's parents, near Seneca, Kansas, Mr. Wm. M. Jones and Miss Lula G. Clear; by F. H. Bentley.

Obituaries.

DAVIS.

Flint T. Davis, the subject of this sketch, was born in Davis County, Mo., on Dec. 2nd, 1854, and died at Gallatin, Mo., on April 3rd, 1900, in his 46th year. He was called from earth very suddenly. He retired about 10 o'clock, saying to his wife: "Call me early, as I have a big day's work before me." But before the call of his faithful wife came, a higher call had taken him from time to eternity. He united with the Christian Church when he was 16 years of age, and was a faithful member to the day of his death, serving for some time as a member of the official board. He has two brothers, who are preachers in the Christian Church. He leaves a wife and seven children, two brothers and four sisters to mourn his departure. Two of his children preceded him to the other shore. Funeral services were conducted by the writer in the Christian Church here and also at Clear Creek where the body was interred. H. A. KERR.

HARMAN.

Theodocia, daughter of James and Sarah Carver, was born in Fayette County, Ky., May 2nd, 1819. In early life she removed with her parents to Randolph County, Mo. In 1842 she was married to Tobias G. Newton. To this union one child was born. Being left a widow she was again married to Anthony Harman. To this union six children were born, all of whom are living and were present at her funeral. She departed this life April 2nd, 1900, after a short illness, aged 80 years and 11 months. While yet young she gave her life to the Master and always lived a consistent Christian life. The funeral was preached by the writer in the Union Chapel, near her home, and the remains were laid to rest by the side of her second husband in the Harman Cemetery.

T. A. HALL.

Oxford, Ind.

HASTINGS.

Martha A. (Graham) Hastings was born in Indiana February 14, 1827; died in Milton, Oregon, February 23, 1900. In 1844 she moved from Kentucky to Iowa. In 1850 she married Jacob P. Hastings. In 1853 her husband baptized her. In 1862 the family came to Walla Walla Valley. She then said to her husband: "If you can do any good preaching, we will live on what I and the children can make on the place." He did preach without remuneration. Her husband and seven children survive her. Her last words were: "Now I begin to see just how it is." W. L. MCCOLLOUGH.

HURT.

Monday morning, March 17, 1900, the many friends of Prof. William P. Hurt were startled to hear the sad news of his death at his home in Columbia, Mo. He had been complaining of a cold for a day or two, and remarked that he could sleep better sitting up in his chair, and had kept that way for a few nights. Monday morning his son-in-law, Ed G. Davis, with whom he was living, went into his room to see if he cared for his breakfast; he seemed to be sleeping, and did not disturb him. In a few moments he again entered the room and found Mr. Hurt had passed away apparently without a struggle. He died sitting in his chair, attired in his clothing, with his glasses on, and a book, "In His Steps," near him, which he had been reading. Thus passed away one of Columbia's old and honored citizens. Prof. Hurt was born in Montgomery county, Ky., Nov. 22, 1824. At the age of 18 he began teaching school in Clark county, Ky. In 1846 he enlisted in the Mexican war, in Company I, Second Regiment, Kentucky Volunteers; was in the battle of Buena Vista. In 1847 he was mustered out of service, returned home and resumed teaching. He was married in 1849 to Miss Kitty Bruton. They had seven children; two are living, Mrs. Fannie Lee Davis, wife of Ed G. Davis, and a son, William Hurt. He taught mathematics in Christian College for a number of years. He was also a partner with Pres. Rogers from 1871 to 1876. In 1878 he was associated with Pres. Bryant; at the close of the collegiate year he retired from school work. Prof. Hurt was an elder in the Christian Church for a number of years, also a trustee of Christian College. In early life he became a Christian and to the day of his death was an active, earnest, consistent member of the Christian Church. No one ever called in question his loyalty to Christ and the church. He needs no words of praise; his life, unstained and above reproach, speaks for itself. The Lord called and he is at rest. After an appropriate service at the Christian Church Tuesday afternoon, conducted by Elder C. H. Winders, his remains were laid to rest in the Columbia Cemetery to await the resurrection of the just.

NULL.

Sister Ellen Stroup Null, who departed this life recently at her home at Hematite, Mo., was born October 26, 1826. She was married to John W. Null, December 5, 1844, to whom she proved a faithful wife until her decease. She united with the Christian Church at Hematite, Mo, about the year 1870. She was a faithful and exemplary member of that congregation until the time she was called home. She and her husband were pillars of the church, and their home was a hospitable one where the preacher always found a welcome. Our sympathies are extended to the bereaved family in their loss, but they have the comfort of knowing that she is at rest forever. G.

SOLOMON.

Bro. Dempsey Noble Solomon was born in Kentucky January 11th, 1821, and died at Palmyra, Ill., on Sunday, March 25th, 1900. He came to Illinois in 1825 and located near Palmyra in 1827. In 1854 he moved to where the village of Palmyra now stands; he started its first store and in 1855 laid out the village in which he has since resided. On June 4th, 1846, he was united in marriage with Miss Elizabeth C. Newell, who shared with him the joys and burdens of life as a faithful helpmeet till her death on June 10th, 1892, leaving as the fruit of their union two sons, George W., of St. Louis, and Charles D., of Palmyra, Ill., and five daughters, Mrs. Mary J. Ridgway, Mrs. Sarah A. Martin and Mrs. Carrie J. Mahan, of Palmyra; Mrs. Salome Wilson, of Lincoln, Ill., and Mrs. Minnie Thomas, of Gillespie, Ill. Bro. Solomon united with the Christian Church in 1867, and in the building of the church, soon after, at Palmyra was its chief contributor and supporter. He was the local agent of the Christian and CHRISTIAN-EVANGELIST for about thirty years, and was an earnest and devoted Christian to his death. He was energetic and faithful in business and acquired considerable wealth. On September 7th, 1894, he married Mrs. Martha Hulse, who survives as his widow and resides among us. By his will he left one thousand dollars to the church trustees, the income of which is to be used in the support of a pastor for the church at Palmyra. He was prominent in the church and the political and business world for a generation and leaves a name worthy of honor and emulation. He was for about a half century a member of the Masonic brotherhood, who honored him with the beautiful and impressive ritualistic service of the order in his burial. In him we have lost a pillar to the church, a bulwark of social order, a patriot to the state and an earnest, faithful advocate for Christ.

J. B. S.

WREN.

Washington Wren was born in Jefferson County Ill., January 12th, 1820, and died at his home Savannah, Mo., April 3rd, 1900. Was married to Elizabeth J. Payne, December 17th, 1848. Of this union two sons were born, both of whom, with their mother, survive him. He came to Savannah in 1869, where he lived till death. Funeral at the Christian Church, under the auspices of the I. O. O. F. Interment in home cemetery.

A. R. HUNT.

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ALVERD

Franklin E. Alverd was born in Northern Ohio, Jan. 24, 1846; died in Rooks County, Kansas, March 22, 1900. He enlisted in '61 at Springfield, Illinois, in the 95th Ill. Infantry. After the war he moved with his folks to Taylor County, Iowa. Here he was married, in '68, to Mary F. Lewis. To this union were born two children; the wife and one child preceded him to the better land. On Feb. 2, 1880, he was again married, to Mrs. Mary F. Morris, who was his companion up to the time of his death. He has lived in Rooks County and been an active worker in the Green Mound Church since '81 and was one of its officers at the time of his death. He was a man loved and highly esteemed by all. The funeral services were conducted by the writer. W. H. VALLETTE.

Stockton, Kansas.

WOOLAM.

Mrs. Mary Woolam died at her home, St. Louis, Mo., March 27, 1900. Her maiden name was Miss Mary Stiter. She was born in Marion County, Mo., March 30, 1830. She leaves three sons and one daughter to mourn her departure. For nearly four years she had been almost an invalid, but through it all had had a happy and cheerful spirit. Her presence was like a benediction. She had been a devoted member of the Christian Church for more than 40 years. When the Master called her home, she was in the fellowship of the Fourth Church, of this city. Funeral services were conducted by Bro. Bryan, of Montgomery City, and the writer. Interment was made near the old home in Montgomery County, Mo.

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Carbondale Church, Illinois.

Southern Illinois has many churches of our people which are old enough to be strong, influential churches. The Carbondale Christian Church is one of these old churches. But she is neither strong nor energetic in Christian activity. Many churches flourish for a time and then lose their power, and cease to be useful in the community. But it seems strange that one of our churches, with the grand plea that we make, and located favorably, should lose its energy and usefulness. But such is the case in more than one community, as we know. Southern Illinois is not the only field in which such sad occurrences are to be found. Some churches have been robbed of their power and usefulness by the removal of the most of their members. In such instances the loss is a gain to some other locality. But in cases of spiritual decay the loss is without any visible compensation to the immediate community, or to the brotherhood at large. It becomes an irreparable loss, besides creating a local prejudice against said church.

I have recently spent a few days at Carbondale under the direction of our State Board of Missions. It is known to some of the readers of the CHRISTIAN-EVANGELIST that the Carbondale Church has not prospered during the past few years. It is apparent to all who know what Carbondale is that we ought to have a strong, efficient church there. Carbondale is the seat of the Southern Illinois Normal University, and is a growing center. Four or five hundred young men and women from Southern Illinois are at this school the greater part of every year and among these a number of our own members. A good church at Carbondale is an absolute necessity.

It is not necessary to enter into a discussion here of the causes which have combined to rob the Carbondale church of her power and prestige. Suffice it to say that the church there has been, for some time, wholly incapable of wielding the needed influence in such an educational center. The church is weak and struggling in the throes of disorganization and uncertainty; and meeting in an out-of-date old house located in the most uninviting part of the city. They have had no regular preacher for about a year and no one who has had time to give to the care of the flock. It is a marvel that they are not dead and buried. That they are alive is a proof that they have good material out of which an influential church can be organized. This was demonstrated during my recent visit.

They have two members who are teachers in the University, Bros. Smith and Kirk. Bro. Smith, to his praise, has kept the organization from becoming extinct. Bro. W. S. Errett lives there, but is not active in the ministry as he once was. There are near one hundred members in and around Carbondale who could be rallied to the work, and many of these are good material out of which a good church will grow if the right man is secured to lead them. They are intelligent, and I believe are willing to take up the work and follow the Savior in doing his will.

The state board is trying to find a suitable man for this field. So it will be a loss of time and a worry to the Carbondale brethren for any one to address the church there concerning the pastorate. The field has been canvassed and its needs are known to the board, as also the man they want. We hope to have a good man located there before the summer is over.

J. H. SMART.

Centralia, Ill.

A New Church for Christian Colony.

I have just acknowledged a letter from Brother R. W. Ballah, St. Thomas, Ont., which reads: "It is my pleasant duty to inform you that at our recent meeting the board of co-operation granted one hundred dollars ($100) to the White Fish River Church, Christian Colony, Ont. Wish you success in the work of the Lord."

One hundred dollars is amply sufficient to enable the colony to dedicate their church free from debt. Several of the members of the colony have offered to donate the land, the timber for the building and six days' work. The building, however, will be located in the center of the colony. The entire community is alive, building houses and preparing for gardens and crops. There is a rush and a push on the part of every one. Some day in the near future forty or fifty men will be called together and the building will go up like magic. For the present services are being held at Beaver Mine. Bro. W. E. Reeves, who came three weeks ago from Denison, Kan., preaches. Next month Bro. I. W. Lowan, of Winamac, Ind., will arrive. It is only in these Christian colonies, where people gather from all parts of the continent and England, that true zeal and brotherly love is found. Bro. A. O. Pasley, from Iowa, walked last Lord's day six miles to attend the services. His wife is with him in this work.

DRUNKENNESS CURED.

An eminent St. Louis physician has given a positive answer to the oft asked question, is drunkenness a disease, or is it simply a temptation that cannot be resisted by a vast number of the human race? The physician in question is Dr. Ozias Paquin, who for years has been a practicing physician in the City of St. Louis. He has answered this question by taking five of the worst drunkards that could be found and cured them of all further appetite for intoxicating drinks. The five cases were all beyond middle age and they had sunk into the deepest pit of drunkenness, with the odor of drink about them so obnoxious that it was almost impossible to stand within speaking distance. He not only cured them of all desire for intoxicating drink, but at the same time placed upon their cheeks the flush of health and into their eyes the light of happiness, and took from their person the odor of whiskey. It was almost a miracle, for he had raised five cases from degradation into the sunshine of health and happiness. Dr. Paquin has cured hundreds of patients who were relapses from other treatments, and in every instance he cured these patients, and they have remained cured for months and years. It can therefore be said that the Paquin Treatment is a permanent cure, and not a temporary one, for the patient never relapses to his former condition. We know of no more humane work being done at the present time than that which Dr. Paquin is doing, and it is the duty of every reader to assist Dr. Ozias Paquin in his noble work, and if any reader has brother, sister, husband, father or friend in whose system lurks the disease of drunkenness, he shou'd at once send their name to Dr. Paquin or see that they either visit or place themselves in communication with the Ozias Paquin Immune Co. Suite 1113 Chemical Bldg., St. Louis. The reader that does this will certainly be doing a christian act, for no matter how hopeless the case may seem, and no matter how many other treatments have unsuccessfully been tried, the method known as Ozias Paquin Treatment will perfect a cure, dispelling all desire for drink, and at the same time will place the constitution in a robust and healthy condition.

A letter of recent date from Sister Richardson who came with her husband and children from Doublin, Texas, writes regarding her Sunday school class in the colony in Burriss Township on Rainy River: "We have an interesting Sunday school. I have nine enrolled in the intermediate class, of which I have the honor of acting the part of a teacher. All of them are Christians, seven of them becoming Christians since the organization of the Sunday-school."

We wish to build the first Church of Christ in the Slate River Colony in May or June. Bro. I. N. Babcock, from Erie, Ill., has arrrived with a company of men, and they are building houses. Six car loads of effects and the families will arrive at once. Sister C. E. Babcock will be the preacher of this colony. It will require more money to build a church in this colony than in the other because of the want of proper building material which cannot be donated. One sister in Ontario carried the Christian Messenger to the woman's meeting and read one of my articles about "One Hundred Dollars for a Church." She said: "I will give $10." Another lady said: "I will give $3. I wish the Eastern churches to assist in this work. We want at least $100 more for this church. Every church planted in this great field will be self-supporting from the start, free from debt and missionary in spirit.

A. A. BURRISS.

Port Arthur, Ont.

What Lieut. Peary Says:

An interesting item appears in McClure's Magazine for January, 1900, in the report of Lieutenant Robert E. Peary, U. S. N, in which he tells of a visit in January, 1899, to Greely's Old Camp at Fort Conger, established at the time of General Greely's Polar Expedition in 1881-83, 18 years ago. Lieutenant Peary, in speaking of certain supplies found in the old deserted camp says: "After eighteen years a case of Gail Borden Eagle Brand Condensed Milk was as good as ever." This speaks emphatically, and of course impartially, regarding the merits of this widely celebrated brand of condensed milk.

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Prof. J. F. Draughon, who is well known in the Business College work, will on May 1st open a well-equipped Business College in Montgomery, Ala. Prof. Draughon already has flourishing Business Colleges established at Nashville, St. Louis, Savannah, Little Rock, Fort Worth, Galveston and Shreveport. See his ad elsewhere in this issue, and write for a catalogue at either place.

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A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

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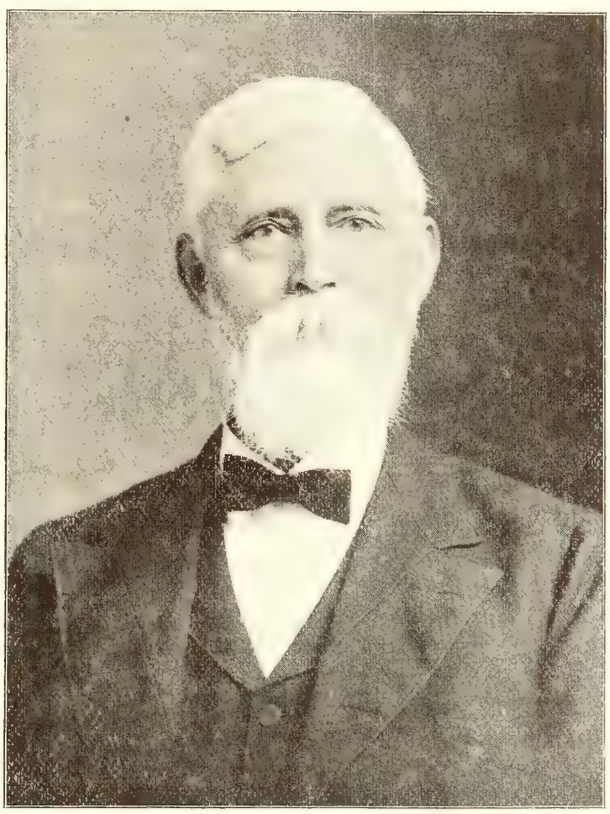

N. J. AYLSWORTH.

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THE CHRISTIAN EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. xxxvii. St. Louis, Mo., Thursday, April 26, 1900. No. 17.

CURRENT EVENTS.

The situation in South Africa is practically unchanged. Preparations for a forward movement on the part of Gen. Roberts still goes on, but when the actual start toward Pretoria will begin is not clear. The garrison at Wepener is still unrelieved, but the latest report is that Rundle and Brabrant are gradually converging on that point. Heavy fighting was reported on Friday and Saturday, but the censor has not permitted the world to know the results. The Boers are displaying unusual activity at various points, but with no concert of action or purpose other than to annoy Gen. Roberts' army and delay the invasion of their country as long as possible. Lord Methuen has been strongly opposed at Boshof and report says that he has been ordered to retire upon Kimberly. The pressing demand of the army at Bloemfontein is still "remounts," and it may yet be some weeks before the forward movement can be made.

Later word from General Roberts says that he has dispatched two cavalry brigades and General Pole-Carew's infantry division to support Rundle, who is trying to relieve Wepener. The Boers seem to be stronger about Wepener and the result of the fighting on last Saturday more serious than was reported, as Rundle's losses are now said to have been considerable. The British, as usual, seem to have miscalculated their strength and their fighting qualities. Methuen at last accounts was conducting a difficult retreat upon Boshof, with the probabilities of being again besieged as at Kimberly. It seems to keep Roberts busy getting his generals out of trouble, to say nothing of the difficulties of a forward movement toward Pretoria, and he may yet meet with experiences that will lead him to modify some of his severe criticisms of generals Buller, Warren and others. At least England's anxieties are not rapidly abating as yet.

Severe fighting occured about Manila last week, in which three hundred and seventy-eight Filipinos are reported to have been killed and twelve officers and two hundred and forty-four men captured. Of the wounded Filipinos it is thought that for want of hospital facilities the majority will die, so that their casualties for the week will approximate one thousand men. The American loss is said to have been nine killed and sixteen wounded. The insurgents seem to have been unusually active throughout Luzon during the last week, but with such reverses as above reported, will soon become tired of this method of warfare. Gen. Pio Del Pillar's band, numbering about three hundred men, has reappeared in his old field about San Miguel and gave that post a three hours' fight, but without serious result to the garrison. It is to be hoped that this insurrection will soon cease and peace be established in these islands.

The closing down of twelve of the mills of the American Steel and Wire Co., last week, and the throwing out of employment their thousands of laborers, all for what is believed to have been purely stock minipulation purposes, is not likely to decrease popular prejudice against trusts. The introduction of speculation into the industrial properties involving as it does the bread and meat of their thousands of laborers and their families is a danger not so apparent in any other form of stock dealing. Disaster to a railroad is usually confined to its security holders, for the railroad must run and its employees be paid just the same. But in the industrial properties the men are suddenly deprived of their living by such manipulations as that of the American Steel and Wire Co. last week. That wise legislation at this point is greatly needed could not well be made more apparent.

The unexpected closing down of twelve of the mills of the American Steel and Wire Company last week came near producing consternation in Wall Street. The excuse for the closing of the mills was overproduction, and a slump in the market followed. John W. Gates, the magnate of the company, claims that the high-water mark of prices in iron and steel has been reached, and that prices must fall, and in proof of his opinion closed down the mills, and in this action was upheld by the steel and wire directorate and a heavy reduction of prices on their finished products announced. How long the mills will remain closed is wholly problematical, or at least known only to those who are on the inside of the game. At present, however, John W. Gates is said to be one of the most despised of men on Wall Street because of this action.

The matter of our nation's claim against Turkey for missionary property destroyed in Armenia by the Kurds, some time ago, occupied considerable space in the newspapers last week. The claim amounts to $90,000, and has been, it is said, repeatedly promised by the Sultan, but never paid. Each of the Ambassadors since the Armenian massacre has pressed this claim upon the Sublime Porte, but without success, and now there are indications of stronger measures being used by the United States to collect the debt. The latest word is that the Sultan does not refuse to pay the claims, but claims that the American missionaries should prove their loss in Turkish courts. This will doubtless lead to further diplomatic correspondence between this government and Turkey and a further delay of the payment. The matter is attracting international attention, but it is generally thought that the matter will be quietly settled as other nations have similar claims.

The proposition of Dewey as a presidential candidate seems to be having no visible effect upon the prospects of William J. Bryan as the Democratic nominee of the Kansas City convention. The state conventions, so far held, are instructing their delegates for Bryan without a break, and with almost equal unanimity reaffirming the Chicago platform. As the time of the convention approaches there seems to be less probability of an anti-Bryan movement in the Democratic party, as in the last campaign. Democrats who were prominent in the anti-Bryan movement in '96 are now either openly declaring for Bryan or expressing a willingness to accept the nominee of the Kansas City convention. On the other side, politically, all the signs to date just as clearly and strongly point to William McKinley as the nominee of the Philadelphia convention. The only undecided action of these two great political conventions is that of their respective vice-presidents, and these may not be foreknown. In the meantime, all kinds of reports are current as to who will be the running mate of each of the presidential candidates.

The largest gun in the world and the greatest achievment in gun-building the world has yet known is now on the way toward completion at Watervliet. It is to weigh, when completed, without carriage, one hundred and twenty-six tons, carry a projectile weighing 2,370 pounds twenty miles, and will cost $865 for each firing. Its length is 49 feet six inches, diameter of breech six feet two inches, and size of the bore sixteen inches. It requires 1,060 pounds of powder to discharge the projectile. The most critical feature in the making of this gun was the putting on of the jacket, which weighed thirty tons. The jacket was lifted from the furnace hot and lowered down over the gun with a margin of only six hundredths of an inch, while hot, for the work. The slighest inequality in heating or in calculation would have ruined the work. This monstrous gun, when completed, is to be placed on guard over the harbor of New York.

According to an article in the Post-Dispatch of recent date, the public bequests for 1899 are estimated at $62,750,000, the largest ever recorded The bequests for the year 1898 were $38,000,000 and for 1897 $45,000,000. The largest bequest for the year 1899 was that of Mrs. Leland Stanford, of San Francisco, consisting of real estate, stock and cash, having a total value of $45,000,000. This was given to the Leland Stanford, Jr., University, which is now said to be the most largely endowed institution in the world. Its endowment is placed at $80,000,000. Next to Mrs. Stanford comes Andrew Carnegie whose gifts for libraries and other institutions for 1899 are placed at $5,000,000. Mr. Rockefeller's for 1899 are placed at $750,000 cash besides $2,000,000 to Chicago University, $150,000 to the Rochester Theological Seminary and $500,000 in property to the city of Cleveland for parks. The public gifts of J. P. Morgan consisted of valuable manuscripts and works of art, including property valued at $350,000. A. B. Wildener, of Philadelphia, gave $2,000,000 to the city for a home and hospital for crippled children. Among other donors for the year are mentioned the following names and amounts: Collis P. Huntington and Mrs. Huntington, $75,000; Edward Austin, Boston, $1,100,000, Dorman B. Eaton, New York, $240,000; Mrs. George C. Crocker, San Francisco, $20,000; Hon. Mark A. Hanna, Cleveland, $12,000; Robert C. Billings, Boston, $1,500,000; Mrs. Emmons Blaine, Chicago, $1,000,000; John I. Blair, $150,000; Mrs. Lydia A. Bradley, Peoria, Ill., $1,000,000; Catherine Wolfe Bruce, New York, $10,000; Phil. D. Armour, Chicago, $750,000; Mrs. Elizabeth H. Bates, M. D., Port Chester, N. Y., $114,000; Calvin Ellis, M. D., Cambridge Mass., $140,000; Samuel Cupples, St. Louis, 400,000; C. F. Daly, New York, $40,000; Benjamin M. Duke, Durham, N. C., $50,000; H. C. Frick, Pittsburg, $20,000; Leon Wendel, Chicago, $50,000; anonymous gift to Pennsylvania University, $250,000; Edward Y. Perry, Hanover, Mass., the income from $1,000,000 to be given to the poor; Henry A. Pevear, Lynn, Mass., $300,000; Chas. F. Smith, Boston, $1,000,000; Edward Tuck, New York, $300,000; Cornelius Vanderbilt, $1,120-000; Mrs. Hester N. Wetherell, Worcester, Mass., $102,000; Maxwell Somerville, Philadelphia, $600,000; anonymous gift to Princeton University, $800,000; Prof. O. C. Marsh, $150,000.

Following the great disaster at Austin, Texas, comes reports of disastrous floods of water in various parts of Louisiana, Mississippi and Alabama. The streets in some parts of New Orleans were so deeply submerged for a time that people had to use boats to leave their houses. Temporary repairs from former floods on the railroads have been washed away and traffic from New Orleans and Mobile north still further delayed. Six persons have been reported drowned and it is feared the inhabitants of many of the inland towns surrounded by water will suffer for want of food. The loss of property and of planted crops along the swollen streams will be a matter of serious and deep concern to many to say nothing of the broad and sweeping destruction to railroad property along these rivers. Heavy rains are falling in the interior of Texas and another flood is feared along the Brazos and other rivers.

The Senate committee on privileges and elections having in charge the case of Senator Clark, of Montana, has submitted its report and recommends the adoption by the Senate of the following resolution: "Resolved, that William A. Clark was not duly and legally elected to a seat in the Senate of the United States by the legislature of the state of Montana." The finding of the committee is that the election of Senator Clark is null and void because of briberies and attempted briberies used to secure his election. The eleven Republicans in the legislature of Montana who voted with the Democrats for the election of Clark and especially those upon whom suspicion rests as participants in the briberies offered are severely reprimanded by the committee. The unseating of Roberts for polygamy and of Clark for bribery shows quite a strong disposition in our national Congress to preserve a healthful moral atmosphere about the national Capitol. Let the good work of purging out the leaven of unrighteousness go one.

A meeting attracting the eyes of the world is now in session in New York City. It is the Ecumenical Conference on missions. More than two thousand delegates, including missionaries from all parts of the world are present. The leading sessions are held in Carnegie Hall, but overflow meetings are reported. The first business session of the conference was held on Monday, of this week. The addresses of missionaries from the foreign fields are of thrilling interest and of great importance to the cause of both home and foreign missions. Some of the figures presented in the staistical reports presented to date are of marvelous dimensions and import. The assembly of representative men and missionaries from all parts of the world and from all evangelical religious bodies in one body must of itself be a prophetic and an inspiring sight; one to make angels glad and demons tremble. What an argument this conference is in favor of the unity of Christendom.

The saddest sight in the world to-day is the famine sufferers of India. The misery of these people is simply indescribable and unparalleled. It is estimated that twenty millions of people in the famine district will die of hunger this year unless relief can be had. The cattle are dying and in places human beings are taking their places in the use of farm implements. In some places the people are becoming vicious toward Europeans and endangering their lives. In others children are being sold for food. Others wander about naked and starved until death ends their sufferings. The demand for relief increases and the Christian world can not close its ears to their wail and remain guiltless.

ANOTHER DIAGNOSIS.

The Northwestern Christian Advocate contains an article by "John Dale, layman," on the Bishops' Address, in which he has his own explanation of the loss of power and evangelistic zeal in the Methodist Church. His diagnosis does not exactly agree with that of the Bishops. He says:

If our good bishops had gone a little deeper they would have reached what thousands upon thousands in our church feel to be the real reason for the declension. In the quadrennial address of 1888 our bishops gave forth that grand utterance, that clarion cry of the great Methodist Church: "*It cannot be legalized without sin.*" This was a bugle-blast, a war-cry, and a great church took courage, and the General Conference of 1892 reiterated the language of the bishops in 1888 and added thereto: "We do not presume to dictate the political conduct of our people, but we record our deliberate judgment that no political party has a right to expect, nor ought to receive, the support of Christian men so long as it stands committed to a license party or refuses to put itself on record in an attitude of open hostility to the saloon."

This layman critic does not believe that Methodists have been living up to this high standard of late. He adds: "No wonder Methodism has begun a retreat, when many of our ministers have no word of disapproval, public or private, against the wine-drinking, theater-going, dance and card-playing practices that obtain in the homes of a majority of the so-called 'better class' of our Methodist families. . . . Let us be honest before God, and if no party exists which properly represents our sentiments, let us crystallize the church vote and make one."

The editor of the Northwestern Christian Advovate, referring to this article in the editorial, writes much in the same strain. He says:

The writer is confessedly devout, wise, judicious, judical and influential with respect to other issues, and we confess that his words cut and cleft as written words seldom cut and cleave. Many thousands of lives are lost, hundreds of thousands of characters are blighted, legislation is deformed, existing laws directed against crime are made as ropes of sand, the policies and platforms of parties are despised like footstools and cuspidores when the liquor barons demand the debasement, families are broken up, the home is swept from its sacred foundations, Christian character is wrecked, cables of personal dedication to God, usually most binding, are rotted when the spume of this moral acid touches them, and the land seems to quiver in base silence with respect to its most sacred obligations when the demon beckons with his Gorgon head. It has been demonstrated again and again that the cowardly beast slinks into obedience when law insists and when good men, reinforcing the indifferent, forbids further depredation, corruption and death. Nothing is clearer than that Christian consent, and Christian consent alone, legalizes that traffic and puts its bloated prophets at the head of its columns of progress. Since legalization cannot be without sin, consent and legalization demonstrate the presence of sin—known, identified and consented-to sin.

These words are worth pondering, just now, on the eve of platform-making, by the various political parties. Will they declare themselves in reference to the saloon? In

a forecast which we saw the other day of the platform of one of the leading political parties, temperance was mentioned as one of the subjects on which the party would declare itself. Is it to be supposed that the liquor interests of the country will not take note and bring their concentrated influence to bear upon the men who will be charged with the duty of writing that platform? Will there be any such concentrated influence of the temperance and prohibition sentiment of the country brought to bear on the party leaders against the liquor traffic?

It is a good time, at least, to agitate the question through the religious press and through as many of the daily and weekly secular papers of the country as will print articles on the subject. We do not believe that Methodists are sinners above others in their relation to the saloon business, and the words of rebuke which we have quoted apply equally, perhaps, to most of the Christian bodies of Christendom. It is time we were cultivating a conscience on the subject of our responsibility for the existence of the saloon and the continuation of its destructive influence upon the life of the country.

THE PARIS EXPOSITION AND NORTHERN EUROPE.

The International Exposition which opened in Paris the 15th inst. is an event of the first importance. It is designed to signalize the close of the 19th century by the highest and best products of our civilization. Every civilized nation on earth will make an exhibit there of what is most characteristic of its civilization and achievements. Our own nation is excelled in the number of its exhibits only by France itself. A thorough examination of the exhibts by the various nations in this Exposition will be almost equivalent to a journey around the world in its educational value.

The success of these great International Expositions is not to be measured by dollars and cents. They have a distinct value in promoting civilization and culture and a knowledge of the arts which is of far greater moment than the financial loss or gain. Every nation can profit by studying the best things in any other nation, and by bringing these all together there is such a dissemination of ideas as could not be secured so readily in any other way. Expositions must be measured by their capacity to promote the advancement of the world in the knowledge of those inventions and sciences which ameliorate the condition of mankind, add to the value and dignity of human life and bind together the nations of the earth in stronger bonds of friendship and unity. We believe that they have a vast influence in promoting the welfare and the unity of mankind.

We have thought the Paris Exposition of sufficient importance to justify us in sending a member of our editorial staff to Paris to see it and write up its salient features for the benefit of our readers. Mr. W. E. Garrison will sail from New York the latter part of this week, and will spend a few weeks in Paris, and will give our readers some illustrated articles on the Paris Exposition. Believing that our readers will be interested in a series of letters from the less frequented portions of Northern Europe, a journey has been planned in that direction. From Paris he will go north by way of Antwerp and Brussels to Hamburg; thence by wheel to Copenhagen, Denmark. He will then wheel through Southern Sweden to Christiana, the capital of Norway, then wheel across Norway to the West Coast and north to Trondhjem; thence by steamer along the fyords to the North Cape of Europe, 350 miles north of the Arctic Circle. From North Cape he will go south across Lapland to the Baltic Sea, by foot, canoe, bicycle or any means of conveyance that a Lapp guide can furnish; then by wheel southeast through Finland to St. Petersburg. From St. Petersburg a hasty trip will be made through the chief cities of Russia, Novgorod, Moscow, Kieff and Sevastopol; thence, by steamer, on the Black Sea to Constantinople,thence to Athens, across Greece to Corinth and Patras, and will sail from Naples for New York via Gibraltar. The entire journey will occupy about four months.

He will write concerning the religious, political and social conditions of the peoples of Northern Europe, with illustrations taken on the ground. His former letters have been read with interest by our readers, and we have reason to believe that the series for the coming summer will be no less interesting and instructive.

DO WE REALIZE?

Do we realize that when we give for General Home Missions we give to the support of two boards? Do we realize that we give to the support of our Board of Negro Education and Evangelization as well as to the support of work throughout our vast dominions outside of this section of our land, in which is found a people of an alien race ten millions strong? A people numbering ten millions! Do we realize this? Would that some power could cause us to come into any sort of realization of the power, the influence for good or evil that lies in this mighty land entrusted by us to the care of our American Christian Missionary Society—these names we speak so glibly,with so often not a thought or care for their great meaning. Would that some power could cause us to realize the need for *heathen* missions within the borders of our own mighty land.

When, this spring, we make our annual offering for General Home Missions, we are making an offering that is to support the work of two boards, the scope of either one of which is almost beyond comprehension. Do we realize this? Let our gifts answer. That will be charitable.

In our South alone, among this people of another race, our neighbors, not only in the broad meaning given the word neighbor by Christ, but also in its resrticted meaning; among His people here in our midst, and a part of our nation and national life, the issue is appalling. Do we realize this? It is time we did. There are to-day more illiterate negroes in the South than there were slaves at the close of the Civil War; and they are outrunning the facilities for education at the rate of more than a hundred thousand a year. I would that we read these two facts until they brought a deeper meaning to our minds and a greater burden to our hearts and consciences than they ever have before. The idea of colonizing the Afro-American is no longer a dream of even prejudice and ignorance. What will save these millions? Just what will save the dying millions in India or Africa. What will solve this that we call, and rightly too, our "Southern problem?" Christian education and evangelization—the truth, which alone can make men free.

It was the wisdom of our National Convention of 1890 that a separate board be appointed to care for this branch of our home work, but when that "cry went up from the hosts of the Lord," of "too many offerings!" this work was merged with the American Christian Missionary Society for the raising of funds. Did this relieve us of responsibility toward this ten millions of people in the Southland, brought there and held there by no wish of their own? Did this mean that we need no longer give of our means for this work? If so, how was it to be supported? Surely, not by taking from some other part of the great home field to put into this part. No; you know and I know that it can only be supported now by increased gifts to the American Christian Missionary Society. This union of these two boards will not relieve us of responsibility toward this people in the South, either now or in the great day of God. Again, last year the Methodist Episcopal Church expended more than half a million dollars in the South!

We hear of the work of our Board of Negro Education and Evangelization; of the work carried on at our Southern Christian Institute; of the lofty Christian characters that each year go out from it, but do we realize that this work has only been made possible from the beginning until now by the sacrifice of the few who alone seem able to read the handwriting on the wall , and not because the Disciples of Christ as a body have done their duty in this regard? Then this is a view of only one portion of the land—a glimpse of one cultivated valley. But if we ascend "into a high mountain" and view this field as a whole, catching only the stronger outlines and losing the detail as of some cultivated spot, formed perchance by an enlightened life uplifted from the waste around, and lost to view in such a survey as this—we shall find it but a vast, dreary landscape, wrapped in the gloom of ignorance and made barren by the blight of superstition!

The harvest for Home Missions begins on the first Sunday in May and the indications at this writing are favorable toward the largest yield that our people have yet known in this grand work.

Hour of Prayer.

AMERICA RIPE FOR OUR PLEA.

(John 4:35-38; Acts 1:7-9; 9:31.)

(Uniform Midweek Prayer-meeting Topic, May 2.)

CENTRAL TRUTH: *There is a time in the kingdom of grace as well as in the kingdom of nature, when the fields are ripe and ready for the harvesters, and that is the time when and those are the fields where the reapers should be at work.*

It is the hour of noon and the sun is shining down from the Syrian sky. Jesus, weary and thirsty, sits on the well-curb at Sychar, resting from His journey. He has been engaged in conversation with a woman from the town, whose life he had laid bare. She had run back to the town, leaving her waterpot, to tell the people what a Prophet she had seen. Soon crowds of people were seen streaming out of the town down toward the well to see and hear this Prophet for themselves. As Jesus lifts up His eyes and sees the multitude, He exclaims: "Say not ye, there are yet four months, and then cometh the harvest? Behold, I say unto you, Lift up your eyes and look on the fields, that they are white already unto the harvest."

Here was an eager throng of people anxious to hear the Prophet of Nazareth, even though He was a Jew, for they, in common with the Jews, looked forward to the coming of a Prophet who should solve the great problems of life for them. It was their readiness to hear the gospel of the kingdom that led Jesus to speak, in a familiar figure, of the ripened harvest fields, ready for the sickle. We are not surprised to learn that Jesus consented to tarry two whole days to teach the hungry multitude. There must have been something about Jesus' teaching and personality calculated to disarm prejudice and awaken interest. The preacher that is most Christlike to-day is most likely to disarm prejudice and find open hearts for the message which he has to deliver.

The fact that this field was ready for the harvest was sufficient reason for Jesus to abandon any immediate plans He might have had and devote Himself to that field. The principle which we may get out of this fact is that we, also, as Christ's disciples, should give special attention to those fields which seem to be ripest and most in need of reapers. This was the method adopted in the beginning of Christianity. The apostles were told by Jesus after His resurrection from the dead that they were to receive power when the Holy Ghost should come upon them and that they were to be His witnesses "both in Jerusalem and in all Judea and Samaria and unto the uttermost part of the earth." Their work was to begin in Jerusalem, from that center spread out over Judea, thence into the uttermost part of the earth.

The reason for this divine method of procedure was, no doubt, that Jerusalem and Judea were a little riper for the harvest than other places farther away, because of their familiarity with the facts to which the apostles were to bear witness. This is the method which husbandmen employ in caring for their crops, gathering them in the order in which they ripen. It is the common-sense method which commends itself to our reason and judgment.

As a result of these early missionary labors, we read that "the church throughout all Judea and Galilee and Samaria had peace, being edified, and walking in the fear of the Lord and in the comfort of the Holy Ghost, was multiplied." That is always the result of true evangelistic labor. When the church, instead of being edfied, is filled with division and strife, and instead of being multiplied is diminished, we may know that there is something radically wrong with the kind of preaching and teaching it is receiving.

Applying this principle of giving preference to the ripest field, we should see that our own great country has special claims upon the Disciples of Christ, or the churches of this Reformation, for the following reasons:

1. The revolt against the authority of human creeds in this country is very pronounced. Religious people are weary of doctrinal controversies and strifes, and long for a simpler and purer gospel. They see that the creeds do not unify, but divide believers, and they are looking for a basis of faith and of co-operation that is much more simple, vital and fundamental than any formulated doctrine.

2. There is likewise a rejection of ecclesiastical authority, in the sense of refusing to admit its control over the conscience and over the mind of man. The spirit of liberty which is engendered by our free institutions manifests itself in matters religious no less than in matters political.

3. There is an increasing desire on the part of the people for Christian union. They feel that without a closer co-operation among Christians the world is not likely soon to be evangelized. Never was the Christian union sentiment so strong as it is to-day, in this country.

4. Some of the largest religious bodies in this country have reached a standstill, and some are on the retrograde. There is a widespread conviction that something must be wrong in the ordinary method of presenting the gospel to the people, when large bodies, with wealth, education, talent and all modern appliances are able to do little more than hold their own.

Now, at every point mentioned above, the plea that we are making offers a remedy for the existing evil. It presents a simple, divine creed, which all men acknowledge; it recognizes no authority outside of Christ and those whom He commissioned to convey His will to men, the apostles, and it pleads for a union of believers on the simple basis on which the church was originally one, namely, faith in Christ and loyalty to Him; it preaches a simple, direct gospel, easily comprehensible, that commends itself to every man's conscience in the sight of God, and which moves men to instant decision.

This plea for reformation had its birth in this country, and here it has its stronghold, and here is evidently the ripest field which the world offers to-day for its acceptance. If we are wise, if we can hear the call of God in these facts that are before us, and read our duty in the events of current history, we will rise up and meet the great demand that is upon us and send forth a mighty army of laborers into this vast field that is ripe for the harvest.

The annual offering for Home Missions affords an opportunity for expressing our interest in this work.

PRAYER.

O God, our Father, we thank Thee for our beloved country—for its free institutions, its civil and religious liberty, its schools, its churches, its benevolent enterprises, its independence, its vast opportunities. We thank Thee for all the signs looking toward national righteousness and religious progress, and we pray for wisdom to appreciate the doors of opportunity which are open before us here, in our dear homeland, and that we may so use them that Thy kingdom may be advanced here and elsewhere by a free, united and aggressive church. In Christ's name. Amen!

Questions and Answers.

Jesus says (Matt. 5:32): "Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery, and whosoever shall marry her that is divorced committeth adultery." Now, in the statutes of the different states of the Union, various grounds for divorce are laid down, as impotency, drunkenness, former marriage not yet dissolved, cruel, inhuman treatment, conviction of felony or other infamous crime, permanent insanity, and so on. What was the scope of Christ's statement here? Was it universal, to be applied to all systems of law and in all times, or was it to be of local application? If universal, can a lawyer who is a professed follower of Christ, consistently obtain divorces on any other ground than that of adultery? T. R. Dean.

S. McAlister, I. T.

We have here one of the most difficult problems with which the Christian lawyer or Christian preacher has to deal. It is generally conceded, we think, that Christ was laying down a general principle, or law, for universal application; that is to say, not limited to that time or to any particular country. It would hardly do to say, however, that there are no exceptional cases in which there are justifiable causes of divorce other than the one mentioned by our Savior. But our law recognizes more than one kind of divorce. Some of the causes mentioned, at least, would justify legal separation. About this there will be no difference of opinion. But should any of the causes mentioned, aside from adultery, be the ground for a divorce that would carry with it the right to marry again? It must be confessed that a negative answer to this question, strictly adhered to in all cases, would seem to work hardship in many instances, and would lead to evil results. This raises the question whether Christ intended this as an inflexible rule to be applied in all cases, or as a general principle which should guide Christians in their conduct in the marriage relation. Fornication is a crime which destroys the family relationship. Is there any other crime, besides that of fornication, which prevents the

marriage relation from accomplishing the purpose for which it was formed? If so, would not the same principle which makes fornication a just ground for divorce make such other causes? This would seem to be a reasonable inference. And yet, on the other hand, it is easy to see how this could be abused and has been abused by persons who have sought for and obtained divorce on slight and trivial causes. There can be no doubt that society is suffering more to-day from a *too lax* interpretation of the divorce law than from a too *rigid* construction of it; and yet, a too rigid construction is likely to react in the direction of too great laxity. These are some of the considerations that enter into this complex problem. There is too great discrepancy, at present, between the divorce laws in the several states and this law of divorce laid down by Christ. The whole subject is one that demands the most careful consideration on the part of lawyers, legislators and ministers, and especially of the highest courts of judicature. There ought to be greater uniformity between the laws of the several states on this subject. We cannot do better, perhaps, at present, than to hold this law of Christ as the ideal principle governing divorce, and to seek, as far as possible, to conform our action to it, having due consideration, all the while, to the fact that all Christ's legislation is intended to promote human welfare and happiness, and that no application should be made of it, in any case, in which it seems likely to produce disastrous results.

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1. *As both Unitarians and Spiritualists disbelieve the account of Christ's miraculous birth, as recorded in the New Testament, are they not, therefore, unbelievers or infidels?*

2. *What is the difference between the soul and the spirit?*

3. *Do you know of any publishers of Union Sunday-school literature who publish a scholars' quarterly containing the Scripture text in both the Authorized and the Revised Version?* *W. P. C.*

1. In so far as Unitarians and Spiritualists reject the divine nature and unique Sonship of Jesus of Nazareth, they may be unbelievers. There are, however, so many kinds of people included under these names that we would not class all of them as infidels, by any means. Some people are believers in some things and disbelievers is others. Their faith is weak, but they are not to be classed as infidels.

2. The soul, when not used synonymously with the spirit, but in distinction from it, indicates the principle of life, that is, of physical life, and is a sort of link between the body and the spirit. The spirit is the immortal, intelligent ego, the real personality, which survives the death of the body, and which can come into communion with God and enjoy happiness forever, or be banished from His presence in eternal separation.

3. We are not sufficiently acquainted with the Union Sunday-school literature to say whether there be a quarterly of the kind you mention, or not.

Editor's Easy Chair.

While it is true that the star of empire moves westward, it is also true that the sons of the Western empire are frequently found trekking eastward for light and inspiration. But there is this difference: whereas our fathers, following the star of empire, trekked westward across the mountains and the prairies in slow-moving wagons drawn by oxen or horses, their sons now return eastward for a temporary sojourn in steam-drawn palace cars, accomplishing in a ride of 36 hours a distance which occupied weeks of travel in those old days, before the steam horse was discovered or even the railroads had penetrated into the Western wilderness. These lines are penciled by the Easy Chair, in a Pullman Palace Car, on the B. & O. Southwestern R. R., whose solid roadbed makes writing an easy task on its swiftly gliding train, and whose employees look so carefully after the comforts of its passengers as to make traveling a luxury. The car we are on goes from St. Louis to New York without change! What a boon this modern railroad reciprocity is to the traveling public! What an advance it will mark in religious progress when churches will make their ecclesiastical tracks conform to a common standard, so as to admit of like reciprocity! It is coming, too, and such conferences as this one we are going to attend is one of the means of hastening its arrival.

Our traveling companions on this eastward pilgrimage are three Methodist ministers, one of them an editor, W. B. Palmore, of the St. Louis Christian Advocate, one a presiding elder, George J. Warren, Chillicothe, Mo., and the other, Rev. W. A. Hanna, pastor at Mexico, Mo. They are remarkably genial gentlemen, as Methodist preachers usually are, and prevent any possible tedium of travel by their rich fund of anectode and experience. They represent the M. E. Church, South, the last word in which name will sometime probably be dropped out. When the young people of the Epworth Leagues in these two branches of Methodism come into power, they will sympathize very little, perhaps, with the questions of difference which divided their fathers and grandfathers. They now hold union meetings and are preparing the way for future reunion. Who knows but that this division is one of the causes which have contributed to that decline in numbers which was the occasion of the recent letter of the bishops? And yet, union in this case, as in its larger meaning, must be a matter of growth. It cannot be forced. It can be cultivated, however, and this ought to be done in all wise and judicious ways.

On the arrival of our train at Cincinnati, Bro. McLean met us with that hearty hand-grip of his, although it was in the early morning, and we went together to the Grand Hotel, where we met W. S. Dickinson, and had a pleasant chat together before our train pulled out. Bro. Rains had already gone to the conference, and Bro. McLean felt that he must abide by the stuff. We regret his absence from this great missionary conference, but he needs it less, perhaps, than most of the rest of us, his missionary travels and studies having kept him well abreast of the missionary movements of our day. He is naturally concerned about Children's Day for Foreign Missions, and much of the work of preparation will devolve upon him in consequence of the partial disability of his colaborer, Bro. Rains. They will find the preachers and superintendents quite ready to co-operate with them in making this day a success.

We have crossed the Ohio River at Parkersburg, where we pass from Ohio into West Virginia, and where we get a glimpse down the river of Blennerhassett Island in the river, once the splendid home of a wealthy man by that name, who was in the intrigue with Aaron Burr, and whose name and history are linked with that of Burr. Now we are passing through the oil region of West Virginia, darting in and out of tunnels and climbing, meanwhile, up the foothills of the Alleghenies. We shall pass through the finest scenery to-night while we are asleep, including Harper's Ferry and the national capital, will reach the City of Brotherly Love in the early morning, and breakfast in New York City. Some of the things we see and hear there we will report to our readers, for we are not making this trip for ourself alone, but for the benefit of our readers as well.

A curious phase of the ritualistic controversy in the Church of England has been pointed out by the New York Observer. It will be remembered that some months ago Archbishop Temple, Primate of England, issued an order prohibiting the ceremonial use of incense and moving lights. The ritualists submitted to this decision temporarily, but later signified their dissatifaction by issuing a protest signed by fourteen thoussand lay communicants, in which they denounced not only the decision against incense and candles, but more especially the authority, based upon act of Parliament, upon which that order was based.

It is against the grounds on which the Archbishop's decision is based, however, that denunciation is fiercest. "We protest against your Grace's attempt to foist upon the church, as her rule of ceremonial, a penal act of Parliament, passed in the days of regal autocracy, and intended to meet circumstances entirely different from those of to-day." This is a change of front with a vengeance, "the penal act of Parliament" in question being the Act of Uniformity of 1559, accepted by the Church in Convocation, and included in the title of the Book of Common Prayer. That the Ritualist, or High Church party, should thus in a formal protest scout the pretensions of Archbishop Laud and uphold the Scottish secession is so astonishing as to be scarcely credible. But the Duke of Newcastle, who headed the delegation presenting the protest, showed in his address the lengths to which the extremists were prepared to go, by threatening to demand the disestablishment of the church rather than submit to the decision. The church must, he said, "declare herself ready to forfeit such benefits as she gains from her alliance with the state rather than brook inteference with matters that are her own prerogative."

THE RELATION OF PASTOR AND CHURCH.

N. J. AYLSWORTH.

I have been requested to write an article on this subject; but the request does not specify whether it shall be considered in the light of the Scripture teaching, or from a practical point of view. I shall choose the latter.

It is impossible to know whether anything is fitted to reach a practical end until we know what that end is. What, then, is the end to be reached through the pastoral relation? Evidently, it is the bringing of the church up to a strong and complete spiritual life. The new convert is a babe in Christ. His religious life is rudimentary and weak, and it has yet to be developed into vigor and controlling power. He is to become a spiritual man, or fail of the object of his conversion.

There is nothing in the entire range of our Christian activities in which we so wofully fail as this. Our pastoral work is the poorest work we do. How many of our members ever rise to a full and vigorous spiritual life? Do not the majority remain at a standstill, or even, in many cases, fall below the spiritual level of their conversion? Failure at this point is fundamental and must affect everything else. Yet, our failure here is so signal as to suggest that it may be due, not simply to inefficiency, but to faulty ideals. The subject is a very large one and I shall have room only to offer a few suggestions.

1. The pastor should be *one of a band of brothers*—I do not say *brethren*, for we have weakened that word. Officialism and professionalism are out of place in this relation. The pastor who looks upon his work as a profession, as a means of getting a living, of getting on in the world, or of reaching distinction, may reach any of these ends, but he will not make his people spiritual. The first and indispensable qualification is that he be a *lover*. If any member of his congregation suffers he must be hurt—not officially, but really. He must not be able to help it. Is any glad, he must be rich in their gladness—elated, because he cannot help it. We must get over official loving and have real love. *Fellowship* is a deep, rich word, but we have utterly spoiled it. It has even a suggestion of ice. What a shame that we have let all the waters of the heart run out of these word-buckets! If I fellowship a man I am that man's fellow. We say *brother*, and mean only that we agree doctrinally. Stop! and never use that word again until you can do it honestly. How do you feel toward the brothers of your father's house? That is what the word means in the church. Fill these words, that have well-nigh shriveled into hypocrisies, with their true meaning, and you will have a revival. When every member of your church is ready to say: "Yes; he is our pastor, but—he is my friend—and often with a glistening eye or shining face, then you are ready to work.

The web of love is woven by intercourse. You must know your people intimately; not in their parlors, but in their work, in their struggles for bread. You must get into their lives, into their hearts. Love opens all doors, and they will let you in if you have that key; and then you can steal their weaknesses, their troubles, their shadows of doubt, their heartaches. Blessed are such thefts!

But love is a costly thing. The waxwork imitation may leave your purse untouched; not this. I will send you into the storm, into hardship, into—your pocket. There is no helping this if you have the genuine thing. True sympathy may touch the fountain of tears, but dollars will come up with the tears. Love is self-giving, and it cannot help giving sympathy, toil, dollars, everything. Do you say I am quixotic? Answer me if you can. The Master had a chance to be very rich, but his love-work made him very poor. The faithful pastor will often turn away from his financial interest. The church ought to see that this loving, sacrificing man is provided for, but it often does not; and the time will never come, if our pastors "walk in His steps," that some of them will not need, in the helplessness of age, ministerial relief. They should not be improvident, but love is a species of improvidence that must not be curtailed. Alas for the day when we have no poor preachers!

The pastor must also be a man who cannot be quarreled with. Magnanimity (large-heartedness) will not quarrel. Smallness is selfishness. Love is always large. If you can be quarreled with you are small, and a small man is not fit to be a pastor. You must be impervious to all the little meannesses of men.

The pastor who stands thus related to his church is ready to work miracles. All things will be pliant to his touch. What will these, his brothers, not do for him? The very ground he treads on will be a shining path which they will delight to walk in; and they will find themselves in it by an unconscious gravitation. There are some kinds of lace so delicate in texture that they must be wrought under water. The web of the Christian character is so delicate that it must be woven in a bath of love. The greatest shepherd was the greatest lover—Jesus Christ.

2. The pastor must stand to the church in the relation of an *inspirer*. There is room in the limits of an allotted article to mention but two things; and it has been my purpose to speak of the two things that are fundamental and essential, if we would make men spiritual. I have said that the pastor must be a *lover;* I now say that he must be also be an *inspirer*.

Teach a man that he ought to love his neighbor as himself, and he will admit it, but will not therefore do it. Teach him that he should love his enemies, and you do not thereby help him to do so. Teach him that he should love God with all his heart and soul, and his life still flows on in its old channels. And this is not with him due to perversity, but to helplessness. Tell a man that heaven shall be his reward if he is faithful, and you appeal to his self-interest —a legitimate motive—but self interest is not love, and no amount of appeal to it can make the man selfless—loving. Speak to him of the dark doom of sin, and you shall excite his fear; but no amount of fear can make a man love. Men hope and fear in their worldly life, but they are not therefore spiritual. What can you do?

The housewife brings all the kindling necessary to build a fire and places it properly in her range and then gets down and blows it; but she may blow the mere kindling forever and not get a fire. You may teach and teach and show men that it is better to be spiritual, that it is their duty, that it wins great rewards and averts great sorrows; and they may believe you and want to be spiritual, but that will not make them so. Have you ever stood there, Bro. Pastor? and did you then know what to do? No one is a "workman that needeth not to be ashamed" who has not seen this difficulty and known how to deal with it. No one can ever pass this point without applying that great law of all mental quickening whose extension is as wide as sentient being.

As you are driving in the country you pass a field in which some horses are racing. Your horse erects his ears, rears his head, turning it from side to side, steps as if on springs, and dashes into a run. He is not frightened; he is *inspired*. If you would have the people run, you must run yourself —not mechanically, but with all the glee of the race. When will men learn that spiritual states go by contagion? If you would have the people spiritual, you must GIVE *them spiritual life*. If you would have men love their enemies you must do it before them and show them how, and let them see its beauty and grandeur and catch its spirit, and then they will do it with gladness. There is nothing so noble and self-sacrificing that men will not do it, if you do it before them and set them on fire. It has been said that the blood of the martyrs was the seed of the church. Some have claimed that this is not true. It is in a sense true and not true. No doubt martyrdom has stayed many from profession; but the heroism of the martyr has set many others on fire with the same spirit, and they have gone forth to torture and death with songs on their lips. All grandeur of soul is not in the past. There are men in our churches to-day that would do these things, if need should come. All heroism has its following, because it inspires. Even the heroism of crime inspires men to crime. The curse of the dime novel has been in its inspiration to crime through heroic settings. If a murderer dies bravely on the gallows, it makes other men murderers; hence we have learned that executions must not be public. Christianity is heroism. Self-bestowing love is always heroic. All spiritual states are contagious, but strong ones are intensely so; hence the power of heroism. And this brings us to an important distinction.

There is a great difference between a negative and a positive righteousness. We may be negatively good—we may do nothing wrong—and men will speak well of us, but we shall not inspire them. A dead man does nothing wrong. It is bold, vigorous, positive righteousness that quickens men. Mr.

Sheldon has been writing stories and walking in the Master's steps for several years until now he has made all the world want to do so. He has not been preaching to men what they *ought* to do, with rewards and penalties attached; but in his stories and in his life he has been letting men *see it done*, and he has kindled a conflagration. His stories are not great literature, his acts are not extraordinary. It is, in books and in conduct, simply honest, wholesome Christianity, lived out before men; and witness the result! When men see that your Christianity is straightforward and vigorous they will feel its heroism and take fire. There is nothing in this world more inflammable than the spiritual nature.

There has heen much skepticism regarding the practicability of really changing men's characters; and even if possible it is thought to be very difficult. I wish to say that it is both possible and easy, and that it may take place very rapidly. It is not easy to bake bread with a hoe, nor to make men spiritual in the wrong way; but help them in the right way, and the result will be swift. I well remember when I had to say to a man who had always been regarded as close: "Stop! you must not do that." He was going to overgive. It was not under pressure of excitement, but his deliberate purpose of months' standing; and he did not seem to be aware that he was doing more than his share. He is that kind of man still. I was astonished then, but I have had to say the same thing to others since. Such surprises will greet us all along the line of character, if we fascinate men with righteousness.

Two disciples, journeying to Emmaus, fell in with another traveler, who talked with them by the way. They asked him to tarry with them, and in the breaking of bread their eyes were opened and they knew that it was the Lord. Did we but know those who are walking at our side! Touch them with the wand of love, live heroically before them, and unmask God's heroes, and they will bless you forever.

In conclusion, I would commend to the study of every pastor the character of Father Myriel—lovingly called by the people Father Welcome—which is portrayed in Victor Hugo's *Les Miserables*. He has been called by some a "milksop;" but Prof. John Fiske rightly regards the portraiture as a masterly study, amounting almost to a revelation, and further says: "In that wonderful picture of modern life, which is the greatest work of one of the greatest seers of our time, Victor Hugo gives a concrete illustration of the working of Christ's methods."

When all the people shall lovingly name us "Welcome," we shall have gone far to solving the problem of the pastoral relation.

"Well, Jack, old fellow," said one who met a man who had lately joined the church, "I hear you have given up all your pleasures."

"No, no," said Jack; "the fact lies the other way. I have just found all my pleasures, and have only given up my follies."

THE PERSONALNESS OF GOD.

JOSEPH FORT NEWTON.

Many earnest minds feared that the discovery of the infinity of the universe would destroy that simple faith in the personalness of God, and leave us shivering in the dim and shadowy realm of pantheism, which in reality is another name for atheism. No greater calamity could have come upon our struggling race than to feel that, above all sickness and misfortune, the loneliness and bereavement, the broken dreams and blighted hopes of life, there is no infinite sympathy; that no tender and compassionate Father hears our sobs and prayers; that all the bright immensity is one cold, infinite, godless expanse. Should such a thought prevail, religion would vanish like a palace in a dream. Reason demands a personal Creator; the soul requires a personal love. If the soul were not divine, something less than divinity would satisfy it. The mind that teems with illimitable thoughts will never recognize as its creator any power in nature, however irresistible, that is not gifted with consciousness and intelligence. We instinctively feel that the conscious cannot be derived from the unconscious. The idea of the personalness of God is of the same order and origin as the idea of God itself, and no religion can possibly be devised without such a conception that would satisfy the longing heart of man.

We cannot worship an abstraction. We can build no shrine for a proposition. Agnosticism can awaken no adoration. Blind force cannot compel love. Love alone can beget love. Strauss' "Universum," Comte's "Humanity," Arnold's "Stream of Tendency that Makes for Righteousness," excite no enthusiasm and command no worship. Even the "Immensities" and "Eternities" of Carlyle awaken no inspiration and give no consolation to burdened hearts. They are iridescent dreams, but they proffer no help; they vouchsafe no sweet and tender sympathy. Without the personalness of God the universe is a glittering palace of ice.

The word "person" may be inadequate and misleading when applied to God, as all words of human framing must be when applied to Him who is above all; but it is correct at heart, and tells the truth. The same objections may be urged against any other word used to describe the Infinite. God may be more than personal; he certainly is not less than personal. In his Divine Presence we are painfully conscious of the poverty of human language; but our hearts realize that which we cannot express in words. It must be that this thought, conspicuous in the gorgeous and immemorial mythologies of ancient civilizations, and in the highest reaches of the most refined religion, is the soul's instinctive perception of the all-pervading presence and personalness of God.

It is possible to have a conception of God as the universal Father that will satisfy the heart and brain, without stumbling into the indecent familiarity of the old theologians, who stood ready to define the Infinite in a list of definite propositions, and to set the bounds of his habitation, or falling into the weird abyss of pantheistic speculation with its intellectual annihilation and spiritual demoralization. We may escape both the grotesque and the blasphemous. Reading the record of the rocks and the rivers, the story of the stars and the poetry of the flowers and the language of the spiritual forces and laws in the physical world, we may accept the fact of God's immanence in the universe, a truth vaguely rejected in the great pantheistic philosophies of the past; listening to the divine voice within, studying the purities and prophecies of the soul, its intuitions and aspirations, we may accept that conception of God which satisfies our souls and solves our difficulties—"personalness made limitless."

St. Louis, Mo.

DO WE LACK SPIRITUALITY?

T. H. BLENUS.

An intimate friend, of a number of years, said to me to-day: "Do you not think there is a great lack of spirituality and a want of piety in many who profess to accept the teaching of a primitive faith and practice?" The querest is a lady of wide experience and broad observation, a student of the Bible and above the average in intelligence. The question awakened a train of serious thought and reflection. The writer is not inclined to pessimism. On the other hand, we have been considered ready to excuse shortcomings in many instances and to lean toward optimism. There are doubtless low standards of religious sentiment and a corresponding laxity of religious practices among many professed Christians. With such people religion is only a graceful mantle, worn to screen an empty, hollow heart. Those of our number who are deficient in spirituality may swell the size of the Christian Church without in any way contributing to its usefulness. Such people may outwardly abstain from sinful indulgences, while at the same time they present to the world no distinctive religious characteristics. Their policy is to occupy a kind of neutrality between God and the world, while professing to range themselves on the side of God. Their half-souled religious sentiments, their timidity of heart, their fear of being odd or singular cause them often to sacrifice duty, privilege and religious uprightness to popular opinion and popular sentiment. Willing to reap largely when religion is in good report, they shrink back at the "reproach of Christ." Safely contracted within their own selfish interests they are neither "cold nor hot." This is their ordinary condition. Such ones in the midst of religious enthusiasm and excitements are easily kindled into an excess of zealous animation, but when this extraneous excitement is withdrawn and they are left entirely to their own resources, perhaps in the midst of a thousand hostile influences, they sink into spiritless inactivity, and what is still more lamentable, into a measurable conformity to irreligious surroundings. The very truth that the Christian Church is the church of the New Testament, that the Bible is our text-book and the inspired instructions of the apostles our rule of faith, precept and practice, should urge the deep and vital importance of every Disciple of Christ enlisting heartily in the sacred service of

God, thus withering the sinews of a thousand evils, and sweeping from the face of the earth all the seducing vanities and ingenious fascinations of the present pervading evil of sinful trifling and fashionable unrighteousness.

The Christian Church is ruled by the royalty of principles that can never be discrowned. We accept no temporary policies and expediencies, but everlasting facts and commands and promises. These are built on what is imperishable, have their roots in the very nature of God and are linked to the car of his omnipotent benevolence. Once the butt of ecclesiastical jeer and reproach, whose very mention was veined with sneering irony, we stand to-day with a history, our proudest eulogy. The principles we advocate have had many faithful and fearless expounders. The age of our persecution and the scorpion tongue of defamation could not seal the lips of those who called public attention to our abused and neglected Bible. Our pioneers went forth bearing the reproach of Christ, taking it as their only patrimony. Can such a church or such a people ever lack the spirit and genius of a pure religion? Our noble aspirations, our high responsibilities, our exalted privileges, our splendid relationship to God and to his Son Jesus Christ forbid the very thought of a lack of spirituality in those whose hearts are pervaded by the simplicity and purity of truth, and who are strengthened by the mutual reflection of goodness through every walk of life.

Jacksonville, Florida.

THE SPIRITUAL SIDE OF OUR PLEA.

Without and Within—III.

A. B. JONES.

The work of reconstruction and restoration of primitive Christianity according to the divine pattern meant a mighty battle with the giants of error, and called for great wisdom and strength on the part of those who would achieve such a result. Never were these qualities more happily blended in men than in Thomas and Alexander Campbell. We limit the discussion of this subject, however, for the present, to the topic before us—the outward and the inward elements of religion. What was needed in their view in order to a proper reconstruction? Those familiar with the history and writings of Alexander Campbell know that his chief object was to restore the Word of God to its rightful authority, and to restore the ordinances of religion to their rightful position in the church. This he proposed *without any abatement of spiritual power or vital piety* among Christians. Alexander Campbell was an intensely religious man himself. He was well balanced, self-poised and a good all-round man. He labored to bring the Church of Christ to the same sort of equipoise. Speaking of his own efforts in this direction, in 1842, he says:

"Allow me, then, to say that the three great topics which have occupied public attention for some twenty-five years, so far as our proposed reformation is concerned, are 1st. The ordinances of Christianity; 2nd. The essential elements of the gospel itself; 3rd. The influence of human creeds as sources of alienation, schism and partyism in the church."

And again, in his debate with Rice in 1843, he says:

"The present century is really retrograding in the understanding and veneration of the ordinances, both of the communion and of the rite of initiation. America is behind the age, behind Christendom, on this subject."

It is plain to see, from his own declarations, what Mr. Campbell was laboring to achieve. But may we not wisely raise the question here, whether in this effort on our part to restore the external elements of Christianity to their proper, scriptural position, the pendulum may not have swung *too far* again in that direction? Has history even partially repeated itself here? That in some instances and in some measure this is true, it is probably wise and manly to concede. It is so easy and tempting to unload the heart's responsibilities upon outward acts of personal obedience, and thus to be satisfied with a superficial religion! And then men are differently organized. While some have a natural tendency to subjective thought, others are decidedly objective in their nature and habits. A preacher with great heart-power will develop his church in that direction, while a preacher of a legalistic cast of mind will have a formal church. There is a necessity for every one to strive for a full, all-around view of Christian life and character.

Even inspiration did not divest the apostles of their idiosyncrasies. Matthew and John present in their gospels a remarkable contrast in this respect. Matthew is objective. The parables of the Savior, drawn from the material things around him in the natural and social world, are all gathered up and carefully recorded by Matthew, while John passes these all by unnoticed. But these marvelous lessons of the Son of God, pertaining to the inner life, which Matthew overlooks, he is careful to record. For example, his conversation with the woman at the well: "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that shall give shall be in him a well of water springing up to everlasting life," etc. And again: "The bread of God is he which cometh down from heaven and giveth life unto the world. I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst." This same diversity in taste is seen in these two inspired writers in the prayers they are pleased to record and preserve. What is usually called the Lord's Prayer, which looks to the practical things of every-day life, Matthew treasurers up, while John gives us the real Lord's prayer in the 17th chapter of his Gospel, in which we have an unparalleled outpouring of divine thought and feeling from the great, burdened heart of the Savior of men: "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee," etc.

In recording the commission, the great law of pardon, we observe the same difference in style. Matthew gives it thus: "All authority is given unto me in heaven and in earth. Go ye, therefore, and disciple all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you." That has a decided legalistic ring. It is like Matthew. John, recording the same incident in the life of Christ, breathes it out gently, thus: "Peace be unto you; as my Father hath sent me, even so send I you. And he breathed on them and said, Receive ye the Holy Spirit; whosesoever sins you remit they are remitted unto them, and whosesoever sins you retain they are retained."

Even in their introductions to their Gospels they maintain this contrast. Matthew begins: "The book of the generation of Jesus Christ, the Son of David, the Son of Abraham," etc. This is the outward, human genealogy. John begins on this wise: "In the beginning was the Word, and the Word was with God and the Word was God."

Every writer of the New Testament, although inspired by the same Spirit, retains his own individuality, his own mental characteristics. The contrast is perhaps not so apparent between any others as has appeared in the instances cited. The man of broadest views, the one who could see both sides of his religion with quickest perception, and who could estimate their relative and comparative importance with greatest ease, and who presented them in their due proportion in boldest outline, was the Apostle Paul. Without his development of the subject our inspired religious literature would be incomplete, as it appears to me. As a thinker and expander of religion Paul stands nearest to the divine Master. And with both, the life "within" is the great essential; and yet the life "without" is held with due emphasis and importance.

When brethren find themselves differing over matters along the line we are now considering, may they not each conclude that this grows largely out of their own peculiar mental bias, and thus be stimulated to an effort for broader views of the subject?

It was the Savior's chief aim to set men right "within," to "make the tree good," that the "fruit might be good," to cleanse the heart by planting faith in it. All his blessings were conditioned on that. "According to your *faith* so be it unto you." He knew the power of a living faith, an unreserved trust of the soul in Christ, to make a new spiritual creature of man. And the Apostle Paul pleads, evermore, for the same great principle. "With the heart man believeth unto righteousness." And again he says: "He is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God" (Rom. 2:28).

In the Millennial Harbinger, February, 1851, Mr. Campbell writes an article on "Christianity Experienced and Enjoyed." In this article he labors to lead his brethren away from superficial views of religion, and to open a fountain of spiritual life within them. He quotes from a contemporary the following sentence: "If I have taken ten thousand dollars of stock in banks, and an equal amount in railroad shares, may I not risk a thousand or two dollars in church rates and my Sundays to meeting, on the more than equal probability that there is a heaven to gain and a hell to escape?" And he then adds: "In some such way as this and upon the same peradventure that it may all be true and right, it is to be feared many make the Christian profession." Mr. Campbell closes his article in these words:

"The advance in Christian knowledge, faith, hope, love, joy and peace—celestial fruits of the Holy Ghost dwelling in us—we rise in beauty, holiness and happiness. The path of life is, then, the path of peace, holiness and happiness. In this path may the Spirit of God guide us, the hand of Jehovah lead us from glory to glory 'now, henceforth and forever. Amen!"

Liberty, Mo.

Our Budget.

—Home Missions to the front.

—The time for a forward movement has come.

—There is a world's conference on missions now in session in New York City.

—Missions are fast becoming the foremost work of the religious world.

—We publish a few of the letters of appreciation of our Home Mission edition to show how strong the undercurrent for Home Missions is running.

—We are pleased to hand you another edition of the CHRISTIAN-EVANGELIST this week loaded to the guards with burning thoughts, live, spiritual matter and inspiring church news.

—The Jews of Chicago have seen the absurdity of the "Charity Ball" idea and have abandoned it as "an expensive and wasteful manner of raising funds for the poor," and henceforth they will "devote their efforts to the raising of the necessary money from private sources." We trust this will become universal, for there never was anything much more incongruous than dancing for the benefit of the poor, and spending vastly more for questionable amusement than is raised for charitable purposes.

—The Christian Scientists of Chicago are protesting to the school authorities against having their children taught physiology in the public schools. A letter is presented from a lady who objects to her daughter entering the class which is just beginning that study. She says: "As a Christian Scientist I do not believe that it will be well for her to study it, and I object to it very much. I hope you will kindly excuse her from it so that I will not be obliged to take her out of school." The committee, however, seems to feel that the children of Christian Scientists would have to accept the same treatment as the other children, and the superintendent was instructed to so inform them when they complained. It would, indeed, require a great revolution of all the text-books to make them conform to the philosophy of Mrs. Eddy.

—Rev. W. M. Howie, writing to the New Voice on "How to Secure the Union of Christian Forces Against the Liquor Traffic," the need of which is acknowledged by all, suggests that at the coming annual gatherings of the various churches this matter be presented, and that a committee on temperance be appointed to consider ways and means for the union of the Christian forces, with power to act with like committees from other denominations for unity and effective service. These committees should then meet in pan-Christian council to discuss the various phases of the liquor traffic and best means for its overthrow. This would, no doubt, have its value, but it would be a good idea for the temperance organizations of various kinds to themselves agree on some method of bringing the united anti-saloon sentiment of the country to bear on this problem. Lack of unity has hitherto been the great weakness of the opposition to the liquor traffic. The problem of unification is, therefore, the most serious, as it is the most important, problem in connection with the war against the saloon.

—The Observer, of St. Louis, which was edited by the late Dr. D. M. Harris, whose recent death was noted in these columns, has been sold to the Board of Publication of the Cumberland Presbyterian Church at Nashville, Tenn., and its existence as a separate publication at St. Louis is ended. The Observer was an ably edited and up-to-date paper, and we trust that the paper into which it is merged may be successful.

—The Board of Church Extension recently received $5,000 on the annuity plan from David R. Pickens and his wife, Melissa Pickens, of Tyler, Tex. It will be remembered that Bro. and Sister Pickens gave $5,000 last July, which makes $10,000 that they have given in nine months to begin the new century with a quarter of a million for Church Extension. This is the second $5,000 gift which has come from Texas this year. It will be remembered that W. K. Homan, editor of the Christian Courier, which is published at Dallas, Tex., is president of the next National Convention, which meets in Kansas City, which is the headquarters of the Board of Church Extension. Bro. Homan will have reason to be proud of his state when he gives the president's address before the National Convention. The board has also recently received $500 from A. J. Thompson and wife, of New Albany, Ind., and $200 from Emmor Strawn, of Salem, O. On April 14th the receipts for Church Extension during the missionary year were $26,607.57, which is a gain of $6,585 over the same time last year.

NOTICE.

Notice is hereby given of the withdrawal of our special offer of the "Home and Farm Cyclopedia" for $2.50. The offer was made in this paper two weeks ago, and the supply is already exhausted. All other half-price offers remain in force for the present.

Christian Publishing Co.

—Northcutt and Moore wire us that they have had sixty additions to date in their meeting in Springfield, Missouri. Great interest prevails.

—The address recently delivered in the courthouse, Pittsfield, Ill., by Russell F. Thrapp, pastor of the church in that city, on the question, "Does It Pay?" has been tracted for general distribution by the temperance committee of that city. It is a strong arraignment of the saloon.

—D. R. Dungan, pastor Mt. Cabanne Christian Church, read his paper read at the recent Congress of Disciples in Indianapolis, on Textual Criticism of the Bible, to our preachers in this office on last Monday. But little exception was taken to the positions of the paper.

—The church at Westboro, Mo., would like to correspond with a pastor who can locate with them. They can employ him only for half time, but there is another congregation near which they think will co-operate with them and take the remainder of his time. Address W. H. Shough.

—A. E. Cory, of Oskaloosa, Iowa, spent last Sunday in St. Louis, preaching for the Beulah Church on Sunday morning and evening to the great delight of all who heard him. Bro. Cory and wife expect to sail for Honolulu in about three weeks, to which place they go as missionaries. Their work will be principally among the Japanese.

—The many friends of Christian University will regret to hear of the resignation of Pres. Clinton Lockhart, as announced last week. The attendance at the University, we learn, is larger than in any recent year; Chancellor Hardy has secured some liberal gifts to the endowment, and the outlook in general is very promising. The trustees will doubtless call some competent man to the presidency, and while such work requires sacrifice it is most important and should not be refused save for very grave reasons. This is of great moment to the brotherhood of Missouri. The school has made a most honorable record, having educated five hundred of our ministers, and should receive the hearty support of the church.

—Allen Wilson wires us that they have had ninety-two additions to date in their meeting in Bellefontane, Ohio. Twenty-five went forward on last Sunday. The interest is becoming intense.

—The papers of the Christian Church last week, generally, devoted much space to Home Missions. Most of them issued special Home Mission editions which were creditable both to their editors and to the cause. We have not published more thrilling, uplifting Home Mission literature than in our special edition last week, and we think the same feature is characteristic of all the papers. Should there not be a liberal offering for Home Missions the fault will not lie upon our church papers. But we predict a larger offering than we have yet known for Home Missions next month.

—The Maxinkuckee Association was organized April 6th, with a capital stock of $10,000. One-half the stock was taken and the remaining will be offered for sale at once. The charter members are J. V. Coombs, T. J. Legg, W. E. M. Hackleman, Dr. Callane, Richard Voorhees, Prof. Miller, T. J. Shuey, C. E. Cantrell, J. O. Ferrier and J. C. Guyan. The assembly will meet July 28th and close Aug. 13th. Maxinkuckee Park is situated on Maxinkuckee Lake, 100 miles south of Chicago and 33 miles north of Logansport.

—The Foreign Society has not made a mistake in its selection of a missionary for Honolulu if the preaching of A. E. Cory in this city on last Sunday may be taken as an index. His sermon at the Beulah Church, by request, on "The Boy Problem," was full of helpful, practical thought. In his long sea voyage and his work in Honolulu he will have the prayers and well wishes of the Beulah Church along with all who have personal knowledge of his ability and fitness for the work. There were four additions to the Beulah Church on last Sunday.

—From J.G. Slayter, who has just removed from Steubenville to Akron, Ohio, we learn the following facts about the church in Steubenville, Ohio: The church celebrated the first anniversary of the dedication of their new building April 15. The reports of the various departments showed the work as being in good condition. The debt on the building has been reduced from $8,200 to $3,800. About $7,800 was raised during the year by all departments of the church. There were 61 additions; 41 by baptism and 20 otherwise, 40 from the Bible-school. J. W. Kerns, of the Broad St. Church, Akron, takes up the Steubenville work May 1.

—Mrs. V. Mott Pierce has written a poem on "Our Absent Heroes," with apologies to Rudyard Kipling for his famous war poem, in which she calls attention to our own soldiers fighting and suffering in the Philippines, and their dependent loved ones waiting and enduring at home. Mrs. Pierce's poem is a timely admonition to our own people and nation. Many thousand dollars have been contributed in this country for the benefit of the widows and orphans of "Tommy Atkins," in England. This was sympathetic and generous; but what of the dependents of our own brave soldiers, who gave their lives in defense of the flag in the Philippines? Probably two-thirds of the men who fell in the campaigns against the insurgents, or died of disease since the military occupation began, left at home dear ones to whose support they contributed—if not a wife and children, aged parents, perhaps, in many cases. What has been done for them? The casualty lists reported from Manila, are fortunately not as long as they used to be, but they still come with regularity, and every name represents sorrow and loss to some American family. But no one seems to inquire who they are.

—The closing article of A. B. Jones on "With out and Within" was crowded out last week, but will be found elsewhere in this number.

—H. H. Peters, of Rantoul, Ill., says: "We raised $15.25 at Rantoul for the Benevolent Association. This work has a place on our program of missionary work. I think the church in Rantoul will observe Easter in the interest of the helpless in the future."

—R. L. Lotz, pastor of the church in West Plains, Mo., died April 19th, of pneumonia. We have no particulars at present other than that his remains will be carried to Bethany, Mo., for interment. We are surprised at this unexpected message and extend sympathy to the bereaved family. We shall expect a suitable obituary for our columns from some one of Bro. Lotz's large acquaintance, in due season.

—One of the most artistic publications ever issued by any railroad company has just reached our table from the Union Pacific Railroad. This unique publication contains forty full-page, elegantly colored views of scenery between the Missouri River and California, together with as many pages of descriptive literature in the clearest type and all upon the finest paper. A letter addressed to J. F. Aglar, General Agent U. P. Railroad, St. Louis, Mo., with four cents in stamps for postage inclosed, will secure a copy of this book of majestic scenery for your table.

—On April 17th the East End Christian Church, Pittsburg, Pa., T. E. Cramblet, pastor gave a public reception to one hundred and forty-three new members. A special program consisting of music, prayer, talks, solos and refreshments made the occasion one of interest and profit. The printed program contained a supplementary part with the name and address of each new member in whose honor the reception was given.

—A sister wrote asking an article on "The Relation of Pastor and Church," and requested the editor or N. J. Aylsworth to write the article. It didn't take editor long to decide which one of us would write the better article on the subject, and Bro. Aylsworth was immediately pressed into service. The result is the first part of the article which is published elsewhere. Do not fail to read it. Bro. A.'s pen illumines every subject it touches.

"Deeds Are Better Than Words."

What does Hood's Sarsaparilla do? The answer comes full-throated from a gigantic chorus of healthy men and happy women. "It does just what it claims to do." It purifies the blood as nothing else can. The number of those who answer thus is legion and their sentiment is unanimous.

Kidney Trouble—*"Grip left me with severe pains in my back and kidneys. Could not walk without support. I began taking Hood's Sarsaparilla and was soon relieved. Am also cured of catarrh and indigestion." W. A. Reed, 17 Mowry Avenue, East Providence, R. I.*

Hood's Sarsaparilla
Never Disappoints

Hood's Pills cure liver ills; the non-irritating and only cathartic to take with Hood's Sarsaparilla.

—Our Home Field, published in Cincinnati, in the interest of Home Missions, has the right ring. It ought to be distributed in the churches by hundreds.

—Two good friends of the Foreign Society made liberal offerings last week. One gave $5,000 on the annuity plan, the other gave $1,000 direct. The annuity fund now amounts to $88,000, only $12,000 short of the $100,000 the society hopes to reach for that fund this year.

—Geo. F. Hall, assisted by Peter P. Bilhorn, singer, has just concluded a successful revival meeting of fifty days in the Tabernacle Christian Church at Decatur, Ill. The last day was a busy one and all the services largely attended. The communion services in the Tabernacle on Sunday morning was said to be the largest one in a year. We understand that brethren Hall and Bilhorn contemplate a work to begin in the Auditorium, Chicago, next fall, which will take him from Decatur and which he contemplates as his future life work. He has already notified his brethren in Decatur of his plans, but he has not resigned as yet. He has been in Decatur seven years.

—Word has just reached us that the property of the West Creighton Avenue Church, Ft. Wayne, Indiana, for which an appeal was made through our columns the last two issues, has been saved. This is good news. The letter giving particulars came too late for this issue, but will appear next week.

—The editor of this paper and one of the assistants, W. E. Garrison, are absent from the office and city this week. The editor is in New York City attending the great world's conference on missions. The assistant editor has started on his annual European trip to be absent probably until September. He expects to see the Ecumenical Conference in New York, then to visit the World's Fair in Paris, France. After this he will pass through a number of European nations east and north of France as far as to the Arctic Circle, thence south through Russia to the Mediteranean Sea and homeward. A part of the trip will be made on the wheel as when in Europe last summer, and letters with some degree of regularity from start to finish will be furnished the readers of the CHRISTIAN-EVANGELIST.

—The Easter service of the First Christian Church, of Colorado Springs, Col., was participated in by the Pike's Peak Commandery No. 6, K. T., having a program especially arranged for the occasion. The programs were neatly printed, tract form, ten pages, in paper cover. The service was doubtless beautiful and impressive.

—The work of the Home Missionary Society is a gigantic one and requires all the support that can be summoned to it. We are passing through a critical period in our history wherein it is to be proven whether we shall ourselves occupy the virgin soil of the Western states or permit the denominational brethren to preempt that territory. If all our churches respond heartily and promptly we shall be able to carry on an effectual and aggressive campaign in all parts of the country. We therefore feel called upon to urge the brethren everywhere to remember the necessity of keeping "Home Missions to the front."

—J. W. Ellis and J. B. Ellis, of Plattsburg, Mo., have been called to Central Christian College, Albany, Mo., the former as president of the college and the latter a professor in the Chair of English Literature. However efficient may have been the former presidents and professors of Christian College, we are confident that the standard has not been lowered by the call of Bro. Ellis and his son to their respective positions in that growing institution.

Headache may be called a woman's ailment. Some men suffer from it. But almost all women have to endure its pain with each recurring month. This fact points at once to the intimate relation between the health of the delicate womanly organs, and the general health of the whole body. Dr. Pierce's Favorite Prescription banishes headache by banishing its cause. It cures the diseases which irritate the delicate womanly organs, fret the nerves and waste the strength. It increases the vitality and builds up the nervous system. "Favorite Prescription" contains no opium, cocaine or other narcotic.

"I want to praise your medicine," writes Mrs. Sarah J. Burney, of Cresent City, Putnam Co., Fla. "I have been sick for twenty years, and have been almost in bed five years, and now I am able to work all day. I have taken eight bottles of 'Favorite Prescription' and four of 'Golden Medical Discovery' and one vial of 'Pellets.' I praise your medicine to all. I had the headache but it is gone. My throat is well and cough gone, and all my old troubles are better. I tried many other kinds of medicine and four doctors."

FAVORITE PRESCRIPTION
MAKES WEAK WOMEN STRONG
AND SICK WOMEN WELL.

—A call has been issued for a memorial edition of the late H. L. Hastings' lecture on "The Inspiration of the Bible," to consist of not less than one million copies. This call has been endorsed by a large number of prominent clergymen in the East. It is the purpose of Mrs. H. L. Hastings to carry on the work inaugurated by her lamented husband, and all orders for copies should be addressed to her at 49 Cornhill, Boston, Mass. All orders will be filled at the uniform rate of $20 per thousand copies.

—The Tabernacle Visitor, edited by S. M. Perkins, Council Bluffs, Ia., is a very neatly printed journal of carefully prepared matter, published semimonthly in the interest of the church in that city.

—From the Bethany C. E. Bulletin for April we learn that there are now more than 20,000 of the C. E. handbooks in circulation. With no organization to push the enterprise and no agency in the field this is certainly an encouraging record, and very complimentary to the intrinsic value of both the movement and the books. As to the handbooks the managers of the Bethany C. E. Reading Courses say: "We wish to have samples of these handbooks shown to C. E. Societies, to C. W. B. M. Auxiliaries, to churches, to conventions, to summer assemblies and to all gatherings of Christian people. For this purpose we will gladly send a limited number of handbooks, at our expense, to any responsible person, with liberty to return, at our expense, those that are not sold. All orders for these sample copies should be addressed to J. Z. Tyler, 798 Republic St., Cleveland, O."

—The semi-annual convention of the churches of the twelfth missionary district of Indiana will be held with the church in Bruceville, May 2-4. An interesting and profitable program has been prepared and arrangements made for a fine convention. The importance of these district conventions is too often overlooked. This should not be. There is no reason why a district convention should not partake of the same spirit and enthusiasm of our larger conventions, and it only remains for the brethren in a given district to make it such by their attendance.

—Dr. McGiffert, in resigning from the Presbyterian Church, says in his letter to the New York Presbytery:

I do not withdraw because I regard the charges of heresy preferred against me so well founded, or because I recognize the justice of the accusations that have been made in many quarters, for I still believe, as I believed when I wrote to the General Assembly last spring, that my views are in harmony with the faith of the Presbyterian Church and of evangelical Christendom in all vital and essential matters; but I cannot feel that it is my duty to go through the trial before the General Assembly which the appeal will doubtless precipitate, and I am unwilling needlessly to prolong the agitation that has been distracting the church and preventing it from giving itself unreservedly to its true work of advancing the kingdom of God.

—In speaking of the Home Mission number of the CHRISTIAN-EVANGELIST, of last week, Charles Lloyd Garrison, of Eminence, Ky., says:

There in something thrilling and martial in the ring of the current CHRISTIAN-EVANGELIST. It should strike a responsive chord in the heart of every minister of the gospel. There are times when it is the duty of every preacher to be great. There are times when it is possible for every preacher to be great. On the first Sunday in May every man among us ought to be transformed by the greatness of his theme and speak with prophetic emphasis.

"On—onward still! Ye hearts of fire,
Time, right and dauntless blood conspire;
The days are come—it is the hour
When God's right hand shall show his power.
On—onward still!"

—The following testimony concerning the merit of the Campbell and Purcell debate by one of our strongest temperance preachers is worthy of a place in these columns:

I am glad the Christian Pub. Co. is getting out a new and cheap edition of the Campbell and Purcell debate. I have just reread the great work, and I hope it will have a very extensive sale. Our new possessions will require considering the issues between Rome and Protestants. Recently I heard a priest lecture and he said: "This sect is so new that I believe Mr. Campbell is still living." When he got through with the Episcopalians and Methodists, I said to myself: "You can't say we came out of your apostolic succession." Whoever wants to wade through all the blood and crime after apostolic succession may have it. Purcell does not deny that more than 100 were killed in the election of Pope Damascus. Mr. C. shows that the Catholics are neither holy, catholic or apostolic. His disposal of Irenæus as first witness for a succession is masterly. Irenæus says Paul and Peter founded the Church of Rome—a case of Paul vs. Irenæus. S. W. CRUTCHER.

Pine Bluff, Ark., April 16, 1900.

—The following paragraph from one of the wide-awake, front-rank preachers of Illinois shows how receptive our preachers are to good, fresh literature on an old but undeveloped theme:

DEAR CHRISTIAN-EVANGELIST: — Let me congratulate you on your splendid appeal for Home Missions in the issue of this week. It is the finest appeal you have ever made, and it ought to stir all your readers to a liberality hitherto unknown among our people. If we do not come to the front in Home Missions it will be a burning shame, for with such a plea as we have and such wide-open doors as no other people has ever had in all the world, if we fail we will cripple the cause of primitive Christianity for a full generation. Our people have money enough to convert all the United States, and thus prepare us to convert the world. By our plea we have assumed great responsibilities, and if we follow as the Lord will lead great victories will come to us; but if we draw back and refuse to follow our Leader into these open doors spiritual ruin will overtake us and the splendid victories now in sight will be lost. God help us to do our duty in bringing Home Missions to the front! J. H. SMART.

Centralia, Ill.

WATCH YOUR KIDNEYS.

The Most Important Organs in the Human Body—They Throw Out All Disease.

Swamp-Root Cures Weak Kidneys.

Does your back ache?
Do you have pains across your kidneys?
Is your complexion chalky, gray, white?
Is your skin dry or feverish? Are there puffy bags beneath your eyes?
Are your eyes dull, listless and dead-looking?
Are you irritable and hard to please?
Do you feel as though you had heart trouble?
Do you have to urinate several times in the night? Is there ever a scalding, burning sensation there?
Do you feel the desire immediately to urinate again, with no result?
Is your urine clouded, thick or milky?
Is there any sediment or do particles float in it?

Don't neglect these conditions, and if they or any part of them are yours, Swamp-Root, the great kidney remedy, will be found just the medicine you need.

Here's a simple test for the kidneys, just as certain as though a physician were in personal attendance on your case: Pour some of you "morning" urine in a glass or bottle and allow it to stand twenty-four hours. Then hold it up to the light, and if you find any settlings or sediment, or if it is thick or milky, or if small particles float about in it, don't hesitate for a moment, but write at once to Dr. Kilmer & Co., mention the St. Louis CHRISTIAN-EVANGELIST and immediately begin using the sample of Swamp-Root which you will receive at once, absolutely free by mail. The results will surprise you.

Swamp-Root is purely vegetable, pleasant to take, and is for sale by druggists everywhere in bottles of two sizes and two prices—fifty cents and one dollar. Bear in mind the name, Swamp-Root, and the address, Binghamton, N. Y.

...A CAMPBELL LIBRARY...

Alexander Campbell did not leave many books. The greater part of his time and strength was spent in preaching, lecturing, teaching and writing for periodicals. But he found time to prepare a few books, and these volumes should have a place in the library of every intelligent Disciple, and especially of every Christian preacher. The works of Mr. Campbell are now owned and published by the Christian Publishing Company. That they may be within the reach of practically every one, we have decided to make a Combination Offer of the following:

THE CHRISTIAN SYSTEM.
CHRISTIAN BAPTISM.
LETTERS TO A SKEPTIC.
LIFE AND DEATH.
CAMPBELL-PURCELL DEBATE.
CAMPBELL-OWEN DEBATE.
SERMON ON THE LAW.
GRAFTON'S LIFE OF CAMPBELL.

Three of these works are pamphlets--Letters to a Skeptic, Sermon on the Law and Life and Death. The other five are handsome cloth-bound volumes, aggregating almost 2,000 pages. At our regular catalogue rates the eight books would cost $6.76.

PRICE PER SET, $4.00.

Cash must accompany orders. Books will be sent by express, charges to be paid by purchaser. The publishers reserve the right to withdraw this offer at any time, without notice.

CHRISTIAN PUBLISHING COMPANY, 1522 Locust Street, ST. LOUIS, MO.

Personal Mention.

The address of J. A. Mohorter, in Boston, has been changed from 28 Akron St., to 20 St. James Street.

J. W. Lowber, of Austin, is now delivering a a course of lectures at the West Texas Normal and Business College, located at Cherokee, Texas.

The church in Owingsville, Ky., T. S. Tinsley, pastor, is publishing a small paper called the Church Invitation.

David Walk has been chosen by the faculty of Add-Ran University to deliver the oration at the commencement in June.

W. H. Fry, of Christopher, Ill., is preparing a lecture on the "Fools of Fortune," which he proposes to deliver on reasonable terms wherever wanted.

Dr. F. M. Kirkham, for many years the editor of the Christian Courier, now the Christian Century, has returned from the Pacific Coast and located at Des Moines, Ia.

Charles Reign Scoville is now in a meeting with the Sixth Street Church, Kansas City, Mo., with crowded house and two confessions the first night.

J. N. Jessup's lecture on "Tombstone Literature" recently delivered in Little Rock, Ark., is said to have been very entertaining and to have been heard by a very appreciative audience.

W. A. Van Dyke, pastor of the church in Sherwood, Ohio, reports the church there in a prosperous state. They had a protracted meeting of three weeks, resulting in 66 additions.

C. C. Cline is holding a meeting a Orange, Ind., and putting the completing touches on "Popular Hymns, No. 2," soon to be issued by the Christian Pub. Co.

The First Christian Church in Wheeling, W.Va., is publishing a paper monthly called the Christian Times. It is edited by C. M. Oliphant and contains a good variety of news and Christian literature

H. H. Peters, of Rantoul, Ill., recently delivered two lectures in Willard Memorial Hall, La Fayette, Ind. He also delivered a lecture in Greenville, Ill., his former pastorate, April 18, on "Odd-Fellowship in Symbolism."

Russell B. Briney has resigned his work at Amarillo, Tex., to take effect May 27th. He has accepted a call to Monroe City, Mo., where he begins work June 1st. He is now engaged in a meeting at Bowie, Tex., with good prospects.

J. E. Stuart, of Harriman, Tenn., having resigned, is made cognizant of the deep esteem in which he was held by resolutions of regret from the official board of the church and from the preachers' union of that city, of which he was president.

W. L. Dudley, of Oranda, Va., informs us of the sudden death of one of the faithful members of the Walnut Springs congregation, Abram Kern. He had been a member of that congregation for 28 years, and leaved a wife and an only son to mourn his departure.

E. Finley Mahan, of Shelbyville, Ind., is to deliver a sermon to the students of the Indiana State University, at Bloomington, on Tuesday of this week. On June 13th he will sail for Europe for a three months' tour of the Continent. He says that he will supply his pulpit while away.

Wallace Brockman reports things in a flourishing condition at Jacksonville, Ill. Easter Sunday was a high day there. There were three additions at the close of the Junior C. E. service, led by Stella Wharton. Bro. Snively, the pastor, and Bro. Roach, the assistant pastor, have the work well in hand, so that no interest of the church or department of its work seems to be lagging. The good results of the Scoville meeting are still spoken of and felt.

The church at Maysville, Ky., held its annual reception for members and friends Tuesday evening, April 17th. The pews were removed from the auditorium and it was tastefully arranged as a drawing room; lamps, plants, etc., being profusely used in decorating it. Ices and cakes were served while the Maysville orchestra furnished music for the occasion. Reports from all branches of the work show the Maysville church to be in a vigorous and healthy condition. Howard T. Cree is pastor.

M. E. Harlan, of Sterling Place Church of Christ, Brooklyn, upon request recently preached a discourse upon the distinctive features of the restoration movement, and an outline of the sermon was published in the Brooklyn Eagle.

J. H. Bryan says that one of the revival institutes of Bro. T. A. Hedges, Sunday school evangelist for Missouri, will stir up your church to a further appreciation of its opportunities and responsibilities, strengthen your preacher with his people and increase the interest and attendance at your Bible school. Bro. Bryan speaks from experience with Bro. Hedges at Montgomery City and Jonesburg, Mo.

S. G. Battenfield, pastor Christan Church, Eureka Springs, Ark., was present at our preachers' meeting in this office on last Monday. He was on his way the burial of the remains of Mrs. White, at Greenville, Ill. Mrs. White died suddenly in Eureka Springs last week. Bro. Battenfield reports the town of Eureka Springs as "booming." The church is doing as well as possible in its present location. Hope, however, to sell and relocate, more convenient to the people.

CHANGES.

John Logan, Sedalia, Mo., to Gatesville, Tex.
Robt. Graham, Chattanooga, Tenn., to Bellevue, Pa.
Henry C. Canter, Frankfort, Ind., to Colchester, Ill.
Geo. W. Kemper, Lexington to Midway, Ky.
J. M. Downing, Post Oak to Hoffmann, Mo.
Jas. E. Myers, Philadelphia, Pa., to Ft. Worth, Tex.
Austin Hunter, Cleveland, O., to Chicago, Ill.
Albert Buxton. Waco to Hillsboro, Tex.

Wanted: President with $2,000 to crowd Fraternal Insurance Association. We have the most equitable reserve plan and a proposition that is a winner, and doing a good business. Address, "Wanted, President," care THE CHRISTIAN-EVANGELIST, St. Louis.

N. J. Aylsworth.

The picture which we present to our readers on our first page this week is a very recent one of our esteemed brother and contributor to the CHRISTIAN-EVANGELIST, N. J. Aylsworth.

Bro. Aylsworth was born on a farm in Lake County, Ill., in 1843, where he grew to manhood. In his fifteenth year he began teaching in a district school and continued to teach during the winters until he graduated from college. He graduated from Chicago University, in the classical department, in 1863, being then twenty years old, and received the degree of M. A. three years later. He was married the same year to Miss Margaret Oatman, and in the autumn began teaching at the high school at Barrington, Ill. As continued confinement in the schoolroom did not agree with his health, he gave up teaching two years later and read medicine, and during the time of preparation for the medical profession supplied the pulpit of the little church at Barrington. This little church does not exist now, but three preachers went forth from it—Ira J. Chase, W. P. Aylsworth and the subject of this sketch. It was during his labors for this little church that he received a proposition from the Lake County missionary organization to act as county evangelist for six months. He accepted this proposition, and this was followed by an engagement with the church at O'Plain, near Waukegan; Ill. This was followed by a pastorate at Ligonier, Ind. After this he undertook the building of a congregation and a house of worship in Angola, Ind. This being accomplished, he went as a missionary to Ft. Wayne in the employ of the State Board, and spent five years there, resulting in a church of 160 members and a church property worth $10,000. This work proved too hard for his slender constitution and he left Ft. Wayne an invalid. He then engaged to preach for a church at Syracuse, N. Y., one sermon a week, and continued this arrangement a year and a half, when he came to Auburn, N. Y., his present home, in quest of an easir and more compact field. He preached two years and a half at this place, the last year and a half on crutches, until he became disabled for service, in 1881. He was confined in bed for many years, but of late years has been much better, though he will never be able to walk or stand, and is in bed a large part of each day.

Referring to his life, he says in a letter to the editor: "It is a life which can best be described by one word, failure, and it would suit me quite as well to have it forgotten." In this judgment we are sure our readers, and all who have come in contact with his writings, will not agree. It is not improbable that God is doing a work through Bro. Aylsworth's affliction that could not be accomplished otherwise.

Bro. D. H. Patterson, pastor of the church at Auburn, sends us the following sketch of Bro A.:

Bro. Aylsworth is remarkable for versatility. His social conversation is as interesting as his writing. He is willing to talk and always has something to say. He is also a good listener; he will allow his companion his full share of the conversation if not more; yet, there are few who care to talk if they may listen to him. One realizes that he is in the presence of a superior mind, but never feels ill at ease.

He reads a book and tells you what it contains. His memory reaches across years of physical pain and debility and lays hold of treasures gathered more than a quarter of a century ago. The standard books of his library have long been sold, those that are left are out of date; yet, with wonderful alertness he seizes current thought from most meager sources.

After fourteen years of mental inactivity, strength seemed to be returning somewhat and he was brought to church occasionally. I told him I thought he could preach. In June, 1895, he did so; those who heard him said his preaching was with astonishing vigor and clearness. Our state convention met in Auburn in September of that year. He was asked to preach at one of the sessions, and consented. Probably no audience was ever more surprised and more delighted. For fifty minutes the gracious words flowed from his lips with ever increasing eloquence. To those who had known him in former years the sermon seemed almost like a voice from the dead. The editor of the CHRISTIAN-EVANGELIST not only published the sermon, but asked him to become an occasional contributor. His articles always whet the appetite for more. The "Frequency of the Lord's Supper" not only instructs but constantly delights the reader. Certainly, every one who reads this little booklet will want the "Spiritual Aspects of Baptism." This work ought to be published. There is every reason for publishing it. We need the book; the cause will be helped by it, and will be hindered—greatly hindered—if it is not published and read. There is a freshness in this work that ought to inspire a new interest in the preaching upon that important theme.

Easter Returns.

I am much pleased to report an increase in all reports received during the week ending April 21 In every instance except two the receipts have been longer, some double, some treble that of last year. Of the two that were less, one was an individual donation and the other a Bible-school which was short 18 cents. But we expect to hear from that school again.

Our receipts from April 15 to April 21 were $1,206.88, and not a fourth of the churches we expect to hear from have yet reported, among them some of our strongest churches. The above amount includes only one of the St. Louis churches We are anxiously waiting and hoping to reach the $5,000 mark.

We would ask our friends to please not return the envelopes after they have been used. Take out the money and send it in draft, postal or express order, to

MRS. J. K. HANSBROUGH, Cor. Sec.
5018 *Cabanne Ave., St. Louis, Mo.*

The Magic Darner

is a household necessity; mends any garment by weaving to match original warp; marvellous.
By Mail, 35 cents.
AGENTS WANTED—CITY AND COUNTRY—MANY QUICK SELLERS. Chas. H. Till, 207a Lake Street Chicago.

Correspondence.

English Topics.

AN AMERICAN HERO AT KIMBERLEY.

Pathetic stories are coming to hand in voluminous quantity from the field of war in South Africa. One which I have read this morning in the latest news arriving will be of great interest to American friends. The account is sent by Mr. Julian Ralph one of the most brilliant of American literary men as a newspaper correspondent. He is in South Africa as correspondent for the Daily Mail, the most popular of London journals. Mr. Ralph shows that the marvelous defense of Kimberley was conducted mainly by her civilians, whose salvation of their town puts the siege in contrast with all the other records of this war up to this time. The Imperialist soldiers under Colonel Kekewich were a brave little band, but they were too few to be of any avail had not the townsmen developed wonderful heroism. Cecil J. Rhodes was the soul of the defence. With all his serious faults that man is to be reckoned with as one of the most extraordinary leaders of other men in this age. But of his wonderfully resourceful doings at Kimberley I am not at the moment concerned. Equal to him in the value of his assistance was Geroge Labram, chief engineer of the De Beers Company. This fine specimen of manhood was an American. His talents were wonderful. He was killed during the siege and his widow and very promising little son will be generously cared for by the company. But it is said that had he lived the government could hardly have done him any honor commensurate with his deserts. He was the inventive genius of the place and time. To him nothing seemed impossible. He it was who made the famous Kimberley big gun, and to make it he had to devise and construct the tools for its manufacture. Before that he turned out shells for the cannon of the Regulars. He built a cold storage apparatus for preserving the meat used in the town. To do this he was obliged to construct the ice machines, doing all in nine days. So marked was the ability of this American, and so colossal were his services, that the Regulars buried him, civilian though he was, with full military honors. And just here let me say that Americans are taking great part in present events in South Africa. Most of the chief engineers at the mines before the war broke out were of your nation. The best scouts now in our army in the field are Americans. And many of the capitalists interested in the gold mines at Johannesburg are also from the United States. In this terrific contest England has no monopoly of interest. The issues will be arbitrated by the mysterious Power we call Providence, and they will be for the ultimate good of the races in Africa, more especially of the colored race, on whom the Boers have had scant compassion.

MY LAST MISSIONARY SERMON.

Let not my readers be at all alarmed. I am am not going to inflict on them even an outline of one of my sermons. I am merely going to allude to a sentiment I ventured to express to my people when recently on "Missionary Sunday" advocating the cause of Foreign Missions. I quoted a striking passage from a powerful paper read by our clever sister who was for some years with us in England, Mrs. J. J. Haley. She related to us how she had known a whole association of wealthy and powerful Baptist churches in America dwindle and at last die right out, simply because they were every one persistently anti-missionary. That paper produced a lasting effect on the minds of friends in our English churches. In my sermon I applied Sister Haley's citation of facts to the Boers as a nation. They are of the old, hard, Calvinistic, missionary-hating type. And I insisted in the course of my preaching on my conviction that however firmly the Boers adhere to the notion that they have a monopoly of the divine favor, they are as certain through anti-missionary selfishness to lose that grace and favor as any anti-missionary church. Pietism may stagnate till it becomes putrescent in the view of Heaven, and virtue quickly rots away into vice if tinctured by selfish Pharisaism.

A SPLENDID NEW BOOK.

I know that many of my American readers like to receive a brief summary of any really fine new book which appears from the British press. One is just issued which is sure to be accessible to students on your side in a short time, for it is published by the great Anglo American firm of Macmillan. It is "The Apocalypse: An Introductory Study of the Revelation of St. John the Divine. By Edward White Benson, sometime Archbishop of Canterbury." Now, here is a real masterpiece of theological authorship. It will be a treasure in the Christian's library. The late Archbishop of Canterbury was a man of loveliest character. He was the seraph of the Episcopal bench. And, like his successor, the present Dr. Temple, he was a magnificent scholar, each having been of the race of "schoolmaster bishops." I was charmed when, after the lamented death of Archbishop Benson, I read his book, which came out posthumously, "The Life of Cyprian," for that work was characterized by an inimitable blending of erudition, piety and literary beauty. I felt that I knew, after reading these delightful pages about the early Bishop of Carthage, that I had been treated to a realistic, pre-Raphaelite sort of picture of early Christianity in North Africa; and that I had been transported back to Carthage, in the days when it had been built up again after the Roman desolation of the city of Hamilcar and Hannibal, and when it had become a seat of Christian knowledge and worship. And now this new book, issued by Miss Benson, is another monument to the learning and genius of her father. Benson was not a statesman, as Temple is. But he was a much more fascinating and winning type of clergyman. And he was a literary expert. I am not aware that the present primate has ever written any book at all worthy of the name, or that he is likely to leave one behind him. He is a great, good and learned man, but is more respected than loved. He is a wit, who loves to tell stories of himself. One of these is to the effect that when he was headmaster of Rugby, one of his pupils wrote home to his father a list of his schoolboy grievances. He added concerning the headmaster, "Temple is a beast, but he is a just beast." Now, nothing derogatory to his temperament or disposition was ever said of Benson, who was the incarnation of episcopal grace. This new book is unique in its method of treating that most vexed of hermeneutical problems, the interpretation of the Apocalypse. It will strike the student that it is a great gain indeed to have this most difficult of New Testament treatises "written out fair," so to speak, as it is in this handsome volume. The Letters to the Seven Churches, for example, are quite a different thing when exhibited in their structure proper, of correspondence between Title, Charge and Reward, from what they are in the uniform verse division of the Authorized Version. The accurate, if sometimes pedantic, translation of the Hort-Westcott text is also a great help to the imagination. We have defined for us the different actors in the drama, the voices, and the choric songs which divide the action, each of these being shown to have its appropriate structure—threefold, fourfold or sevenfold—according as it represents the comment of the elders, the angels, or creation. Thus the Archbishop exhibits in absolutely perfect form the structure of the Book of the Revelation. But he is by no means content with this exercise of his analytic faculty. His inquiry into the meaning of the Apocalypse or Revelation proceeds on what I think must be admitted to be the only scientific method in this as also in the question of miracles. That method is the comparison of the recorded experiences of the men of that day rather than the consideration of what is possible in our own time. Its results in this important conclusion, that in St. John's Apocalypse as well as in the various other scattered apocalypses referred to in the New Testament, we have an actual unveiling of spiritual fact. Now spiritual facts are the material on which early Christian "Gnosis" worked as a basis. But what was Christian "Gnosis?" It was an insight into the divine rationale of such spiritual facts of our existence and experiemce. Let it never be forgotten that the bulk of the New Testament consists of this true "Gnosis" or knowledge of an experience that worldly philosophy can never gain. But it is this same character of the Apocslypse as an immediate revelation of the spiritual fact surrounding our earthly life which has made it the peculiar sport of that respectable profanity which searches out allusions to particular persons and events which happens to interest it at the moment. But the Archbishop, in agreement with the best recent commentators, will have nothing to say to those who read Napoleon or Mr. Gladstone between the lines of this book. It is only "unseen beings" who are unveiled in this awe-inspiring scene, together with certain abstractions representing tendencies operating on the religious history of mankind. Dr. Benson's splendid work will encourage many again to take up a part of the Bible from which they have been frightened both by its inherent difficulties and by the futility of commentators upon it. Here is one of his beautiful observations. In speaking of the gospel "unveiling" of the character of God: "If God's love does not exhibit the identity of his will with the law of righteousness by severing from life the transgressor who turns from but cannot undo his deed, will he exhibit it upon himself? He does. He puts away sin by sacrificing himself."

W. DURBAN.

43 *Park Road, South Tottenham, London, March* 28, 1900.

SUPPLANT COFFEE.

Belief of a Raymond Lady.

Mrs. J. T. Bartlett, Raymond, N. H., says: "I suspected that coffee was the cause of my persistent dyspepsia and terrible feeling of weakness and faintness at the heart. It was hard to give up coffee, but when I got some Postum Food Coffee and learned to make it properly I quickly obtained relief from the old troubles. The unpleasant sensation of faintness at the heart has entirely gone.

"When I first tried Postum, I failed to notice the injunction to boil it fifteen minutes, and so let it boil just a few minutes, as I would coffee. I was disappointed in the flavor, and did not try it again until told by a friend that this was one of the absolute essentials. I have since observed the rule and am entirely satisfied with the drink. It is simply perfect. I believe it to be the beverage of the future, and that it is destined to supplant coffee everywhere.

"One of our business men here has been improved in health by the use of it. No one could wish to return to coffee drinking after properly testing your delightful and healthful Postum Food Coffee."

Made at the pure food factories of the Postum Cereal Co., Ltd., Battle Creek, Mich.

New York Letter.

There is no question that churches of different faith are more and more observing with special emphasis and much display the annual Easter time. Among those making a special feature of the Easter celebration this season was the Calvary Baptist Church, of which the Rev. R. S. McArthur is the pastor. The large platform and pulpit was banked with lilies, roses, carnations, chrysanthemums, goldenrod and ferns. In the afternoon a special baptismal service was held, when eighty persons were united with Christ in the likeness of his burial and resurrection. At this service all the infant and primary classes of the Sunday-school entered the church carrying Easter lilies, followed by forty young girls robed in white, and men, women and boys in sombre black, who were to be baptized, all singing the baptismal chant: "The Holy Trinity and the Jordan," which was written for the occasion by the organist of the church. This was a most beautiful and significant service. I wish all immersionists would study to make more than they ordinarily do of this meaningful ordinance. We should lose no opportunity rightly to impress its real significance and importance upon the people.

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The realization of decadence or failure is sometimes the one thing needful to revive our work for Christ. It seems at least the Methodists are determined to turn their comparative failure of the past two or three years into greater success. As is known they have decided to cease not in their efforts to raise $20,000,000 for missions until that amount is in hand as a monumental missionary fund of the twentieth century. They can do it and doubtless they will. They have just inaugurated a movement at the Metropolitan Temple in this city which they propose to extend throughout Methodism—a series of twentieth-century revival meetings for the conversion of two million persons to Christ. Dr. S. P. Cadman, the pastor of the Temple, is being assisted by William Phillips Hall, the noted "lay evangelist." No doubt great good will be accomplished in this work, and in it all we are constrained to rejoice; but we should be much more delighted if these evangelists would preach more of the pure and simple gospel and less "ism" and emotionalism. After all there is nothing that wins the hearts of men in America to-day like the simple old story of the cross. And no other people tell it as the Disciples of Christ, as the results of their work so abundantly prove. Therefore let us tell it again and again.

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The Rev. Charles H. Parkhurst, in his last Sunday's discourse, vigorously assailed the creed of his own denomination, the Westminster Confession of Faith. He calls it an incubus; declares the Presbyterians must have a new creed; amending or revising the old one will not do; it must be born again, he says. Hear what he says:

"We ought to have a new Confession of Faith. It is surprising that the Presbyterian Church is able to do as much as it is doing with such an incubus strapped upon us as we are tottering under in our present Confession In the first place, the thing needed is not a system of theology, for that is what our present Confession is, but a simple, brief, Saxon statement of a half dozen or so of the vital ingredients of Jesus Christ's message to the world. I could get along with a Confession of Faith containing but the little that Jesus said when he was trying to make a Christian of Nicodemus: 'God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life.' That gives to us the doctrine of God's unlimited love, human guilt, the divinity of Christ, salvation through Christ, faith in Christ, immortality; every word Saxon, three-quarters of the words monosyllables, profound enough for any elder, simple enough for any four-year-old.

"At any rate we want a new creed. Amending this one will not meet the necessities of the case. Better give it a dignified place in the museum for what it is than hack it to pieces and revamp it for what it is not. It is like human nature in this respect—mending will not make it whole—and its only chance lies in being born again.

"And then, once more, if there were among us the distinct feeling which the gospel so wonderfully guarantees, that everything in all this great Christian matter pivots on the absolute and unconditioned love of God, we should be intolerant toward everything that states or even suggests anything like a partial or an arbitrary love on God's part, loving some because he chose to, and damning the rest in order to show what he could do and how just he was.

"Now, that is in our book, the Presbyterian Confession of Faith, in the third chapter. If we are thorough Presbyterians and believe what our doctrinal prospectus advertises us as believing, we believe it probable that some of the children in your homes, little children, perhaps the babe of your bosom, is damned, already damned, damned before it was born, damned from everlasting to everlasting, and then you are invited to come into church and say, 'Our Father!' Why, any man who should become a father for the sake of the joy and "glory" he would use in burning and racking his own offspring, deliberately creating a child with a view to the agony into which he was going to torture it, would be chased from the earth as a fiend and as an ebullition. It does not meet the case to say that it is only in the 'book,' and that nobody preaches it. It is true that nobody preaches it, and equally true, I doubt not, that nobody believes it; nevertheless, it is printed on the flag beneath which the Presbyterian army is marching, and it hurts us as a denomination. Men are staying out because it is there, and men are going out because it is there.

"It is a damage to every communion and to the whole Church of Christ that phrases such as occur in the third chapter of our Confession are allowed to stand as even the nominal expression of what we as Presbyterians believe; they are a permanent insult to the cross of Christ, which stands as a declaration of God's illimitable love for all his children, an invitation written in the Lord's own blood: 'Whosoever will, let him take the water of life freely.'

"We pray that the time may be hastened when this libel on the infinite grace of God shall be erased from our records, when we shall all become so enamored of the spirit of Jesus as to be willing to break with human tradition, that confessing the helpless corruption of our own nature we shall, nevertheless, consent to it that 'where sin abounded grace did much more abound.'"

These strong statements from a representative of a most conservative denomination show the tendency toward a simpler and a more strictly biblical faith. The Presbyterians will do well to heed Dr. Parkhurst's statements.

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"Does God care for me?" is a question often finding a place in every devout heart. In the great and sad events of life we are wont to think God does care for us personally. The Rev. Dr. N. D. Hillis, speaking on this thought in a recent discourse said most beautifully: "The thought, 'God cares for me,' has armed man against many emergencies and been a panoply against a thousand ills. The heroes who have stained the battlefields with blood and won our victories for liberty and religion have survived their disasters through the faith that God's plan is a golden cord binding each life to his eternal throne. To the exile, wandering upon the mountains, to the patriots, lying in the dungeons, the thought of God's providence has come with the warmth of a winter's fire and the good cheer of a dear friend; beside each fountain of bitterness that thought has planted some healing tree; in life's darkest hour it has unveiled some star of hope.

"It is the thought that God lives and plans and loves that lends consecration to the brave and chivalrous hopes of youth; that lends enduring strength to those who bear life's heavy burdens; that sustains men in the hour when the immortal hope burns low within the heart. Indeed, it is permitted us to doubt whether any other truth has wrought so powerfully for heroism or liberty or religion. In the faith that God has reigned, reigns and shall reign forevermore, patriots and martyrs have gone dryshod across all seas, turned stones to angels' bread, in hot sands digged cooling springs, found every mountain smoking with God's presence and every hill of difficulty to be bright with the lightning of his commandment and promise.

"Our earth holds no truth so practical as this: God cares for me. It energizes every faculty, calms every purpose, lends strength through tranquility. Since God's providence is over man, he can bear up against every ill, rejoice midst adversity and conquer midst defeat. In the consciousness that God cares for men, the heroes have achieved their heroism, and climbed so high that men, admiring, would fain pluck the very stars from the sky to make diadems fit for those heroes of liberty and religion."

This consciousness of the Christian heart is most precious and comforting, and should ever be cherished.

S. T. WILLIS.

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YOU can buy a chimney to fit your lamp that will last till some accident happens to it.

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You can have it—your dealer will get it—if you insist on it. He may tell you it costs him three times as much as some others. That is true. He may say they are just as good. Don't you believe it—they may be better for him; he may like the breaking.

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Letter From Ephesus.

Ephesus is 50 miles by rail from Smyrna, and the recent excavations off the line of regular tourist trips make it intensely interesting; the small village is the railway station and ruins of the great city are everywhere. As one of the seven churches (Rev. 2), the place of the great Pauline agitation (Acts 19) now being laid bare, the beautiful columns of marble speak of the grandeur of the temple of Diana.

But the great theatre most interested me. The whole of the columns of the proscenium end, the passages and anterooms and mosaic pavements have been opened up; before you on the mountain side rise tier after tier of seats, everthing in fine, white marble;24,500 people were accommodated in this great theatre,and one could easily fancy hearing the protracted cry: "Great is Diana of the Ephesians!" In front is the street with the marks of the chariot wheels all along the pavement.

A baptistery, about 15 feet square, near the ruins of what is called the Double Christian Church, is a mute witness as to apostolic practice.

E. H. KELLAR.

Ayassoulouk (Ephesus) Asia Minor,
March 21, 1900.

VITALITY low, debilitated or exhausted, cured by Dr. Kline's Invigorating Tonic. FREE $1. Trial Bottle containing 2 weeks' treatment. Dr. Kline's Institute, 931 Arch Street, Philadelphia. Founded 1871.

B. B. Tyler's Letter.

This letter has to do with the Congress of Disciples of Christ in its meeting in Indianapolis the last week in March. I am indebted for my knowledge of the proceedings of the Congress to the Christian Century, the Christian Standard and CHRISTIAN-EVANGELIST. I feel that I know almost as much about the Congress as if I had attended its sessions. All the names of those who were present and participated are familiar. Every man I know personally. I know his idiosymcrasies. His prejudices for and against are generally known. I can, therefore, read between the lines as I go over the reports in the papers named.

Daniel Sommers was present! Will wonders never cease? And he participated! How I would like to see his comments on the Congress in the paper of which he is the editor.

But why should the presence of this man in this meeting excite surprise? For this reason only: He has protested loud and long and often against such meetings. His contention has been that they are of the Wicked One; that they are evil, and only evil, and that continually. He has also sought to create the impression in his paper that he is not a Disciple of Christ; that he is not a member of the Christian Church; that this church is an apostate from the true faith. He was once a minister of the Christian Church, but having discovered its sectarian character he abandoned it, and is now a member and minister of "*the* Church of Christ," which is not to be confounded with the Christian Church, nor with the people who are commonly known as Disciples of Christ. It is this position of Daniel Sommers, repeatedly set forth in his paper, that makes his attendance upon and participation in the proceedings of the Congress of Disciples in Indianapolis an occasion of surprise.

There is nothing at all singular in the fact that the members of the Congress permitted him to speak. Such a proceeding is in entire harmony with the fundamental principles of the Disciples of Christ, whose motto is: "IN FAITH, UNITY; IN OPINIONS, LIBERTY; IN ALL THINGS, CHARITY." This motto was ably expounded by Robert Moffett, of Cleveland, than whom no man is more familiar with the teachings of the "fathers." It was a happy thought on the part of the program committee to have Bro. Moffett deliver an address on this subject.

The faith by which men come into fellowship with the divine is faith in the Lord Jesus. This also is the faith by which Christians ought to be held in an affectionate fellowship with each other. This basis of fellowship with God and with one another ought, in our teaching, to be made emphatic. It is of transcendent importance, and never more important than at the present time. Whatever a man's opinions may be on the mission question, or on the expediency of missionary societies, Endeavor Societies, or Sunday-schools, or a score of other things, he ought not to be denied fellowship on account of these opinions. 'What do you think of the Christ? How do you feel toward him? What is your purpose concerning him?" These are the question on the reply to which our fellowship or *non*-fellowship should depend.

I read, as no doubt did thousands of other, with keenest interest the reports of the discussion of "Higher Criticism," in which the foremost figures were, of course, President McGarvey and Professor Willett. This is for the time *the* question. The spirit must have been beautiful. Why not? Both are good men. They love the Head of the body, our Lord Jesus Christ. The Spirit of the Master dominates their lives. It was a good thing to bring these men face to face in the presen ce of many witnesses and encourage them to speak freely and frankly their best thoughts on the subject about which they differ.

Personally, J. W. McGarvey is one of the sweetest-spirited men on earth. But this is not the impression he makes on some who only know him by what he writes in the Christian Standard. I find myself in accord with what "Chronicler" says on this point in the Christian Century, in his notes on the recent meeting of the Congress. He says:

"The Chronicler must commend the spirit of Bro. McGarvey in his public addresses. His words are always kindly spoken. He is at a loss to know why Bro. McGarvey's writings in the columns of the Christian Standard should not be equally characterized by a feeling of kindness."

The educational question is one of the most important problems before the Disciples. It must be evident to all well-informed persons that our development along educational lines has not kept up with our increase, for instance, in numbers and in missionary efficiency. It will do us no harm to look at the facts as they are. There is no reason for disheartenment. We can do better—*and we must:* we can do better—AND WE WILL.

It is evident from the proceedings of the Congress that the movement for the unification of our missionary interests is in a chaotic condition. Those who seem to be in favor of some kind of a unification have not made clear to their brethren the nature and extent of the desired unification. The discussion must of necessity be profitless until a clear-cut statement is made as to what is desired. The unity at present existing is far in advance of anything we have had in the past; but is there not something better to which we can attain? As there is a unity in our missionary work superior to anything in our past experience, so also there is an efficiency of which in the past we knew nothing. The real question before us is this: HOW CAN WE DO MORE AND BETTER WORK IN THE EXTENSION OF THE KINGDOM? No one will claim that in this one thing we have attained perfection; that improvement is impossible.

It seems to me that the Indianapolis Congress must have been superior to the Congress that met in St. Louis a year ago. The program was better. The addresses were of a high order. The results will probably be more satisfactory. The topics as a whole were more practical.

The Congress has come to stay. It has become a necessity. It will do much to unify our people. As a result of its sessions we will come to know each other better. Suspicions and fears will be allayed. Confidence will displace doubt. The meeting of the first Congress, or the first meeting of the Congress of the Disciples of Christ, was epoch-making—it was the beginning of a new era in our history.

Have you read the book containing the papers and addresses of the St. Louis Congress? This is a book that you cannot afford to miss.

B. B. T.

Truest Economy to Get the Best.

A cheaply made sewing-machine is dear at any price, because faulty in action, liable to break and difficult to operate. A labor-saving machine for woman's use should be the best; it is truest economy to get a sewing-machine bearing this trade-mark.

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Kansas City Letter.

Kansas City has had a notable fire. The great Convention Hall, pronounced by Moody, Bryan, Grau and other experts as the most perfect structure of its kind in the world, is now in ashes. In twenty minutes after the fire was sighted the city's pride was no more. Built by the people it was the people's loss and sorrow. Thousands gathered round its ruins and many were in tears. What a calamity! Yea, but what an opportunity, too! The hall must be rebuilt, and while the flames were still leaping the telegraph instruments were clicking messages to the managers of the great iron works asking for bids on the new structure. Before the ashes had cooled $50,000 had already been subscribed for the new building, and a hall larger and handsomer than the old, costing not less than $300,000, will be built and that before the gathering of the National Democratic Convention on July 4. The new building will be fire-proof and enduring. In all this stress of preparation and indomitableness of determination the people are as one. Rich and poor alike are donors. It is the people's hall.

What a lesson here, but dull indeed were any reader who needs it pointed out. Such enthusiasm, such grit, such courage, such unity in the Church of Christ would bring victory on any day. If, through civic pride, merely, the citizens of this young giant city by the Kaw can construct, within three months, working by night and day, the largest and most complete auditorium in the United States, what should not Christians be inspired to do "in His name?"

And this convention noted above suggests another, not so large perhaps, but one that shall deal with graver problems, that shall confront more serious responsibilities—our own National Convention in October. For reasons, not necessary here to recite, but little thus far has been said about the convention, place and work, but we shall soon have authoritive official statements to make, exhortations fervent and invitations wide.

The writer, on a hurried lecture trip in Texas, gleaned a few items concerning our cause in that great state that may be of interest to the CHRISTIAN-EVANGELIST family. Texas, as a whole, is too large to be gobbled up by any letter writer. It takes a facile pen like that of M. M Davis to do it justice; and what a sweep! The "Texas Letter" writer has surely a large commission. This scribe desires simply to nibble at second-hand the statement that our cause as a whole is prospering in the "Lone Star State," the elements of opposition within the churches to co-operative work steadily weakening, their influence ever waning. There, as elsewhere, it is not anti-ism to be reckoned with, but the paralysis of effort, the half-heartedness of faith. At second-hand, too, encouraging reports from Dallas, Galveston, Austin and other centers. At McKinney, where

G. A. Faris ministers, we have one of the best buildings in the state. It would do credit to any town or city in the country. There is great wealth there, too, which is becoming more and more consecrated. The offerings of this church to missions are steadily growing. At Bonham the beloved Charles Carleton ministers. Texas owes much to this princely man. A pioneer in educational work, he has made "Carleton College" as widely known as any similar institution in the South. His influence, and that of his cultured family, has been felt in many, many homes. The fragrance of his hospitality and beautiful entertainment abides. Paris is a live, bustling town of 18,000; the bishop of that important city—the convention town of Texas, by the way, for the year 1900—is Jas. N. Crutcher. Though the Bishop is young, he is capable, resourceful, alert and has made a splendid impression upon the city. He is of a family of preachers; son of the beloved S. W. Crutcher, and through his mother knit to the brilliant Pinkerton family, a preacher by predstination, birth and choice. The work prospers in his hands.

The Sixth and Prospect Church is just entering upon a series of meetings conducted by Chas. Reign Scoville, assisted by Prof. J. M. Wilson as leader of song. Our church and community are looking with eagerness and expectancy to the coming of these evangelists. We shall soon have a good test as to the comparative ripeness of Eastern and Western fields. The great result attending the labors of these evangelists in Allegheny and Pittsburg are well known. We hope soon to report that the West is ripe even as the East and that successes, large and blessed, will come, North, South, East, West, and all to the glory of God.

And now for Home Missions! The time between our March and May offerings is confessedly short. It seems short even to the preachers and other leaders in our church who are most deeply interested in our missionary work. We do not get one offering off our hands before another calls. The money is hardly paid in for Foreign Missions before the cry, "Home Missions to the Front!" comes to us. Sometimes it is just a little bit discouraging. To the poor, tired preacher it just looks as if he *can't* get everything to the FRONT. Oh—steady! We have chosen these days. Further along we shall make other and wiser arrangement. He sees not far who believes that our present system will long obtain? We shall fall upon wiser methods. But just now we are doing things that way. It may not be the best way, but then it is the way we have chosen. If our missionary work is not advanced on these days, then failure and shame. We succeed then or we succeed not at all. If we fail then we fail finally. The first Lord's days in March and May are epochal days. What shall we make of them? The first opportunity is past. March is behind us. May is just ahead. Shall we fail in this our great day? Let us work now as never before. Let our churches, who came so nobly to the front in the cause of Foreign Missions, be not laggards now. And let that great host hitherto unresponsive take up the burden of this work. But, alas! this exhortation does not reach the unresponsive ones. For these are not of the CHRISTIAN-EVANGELIST household.

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Texas Letter.

For keen, practical point in strong, lucid English, and phrased so as never to be forgotten, commend me to Sam Jones. Here is a recent sample: "Things are not going right. You are building up environments about your children which will damn them when you are dead and gone, and all you are getting out of it is the few dimes and dollars you are putting in your pockets. If a man were on a river in a boat with his Willie boy in one end and a bag of gold in the other, and that boat capsized and that man deliberately turned his back on his drowning boy and grabbed his bag of gold and swam ashore, you would stand on the bank and kick him back in the water. And the Christian people, so called, of Dallas, have grabbed the gold and your children are sinking to hell all around you and you know it!"

The breaking of the Austin dam is one of the greatest calamities which has ever befallen our people. This magnificent piece of masonry was begun in 1890 and finished in 1893. It was 1,160 feet long, 60 feet high above low water, 60 feet broad at the bottom and 16 feet at the top. It was made of granite, limestone and Portland cement and cost an even million dollars. The power house and other property destroyed make a loss to the city of $1,600,000, besides the destruction of a vast amount of property in the valley of the river.

Eyewitnesses say it was one of the most sublime and awful scenes; and this you can well imagine when you think of a wave 70 feet high madly rushing through an opening of 600 feet. The roar was like that of Niagara, and the waters, leaping, boiling, surging, seemed bent on revenge for having had their progress impeded.

Many sad scenes were connected with it. Eight men were at work in the power house at the time and seven of them were instantly drowned. The eighth, in some strange way, was saved. A mother and two little children were looking at the water as it poured over the dam, and they have never been seen since. A man some distance below, crossing the valley in a buggy, escaped from it and climbed a telegraph pole. But he had scarcely done this when a floating house struck the pole, broke it, and threw him into the water and he disappeared and every one thought him lost, but he clambered up to the top of the house and after floating down the river ten miles was saved.

Besides this loss of property and life, the full extent of which is not yet known, the city is left without water, light and street car service, and with no means of fighting fire or flooding sewers. The neighboring cities are doing all in their power to help their unfortunate sister, but still the condition is pitiable indeed.

C. L. Cole, of Garland, is one of the lovliest and most loved men in Texas, and there is great grief in our hearts to know that he is an exile from home in search of health. May he soon find it and return to the church for which he has labored thirteen years and which loves him so tenderly.

W. B. Carnes leaves Melissa for Denison. We feel sorry for Melissa, while we congratulate Denison. This gives Bro. Carnes a larger field of usefulness, and one which needs a strong man very much.

J. M. Campbell leaves Van Alstyne for Whitewright, and again both congratulations and commiserations are in order. Prof. Anderson's fine school makes his new work an exceptionally good one.

J. W. Marshall leaves Taylor, but I know not his future program. Bro. Marshall is one of our best men, and he will not be idle very long.

F. E. Meigs, of China, is to attend our state convention at Paris, June 12-15, and our people will give him a royal welcome.

Preachers like to know what their brothers are preaching about. Here are four subjects which this scribe is to discuss during the next four weeks. They are popular objections to our teachings: "You Deny the Holy Spirit," "You Deny Conversion," "You Make too Much of Baptism," "You Monopolize the Name 'Christian.'"

M. M. DAVIS.

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America and the Christian Church.

The phenomenal growth of the Christian Church in recent years is a fact that not a few scribes and seers have felt called upon to explain. The adaptability of "our plea" to the genius of America has been hinted at often, but not, so far as I have seen, emphasized as it deserves to be. The purpose of this paper is to show that what self-government is in the political world, the plea of the Disciples is in the religious realm.

There is necessarily a very close relation between the *political* and the *religious* ideas of any age or people. Our ideas of God and of government have gone hand in hand on their upward march.

Governments are divided into three great classes—Monarchy, Aristocracy and Democracy—one shading gradually into another, and each has its religious correlative. A few centuries ago in Europe "the divine right of the king" was the accepted theory of government. No matter by what name he was called, whether czar, emperor, sultan or king, he was God's authorized ruler, and loyal, unquestioning obedience was the highest virtue in a citizen. But one could not long claim to rule by divine authority without claiming also to be divinely qualified. Hence arose the doctrine, "the king can do no wrong;" "the voice of the king is the voice of God." If a mistake is made in government, not the crown, but the ministry, the counselors, are at fault.

The claims of the Pope to rule by divine right is the corresponding theory in spiritual affairs. He is God's vicegerent; he is an ecclesiastical monarch. And he also must be *qualified* of God if he is authorized of God; hence the doctrine of papal infallibility. When he speaks *ex cathedra* he is inspired of God.

Now the king and the pope have flourished together. They have as a rule favored each other because their thrones rest on the same foundation. To question the authority of one is to question the authority of the other.

I cannot here even outline the transition from an unlimited to a limited monarchy. The bill of rights and magna charta are monuments of the struggle in England by which the powers of the king were limited and others shared with him the right to rule. Thus arose government by a few—by "the best." The great mass of men still had no voice in the affairs of state. The ruling class said: "We know your needs and rights better than you know them yourselves; abide by your trades and we will give you your laws." The correlative in religion, of this form of government, is the reign of creeds. A limited number of leaders in the church met in solemn assembly, discussed, committed, revised and resolved what to them were the fundamentals of truth, and sent them forth in due form to be accepted by the people; saying, practically: "We know these things better than you can; here is what you are to believe and defend." Now these twin conceptions have also flourished together. It is in Europe during these latter centuries that aristocracy in government has prevailed; it is in Europe that most of the creeds have arisen. Their relation is not an accident. One great principle underlies both.

For more than a century America has been contributing a new idea of government to the world. Though the germs existed long ago in Europe, they were not developed till planted in American soil. This idea is, in a word, *self-government*. The people have the *ability* to govern themselves; they have the *right* to do so, and self-government is the highest and *best* government. The idea was ridiculed in the older countries, and prophets of terrible calamities were not a few, but a century and a quarter of history has made America's contribution respected, and it has reacted toward more confidence in and larger liberty for *the people* in the world.

A corresponding movement in religious matters was inevitable. The ability of the common people to know the essential truth of God's Word, their right to open the book untrammeled by any ecclesiastical dogmas, their *liberty in Christ Jesus*, could not be no longer denied. Denominations looked on askew and prophesied speedy failure; "a church without a creed must fall." But our history has had its effect, and there is not a Protestant body in this country that has not in a measure been influenced by the idea. The Philadelphia Confession, in full force when this movement began, has been laid on the top shelf and forgotten; the Westminster Confession is not so prominent as it was, and in less than fifty years will be where the Philadelphia Confession now is.

Geographically, this movement is of American origin, and grew inevitably out of the genius of the American people. The gospel was preached in Greece and the Greek Church was the final product. The same gospel was proclaimed in Italy and the Roman Church grew of it. The gospel seed in German soil produced the Lutheran Church. In England the same seed grew into the Anglican Church. In Scotland it brought forth the Presbyterian Church. National characteristics and institutions being different, different results were produced. Plants of all these varieties have been imported and set out in this country. But the Christian Church is indigenous to this country; it is the product of the gospel seed in American soil; it appeals, therefore, with peculiar power to the genius of this country. If self-government is the best government and must prevail, the plea of the Disciples is the best in religion and must finally triumph. Our growth, then, is no mystery; it is to be expected. What government *of, by* and *for* the people is politically, that our plea is religiously. If democracy is right, the Disciples are right. If democracy is to prevail, this movement must prevail.

Let us look a little more closely at the similarity between the American idea and the Christian Church. When a foreigner wants citizenship here we ask of him only that he shall be *loyal to the constitution*. Under that constitution he has the fullest political *liberty;* he may believe in high tariff, low tariff or no tariff; he may believe in gold, silver or greenback, and he may speak his opinions. Then, our states are a *unit*. We may have our domestic difficulties, but against a foe we rally under the one flag. "E pluribus unum" is no hollow form of words. Witness the late war with Spain.

Now the *loyalty*, *liberty* and *unity* underlying our national institutions are the great words of our people. "*Loyalty to Christ;*" he is our constitution. "*Liberty in Christ;*" no one may take that from us. "*A united church*" is the watch-cry from the beginning. If our country is right, our plea is right. If our government is to stand, the plea must stand. In the light of these things we should approach the first Lord's day in May with a liberality born of confidence; a liberality commensurate with the cause committed to us. We hear much these latter days about "America as a factor in the world's future;" we need to think of our past in the future of America and to be stirred to such giving toward American missions as will show that we truly believe we have a plea given us of God.

H. C. GARRISON.

Danville, Ky.

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STOCKHOLDERS' MEETING. The annual meeting of the stockholders of the Standard Adding Machine Co., for the election of directors and the transaction of such other business as may come before it will be held at the office of the Company in St. Louis, Mo., on Tuesday, May 1, 1900. Polls open at 9 o'clock A.M. F. M. CALL.
JOHN Q. MCCANNE, Sec'y. President.

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Missionary.

Why Help Home Missions.

We should help Home Missions for the following reasons:

1. Because every reason that caused our fathers to make the plea for Christian union on the Word of God alone as our rule of faith and practice, pleads with us to send it all over this good land; every reason which justifies our having become strong in Ohio, Indiana, Illinois, Kentucky, Iowa and Missouri urges us on to win all America to New Testament Christainity; every reason that justifies our existence as a seperate religious people urges Home Missions to the front to stay.

2. Because, while the home missionaries of the Congregational Church last year averaged four and one-sixth additions for each home missionary; the Baptists six and one-half for each home missionary; the Presbyterians nine for each home missionary; the Lutherans 19 for each missionary, *our home missionaries averaged 77½ additions for each missionary employed by our American Christian Missionary Society—a record without a parallel.*

We should support such successful work, for America is the ripest mission field in the whole world.

3. Because every $5 put into our Home Mission work will bring a soul to Christ; $3.00 will keep a missionary at work all the year.

4. Because America holds the key of the future; if we fail in America we fail in all the world.

5. Because our plea is adapted to American thought as is no other presentation of the gospel.

6. Because America is our base of supplies for the conquest of the world. For fifty years to come it must be that from the American church will come the men and women and the money that will carry the gospel to the uttermost part of the earth.

7. For the sake of the souls we can win in such large numbers. There are thousands all about us that we can win to Christ.

8. For our country's sake—America needs Christ, as Christ needs America. Jesus is the only statesman that can solve the problems that are before the American people. Patriotism pleads for Home Missions.

9. For our own sake. "There is no religious body on earth that with the same amount of money and the same number of men can win as many converts to Christ as the people known as Christians or Disciples of Christ." This is said in no spirit of boasting. On the contrary it places upon us a very grave responsibility. "If God has given us a dispensation of truth that commends itself to the people of this generation we are under the most sacred obligations to consecrate our means, our talents, our energies to the presentation of this truth to the people of our own and other lands." If we do not do this God will raise up a people to do his will and work.

10. Foreign Missions and Home Missions interlock in America, and here we have foreign missions at home—we have the foreign field transferred to our own doors. It seems as if the Lord, wearying of our failure to go to distant shores, has brought the strangers to our gates to challenge our service in their behalf.

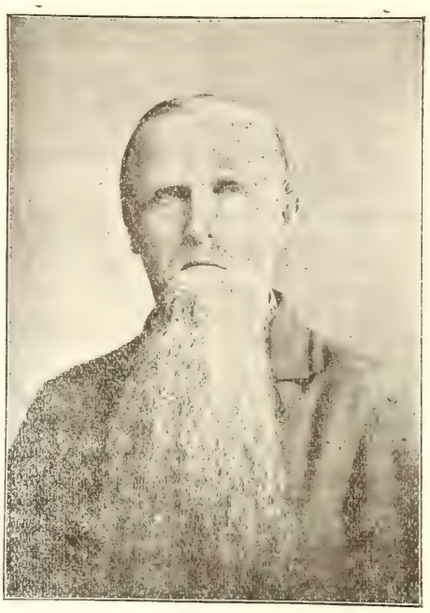
11. We ought to correct our previous neglect of this home work. "Home Missions and Foreign Missions are the two wings of our aggressive ongoing; they should be made and kept equal in our love, our prayers and our offerings."

BENJ. L. SMITH, Cor. Sec.
Y. M. C. A. Bldg., Cincinnati, O.

"Delays are dangerous." Those who have poor, weak, impure blood should take Hood's Sarsaparilla at once. It never disappoints.

Two Generous Givers.

The two good faces into which you look below are those of David R. Pickens and Melissa Pickens, his wife, who have given $10,000 to the Church Extension Fund on the annuity plan. It will be remembered that the first $5,000 was given last July. The second $5,000 is a recent



gift, received by the board on the 4th of April, 1900. If all the circumstances were known these gifts would be considered most generous. The $10,000 very nearly represents their entire wealth. They still possess a modest home in Tyler, Texas, which is open to every good preacher who comes along.

Brother and Sister Pickens had no trouble in keeping their money loaned out at 10 per cent. with the best of security, but they preferred the joy of seeing their money work in the Church Extension Fund while earning them an humble

living rather than loan it out at 10 per cent. While men would gladly pay them 10 per cent. for the money, Brother and Sister Pickens know that there are scores of mission churches, who have no homes, that would gladly pay six per cent. to get annuity money from the Board of Church Extension when it is impossible for that board to furnish them the four per cent. money of the General Fund.

And then Brother and Sister Pickens state that they are thoroughly satisfied with the business management of the fund and its admirable plan of making the money build a church every five years.

Brother Pickens was born in Monroe County, Kentucky, and his wife in Hopkins County, in the same state. Brother Pickens was baptized into Christ at the age of 30 by W. C. Dimmitt and Sister Pickens at the age of 18 by John C. Walden. For 25 of the best years of their lives these two consecrated people gave themselves wholly to the preaching of the gospel, not losing as much as three months' time in the entire 25 years.

Brother Pickens' work as a preacher terminated by an attack of hyperæmia of the brain at the close of his first year's ministry at Tyler, Texas. During his ministry he preached in Georgia, Illinois, Kentucky, South Carolina and Texas. Since Brother Pickens' affliction he has not been able to do the work of the ministry.

Scores of consecrated Christian people will commend Brother and Sister Pickens for their generosity, which will inspire others to give for the extension of our Master's kingdom.

G. W. MUCKLEY,
Corresponding Secretary.

Our Mission Among the Mexicans in San Antonio.

Through the help of Geo. B. Ranshaw, pastor at San Antonio, we have a mission among the Mexicans at San Antonio. Bro. Ranshaw says there is a wide-open door for us, and if we are only able and willing to enter in the great harvest field of Mexico lies before us.

Our Mexican missionary in San Antonio is Bro. Ygnacia Quintero. We have a regularly organized church with over 40 members. If we could only give it larger financial support we could enlarge that Mexican work until it would become the surprise and wonder of our brethren and the people generally, for in the rebound that has come from Romanism nothing is so winning and helpful to those Mexicans as the simple gospel of the grace of God as revealed in the primitive gospel of the New Testament once for all delivered to the saints.

Bro. Quintero sends his report as follows:

To the Board of Missions: Peace of God and the grace of our Lord Jesus Christ be multiplied to you.

Report of my work:

Predications	14
Matrimonium	2
Prayers	26
Confessions	5
Baptisms	3

One Baptist brother joined the church and made his good confession, which I hope you will accept. We have 41 in the church, of these 8 are Baptists from origin, 22 Romans baptized here and some from other religious bodies.

I have opened a mission fifty miles from here in San Marcos. We have 14 members there. I hope by the grace of God to give better reports of the Christian progress. Great is the labor in this state, but greater is my faith in the Lord.

I need tracts, Bibles and hymn books in the Spanish tongue. Can you not let me have them? God bless the work. In the love of the Lord Jesus,

YGNACIO QUINTERO,
Evangelista de la Mission Mexicana.

Our board pays this brother a pitiful stipend of $10 per month; $300 per year would make this work blossom as the rose.

What church among us will adopt that as the special work to be done by them?

BENJ. L. SMITH, Cor. Sec.

The May offering for Home Missions is near at hand. Through your columns I desire to call on every Disciple in New England to strain a point and give largely to the Home Society in May. Every church in New England will contribute, but want them to give until they feel it. New England, the fairest and best Home Mission field on earth, needs help from the larger and wealthier churches of the West. God blesses us as we give, and if we wish help we must give largely ourselves, and I am sure we will do it this year. Watch the papers when the reports come in from New England. S. M. HUNT, Cor. Sec.
Springfield, Mass.

Mites from the Many.

The last issue of the CHRISTIAN-EVANGELIST—"loaded to the guards" as it is with Home Missionary freightage—ought of itself, to determine every reader to *strain a point*, if necessary, in order to have fellowship in the glorious work of assisting the A. C. M. S. to evangelize America. While the help already given by our generous-minded editors, to the missionary cause, both Home and Foreign, is incalculable, perhaps space will be granted for a few closing words before the May offering is passed. A single point—that indicated by the above heading—is sought to be emphasized in this brief message, viz.: We well know it is the offering from an all too small *percentage* of churches and individuals that constitutes the cash that has gone into the treasury of the Home Society. But now let the "*mites from the many*" be rolled in from *every* church that has not yet contributed, and we shall behold how great a sum will be gathered. We can never know how much has been withheld from this greatest work in the universe of God, because of the multitudes of Christians who have simply *kept back* their mites, for the reason that they are *but* mites.

W. P. KEELER.

As to the C. E. Societies Contributing.

DEAR BRO. GARRISON:—I have noticed in the reports of the Church Extension Board and those of the Foreign and American Missionary Societies that there is a decrease in the number of contributing C.E. Societies. While I believe that the societies are not doing their whole duty in the matter of contributing, I also believe there are contributing societies unreported, not that their offerings were not sent to the proper parties, but that proper credit is very often not given to the C. E. Society by the church treasurer or pastor, the whole amount being credited to the church only.

I know this to be true in several instances and believe an investigation would bring out many instances. An agitation along the line of persuading pastors and church treasurers to take more interest in their young people's reports, giving them proper credit in the church reports for what they do, would bring the number of contributing societies up to a worthy standard.

I know several pastors whose consciences in this matter need stirring up. The fact that reports show the C. E. of their churches a blank in the world's evangelization does not affect their consciences in the least, and the comparison of the small number of contributing societies as against the whole number existing is more to the discredit of the pastor and church board than the inefficiency of the Christian Endeavor.

That the money sent serves the same purpose in our Lord's work is not questioned. Contributing C. E. Societies are reported for the same reason that contributing churches, Bible schools, C. W. B. M. Auxiliaries and the Junior C. E. in the Woman's Board. We want to know what is being done, and the reports tell us. The C. E. model constitution recommends that offerings be remitted through the church treasurer, for obvious reasons very commendable, as the C. E. is not an independently separate institution. But it does not follow that carelessness and false pride should be practiced to the exclusion of "credit where credit is due."

If the young people are not being brought into the service as they should be, and are not informed as to what occurs in the church world, and their personal and society obligations to it, the right use of church literature in the home where the young people "live and move and have their being" might be a great stimulus in producing the desired effect. Parents are very anxious that their children appear well before the world, particularly the grown up young people. If a fraction of the same interest on the part of the pastor and the church board was taken in the young people of the church, there would be a forward move in Christian Endeavor reports.

Jewell City, Kan. LILLIAN FORREST.

No Backward Steps.

In our mission work, I mean, let there be no retreat. I am for State Missions first, for Home Missions second and for Foreign Missions third, and for all of them first, last, and all the time. Nor need a man be particular about which end he begins at; if he has a missionary conscience, he will wade through to the other end Start him in at State Missions, he will come out at Foreign Missions; start him in at Foreign Missions, he will come out at State Missions And notice that passing in either direction he passes through Home Missions. When a boy we used sometimes to sleep three in a bed. The fellow in the middle always slept warmest and and waked warmest. This gives Home Missions, whether sleeping or waking, a good show. Home Missions! What a mighty thought! How many states have we? I've forgotten. How many territories hove we? I don't remember. How many colonies? Don't know. But I know "Uncle Sam is rich enough to give us all a farm," and we ought to be good enough to be good missionary men, and see after his spiritual w lfare. If we have the greatest country in the world, we ought to be the best people. Nothing can make a nation truly great or truly good but the religion of Christ—"Righteousness exalteth a nation." And the purer your religion the more vigor and vitality it will infuse into the body politic. This view of the subject is a mighty challenge to the Disciples to see that America is properly evangelized; that our country has the unadulterated gospel of Jesus Christ given to it—given at once, given in abundance, "heaped up, shaken down, and running over." Well, this calls for money. "Money is the root of all evil," unwisely conceived and improperly used. But, sanctified wealth! What a power for good! The "Almighty Dollar" consecrated to missionary work, to giving the pure gospel of Christ to America, giving it now, before the golden opportunity is lost, means the working of marvelous if not miraculous results to the whole world in the oncoming future. Let us put the banner of divine truth into every county, every state, every territory, every colony of our mighty country. And then let us "sing with the spirit and with the understanding:"

"My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing."

After that we may soon, in louder strains, sing:

"From Greenland's icy mountains,
From India's coral strand."

And then in loudest chorus we will close the service with:

"Praise God from whom all blessings flow,
Praise him all creatures here below!"

Home Missions having been put to the front must now be kept to the front, and let all other missions be kept abreast of Home Missions.

A. B. JONES.

Liberty, Mo.

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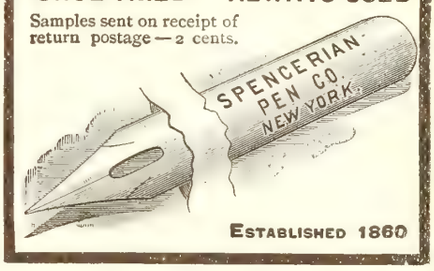

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Home Missions.

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C. L. THURGOOD.

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Interesting Statistics.

Below we glean some facts and statistics as taken from an article in the Christian Advocate, of New York, by H. K. Carroll, LL.D. Mr. Carroll was in charge of the United States census of the churches in 1890 and is well prepared to speak on the matters of church growth and statistics. The whole number of denominations in the United States is now 149. The net gain for all these churches for 1899 is 2,228 ministers, 1,661 churches and 348,230 communicants. The gains in communicants for 1898 was 492,794 or 155,000 more than last year. This is quite a falling off. The seventeen Methodist branches show a gain of only 1,045 for the year 1899. This largely accounts for the great drop in the net gain of all the churches for 1899. We present here a table that is full of interest to the writer, and doubtless will be to many others. It is full of lessons, full of instruction and especially full of promises to the Disciples of Christ or churches of Christ.

THE ORDER, THE GAIN AND THE PER CENT OF GAIN. OF THE DENOMINATIONS FROM 1890 TO 1899:

Denominations.	Rank in 1899.	Communicants.	Rank in 1890.	Communicants.	Gain.	Gain Pr ct
Roman Catholic	1	8,464,474	1	6,231,417	2,233,057	36
Methodist Episcopal	2	2,698,810	2	2,240,354	458,565	20
Regular Baptist (South)	3	1,647,521	4	1,280,066	369,455	29
Regular Baptist (colored)	4	1,584,920	3	1,348,989	235,931	18
Methodist Episcopal (South)	5	1,460,272	5	1,209,976	250,290	21
Disciples of Christ	6	1,118,396	8	641,051	477,345	71
Regular Baptist (North)	7	995,743	6	800,450	195,293	24
Presbyterian (North)	8	961,334	7	788,224	173,110	22
Protestant Episcopal	9	693,342	9	532,054	161,288	30
African Methodist Episcopal	10	641,727	11	452,725	189,002	42
Congregational	11	630,000	10	512,771	117,229	23
Lutheran Synodical Conference	12	542,946	12	357,153	185,793	52
African Methodist Episcopal Zion	13	528,461	13	349,788	178,673	51
Lutheran General Council	14	333,803	14	324,846	8,951	3
Latter-day Saints	15	300,000	21	144,352	155,648	107
Reformed (German)	16	239,930	15	204,018	35,912	14
United Brethren	17	233,972	16	202,474	31,498	15
Presbyterian (South)	18	221,022	18	179,721	41,309	23
Colored Methodist Episcopal	19	204,317	24	129,383	74,934	57
German Evangelical Synod	20	202,415	17	187,432	14,983	8
Lutheran General Synod	21	196,701	20	164,640	32,016	20
Cumberland Presbyterian	22	186,582	19	164,940	21,642	15
Methodist Protestant	23	183,585	22	141,989	41,596	30
United Norwegian Lutheran	24	126,903	26	119,972	6,931	6
Primitive Baptist	25	126,000	25	121,347	5,653	5
United Presbyterian	26	114,635	27	94,402	20,233	21
Reformed Dutch	27	109,361	28	92,970	16,319	18

The net gain of the membership for the nine years in the whole 149 denominations is 6,353,626. The gain in the ministers is 40,735 and in churches 28,550. Thus, when taken together, it shows a gain of 31 per cent. in nine years. The Catholics have a gain of 36 per cent. and the Protestants 29. The large Eurepean immigration keeps up the growth of Catholicism. Now leaving out the negro churches and the Lutheran, which is drawing large numbers of European immigrants, the average Protestant body has gained about 23 per cent. during the nine years, if we omit the Disciples of Christ. There are two remarkable things in regard to the Disciples or Christian Churches. *First*, they have gained more than any one except the Catholics, the net gain being 477,345. *Second*, their per cent. of gain is nearly three times as large as the average Protestant body, being 71 per cent., while the averege gain of the larger Protestant bodies is only about 23 per cent. It will also be noticed that while the Disciples of Christ were eighth in size, in 1890, they have displaced both the Regular Baptists (North) and Presbyterians (North), and are now sixth among the great religious bodies of America. This is a magnificent showing and certainly very gratifying. While some of the denominations are complaining at their meagre results, the growth among us seems to be as large as could be expected.

G. A. Hoffmann,
Statistical Sec'y.

P. S.—The Latter-day Saints are gaining rapidly, but we question their gain of 107 per cent. If both the figures for 1890 and 1899 were accurate we are satisfied that their gains would not be over 80,000, or 60 per cent. G. A. H.

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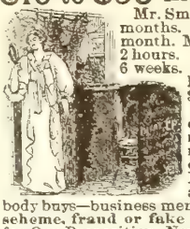

Mr. Smith, of Ind., made $927.50 first 6 months. Albert Hill, of N. J., $238 first month. Mr. Muncy, of Texas, $12.50 first 2 hours. Carrie Williams, clerk, $144 in 6 weeks. Mrs. Hitchcox, $222, besides housekeeping. Lida Kennedy, $84.00 while teaching.

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There is a valid reason for everything whether we are able to find it or not; and the reason for the tremendous and constantly increasing distribution of Singer sewing-machines is easily explained.

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Singer machines are so simple that a child can understand them; they are so strong that a bungler can hardly get them out of order. Every part is made with such scrupulous care from the best materials, fitted in its place with the utmost exactness, and tested and re-tested so many times before leaving the factory, that they never get the "fits" which try a woman's patience, destroy the fruits of her labor, and consume her time in vexing attempts to coax the machine to a proper performance of duty.

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Of course, this elaborate system of inspection and testing materially increases the cost of manufacture; but it is only by the use of such means that really firstclass sewing-machine can be made. Imitation is the sincerest flattery, and imitations of old forms of sewing-machines long since discarded by the Singer Company are made by unscrupulous persons, and put upon the market to deceive the unwary. The difference between the cost of a high-class sewing-machines, embodying the best of materials and workmanship, and its spurious imitation, made of cheap materials in the cheapest way, is soon eaten up by the added cost of the latter for repairs and lost time in the workroom.

The Singer Manufacturing Company aims to maintain its well-earned reputation for fair dealing during all time. It is permanent, its offices are in every city in the world, and parts and supplies for its machines can always be easily obtained. Thus it may be seen why Singer sewing machines have the preference whenever their merits are fairly investigated.

Evangelistic.

NEW YORK.

Buffalo.—Four accessions since last report at Forest Avenue Church. Organized a Junior Endeavor of 45. We are to move into our new location soon.—JAY A. EGBERT.

TEXAS.

Austin, April 16.—We have recently have 21 additions at our regular meetings. Large audiences and prospects bright.—J. W. LOWBER.

Hico, April 13.—We are in a fine meeting here; five additions and a growing interest. Next Sunday many are coming from Stephenville and Hamilton, where we have held meetings. Bro. Morrison is doing a fine work here and is greatly loved by his people.—MORGANS AND DAUGHTER.

NEBRASKA.

Omaha, April 16.—I am now in my third week here and see many cheering tokens of success. Our audiences at all meetings are good, a mind to work prevails among the members, and nine accessions have been made. Any one knowing of members of the church or persons who might be won to the church in Omaha, please address me as above, and I will do my best for them.—SUMNER T. MARTIN.

KANSAS.

Hutchinson, April 16.—Our meeting is two weeks' old. There have been 25 additions to date. Interest and attendance good. Bro. Saunders, of McPherson, will be with us this week to assist.—D. Y. DONALDSON AND E. W. KERR.

Kansas City, April 19.—Meeting with South Side Church three days old and four added. The Query Box is a feature. Will lecture to-night on "Infidelity."—T. S. NOBLITT.

Barnes.—Sister C. H. Hazelrigg closed her meeting here on the 1st instant, with nine additions. Many more would have become Christians, but her time was limited and she had to close in order to meet her next appointment.—J. C. MCARTHUR.

INDIANA.

Zionsville, April 17.—One week ago last Monday night I was called to the bedside of an old man, 86 years of age. He has always been one of the best citizens in the community, but had never confessed Christ. He was very penitent. He said he had always intended joining the church some day, but had put it off too long. Then he asked me to pray that he might live long enough to be baptized. Last Friday we prepared a tank in the house and baptized him. I do not think I ever saw a man more happy.—WM. H KNOTTS.

Bedford, April 16.—Bro. B. L. Smith was with us Sunday last and preached two splendid sermons for the church here. There were three good confessions during the day and one by letter. The spirit of missions, which is always the spirit of healthy activity, pervades the whole church. Bro. S. will long be remembered by the church here. Miss Josepha Franklin, who is home from India, is doing the church good by her speeches. Her missionary facts are feeding our missionary foes these days. She is a charming speaker and a most estimable Christian lady. She is overwhelmed with calls for speeches.—JAMES SMALL.

ILLINOIS.

Decatur.—Twenty-six additions to date at Tabernacle Church meeting.—GEO. F. HALL.

Atlanta, April 16.—Easter Sunday was a grand day with us. There was an immense crowd at the evening service which was given up entirely to the Orphans' Home cause. All the departments of the church joined heartily in the services and the result was $20 for the Home. We hope that there may be large returns for this work.—W. R. JINNETT.

Sullivan, April 16.—We had a blessed service yesterday, and two confessions. All we lacked yesterday to make us a perfect day was room for the people.—E. W. BRICKERT, pastor.

Toledo, April 16.—I helped organize a Bible-school at Union schoolhouse yesterday at 3:00 P. M. This is my second school, with one C. E. Society, this spring. I will do a great deal of this work this year, as we have 13 old conservative churches which need workimg over. Bro. W. H. Waggoner is holding Missionary Institutes in these churches. We expect him to visit each one in time.—E. E. HARTLEY.

Carrollton, April 16.—One added here yesterday. The work continues to grow.—J. LYMAN SMITH, pastor.

Ipava, April 17.—Five added here by letter and two confessions since I began here March 1, making seven in all. Work here and at Summum, prospering.—J. E. DEIHL.

Fisher, April 4.—We are rejoicing in the addition of six splendid workers, who came last Lord's day; two by confession, two by letter, one by statement and one from the Baptists.—S. F. JORDAN, pastor.

Each one of the above three lines of figures spells the name of a great city in the United States. This is a brand new puzzle and can be solved with a little study, as follows: There are twenty-six letters in the alphabet, and we have used figures in spelling the cities instead of letters. Letter A is number 1, B number 2, C number 3, etc., throughout the entire alphabet. **IF YOU CAN SPELL OUT THESE THREE CITIES YOU MAY SHARE IN THE DISTRIBUTION OF $1,000 WHICH WE ARE GIVING AWAY** for doing a little work for us. This you can do in less than one hour of your time. This and other most liberal offers are made to introduce one of the very best New York magazines into every home in the United States and Canada. **WE DO NOT WANT ONE CENT OF YOUR MONEY.** When you have made out the names of these three cities, write them plainly on a postal card and send it to us, and you will hear from us promptly **BY RETURN MAIL.** It may take an entire evening to solve the three names, but **STICK TO IT AND TRY TO GET YOUR SHARE OF THE $1,000.** A copy of this high-class **ONE DOLLAR MAGAZINE WILL BE SENT FREE** to everyone answering this advertisement. Do not delay. Send your answer immediately. Address **ROBINSON PUBLISHING CO., 24 North William Street, New York City.**

OHIO.

Lisbon, April 6.—Three received March 25, and eight on April 1; all by baptism.—GEO. FOWBERT, pastor.

Findlay.—The Church of Christ here is prospering. So far this year we have paid out for missionary work (for Fostoria debt, state and foreign) $238. For the past month have had accessions every Lord's day. The preaching of the gospel is being met by large congregations. The people pay most respectful attention. The Sundad-school, Y. P. S. C. E. — including Juniors — Aid Society and C. W. B. M. are prospering. Perfect good will prevails among the membership. The gospel is the power and we believe in it both as a pastor and people.—ARTHUR M. GROWDEN.

IOWA.

Prairie City.—Have had five addition within the last two weeks.—C. E. WELLS.

Lewis, April 17.—I came here to hold a short meeting and to see what can be done in the way of locating a pastor. April 17 Bro. W. O. S. Cliff accepted a call to the pastorate for full time and entered into the work. Bro. Cliff is a young man from Ohio and a recent student of Drake University, Des Moines, Ia. The congregation at Lewis owns a neat, commodious house, well located. Both pastor and people are happy in their new reiation. My next meeting is with the church at North Lawrence, Kan.—L. S. RIDENOUR, evangelist.

Essex, April 16.—My meeting with the church resulted first in the organization of a good Sunday-school; second, in the organization of a C. E.; third, in nine additions to the church. We raised $7 for S. S. literature, $6.44 for I. C. C., $6 for an organist, $12.50 for hymn books, $12.80 for famine sufferers in India and $36 for the evangelist. The Essex Church was organized Oct. 22, 1899. It has a new, neat house of worship, paid for. It is a wide-awake, up-to-date congregation. One man made the good confession at the first prayer-meeting after the close of our revival meeting. I am in a short meeting at Lewis, Ill., now.—L. S. RIDENOUR.

PENNSYLVANIA.

Pittsburg, April 14.—The East End Church has jost closed a maeting of four weeks and two days with a total of 143 accessions. Evangelist Charles Reign Scoville did the preaching and J. Walter Wilson led the singing. Our people and the community generally were more than delighted with the earnest gospel preaching of Bro. Scoville. He preached the old gospel with marvelous simplicity and power. His pleadings with sinners are well-nigh irresistible. He is a true yokefellow for the pastor. It was a constant joy to plan and labor with him. Bro. Wilson is a most competent leader of music. His sweet gospel solos added much to the success of the meeting. The audiences were uniformly large, though we are situated in the most conservative and aristocratic portion of the city. Nearly one hundred of the 143 accessions came from new families and a large proportion of the accessions were adults and heads of families. The East End Church now has a membership of more than 520 and in every way is a great church. This great meeting demonstrates that there is no riper field for our plea than the cities of the East. In the three meetings held by Bro. Scoville in Greater Pittsburg since January 6 about 667 were added to the three churches. We thank God and take courage.—T. E. CRAMBLET.

MISSOURI.

Nashville, April 16.—One confession the first Sunday in April, and three yesterday; four for the month, all young men.—O. W. JONES.

St. Louis.—Frank Thompson, of the School of Evangelists at Kimberlin Heights, Tenn., has closed a revival at Fisk, where he organized a congregation of 30 members, most of them by confession. Bro. Thompson is enroute to California, where he accepted a church.

W. D. Pittman reported 20 additions at the Second Church on Easter Sunday; nine confessions.

F. O. Fannon reported four additions at the First Church on Easter Sunday.

Springfield, April 15.—Bro. Northcutt is with us, with 34 confessions to date; 18 to-day. Meetings continue this week.—D. W. MOORE, South St. Church.

Maysville, April 13.—The meeting here closed with 27 added. It was a delightful meeting. Bro. Gilliam has been a great blessing to the church here. We now have the largest congregation in the town. They are talking of enlarging the building soon. Among those added were some of the best business men in the place and one of the most prominent lawyers.—C. E. MILLARD, singing evangelist.

Savannah.—Our prayer-meeting has more than doubled in attendance. Every department of church work is prospering. We had an excellent Easter service yesterday morning. Home Missions has the right-of-way now and will be in on good time the first Sunday in May.—A. R. HUNT.

Rich Hill, April 16.—Meeting one week old and five confessions. Church building unfortunately located, but not a better town in the state for some energetic, working pastor. Letters from churches desiring meetings will reach me here.—J. S. DICKERSON.

Farmington, April 16.—Four additions to date this month in my work here at Doe Run. One of them from another religious body and one confession here yesterday. An excellent Easter program was rendered by the Bible-school here, with an offering of about $12 for the Orhans' Home.—A. M. HARRAL.

Maysville, April 14.—We closed a two weeks' meeting here, with home forces, April 3, with 27 additions; most of whom were by primary obedience. There were three confessions the last evening, a full house and intense interest. The additions include a leading member of the Maysville bar, as well as a number of the leading citizens. The church is greatly strengthened every way and will soon move to employ a minister for full time. For years the church has not had so encouraging an outlook.—H. S. GILLIAM, pastor.

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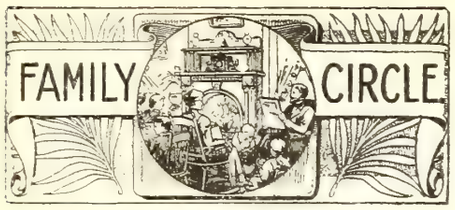

"Alone With God."

MRS. P. R. GIBSON.

[Written after reading J. H. Garrison's very precious and helpful book, "Alone With God."]

Alone with God—the cares of life shut out;
The busy, bustling world of care and strife
Forgotten all, and dark destroying doubt
Submerged in faith and love and joy and light.

Alone with God—in closet shut apart
From all the sadness and the vague unrest
That oft will come to every human heart,
There to recline, like John, upon His breast.

To feel beneath the everlasting arm,
And overhead the shadow of His wing,
Secure from all that may disturb or harm—
O, how the soul, exulting, then may sing!

"Alone with God!" O, holy trysting-place!
Shekinah, where before the mercy seat,
The soul communing, saved by wondrous grace,
Finds rest and peace and joy and comfort sweet.

St. Louis, Mo.

The Lost Emigrants.

R. H. JOHNSON.

CHAPTER XXVI.

The solution of the safe's disappearance, and of many other articles, tended to aggravate the ill-feeling between our party and the Blackbirds; and the more excitable of the former lost no opportunity to charge the thefts upon the latter.

In justice to these, it seems probable, as neither Pat nor Tony when with them knew of the secret pass to the warehouse, that this was only known to a few of the more trustworthy of the gang, because Bird, naturally suspicious, feared that if it were generally known to his party, it was likely to come to our ears and the way of ingress be cut off.

The charges of theft, whether upon the innocent or guilty, served to intensify the bitterness between the two parties. The wiser heads of our village did all in their power to allay the excitement, and to suppress the belligerent spirit of our men, but so protracted and serious had been the aggravation that it was a difficult thing to do.

It was deemed a proper precaution on the part of Captain Wolcott to restore the watchmen to look after the security of the warehouse.

Several days elapsed and the excitement seemed to be dying out, when one night we were awakened by the startling cry of fire. Very soon the entire village was awake, and pouring in the direction of the light, thronged to the west end of the village and found the poultry houses in flames. These being covered with a roofing of great sapida leaves, were very inflammable in a dry time.

Slowly we returned from the smoldering embers toward our homes, when a new surprise awaited us. The watchmen who were the first to give the alarm and to rush to the flames, on returning found the warehouse broken open and pillaged, especially of the canned meats and fruits, with many other valuables.

We thereupon remembered Pat's warning and reproached ourselves for having been caught napping.

But the worst was yet to be learned. As soon as we could recover from our surprise at the plundering, and discover something of its extent, the captain with a party hastened to the harbor, hoping to intercept the marauders before they could get away with the plunder, but they had already disappeared.

In hopes of overtaking them, impeded by overladen boats, the Captain ordered the new boats that we had made manned; but to our consternation the boats were gone, save the clumsy oyster scow, and that was scuttled. And now another appalling disaster was discovered. Some one cried: "Where's the brig?" All eyes at once turned to the place of anchorage, where out in the bay at nightfall she was securely dipping her bow to the waves with two trusted seamen aboard.

But now, on all the waters lit by the rising moon, there was not a vestige of the Island Queen.

Had the sea yawned and engulfed our boat?

Had the sailors, foreseeing danger, slipped anchor and got out of the bay? Had they turned traitor and given up the ship to the robbers, or had the vessel been seized and they made prisoners?

"They've got the start of us," said the Captain, "but we've got one more chance. We'll go home and get our breakfasts and hurry over to South Bay in time to intercept them yet." Accordingly, after a hurried breakfast, the Captain with a strong party went over.

But to their surprise, the Nest gave every indication of a hurried desertion. The Birds had flown. The mental darkness that rested over their location did not clear away until some of our men climbed a cliff near the sea, and saw a slender mast rising above the woods of the little island near the entrance to the bay. From this it was evident that the Blackbirds had removed with their spoils and the pirated brig, to the island, where they might be inaccessible to us so long as we had no boats; and the probabilities were that they would be away before these could be made.

A day or two later Tom Watson, one of the sailors on the brig at the time of its capture, came into the village. His report of the seizure of the brig was that the other sailor, Bill Owens, was on the watch at the time, while he was asleep below, when he was awakened by a noise, and coming on deck, he found Bill and three or four others hoisting the anchor. Refusing to lend a hand, he was seized and bound.

This occurred about midnight. The brig was then taken round a point of land to the south and anchored in a small cove, and leaving only one man in charge, the others rowed away in the small boat. Presently, as he lay bound on deck, he saw a bright light in the direction of the village, and after awhile a considerable party came with heavily laden boats, and transferred their stores to the brig, when all sailed away and anchored in a small bight on the outward side of the island off South Bay.

On the morning of his return to us he was put ashore and ordered to "light out," which he accordingly did. Interrogated as to the intentions of the malcontents, he said he could give no information, so uncommunicative were they in his presence.

We kept a watch on their movements, that we might not be taken by surprise, but not for long, for one foggy morning, when it was impossible to see a boat's length, they evidently hoisted sail and departed, as when the fog lifted later in the day, they were nowhere to be seen. Whether they were hidden away in some cove about the island was a matter of uncertainty to us until a thorough search of the island had been made, and then we came to the conclusion that they had left for some distant haven. And though their going had been somewhat expensive to us we did not begrudge it, and were thankful. Many were apprehensive of a return of the gang, but fortunately we had seen the last of them.

I may here add that a mystery unfathomable as the great sea in which they disappeared enshrouds their subsequent history. They may have reached the islands of the great archipelago to the north, and there have found kindred spirits. They may have taken a course that landed them on either North or South America; or they may have been swallowed up by the great ocean. Captain Wolcott is of the latter opinion because, though there were some fair sailors among them, there was not a man in all the gang who sufficiently understood navigation to take their reckoning.

At one of our meetings Mr. McGregor spoke with much enthusiasm of the prosperous condition of our church. He contrasted it with what it might have been had we given the reins to religious bigotry and divided up into little selfish parties according to our former affiliations, freezing to death for want of the spiritual warmth that comes from numbers, and powerless by our very

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subdivisions to influence others for Christ.

He said he would to God the entire Protestant world—whose strength is its plea for the Bible as the supreme authority, and whose weakness is its disobedience to that Bible when it requires us to be one—could look in upon us and see the happy results of Christian union, and the moral power of such unity. In his judgment such an object-lesson would be a hundredfold more effective than the occasional half-hearted utterances against divisions, and the feeble pleas for the oneness of Christians, made within the lines of individual sects.

"But," said he, "while I rejoice at our happy condition, I am not without some apprehension that our present coherence and uniformity will be short-lived, unless we crystallize our views in the form of a creed.

Finally, Mr. Burton being called upon, said: "Brethren: up to the time of our organizing here, I have been a memher of a church whose creed dates back about two hundred and fifty years. The men who made it were very wise and devout, but after all they were fallible men. The church has outgrown it as the Episcopalians have outgrown theirs,* and many are clamoring for a revision. It contains errors. So does every creed made by men; for alas, fallible men cannot make an infallible creed. A stream cannot rise higher than its fountain. We might make the best creed ever formed by men, but it would partake of the imperfection of its authors.

"Again, human creeds are attempts to define a belief. To define signifies to mark out the limits; to make a boundary. But the moment you make a boundary, you are on one side and somebody is on the other. If you want to separate a people, draw your boundary lines and it's done.

"If you want them to be one, take down the dividing lines. I rejoice that we of this colony have pulled down the fences, and in consequence there is one fold and one shepshepherd.

"As there is but one fold, so there is but one true and infallible creed—one that every Christian can accept. And that must unite the religious world if it ever becomes one. This creed is, that Jesus is the Christ, the Son of God. Professor Fisher, of Yale, in his History of the Church, p. 42, writing of the Apostolic Age, says: 'The one article of faith at the outset was that Jesus is the Messiah. Whoever acknowledged him in this character was baptized.'

"At Cæsarea Philippi when Peter said: 'Thou art the Christ, the Son of the living God,' Jesus declared: 'Upon this rock I will build my church.' Peter's confession is the one thing to be believed; it is the 'rock'—the foundation stone on which the church rests. Hence we are not surprised to hear Paul say: 'If thou wilt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved.'

*Rev, Huntington, D. D., Rector of Grace Church, New York, in a sermon published by Thos. Whittaker, 1899, says even of the conservative English Church: "It has at last been recognized by English Churchmen that the Book of Common Prayer, admirable as it is, does not necessarily cover and meet the spiritual needs of all sorts of men under all sorts of conditions."

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"Jesus, triumpant over death, commanded the gospel to be preached throughout the world. And what is the gospel but the good news of the crucified and risen Christ, the Son of God, and that men believing in and obeying him should be saved?

"Belief in dogmas never saved a soul. You may collate from the Bible and arrange the most beautiful creed possible, and belief in it would be powerless to save. You might make your creed belief of the entire Bible, and yet that would not save you. The Christian's creed is pre-eminently personal—not belief in things, but in a person—belief in Jesus, and a personal trust in him for salvation. God so loved the world that he gave his only begotten Son that whosoever believeth—in the Bible? no: Whosoever believeth in him should not perish, but have everlasting life."

McGregor: "I agree with the speaker. We have a very succinct and beautiful creed that embodies the very essence of Christianity; but when I raised the question of a creed, I used it in the broader sense as embodying rules and regulations for church government."

Mr. Burton: "Well, in this broader sense, I think Mr. McGregor will agree with me that any rules and regulations not found in the Bible ought to be left out; and also that nothing the Bible has said on the matter ought to be left out. Very well; let us then just take the Bible as it is. We cannot improve upon it unless we are wiser than its author.

"The highest tribute I ever heard paid to any rules for discipline and government of a church are in these words: 'All Scripture given by inspiration of God is profitable for doctrine for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.' If we can get up anything that will make men better than that, let us try it; if not, we will be wise to let well enough alone."

McGregor: "The difficulty is, we can't agree about the Bible. We divide in opinion as to what it teaches."

Burton: "Very true. Suppose we embody our opposing views in creeds, how is that going to help matters? If we fence off ourselves by creeds we are hopelessly separated; whereas, though we hold different opinions about many things in the Bible, we may still be in cordial fellowship. My brethren, let us stand fast in the liberty wherewith Christ hath made us free. I am glad I cannot put a yoke on you, nor shall you put one on me. We may honestly differ about many things, but shall we denounce and cast out those who disagree with us?

"There is one thing in which it is vitally important that we agree. There is 'one faith'—we must believe that Jesus is the Christ of God.

"It must be a faith made vital by the committal of our lives to him. The man that comes with me to this 'unity of the faith,' and stands close to Jesus, stands close to me, if I am near my Savior. He and I may disagree in many an opinion, but we will agree to disagree.

" 'Let us not therefore judge one another any more, but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way.'

"Holding to a human creed, we are committed to every error it contains. Holding to an inspired creed, we are bound to discard every error of interpretation as soon as found. We may, therefore, say with the psalmist: 'Thy Word is a lamp unto my feet and a light unto my path.' I say, therefore, if the effulgence of this light shall beam so brightly into our darkened souls as to dissipate our erroneous views of the Bible, we are not the losers, but great gainers, and it is not the overthrow of our creed, but the vindication of it.

"Hence, pledged to the Bible and the Bible alone, we glory in the light of a better understanding of the Word, in growth and progress, until we can eliminate every error from our darkened minds and enter into the boundless freedom of the truth."

McGregor: "I am glad I called up this discussion. We need to compare views upon this matter. I am well satisfied with the conclusions. I rejoice that we hold inflexibly to the only infallible creed: Jesus, the Christ, the Son of God; and to the infallible rules of faith and practice, the Bible; and I hold that to make any other creed would be disloyalty to the Christ, who died for us, and to the inspired Word, that is to be our guide."

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials.

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The Old Hymns.

A. T.

There's lots of music in them—the hymns of long ago—
An' when some gray-haired sister sings the ones I uster know,
I sorter want to take a hand; I think of days gone by—
"On Jordan's stormy bank I stand, and cast a wistful eye."

There's lots of music in them—those dear sweet hymns of old,
Of visions bright, of lands of light, and shinin' streets of gold.
An' I hear them ringin', singin', where memory dreamin' stands—
"From Greenland's icy mountains, to India's coral strands."

They seem to sing forever of holier, sweeter days,
When the lilies of the love of God bloomed white in all the ways;
An' I want to hear their music from the old-time meetin's rise—
"Till I can read my title clear to mansions in the skies."

We never needed singin' books in them old days. We knew
The words and tune of every one, the dear old hymn-book through.
We didn't have no trumpets then, nor organs built for show;
We only sang to praise the Lord—"from whom all blessings flow."

An' so I love the dear old hymns; an' when my time has come,
Before the light has left me, and my tremblin' lips are dumb,
If I can only hear them then, I'll pass without a sigh—
"To Canaan's fair and happy land, where my possessions lie."

Akron, O.

A Reply.

GERTIE GIGGLETON.

Those "dear old hymns," of which you tell, were very well, no doubt,
In olden times, when you were young, but now they are played out.
We've got a brand new hymn-book—"Tuneful Two-steps" is its name—
From which we warble ditties that make your old tunes sound tame.

"On Jordan's Stormy Banks," indeed! Permit me here to state
That such old-fashioned melodies are hardly up to date.
If you want first-class music, just come and hear our choir
A-singing "When the Roll is Called up Yonder I'll be There."

Those dreary hymns in 4-4 time are too sedate and slow,
We've got to have, these modern times, some melodies that "go."
And so you'll hear, each Sunday morn, resound through Zion's walls,
The jigs and rag-time ditties borrowed from the music halls.

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"I WAS A STRANGER."

A Story of the Klondyke.

EFFIE M. DAUPHIN.

"Hello—o! supper is ready, Will; are you coming?" The voice rang out strong and clear in the crisp, cold air, the light atmosphere of the Klondyke country plainly carrying the voice a great distance. A pause, and then came back the answer: "Yes, but Rob, come lend me a hand; we will have company for supper, I am thinking."

Rob and Will Meredith had gone to the Klondyke country a year and a half before with provisions and money to last them through two summers and one winter, hoping by that time to find untold wealth; but, as so many others have done before them, had failed.

They had traveled a great ways farther north, passing around Behring Strait and through Kotzebue Sound, as far north as the Arctic Circle, out of what is called the Klondyke district, but Alaska.

Spending a great deal of time and finding no gold, they had traveled back down near to Dawson City and built their cabin before the extreme cold came on.

They had witnessed strange changes—from the tenth day of June until the fifth day of July the sun was never out of sight, at midnight light as day and warm; then from the tenth day of December until the fifth day of January the sun was not in sight at all. From intense darkness through the night it gradually, from about 7 A. M., grew lighter, until at noonday it seemed like twilight, light enough to read by sitting close to the windows, then gradually grew dark again. The coldest days the mercury had fallen to sixty-three degrees below zero, but in this extreme cold their little log cabin, with its one room, was fairly well heated with a small sheet-steel stove, made on purpose for taking apart and being easily carried, brought with them from Seattle; these little stoves being used a great deal by the prospectors of that country.

True, they had much to be thankful for: they had suffered from no serious sickness and were together, had plenty to eat, and good, warm clothes to wear, and they found plenty of fuel, but the privations and intense cold had told upon their health and spirits until both were in a state of depression; their provisions were almost gone and they had deciced to go home while they still had money enough to take them there. Thus we find them at the beginning of our story.

Rob went at the call of his brother and found him partly leading and half carrying a man almost frozen, and it seemed half starved, he was so poor and weak, and dressed too thinly to stand the excessive cold.

They soon got him in by the fire and laid him on the bed made of poles, with first blankets and soft dried moss over them, then blankets over the moss, making a nice, soft bed, Will went to his medicine chest and got some medicine for the stranger, who soon revived sufficiently to talk.

"Well, boys," he said, "if you hadn't found me I would soon have gone over the divide this time, sure; I tried to stay with some fellers back there a piece this mornin', but they said they hadn't room and was about out of grub, and couldn't keep me no way."

Rob gave the stranger, who said his name was Jim Barlow, a good, hot drink of coffee with condensed milk; he drank greedily, but they saw that he was suffering from pneumonia, and the next day he was not able to get up, but lay on the bed all day, watching "the boys," as he called them, as they busied themselves about the cabin. He asked them what luck they were having, so they told him of their poor success, all the trials and hardships they had passed through in the past year and a half, and all for naught; of their wives and two little ones, that they had left together on a small farm in the East, who with their united efforts had managed to get along but poorly sometimes, especially through the winter, but who kept up their courage by thoughts of the home coming, and how they dreaded the going home with nothing, although knowing that the good-hearted wives would as gladly welcome them as though they were laden with gold.

In turn the stranger told them that he had been a Colorado miner with fairly good luck, but when his wife and child both died the same year it "broke him all up," as he said, and having no other relatives he had traveled to the Klondyke two years before.

"I could never stay there without Sary, the best little woman in the world, and the baby," he said pathetically. "My name was James Barlow there, but out here they all call me "Old Jim," but it matters little to me; I'll soon be done with this old world anyhow."

One day not long after the stranger's coming, Rob laughingly said, "This is Will's birthday; we have saved our last can of turkey for the birthday dinner, his wife wrote us to be sure to remember it and have something extra, so we will have turkey and mince pies. We have two cans of mincemeat left yet, and I'm a good hand at pie-baking. I will soon show you if I am not," and he laid a clean white board, which he called his molding board, over the box used for a table and rolled up his sleeves ready to begin operation.

"Boys, I hate to impose upon ye by stayin' so long and eatin' your grub, when ye are so short."

"Oh, nonsense," answered Will, "we are glad of your company, and glad to do all we can for you; you are to be chief guest at dinner to-day, so try and get up a good appetite for turkey and pie, and I will make you a good, strong, hot cup of beeftea besides."

Rob was naturally of a jolly, lively disposition, and he kept them both laughing at his queer remarks and efforts at pretending to serve a grand dinner. The stranger was given the only chair the cabin afforded made of poles, and with a blanket thrown over the back made quite a comfortable seat.

In the evening Rob and Will, who both had good voices, Rob a sweet, clear soprano and Will a heavy, rich bass, had been singing some gospel songs which seemed to greatly please the stranger, who rested quietly on the bed, listening.

Then Will read a chapter from his little pocket Bible, reading from Matt. 25. After a few verses had been read Old Jim interrupted by repeating after Will.

"'I was a stranger and you took me in;' yes boys, that's jist what ye did to me. Who said that?" "Jesus," answered Will.

"Why, he was a friend of Sary's, I've often heard her speak of him, and fer her sake, boys, I know he will see Old Jim through."

Tears stood in Will's eyes as he finished the chapter, and the short prayer offered by Rob was fervent and earnest.

Old Jim moaned and tossed on his bed all through the night, they gave him what few medicines they had that they thought good for him, but he seemed to grow worse and talked of Sary and the baby, of gold and Christmas dinners, of father and mother and the old Eastern home, all long since gone.

"Poor old man, he can't last long," said Will. "I am glad he wandered to our cabin, and it is a blessing that we had not left before he came, for he certainly would have perished from the the cold and, Rob, although we have found no gold, if we have been the means (as I feel that we have by his unspeakable love) of the poor man finding Jesus (Sary's friend), I feel that our trip to this country will not have been in vain.

In the morning the stranger seemed to feel better, and Rob and Will, after fixing up the fire good and seeing that he was comfortable, started out after fuel. After they had gone Old Jim carefully and with much exertion bolstered himself up in bed, and reaching his old coat that hung on a nail by the bed he took from the pocket a notebook and pencil and wrote for a long time, resting awhile, then laboriously writing again.

When he was resting, he would talk to himself. "Yes, boys, you will be surprised, but ye have been good to me and deserve it. Wouldn't them fellers back there feel queer if they knew the old man had gold by the thousands, but I forgive 'em, yes, I forgive em. The boys think I am poor, bless them, but won't they be happy when they find themselves rich and git back home to their wives and babies—happy as Sary and me was together. At the thought of her tears oursed down the weather-beaten face, but smile came to his lips as he wandered on: "'I was a stranger and ye took me in;' Sary, I am coming; Jesus, Sary's friend; I hear music—"

The smile remained on the cold, dead face. When Rob and Will returned a folded paper addressed to both lay on the piece of log, used for a seat, by the side of the bed. When they stepped into the cabin they saw at a glance that the stranger's spirit had fled, they saw the tears and the smile, and their tears fell unrestrained as with tender, loving hands they prepared the body for burial.

When this was finished Rob happened to notice the folded paper that lay on the log; he unfolded it and read aloud:

"Dear Boys—The old man is goin' to Sary and to Sary's friend. Ye was good to me and I am goin' to leave my gold to ye, for I have no folks to leave it to; its most all good, clean nuggets and plenty of 'em. The money ye will find in my belt is yours, too; the rest is buried under the pine tree jist about thirty foot straight north of yer cabin. I buried it there last year before ye come here; that was the reason I was tryin to git back here when I took sick. I didn't know anybody was here, and after them fellers refused to take me in I thought I would try to git back here and lie down under the old pine tree and die. I guess them fellers didn't know I was so sick and I forgive 'em. Leave Sary's picture right where it is, over my heart, and bury me under the old pine tree. Goodby boys. 'I was a stranger and ye—'"

Here the letter abruptly ended, but they could imagine the effort it must have cost him to write it, the poor weak fingers, and at the last the mind wandering.

The next morning the sun shone as brightly as though there were no saddened hearts in the little cabin. Rob took a spade and walked to the pine tree and with very little digging came upon the gold, just as Old Jim had told them in his letter, rare nuggets, large and small, and some curious trinkets gathered from the natives, a friendly, superstitious, migratory people having no idea of the value of gold. The trinkets and nuggets were all wrapped in seal skins and at the bottom of the excavation were large pieces of birch bark, smooth as paper; all were in an excellent state of preservation.

In the afternoon a party of three men who were camped about eight miles from the cabin, came over to borrow some reading matter. They were prevailed upon to stay over night. They helped Rob and Will to make a rough coffiin, and lined it with cloth the best they could do.

Rob read a short funeral service and Will offered a fervent prayer, both for the living and the dead, over all that remained of poor Old Jim. Then they laid the body to rest as he had requested, beneath the pine tree.

Rob and Will could hardly realize their good fortune, but finished their arrangements for leaving as quickly as possible, and will you wonder when I tell you that the name and memory of the stranger will be loved and cherished by them and their children as long as life shall last, and that soon a church called Barlow Chapel will be built in one of our Eastern cities?

Stenuous Regrets.

Teddy. I wish I hadn't licked Jimmy Brown this morning.

Mamma. You see how wrong it was, don't you dear?

Teddy. Yes, 'cause I didn't know till noon that his mother was going to give a party.

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The new dainty that has captivated the young folks, delighted the old folks, charmed all sorts of folks.
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Success in Life.

Henry Watterson, the famous editor of the Louisville Courier-Journal, was asked by the magazine entitled Success, to give his views on the matter of success in life and the best methods of attaining it. Mr. Watterson is a brainy man, as all the world knows, and he has something good to say on all subjects and on all occasions.

He says: "Success in life is largely referable to the fulfillment of two conditions indicated by the terms 'aptitude' and 'concentration.' To be successful, one must possess aptitude for the particular business that engages him. He must love it for its own sake. If, suited to and loving it, he concentrates upon it all his energies, he is tolerably sure to succeed according to the measure of the business itself and of his own capacity. In other words, success is the round peg in the round hole and the square peg in the square hole and, big or little, is to be attained in proportion to the coincidence of these requirements with the opportunity and the man. In the cases of Cæsar and Napoleon, they reached the altitude of human endeavor. In the case of the country lawyer, or doctor, or banker, or merchant he reaches the lower ranges; but if happiness be considered one of the ingredients of success, these latter surpass Cæsar and Napoleon, who were not very happy in their lives, and the death of both of whom was tragic."—*Sunny South.*

The Red Box Clew.

J. BRECKENRIDGE ELLIS.

"Yes," said Frank's father, "seeing your name and Mr. West's name together reminded me of my brother Frank and his sweetheart. Something told me to come—that I *must* come. There was one page missing from the grammar and I made that an excuse. And I persuaded my wife she needed a vacation—a long trip. It wasn't hard to persuade her when she knew I was hunting for a clew to our little girl!"

"But how did you find out I was here?"

"The grammar was sent from Creekville, so we went there, drove from St. Joseph in a carriage for the pleasure of the long drive. It took all day—what a delightful day it was, with lunch in the woods and no city walls to hold the sunshine prisoner. As we drove up behind what turned out to be Mr. Clarmont's place, I took a fancy to follow the brook on foot. I had a long stick and began poking about in the water—"

"Just like the boy he is!" cried his wife.

"And as I went along the pasture—you see I jumped over the gate—I came to where some rocks had been thrown across—"

"It was *our dam!*" cried Frank.

"Did *you* help to build it, darling?"

"Yes, I persuaded Vega, and we made it. It was one whole morning—such fun!"

"Frank, that dam was the cause of our finding you as soon as we did. You had built it in fun—how strange that your hands led to your being found! Well, as I pried about among the rocks I found this," and Mr. Douglas held up a small, round, red box.

"Oh, that is my charm!" cried Frank in wonder.

"So you have seen it before?"

"Yes, sir; Nance gave it to me. She said it was a charm, but I didn't believe her; and I was afraid of her and I threw it away. It fell in the brook and was washed out of sight. Then I was sorry that I had lost it."

"It is wonderful," said Mr. Douglas, "how even your thoughtless acts have led to our happiness. Had you not sent the grammar to Chicago I doubt if we would ever have met. Had you not built the dam the box would have been washed away, and had you kept the box we might have left Creekville without finding a trace of you. For you were there a very short time and I doubt if many knew of you, or at least knew your name."

"What did you do when you found the box?"

"We went toward the house to make inquiries and met Vega in the summer-house. She told us about you, and when we reached the house Mrs. Clarmont gave us your St. Louis address. At St. Louis Bro. Wilton told us how to find you."

"And how is Ronald?" asked Frank eagerly." You know he got shot trying to be a friend to me."

They told how they had left Ronald sitting up and improving rapidly. And Frank told them more and more about her life, until they began to understand what she had suffered, and how she had endured and had become all the better and nobler and sweeter for her sorrows. They had indeed found their daughter a little princess. For she had reigned over her days; she had subdued the dark days, conquering them by her faith; and the bright days had laid at her feet the tribute of their golden hours. And who is a prince but the one who is master of his days?

"One thing I don't understand," said Frank, after they had talked a long time, the parents describing their Kentucky home, and telling how they would buy her a pony and other delightful things. "Why did Nance ever steal me from you, and what *is* this little red box?"

"For many years," said her mother, "I could not have talked on this subject, for it would have reminded me too terribly of my loss. But now with my arm about you, darling, there is nothing to fear. So I shall tell you all about it, as if it were a story—for it has 'turned out right!' This little box belonged to your uncle, Frank Douglas, for whom Miss West named you. He was much older than your father. When he was a young man he took a trip to Europe (perhaps we three shall go, wouldn't that be fine?) and he got this box in Paris; I don't remember what he bought in it. Any way he kept it as a souvenir of his trip. When he was killed in the Civil War his property was divided out, and your father, then a young boy, was given this box among other things. When I married your father I had a handsome gold watch; every night I used to keep it in this box. You were about two weeks old when the box and the watch were stolen. Everything went to prove that your nurse was the thief. She found that she was about to be arrested on suspicion and she tried to escape. But she was captured and put in jail. She persisted in denying that she was the thief, and the watch could not be found at her hiding-place. She had been in jail about two weeks when one night the prisoners managed to break out. This wicked nurse escaped, and to revenge herself stole you. We were able to prove that she was the one who kidnaped you, even had suspicion not been enough in this case. And never were we able to find a single trace of you, of her, or of my watch. Now you will understand what we felt when we saw that red box. We always connected its disappearance with yours. We knew you or the nurse was near at hand. Thank God, it was you! And let us hope that that evil woman will never cross our lives again with her hateful shadow!"

Scarcely had she spoken the words when Frank gave a loud cry and pointed toward the window. Mrs. Douglas turned white at the note of terror in her daughter's voice. "What was it?" demanded Mr. Douglas, springing to his feet.

"Her face!" cried Frank, trembling. "It was Nance. Just for a moment she looked in. Oh, such a look! Then she was gone. It was so sudden, so dreadful! Oh, father, *don't* go out there. She looked as if she could have killed us all!" But Mr. Douglas, unheeding the pitiful request, hurried out of the room.

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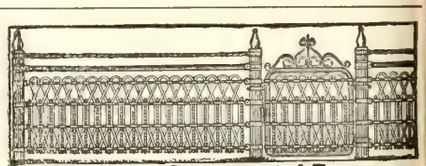
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Sunday - School.

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JESUS WARNING AND INVITING.*

Luke places the events of our present lesson much later in the life of Jesus, almost at the close of the Galilean ministry, and after his sending forth of the seventy disciples. But Matthew makes this discourse of Jesus to follow very soon after the visit from the messengers of John the Baptist. It is possible that the Master on two occasions gave utterance to solemn warnings of impending judgment on the cities which had so poorly repaid the favors shown them. The differences in the narratives of the two evangelists are wide enough to warrant the opinion that their similarities are due to repetition.

Chorazin, Bethsaida and Capernaum were highly favored of the Lord, in being the scene of a large part of the public ministry of the Christ. He lived among their people, and most of his mighty works and wonderful teachings were wrought and spoken in their presence. Never before had God come so near to any earthly communities. Nazareth had enjoyed the presence of Jesus during the years of his private life; but his glory was veiled from their eyes. Jerusalem he had visited on several occasions, but his tarryings were brief and his miracles few. These cities on the shore of the Galilean lake had seen him almost daily; had witnessed his marvelous deeds of power and mercy again and again; had heard him speak as never man spake in their synagogues and homes, and upon their streets. They had every opportunity to know that he was, indeed, the Messiah. Yet, a multitude of their inhabitants would not receive him as their Savior. His heart was sore with the sense of unwelcome, and he poured out his sorrow and indignation in burning words: "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes." Tyre and Sidon were heathen cities, and the prophets of old had foretold the judgment of God upon them for their obstinate idolatry, and their haughty and intolerant spirit. Already they had begun to drink of the bitter cup of judgment for their sins. Yet, said the Master, they would have repented of their sins with such opportunities as had come to these cities of Israel. Therefore there would be more excuse for them in the day of judgment than for these. And Capernaum, haughty Capernaum, which the Messiah had exalted to heaven by the peculiar privileges conferred upon her, has returned evil for good, and persisted in her unbelief and stubborn rejection of the promised Savior. Even Sodom, that city of shameful history, whose very name was a stench in the nostrils of all good men, was less guilty than this metropolis of Galilee; for the former knew no messenger from God of higher rank than angels, while the latter was for three years the home of his only begotten Son. Opportunity measures responsibility. How many poor souls from the dark realms of heathenism may confront us in the judgment day to condemn us, because we have neglected the perfect light of the gospel of grace, and have fallen below their stumbling efforts to find and follow righteousness. "While ye have the light, walk in the light, that ye may be the children of light."

At this stage of his discourse, Luke places the return of the seventy, with their exultant account of the success attending their ministry. This outflow of their faith in joyous testimony comes as a sweet solace to Jesus' weary soul, and he breaks forth into rejoicing: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight." The humble disciples were, in comparison with the learned rabbis, as little children, yet to them had come the revelation of God's truth and grace through the Christ, as the wise men had failed to comprehend it. Truth ever lies ready to the childlike spirit. The mind and heart that are closed by prejudice or filled with conceit must remain in ignorance. Any humble unlettered saint, whose soul is full of the love of God, will receive more nourishment from an hour's study of the word of God than can be gotton by the learned student, whose motive is vitiated by pride or self-righteousness. A thousand questions are answered by faith that are insoluble through knowledge. Some visitors to a school for deaf mutes were asked to write upon the blackboard such questions as they would like to have answered by the pupils. One of them wrote this question: "Why did God make you deaf and dumb, and make us so we can hear and speak?" It was a hard question, and the eyes of many of the children filled with tears, as they groped for an answer that would not impugn the divine goodness. At length, after a long pause, a boy went to the platform and wrote upon the board this answer: "Even so, Father, for so it seemed good in thy sight!" Who could give a better answer? It was the answer of a child when his father's action was called in question.

Jesus then tells them that he is the mediator between them and God, and only as they come into harmony with him will they truly know the infinite Father. No one knows the Son except the Father, and no one knows the Father except the Son. But the mission of the Son is to show men the Father, in his spirit, works and character. When they have learned what he has to teach them of God, and have conformed their lives to the ideals he has set before them, then will they truly know the Son himself. They will never appreciate him until they become measurably like him.

His discourse closes with what is perhaps the purest gem of all persuasive utterances: "Come unto me, all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Nothing so apt and beautiful has been written on these words of Jesus as the chapter of Prof. Drummond in his little volume, "Pax Vobiscum." Every student of this passage ought to read it. He tells us, that rest is given as a gracious boon from Jesus, yet it is "found," and therefore depends upon our seeking it. We seek it by "learning" of Jesus. Now learning usually involves weariness, but learning of the divine teacher is itself refreshing. What we learn, that brings rest, is meekness and humility. And these ever bring rest and peace, as their opposites, ambition and pride, always result in restlessness and discontent. Though Jesus seems to make the way hard by demanding that we take his yoke upon us, we are reminded that the yoke is put upon the neck, not to make the task hard, but easy; not to make the burden heavy, but light. So, when we follow Jesus, take life as he takes it, work in his spirit and with his motive, cherish in our heart his ideal, life becomes a delight, duty loses its hardship, service is sweet and sacrifice a pleasure. O that men would realize that it is the way of the transgressor that is hard! The path of the just is as a shining light, that shineth more and more unto the perfect day.

*Lesson for May 6,—Matt. 11:20-30. Parallel passage—Luke 10:12-22.

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By Burris A. Jenkins.

TOPIC FOR MAY 6.

HOW CHRISTIANS GROW.

(Mark 4:26-29.)

These parables show very clearly that the kingdom of God comes, not in a moment of time, but that it is of gradual development, and that it is still coming, still developing. Although these figures of the growth of seed were spoken of the kingdom, nevertheless, they are true of the growth of individuals, who make up the kingdom.

There is no interpretation of these parables that will admit of the notion that Christians suddenly attain sinlessness, or, for that matter, ever attain it. Gradual is the unfolding of those qualities which belong to the kingdom of God.

It seems to some of us that possibly we are not growing at all, and sometimes the terrible question comes whether we are not actually going backward. But if we are thus concerned over our spiritual growth the chances are that this concern is, itself, evidence of growth. They that hunger and thirst after righteousness shall be filled.

Moreover, it is never God's way to do things by fits and starts. Not by sudden jerks and lurches does the great ship of this world's progress go forward. How infinitely slow, infinitesimally gradual, was the course of development in our world of nature. There were, to be sure, and still are, earthquakes and volcanic upheavals, but how small are these in the great increasing purpose of the ages—merely heart-throbs.

So it is with the unfolding of a soul—always gradual, majestically slow and dignified, in perfect harmony with the great processes of God. There are, to be sure, seasons of upheaval and earthquake in our experiences, moments when it seems that all his billows have gone over us, when fire has entered our bones and the iron our hearts; but these are the heart-throbs and throes of development. All things work together for good to those who hunger for righteousness.

Be still, then, O our hearts, and know that he is God, that he will do his work in a large and noble way. Fret not, neither strive nor cry; but sleep and rise night and day, and the kingdom of God which is among us—nay, is in us—will grow; we not fear.

And yet, although we can rest in perfect peace if our heart is stayed on him, nevertheless, we should be very sure we are putting no obstacles in the way of his dealing with us. It is not an intricate thing, the preparing of the ground and the keeping down of weeds, so that the seed may grow. Our part is comparatively simple. God does the difficult things—sending of sunshine and rain, freezing and thawing. Let us only see to it that we do not neglect the simple measures that are ours.

The *reading* of his Word we ought not to neglect. It is like the rooting out of weeds—weeds of idle brain and wrong or foolish thinking. Fill the mind full of bright and sweet thinking by reading God's Word. Yes, in sky and field and wood, in utterances of noble minds, in music of birds and human skill and in The Books.

Prayer cannot be neglected any more than plowing. It is the turning over of the soil of our souls; it is the piercing to the depths and the freshening of the loam. It is elemental, fundamental. We dare not neglect it. There are many ways of praying, and many places for it—under the blue sky, before the fire, facing the rain, elbowing the crowds. Men ought always to pray. Meanwhile, the life grows.

Right action is essential to growth. When we do wrong it dwarfs us. Here is the most terrible thing about sin: its wages is death—death by stunting. Boys are sometimes told that certain practices will stunt their growth, and no thought is more terrible to a boy, for all of them want to be large. So men should be told that the wages of sin is dwarfing, and when once they realize the truth of it, it will be a deterrent. Wrong-doing grieves the Holy Spirit, the spirit of growth, the life of God within us, and every sin is followed by so much of atrophy, shriveling, dying of noble aspirations and worthy effort.

If we freshen the soil, then keep right with God, calmly, quietly look to him, he will see to the growth. Put no obstacles in his way, but help him with our little best and he will see to the issue.

Bethany Reading Courses.

SOME BENEDICTIONS OF MISSIONARY BIOGRAPHY.

By W. J. Lhamon, *Director*.

An attractive book of biographies of certain worthy missionaries has appeared from the press of the Christian Publishing Company, in St. Louis, Missouri. It is not my intention to review this book, but simply to commend it to the readers of the Bethany Circles, for it is worthy and will do them good. One of the missionary heroines treated at length in it has been accorded but a single paragraph in our handbook, "Heroes of Modern Missions." I trust that what is said in the handbook will inspire our readers to know more of Ann Hasseltine Judson, and N. M. Ragland, the author of this book with the modest title, "Leaves From Mission Fields," is quite competent to tell more about her. Other biographies are those of our own Hattie L. Judson and Josephine Smith and Charles E. Garst. I am glad for the sake of our readers and many others that Brother Ragland has gathered these leaves into such a thing of beauty, and I trust the young people of many churches and circles may be blessed by it.

Now all this leads to some reflections upon the value of missionary biography. In the first place, it must be said that it is always well for us to keep step with those who have been keeping step with Christ. If it is true of the lives of great men that they help us make our lives sublime, it is likewise true of the lives of good men, that they help to make our lives beneficent. Among the chiefest forces with which Jesus has been moving the world is his character; i. e., himself. His life speaks even beyond the eloquence of his lips. His precepts are made over into practice and his love into life. That he is flesh of our flesh has drawn these myriads of hearts very near to him. Certainly, his life is not worth less to us than his teachings, and surely, one must put as high an estimate upon his biography as upon his sermons and parables, though they are incomparable. It has been finely said: "Ideas are not the greatest power of change for the better, but a mind full of ideal forces." It is reported of President Eliot that he considered the life of Washington as well-nigh incomparable, "because of the incessant transfusion of his great mind through the intellectual life of the children and youth of America." This holds true in a measure of all biography, and it is thus that the record of a life is a true benediction.

Again, missionary biographies show us ancient ideals in modern realities. We see Christ's majestic misssionary ideals incarnate measurably in Peter, more largely in Paul; but these great and heroic ones seem a long way off to us. If we were shut up to them we might wonder whether the salt of the gospel had lost its savor. But when we see Livingstone and Carey and Judson and Morrison and Patteson and Williams and a great host of our present-day brothers and sisters, emulating according to their gifts and opportunities these ancient heroes and martyrs, we are compelled to say the gospel is even yet the power of God unto heroism to those who believe it.

Again, we are helped by the story of the fruitfulness of their lives. They do have children in the faith—all these heroic ones. Sooner or later where Christ is exalted men and women are drawn to him; multitudes believe and are baptized; churches spring up and with them schools and Christian homes and a whole new world of blessed things.

Again, the promise of the Savior is made good in the lives of these missionary heroes and martyrs: "I will be with you even unto the end of the world." No records of spiritual life and the joys and beneficences of such life are more convincing, nor any, it would seem, quite so enrapturing as those of the mission fields of this century, unless, indeed, it be those of similar workers of other centuries. If any servants more than others "lie within the light of God," if any more than others rest upon the Savior's bosom, they are the missionary servants.

Thus there are peculiar glories about the stories of their lives, and a seeming incense which, so far from rising to heaven, descends from heaven, if one may so imagine it, making them rich in spiritual fragrance.

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Book Notes.

Elsewhere in this issue will be found the notice of the withdrawal of our offer of the Home and Farm Cyclopedia for $2.50. This book was advertised but once, but our stock was exhausted within a week afterward. It appears that the people know a good thing when they see it. We regret that any should have been disappointed in failing to secure a copy of this work. We are still offering, however, a number of equally good bargains in books. Our stock of these is growing "small by degrees and beautifully less," and it behooves those who wish to take advantage of our great half-price sale to send orders at once.

"A Campbell Library" at $4.00 is most decidedly a great offer. It should be taken advantage of by hundreds of preachers and others. We cannot guarantee to continue the offer indefinitely, and therefore urge intending purchasers not to delay sending their orders. See half-page advertisement on another page.

"Wheeling Through Europe," by W. E. Garrison, will be ready for delivery by the time this issue reaches our neaders. During the summer of 1898 and 1899 the author traveled extensively through England, Scotland, Wales, France, Holland, Germany, Switzerland, Austria and Italy. All of this touring was done on a bicycle, and he was thus enabled to see Europe as it cannot be seen by the tourist who rushes through the several countries on railway trains. He has written of his travels in a most entertaining and fascinating style. "Wheeling Through Europe" is a beautiful volume of 263 pages, handsomely bound and illustrated with half-tone cuts from photos taken by the author. Price, postpaid, $1.

"Christian Science Dissected," by A. D. Sector, is another new work that will be ready by May 1. There has for some time been a demand for a forcible, convincing but concise book directed against this modern folly, and "Christian Science Dissected" is intended to meet this demand. It is written in a popular style and published at a price that should give it a very wide circulation. It is fair, inasmuch as the tenets of the Eddyites are given in their own words. The author has a sense of humor, and has not failed to see the ridiculous side of Christian Science. Price, postpaid, 25 cents; per dozen, $2.50.

"Christian Baptism," by Alexander Campbell, is having a very large sale. Our offer of this great work of over 400 pages, bound in leather, at *fifty cents*, has already made heavy inroads on our supply, but our offer is continued for the present. We are much gratified also at the increasing demand for the Campbell-Purcell debate on Romanism and the Campbell-Owen debate on the evidences of Christianity. These books are practically indispensable to the Christian minister. Our offer of either volume for $1 has gained us the thanks of a host of preachers.

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Oomparing the receipts for *Foreign Missions* for the week ending April 19, with the corresponding week, 1899, shows the following:

	1899	1900	Gain
No Contrib. Churches,	228	226	Loss 2
No. " Sunday-schools,	6	11	5
No. " C. E. Soc's,	9	22	13
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THE DESCENT OF THE DOVE.

2. PRIMARY HELPS.—The Helps and Hints for Primary Teachers, prepared by Mrs. Mary Wisdom Grant, the foremost Primary Teacher and Writer of the Christian Church, leave nothing further to be desired along this line. They are full, simple and practical, often accompanied by pictures and blackboard designs such as the ordinary teacher can reproduce, and such as the little ones can understand. The Primary Teacher's work is the most difficult of all work attempted in the School. Many who can teach successfully in other departments of the school prove failures in the presence of the little people, as to successfully lead and interest them requires special talent and equipment. Therefore the teachers of these classes ought to have the best help obtainable, and such help it is the province of OUR YOUNG FOLKS to supply.

The Home Mission Number.

The Home Mission number of the CHRISTIAN-EVANGELIST is a gem.

It is demonstrably true that all our church enterprises depend on the well-being and multiplication of the home churches. It is also probably true that the well-being of the home churches depends on their touch with the world-wide field.

The lesson of "An Interview with the Genius of Missions" is one of much importance. Every one should ponder it. As to "Our Plea," America is the source of supply for the world.

The illustration of opportunity that has been given is especially applicable to our collection for Home Missions. Opportunity is in the act of stepping, her step means flying, she may easily be seized in front, but cannot be caught from behind. The May offering ought to be the most generous ever offered for missions during our history. Now is our opportunity. Its neglect will leave the car of salvation far in the rear.

E. C. BROWNING.

A Splendid Number.

The Home Missionary Number of the CHRISTIAN-EVANGELIST should stir the heart and open the pocketbook of every Disciple into whose hands it comes. The beautiful front cover is a study, and the "Interview with the Genius of Missions" is a masterpiece. I could wish that every Disciple in the land could and would look upon the picture and read the interview, then make a study of the entire number. If this was done the home missonay treasury would be full to overflowing. "As goes America, so goes the world." Is it so? Do we believe it? These are questions that immediately came to me as I looked at the front cover. Yes, we answer. Hold a moment, ye Disciples of Christ in Missouri! Last year in this state less than 150 churches gave to American Missions, and only $4,377.88 was received from all sources for this work. We gave about 2¾ cents per member. Oh! we have been converted. We do believe that Jesus is the divine Savior. "As goes America, so goes the world." All right! "By their fruits ye shall know them." The first Lord's day in May is the test day. It is the day of responsibility; the day of opportunity. Let Missouri push up from fifth to first place in the roll of states. The way into all the world is by way of America. Our love for Christ and native land should move us to larger giving and greater sacrifice.

M. J. NICOSON.

The State Bible-school and Endeavor Convention.

This great convention will be held at California June 11-14, 1900. Are you coming? We hope so. We will be prepared to entertain all who may come. But we want you to help us. How? By sending the undersigned, on a postal card, your name.

Let every one who expects to attend do this and we will assign you to a home and send you on a card the name of your host. By so doing you will enable the committee to perform the burden of its work before the convention meets. Do this now.

C. C. HILL.

California, Mo.

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Announcements.

Spring Term Lectures.

DRAKE UNIVERSITY BIBLE COLLEGE

will hold its Spring Term Lectures in the Auditorium of the University Church at 4-5 P. M., from April 23 to May 9, 1900, as follows.

APRIL 23 TO 27.

1. Monday. "Wyclif and the English Bible."
2. Tuesday. "Luther and the Reformation."
3. Wednesday. "Calvin and the New Sovereignty."
4. Thursday. Wesley and the Revival of Religion."
5. Friday. "Campbell and Christian Union." By T. W. Grafton, pastor of Memorial Christian Church, Rock Island, Ill.

APRIL 30 TO MAY 4.

1. Monday. "Yiz'haki and Ibn Ezra: The Two Classical Bible Commentators." By Rabbi S. H. Sonneschein, Des Moines, Ia.
2. Tuesday. "Special Problems for Ministers." By I. N. McCash, pastor of the University Christian Church.
3. Wednesday. "The Minister as a Man Among Men." By W. B. Craig, Chancellor of Drake University.
4. Thursday. "Criticism and Christianity." By H. O. Breeden, pastor of the Central Christian Church.
5. Friday. "Some Religious and Ecclesiastical Problems of Marriage and Divorce." By J. Everist Cathell, Rector of St. Paul's Parish, Des Moines, Ia.

MAY 7 TO 9.

1. Monday. "The Pioneer Disciples of Iowa." By Allen Hickey, of Des Moines, Ia.
2. Tuesday. "The Place of the Preacher in the Social Order." By Ed Amherst Ott, Dean of the College of Oratory, Drake University.
3. Wednesday. "The Huxley-Drummond-Gladstone Debate." By Alfred Martin Haggard, Dean of the Bible College, Drake University.

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Ministerial and Missionary Meeting.

The Indiana State Ministerial and Missionary Meeting will meet at Valparaiso May 15-18.

PROGRAMME.

MINISTERIAL ASSOCIATION—TUESDAY.

2:00 P. M. Devotional Exercises.
2:15 P. M. Sermon by Jabez Hall.
3:00 P. M Celebration of the Lord's Supper, conducted by J. L. Brandt.
8:00 P. M. Address.

WEDNESDAY, MAY 16.

8:30 A. M. Chapel exercises at Normal School.
9:45 A. M. Open Parliament, "The Pastoral Relation," led by Allan B. Philputt.
11:00 A. M. "The Power of the Preacher," Prof. E. S. Ames.
2:00 P. M. Prayer.
2:10 P. M. Business Session.
2:45 P. M. "The Value of Associated Studies," Symposium, C. C. Rowlison, Prof. C. B. Coleman and Prof. E. S. Ames.
7:30 P. M. Devovional.
8:00 P. M. Address, G. P. Coler.

STATE MISSIONARY CONVENTION—THURSDAY, MAY 17.

8:30 A. M. Chapel Exercises at Normal school.
9:45 A. M. Field Secretary's Report, T. J. Legg.
10:00 A. M. Treasurer's Report.
10:30 A. M. "Methods ot Evangelistic Work in our State," T. H. Kuhn.
2:00 P. M. Prayer.
2:10 P. M. "The Problem of the Country Church," Prof. C. B. Coleman.
2:45 P. M. "Relation of the Country Church to the City Church," J. H. McNeill.
Discussion
7:30 P. M. Devotional.
8:00 P. M. Educational Address, Pres. B. A. Jenkins.

FRIDAY, MAY 18.

8:30 A. M. Devotional Exercises at Normal School.
9:45 A. M. "Normal Methods in the Sunday-school," Prof. Bogardus.
10:10 A. M. Missionary Address, G. L. Wharton, of India.
10:40 A. M. Chrisrlan Endeavor Address, B. L. Allen, state superintendent.
11:00 A. M. Ministerial Relief, Howard Cale.
11:45 A. M. Address, Prof. M. L. Sniff.
2:00 P. M. Prayer.
2:10 P. M. Home Missions, C. C. Smith.
2:40 P. M. C. W. B. M., Mrs. Helen E. Moses.
3:20 P. M. Symposium on State Work: (a) Its Organization, E. B. Schofield; (b) Its Finances, J. A. Rose; (c) Its Evangelism, James Small.
7:30 P. M. Devotional.
8:00 P. M. Sermon, P J. Rice.

COMMITTEE.

Program

Of the Annual Conference of the Disciples of Christ in the North Atlantic States, at the First Christian Church, Hagerstown, Maryland, May 16th, 17th and 18th, 1900.

WEDNESDAY EVENING, MAY 16.

8:00—Devotional services. Richard Bagby.
8:20—Address of welcome. Charles D. Wagaman.
8:30—Vocal solo. A. D. Buttrick
8:35—Address, Education and Missions. Cary Morgan.
9:00—Vocal solo. Miss Florence Robertson.
9:05—The Call to Us To-day. W. J. Lhamon.
9:30—Greetings from States.
Announcements.
Adjournment.

THURSDAY MORNING, MAY 17.

8:00—Devotional service. H. F. Lutz.
8:30—How to Study the Gospels. J.W.McGarvey.
9:15—President's address. F. D. Power.
Appointment of committees. Chairman.
9:30—Statement by Secretary. S. T. Willis.
9:45—Brief reports from the field, by ministers and others.
10:45—Evangelization of the East. E. B. Bagby.
11:05—Our Educational Needs in the East. Conference led by B. A. Abbott.
11:25—Business session.
12:00—Adjournment.

THURSDAY AFTERNOON.

2:00—Devotional service. Dr. E. E. Montgomery.
2:20—The Saloon and Missions. L. A. Cutler.
2:40—Mission Fields in our Great Cities. J. M. Philputt.
3:00—Business session.
4:00—The Problem of the Country Church. J. D. Hamaker.
4:20—Hindrances to our Eastern Work. W. J. Wright.
4:40—Christian Endeavor in Evangelism. W. J. Cocke.
5:00—Adjournment.

THURSDAY EVENING.

7:30—Devotional service. J. A. Hopkins.
7:45—Our Plea and Eastern Conditions. Peter Ainslie.
8:00—Solo. Miss Florence Robertson.
8:05—Ministerial Training and the Churches. J. W. McGarvey.
9:00—Solo. A. D. Butrick.
9:15—Announcements.
Adjournment.

FRIDAY MORNING.

8:00—Devotional services. W. H. Maxwell.
8:30—How to Study Acts of Apostles. J. W. McGarvey.
9:15—Business session.
Election of officers.
Future work, etc., etc.
10:45—How Escape the "Dead Line in the Ministry?" Harry Minnick
10:00—The Preacher as a Student. C. A. Young.
11:20—The Holy Spirit in the Sermon. M. E. Harlan.
11:40—Neglected Bible Doctrine. A Symposium.
12:00—Adjournment.

FRIDAY AFTERNOON.

2:00—Devotional service. B. P. Smith.
2:15—Sunday-school work. G. P. Rutledge.
2:40—Suggestions on Sunday-school work, led by W. S. Hoye.
Three minute speeches.
3:00—The Minister for our times. J.W.McGarvey.
3:30—Business session.
4:30—Y. P. S. C. E. Conference. C. W. Harvey.
5:30—Adjournment.

FRIDAY EVENING.

7:30—Devotional service. R. W. Clymer.
7:45—Training the New Convert. T.E.Cramblett.
8:00—Music.
8:05—Final business meeting.
8:20—Fellowship meeting.
Three and five-minute addresses.
Hymns and farewells.
9:30—Announcements and final adjournment.

The Trunk Line Association has just informed me that they have authorized a rate of two cents a mile on card orders to our Conference; tickets to be sold and good going May 14 to 17, returning, to May 21, inclusive. I am authorized to distribute supplies of the card orders on application. Therefore, all wishing to avail themselves of this rate should send in their orders to me at once, inclosing stamp, and I will fill them as soon as possible, Will each one, in making the order, please state the railroad lines over which they will travel to Hagerstown, as this will assist me in filling the order intelligently. You will notice that the tickets will be good returning until midnight of Monday, May 21. This has been arranged so as to allow all who care to stay in Hagerstown over Lord's day, the 21st, to do so. Bro. P. A. Cave is anxious to have many of the ministers remain and preach in the Hagerstown pulpits on that day. Hoping that we may have an excellent Conference and practical results, let me suggest that all delegates come prepared to say how much their respective churches will pledge to sustain one or two evangelists in this field next year. I see no reason why we should not undertake the work of aggressive evangelism in some of the many neglected centers of population in our territory.

The prospects for a good Conference are flattering, a large attendance is expected, the very best of talent is on the program, and we must take definite steps toward evangelizing the neglected fields in the great East.

Praying for divine blessings upon our efforts, I am yours sincerely,

S. T. WILLIS, Secretary.

DR. J. HARVEY MOORE,

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THE CHRISTIAN-EVANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

Vol. xxxvii — May 3, 1900 — No. 18

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J. S. HUGHES. (See Page 556.)

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CHRISTIAN PUBLISHING COMPANY, ST. LOUIS, MO

THE
CHRISTIAN-EVANGELIST
"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. xxxvii. St. Louis, Mo., Thursday, May 3, 1900. No. 18.

CURRENT EVENTS.

While the city of New York has been somewhat tardy in the adoption of improved transit systems, she is now taking a step that will at least bring her abreast of the most advanced cities in this respect. She is now constructing an underlying railway system of twenty-one miles in its total length. The first seven miles from the City Hall Park is to have four tracks and the remaining fourteen miles two tracks. The cars on the inner tracks of the first division are to run thirty miles an hour, while those on the outer tracks are to run fourteen. The subway is to be built by excavating the streets to a depth of twenty feet and setting steel posts at proper distances upon which the reconstructed streets are to be supported. The work will be a great engineering feat, and when completed is to cost thirty-five million dollars. The contract is let in such a way that the earnings of the road will be mutual between contractor and city, and at the end of forty-five years the city has the refusal of the entire ownership of the system by payment for equipment at a price to be determined by arbitration. The city gives bonds for first cost on the completed roadway, which are to be met by a sinking fund of one per cent. per annum on the earnings of the road. The method is a novel one, avoiding as it does a franchise steal, and will be watched with peculiar interest by other cities.

On last Thursday the cities of Hull and Ottawa, Ontario, Canada, suffered a fire almost rivaling that of the great fire of Chicago. Five square miles of territory were swept of property, entailing a loss now estimated at seventeen million dollars. Two thousand and five hundred dwellings, mills, factories, stores and other properities were destroyed. The entire industrial district of Ottawa was burned out. Seven thousand people were made homeless and their means of livelihood gone. The large lumber mills as well as the large factories were burned. The fire started in Hull about eleven o'clock on Thursday morning and was not brought under control until midnight of that day. There was a strong wind prevailing, and this carried the flames across the Ottawa River, which separates Hull from the city of Ottawa. For a time it seemed that the Parliament buildings would be destroyed, but these were finally saved. All business in the city was suspended, and the House of Commons adjourned until Tuesday of the present week. There were many accidents and seven fatalities. Had the wind been blowing from a westerly direction it is said that the entire city of Ottawa would have been destroyed. All of Hull's principal buildings with the exception of the Catholic Church are now things of the past.

Something in the nature of a sensation was created in the House last week by the revelation of a species of fraud in the pneumatic mail service now in operation in New York. The postal commission had discovered that the exorbitant charge of $37,000 per mile for six-inch iron pipe, besides the cost of operating the machines, was being made upon the government by the service, and that one of the principal holders of the stock and bonds of this company was a member of the House, and also a member of the committee on appropriations. These statements were made upon the floor of the House on last Wednesday by Mr. Little, of Arkansas, and Mr. Moody, of Massachusetts, and created no small degree of excitement. As a result the increase from $225,000 to $725,000, recommended by the committee on appropriation, was defeated. But it is to be hoped that such a scandal as is here hinted at will not be dropped at the defeat of the committee's recommendation. The committee itself seems to need a little investigating.

The Senate surprised itself and the country last week by unseating Quay, and that, too, in advance of Clark from Montana. The committee had reported a resolution declaring the election of Clark void on account of bribery used in his election, but before this report was acted upon by the Senate the Quay matter came up, and he was unseated by a majority of one vote. Mr. Quay had been appointed by the Governor of Pennsylvania, because of a deadlock in the legislature, but this method of making senators has now received a decided rebuke. The record of three ejectments by one Congress, for reasons not in harmony with the moral law, ought to have a healthful influence upon the nation. All men and methods not congenial to good morals ought to be as objectional to state as to church, especially when it comes to offices of trust and of responsibility. The cases of Roberts, Clark and Quay ought to become a spectacle to make corrupt politicians and political "bosses" tremble.

The close vote by which M. S. Quay was prevented a seat in the Senate of the United States last week, and his subsequent indorsement by the Republican convention of the state of Pennsylvania, is a revelation of the wonderful influence and power of a political leader. Had it not been that some senators feared the influence of a dangerous precedent and voted against him for that reason alone his defeat would have been impossible. What course Mr. Quay may now take is not stated, but it is hardly probable with such a strong following that he will retire from the political arena. While he may not venture to run for the seat of a senator again, for a time at least, it is not improbable that his influence may give turn and color to some events in a way that defies the love of party and the scrutiny of men. His influence in the Republican state convention of Pennsylvania was by no means indicative of a surrenner to his opponents nor of political aspirations.

The Republican state convention in Ohio and Indiana, held last week, were of more than ordinary interest for several reasons. Each convention strongly endorsed the present Republican administration and each state platform contains an anti-trust plank, all of which was, of course, to be expected. The greatest surprise was probably the degree of harmony that prevailed in each convention. The break in Republican ranks over the Porto Rican tariff bill was put aside, on the ground of submission to the majority, and the administration endorsed without apparent stint or remorse of conscience from any quarter. And in the Ohio convention old feuds seem to have been forgotten for the time, at least, and harmony prevailed. Hanna's refusal to be a delegate at large to the national convention at Philadelphia seems to have come in the nature of a surprise. Foraker, Nash, Grosvenor and Dick were the four men elected to this office. The platform adopted by the Ohio convention is supposed to foreshadow the platform to be adopted by the national convention.

Central and Southwestern Texas is again deluged with water. It is feared that the flood along the Brazos and the Colorado Rivers will equal or exceed that of last July, which broke all previous records. Towns, cities, railroads and farmers are the sufferers. The rain storms are said to have been the most severe for fifteen years. In some places last week a precipitation of five inches in twenty-four hours was reported. Twelve lives have been lost. Ten out of thirteen railroads entering Houston were reported disabled last week. In many places a second cotton crop will have to be planted. The loss to railroads is particularly heavy, for the reason that many of them had not finished repairs from former floods, and now more washouts and greater delays are promised.

The British garrison hemmed in at Wepener for several weeks has at last been relieved. It now seems that this was planned by Gen. Roberts that all the Boer forces in Southeast Natal might be collected and captured; but the plan failed. In carrying out this scheme about forty thousand British troops or about one-half of Gen. Roberts' great army at Bloemfontein was used, but succeeded only in relieving the small garrison of 1,500 men. Gen. French was sent out last that he might head off the Boers from going north, but he seems to have failed, for reasons not yet known, to accomplish his mission. The Boers seem to have succeeded in escaping with all of their guns and equipage. While no great battle was fought, the Boers have succeeded in dividing Gen. Roberts' army and greatly delaying his projected trip to Pretoria, and all delays have their effects upon large bodies of troops.

The Paris Exposition had its baptism of blood on last Sunday. A footbridge connecting the Exposition with the model of the Celestial Globe collapsed, killing nine persons outright and seriously injuring as many more. The bridge had been condemned by the Exposition authorities Sunday morning and the public excluded from using it, but later in the day it fell of its own weight with the result stated. An investigation of the accident will be held in order to locate the blame. The street underneath the bridge was full of people when the bridge fell and the accident cast a gloom over the throng of people on the ground and over the city. The accident has also had the effect of making the people suspicious of other unfinished structures on the ground and the greatest necessary caution will be taken in order to prevent another catastrophe and thus reduce the popular attendance for a while at least.

The General Conference of the Methodist Episcopal Church met in Chicago on Tuesday of the present week. This is the legislative body of the Methodist Church, and it will be called upon to amend the Discipline in relation to popular amusements at this sitting; but what that action will be is problematical. Another of the chief things to be considered in this session of this body is the election of publishing agents of the Book Concern for this section, for which there seems to be a number of candidates. The quadrennial address by Bishop Andrews, containing fifteen thousand words, was read to the Conference ou Wednesday morning. This address treats of the state of the church and its work for the past four years. There are various reasons for believing that this will be an unusually interesting session of this ecclesiastical body.

General Roberts' attempt at a capture of the Boers who invested Wepener has failed. Gen. Botha seems to have forestalled Gen. Roberts by twenty-four hours and the Boers escaped to the north without loss to men, munitions of war or baggage. Some attempt at pursuit was made, but this was abandoned and French's cavalry returned to Bloemfontein and the great army is where it was a month ago. There have been a number of dispatches recently concerning the strength, position and purposes of the Boers, but of such a conflicting nature as to give little reliable information. The failure of Lord Roberts to capture anything in this great southeastern diversion has not produced a very pleasant feeling in London, and this uneasiness is aggravated by reports of an alarming condition of health in Gen. Roberts' army and his apparent inability to begin his general movement toward Pretoria.

The hero of Manila is receiving quite an ovation on his western tour, notwithstanding his confessed desire for a seat in the presidential chair of the nation and the peculiar disposition of the property given him as a popular expression of appreciated service. Chicago and St. Louis have given him a royal and hearty welcome, which shows that the American people know how to rise above political party prejudices when the occasion demands. As nothing is being said of his candidacy for the presidential race it is not probable that his tour has any political significance. And if any effect it will probably be to quietly remove his name from before the people as a candidate. But for his name to be erased from the roll of the world's greatest men and that of the nation's heroes is not a future possibility. His name on the page of history is imperishable.

The question of a World's Fair in St. Louis in 1903 in honor of the Louisiana Purchase is now fairly before Congress. A delegation representing fourteen states and composed of governors, ex-governors,mayors, former Cabinet officers and other prominent men appeared before the special congressional committee last week and presented the merits of the question. The opening speech was made by ex-Secretary Francis, of Missouri, and followed by speeches from a number of influential men. This meeting drew a large attendance of congressmen and great interest was shown in the enterprise. It is the desire of this delegation that Congress shall act on a bill in favor of the fair to the extent of $5,000,000 on agreeable terms during its present session. St. Louis has about completed her subscription of $5,000,000, and if promised aid by Congress will vote $5,000,000 more, making in all $15,000,000, with which to carry out the enterprise. So far as could be discovered the congressional committee seemed favorable to the movement.

Mafeking seems destined to fall into the hands of the Boers. The latest word indicates a most serious condition. Rations have been again reduced and the supply will be exhausted by May 15th. The nearest hope of relief is the organization of force now being made in Kimberly for that purpose but not yet on the march.

WORLD'S CONFERENCE ON MISSIONS.

The opening session of this remarkable missionary gathering occurred in Carnegie Hall, April 21,at 2:30 P. M. At that hour, and before, the large hall with its seating capacity of 3,300 was filled. Rev. Judson Smith, secretary of the Baptist Foreign Missionary Society and chairman of the committee on arrangements, called the conference to order and announced as the honorary chairman of the conference, Benjamin Harrison, ex-President of the United States. Mr. Harrison, who was received with great enthusiasm, called on Dr. H. C. Mabie, of Boston, to open with prayer. The great audience, led by Geo. C. Stebbins, then sang as the keynote of the conference: "All hail the power of Jesus' name." It was sung with a fervor and volume of voice we have seldom heard equaled. At this point it was announced that a photographer wished to take a picture of the audience. The great company of distinguished people on the platform rose, there was a flash, and the great gathering had gone into pictorial history.

MR. HARRISON'S SPEECH.

The honorary chairman then delivered his address, which was worthy of the occasion, and was liberally applauded. He counted it a great honor to be called upon to preside over the deliberations of such a body, and thus to associate himself with "the most influential and enduring work that is being done in this day of great enterprises." He outlined the work of the coming conference. He spoke of the mighty achievements of this age in science, invention, art, industry, wealth, and asked, Why all this? It was useful only as it contributed to "the regeneration of mankind." On this point he said:

To what other end is all this stir among men—this increase of knowledge? That these great agencies may be put in livery and lined up in the halls of wealth to make life brilliant and soft, or become the docile messengers of a counting house or a stock exchange, or the swift couriers of contending armies, or the courtiers who wait in the halls of science to give glory to the man into whose hand God has given the key to one of his mysteries? Do all these great inventions, these rushing intellectual developments, exhaust their ministry in the making of men rich, and the reinforcing of armies and fleets? No. These are servants, prophets, forerunners. They will find a herald's voice, there will be an annunciation and a coronation. . . . The highest conception that has ever entered the mind of man is that of God as the Father of all men—the one blood—the universal brotherhood. It was not evolved, but revealed. The natural man lives to be ministered unto—he lays his imposts upon others. He buys slaves that they may fan his sleep, bring him the jeweled cup, dance before him and die in the arena for his sport. Into such a world there came a King, not to be ministered unto but to minister. The rough winds fanned his sleep; he drank of the mountain brook, and made not the waters wine for himself; would not use his power to stay his own hunger, but had compassion on the multitude. He called them he had bought with a great price no more servants but friends. He entered the bloody arena alone, and, dying, broke all chains and brought life and immortality to light.

Perhaps no sentiment in Mr. Harrison's address elicited more enthusiastic applause

than his reference to the duty of civilized nations to prevent the sale of intoxicants in those lands we are seeking to redeem from paganism. He said:

The men who, like Paul, have gone to heathen lands with the message, We "seek not yours but you," have been hindered by these who, coming after, have reversed the message. Rum and other corrupting agencies come in with our boasted civilization, and the feeble races wither the hot breath of the white man's vices. The great nations have combined to suppress the slave trade. Is it too much to ask that they shall combine to prevent the sale of spirits to men who, less than our children, have acquired the habits of self-restraint? If we must have "consumers," let us give them an innocent diet.

A man who has been President of the United States can talk in that manly fashion. Is there a probable candidate for the high office who would dare say as much?

In closing, Mr. Harrison, speaking of the influence of this great conference in manifesting the existing unity among Christians, drew a good illustration from his army experience:

A view of the whole army is a good thing; the heart is strengthened by an enlarged comradeship. It gives promise that the flanks will be covered and a reserve organized. After days in the bush the sense of numbers is lost. It greatly strengthens the soldier and quickens his pace, when he advances to battle, if a glance to right or left reveals many pennons and a marshaled host moving under one great leader to execute a single battle plan.

During the Atlanta campaign of our Civil War the marching had been largely in the brush. Sometimes in an advance the commander of a regiment could see no more than half of his own line, while the supports to his right and left were wholly hidden. To him it seemed as if his battalion was making an unsupported assault. The extended line, the reserve, were matters of faith. But one day the advancing army broke suddenly from the brush into a savannah—a long, narrow, natural meadow—and the army was revealed. From the centre far to the right and left the distinctive corps, division brigade and regimental colors appeared, and associated with each of these was the one flag that made the army one. A mighty spontaneous cheer burst from the whole line and every soldier tightened his grip upon his rifle and quickened his step. What that savannah did for the army, this World's Conference of Missions should do for the church.

Rev. Judson Smith followed ex-President Harrison in an address of welcome which would be worth quoting here entire if we had space for it. He extended a most cordial welcome to the missionaries from foreign countries, and to delegates from various sections of our own country. He spoke of the greatness of the occasion, and of the times in which we live, closing his splendid address with the following lines from Mrs. Howe's "Battle Hymn of the Republic:"

"He is sounding forth the trumpet that shall never call retreat.
O be swift, my heart, to answer Him, be jubilant, my feet;
Our God is marching on."

RESPONSES BY FOREIGN DELEGATES.

Fitting responses were made to these addresses of welcome by Rev. Wardlaw Thomson, representing the British delegation, by Rev. Dr. Schreiber, in behalf of the German delegation, Rev. Joseph King, for the Australasian delegates and by the venerable Dr. Chamberlain, in behalf of the foreign missionaries. These foreigners all spoke heartily of the warm welcome they had received at the hands of their American brethren. Dr. Thomson, of England, said he would call it "a right royal welcome" if he were not in America, but that in his country they so highly esteemed their Queen that this was the highest praise they could confer on our welcome—a sentiment that met with a very hearty response from the audience. Dr. Chamberlain, from the mission field where he has grown gray, said he spoke in behalf of 2,400 missionaries in India, 15,464 missionaries of all churches, in all lands, of whom there were 750 present in the hall. He deprecated the lack of more unity in the mission field, where missionaries sometimes elbowed each other instead of going into new fields where better results could be achieved. He believed the time had come for each church to sustain two pastors, "one for the thousands at home and one for the myriads out in the world of heathendom." This, with the report of Secretary Baldwin, closed the afternoon session.

SPECTACULAR.

The session on Saturday evening was given up to addresses of welcome from distinguished gentlemen—the President of the United States, Governor Theodore Roosevelt, of New York, and a response by ex-President Harrison. This attraction caused seats to be at a premium. Some of us who held delegate tickets and had traveled a thousand miles to attend the conference had to content ourselves with seats in the fourth balcony, while the main body of the hall was filled, we suspect, with local visitors. Long before the time to begin the hall was densely packed. When President McKinley, Gov. Roosevelt, ex-President Harrison and other local celebrities came on the platform the immense audience rose and received them with clapping of hands and waving of handkerchiefs. After prayer by Bishop Potter, the chairman of the evening, Mr. Jesup, president of the Board of Trade, introduced President McKinley, who was again greeted with long-continued applause. His speech was not long and has been no doubt given to the public generally by the daily press. It could not be called a strong speech, but was graceful and appropriate enough as far as it went. His voice was a disappointment to us, but this may have come from our having been so highly exalted above the speaker. At the close of the President's address the chairman asked the audience to sing "that good old hymn," "My Country, 'Tis of Thee." The people rose *en masse*, the great organ pealed the keynote, and such a volume of song we have not heard for a good while. It was an inspiring scene, and the President and Gov. Roosevelt and the other distinguished men joined heartily in the singing.

Gov. Roosevelt was next introduced and was greeted with about the same applause that was extended to the President. His speech was evidently unstudied, was much longer than the President's and indicated the man of action rather than of theories, of deeds rather than words. His address was heartily received, for "Teddy" is evidently a favorite in New York. Who could follow these two kings? Nobody but another king! So ex-President Harrison, in an extempore address, responded to these distinguished men in a very happy vein. After he had paid his compliments to each of them, he spoke again of the value of mission work and paid a high tribute to the Word of God as the only hope for deliverance from the perils which confront our modern civilization. It was our first opportunity to see and hear Mr. Harrison, and he impressed us as a man of both intellectual and moral power. A well-known preacher among us, hailing from Kentucky's capital, expressed his opinion of the three speakers as follows: "McKinley, Roosevelt and Harrison: these three; but the greatest of these is Harrison." It is not often that one is permitted to hear on the same evening, on the same platform, and that a missionary platform, addresses from a President, an ex-President and a prospective President of the United States. Their testimony to the value of missions and to the worth of Christianity no doubt has its value, and imparts a sort of dignity to a conference like this, but to the great speeches of the consecrated men who are engaged in the work of actually subduing the world to Christ, do we look for those principles and truths which are to guide this great enterprise to ultimate success.

Concerning some of these other addresses and other matters of interest we shall speak in a later report, as we only are at the begining of the conference. A number of our missionaries are here, and quite a delegation of our members, whom we may mention when we get a fuller list. It is destined to be one of the great historic meetings of the church Protestant and Evangelical.

INCIDENTS AND SAYINGS OF THE ECUMENICAL CONFERENCE.

A speaker hailing from the mission field of India, in recounting what changes Christianity had accomplished in that country, introduced each sentence with, "Not long ago," such and such a practice was in vogue, etc. The repetition of the phrase became funny to the audience, and it began to laugh and applaud. He paused, looked puzzled, and said he did not know whether that meant for him to take his seat or not. The audience felt rebuked for its ill-manners, and there was a united chorus of "Go on." He resumed his speech with a monotonous repetition of "Not long ago," and the audience exploded again, worse than ever, to the further confusion of the speaker, who had no idea what was amusing his audience. By good luck, however, he got switched off that point, dropped his favorite refrain, and was permitted to go on in peace.

It was during the discussion of "Comity" on the mission field when several able

speeches had pointed out the value and "limitations" of comity between different religious bodies, that a small man came on the platform, among the volunteer five-minute speakers, and in five minutes tore in shreds the plausible pretexts for divisions, which he declared were "needless," "schismatic," "ineffective" and "wasteful" of the Lord's money. "Comity," he declared, "will not do. It is too superficial, and does not meet the demamds of the case." He was cheered to the echo. It was the first note that struck the heart of that great missionary audience on that subject. Other speakers following, took note of that fact and profited by it. One thing was made clear. The missionaries in the field are much more ready for union than the Boards at home. This was openly affirmed by the missionaries themselves.

Some of the speakers spoke in a clear, manly, natural voice, and commended their message to the audience by so doing. Others whined, both in prayer and speech, or drawled out their words in holy, clerical tones that would kill the effect of an angel's message. Why do public speakers, who have any sense of the fitness of things, allow themselves to fall into that abominable habit of talking in an unnatural voice, using holy tones and pronunciations unrecognized by any dictionary of the English language? Do they not know that it is disgusting to sensible people? We are bound to confess that there is much in the mannerism and tones of some preachers to create a lasting prejudice against Christianity. Young preachers, be manly. Don't whine. Deliver your message in the voice God gave you. Avoid holy tones and perfunctory phrases.

The chairman was asked early in the Conference to announce that the Presbyterian delegates from abroad would be welcome at the rooms of the Presbyterian Board of Missions in the city. A Methodist minister then requested the same courtesy to be extended to visiting Methodists, which the chairman did. Other religious bodies caught the cue and asked that the rooms of their local boards be offered to their visiting delegates. Last of all, the Dutch Reformed Church, through one of its local members, requested that the same privilege be extended to its members. The chairman said, in all seriousness, "And the *reformed* delegates are also invited"—but that was as far as he got, as the Conference was roaring with laughter. No doubt many of the delegates *had* been "reformed," but the absurdity of our denominational designations became too amusing for the gravity of the august body.

On Tuesday evening of last week Bro. Willis and his congregation invited all visiting members outside the city to take tea with them and spend the evening with them. A large company of Disciples from different sections of the country, including six of our foreign missionaries, responded to the kind invitation, and after a bountiful repast, Pastor Willis, our New York correspondent, acted as toast-master, and called out a goodly number of us to respond to toasts. The first toast was "The Fathers," and Dr. W. A. Belding was appropriately called out to respond. The Doctor spoke with his oldtime force and felicity, and seems none the worse for the 84 years that he bears. Among other speakers were the missionaries present, F. E. Meigs and Miss Lyon from China, Miss Mary Graybiel and J. G. McGavran from India, E. S. Stevens from Japan, and Dr. Frank T. Lee from Africa. Others who responded to toasts were George Darsie, F. D. Power, W. J. Lhamon, Mark Collis, F. M. Rains, Miss Lois White, the writer, and perhaps others whose names do not now occur to us. It was a season of delightful fellowship, and a hearty vote of thanks was extended to Bro. Willis and his congregation for their thoughtfulness in extending this hospitality to us and thus giving us an opportunity of meeting them and each other. One speaker went so far as to declare it to be the best session of the Ecumenical Conference he had attended! This congregation is planning to reconstruct and enlarge its building. Bro. Willis has not only endeared himself to his church, but is making his influence felt among the other ministers of the city.

The sisters of the C. W. B. M. in Brooklyn served refreshments to all visiting delegates among the Disciples at the West 56th Street Church, on Friday during the conference, from 12 to 1:30 P. M., and followed that with an after meeting which occupied the afternoon. The C. W. B. M. had charge. Sister Rundle, a sister of our lamented J. M. Trible, presided. Sister Harlan, of Brooklyn, and B. Q. Denham, pastor of the 56th Street Church, extended us a hearty welcome, the latter to their church building, the former to the material and spiritual feast which had been prepared. Addresses were made by M. E. Harlan, and Sisters Encill, Miss Mattie Burgess, Miss Lyon, Miss Mary Graybiel, B. B. Tyler, Sister Stephens, Sister Moses and the writer. There was a large company of enthusiastic Disciples of Christ who were greatly enjoying the Ecumenical Conference, but who were all the more convinced by it that they have a religious plea which is of vast value to Christendom and to the world. It was a spiritual and moral tonic to breathe the atmosphere of the meeting. It was charged with Reformation ozone, of the kind that blends charity with loyalty to truth, and fidelity to a providential mission with a just recognition of the work that is being done by others.

We shall speak more particularly of our churches in Greater New York in another number.

The emphasis which the Ecumenical Conference has placed upon the value of Christian unity cannot be effaced, and will alone justify its great cost in financial, physical and intellectual energy.

Hour of Prayer.

UNCEASING PRAYER.

(Luke 18:1-8; 1 Thess. 5:17; Acts 12:1.)

(Uniform Midweek Prayer-meeting Topic, May 9.)

CENTRAL TRUTH: *Prayer is so vital a part of our Christian life that its cessation because of discouragement, lack of faith, or through neglect, means peril to the soul and loss of power for service.*

Jesus not only prayed much Himself—which is the all-sufficient answer to all skepticism as to the value of prayer—but He taught his disciples how to pray, and in the passage cited from Luke there is a parable spoken by him "to the end that men ought always to pray and not to faint." This is the one lesson to be learned from that parable—persistency in prayer—and that is of sufficient importance to justify the parable without our seeking to make it mean more. The widow in the parable had an adversary in law for whom she felt she was no match, in herself, and she asked the judge to interfere in her behalf. He was a judge who cared neither for God nor for man, but he did care for his own comfort, and when he found she was persistent in urging her cause he granted her request. Had she been less tenacious in her purpose, believed less firmly in the righteousness of her plea, she might have been repulsed by his indifference. *It was her importunity that won her case.*

God is our Father. He is not indifferent to our needs. He is more willing to give good things to His children than earthly parents are to give their children the things that are good for them. *Persistency in prayer is not needed to overcome God's reluctance to give, but it is often needed to overcome our unfitness to receive.* Hence it may often *seem* to us in our shortsightedness as if God were indifferent to our petition, but if we are convinced that the petition is right in itself we must persist in asking for it until God grants it, or something better, which He often does.

To "pray without ceasing," as the apostle exhorts us, may at first thought seem impossible, if not undesirable; and this would be the case if formal prayer were meant, or if we give a too literal interpretation to the words "without ceasing." But if we conceive of prayer as a spiritual attitude, in which the soul instinctively glances Godward in thanksgiving, adoration and petition, it ceases to be impossible. We may live in an atmosphere of prayer. All holy desire and aspiration, all unselfish service, all consecrated effort to do God's will, is prayer in God's sight. We have not learned the divine art of prayer until our praying is as natural and as instinctive as our breathing, and like the latter, mingles with all our daily tasks.

The story of Peter's imprisonment and release (Acts 12) in answer to the unceasing prayer of the church is one of the thrilling incidents in the history of the early church. That prayer-meeting at the house of Mary, the mother of John Mark, which had for its object Peter's safety from the murderous

intent of Herod—how much it meant for the future of Christianity! The success attending their prayers was a surprise even to themselves. God often answers our prayers with a promptness and a largeness that surprises us. The incident, too, is a good example of the power of united prayer. It was a great crisis in the history of the church at Jerusalem, and the members felt that only God could protect them. Hence, they resorted to prayer and continued in it until the crisis had passed and Peter was safe.

Times of special danger and temptation should be times of special prayer for God's protection and guidance. Continuing in prayer is to "walk with God," and to hold constant communion with Him, who is our Father in heaven.

PRAYER.

Our Father who art in heaven, we thank Thee that there are no set times and places at which we may approach Thee, but that we have continual and constant access to Thee at all times and places, through Jesus Christ our Lord. We thank Thee that we may call Thee *Father*, for that makes us feel at home in Thy presence. We beseech Thee, most gracious Father, to so fill us with Thy Spirit that we may pray as we ought, in faith, in perseverance, in patient waiting, that we may receive from Thee those spiritual blessings which Thou art so willing to impart to us. Thus drawn to Thee by love here, may we abide in Thy presence forever, through the mediation and merits of Jesus Christ, to whom be glory in the church world without end. Amen!

Editor's Easy Chair.

The Easy Chair has been located for the past week in the metropolis of the New World, and on its greatest thoroughfare, Broadway. What a tide of human life pours along this great highway day and night! What tragedies and comedies are being wrought out daily in this great commercial and social maelstrom! New York is at once the best and the worst city on the American continent. It is the center of the widest religious activity, the seat of the most potent religious forces that are working for the salvation of the world. Here live many of the most consecrated people of the world, who are pouring out their treasures and energies for the regeneration of mankind. And here, also, we have one of the most corrupt city governments in the world, and here human life is lived by thousands of people under the hardest conditions and the most repulsive surroundings which human beings are called upon to endure anywhere on the globe. Here the extremes of wealth and poverty are both found, with their attendant evils. Here villainy thrives and virtue finds an opportunity of testing its power. Here are the best and the worst we have in our American civilization.

Here is a remarkable fact, however, which shows how the best and the worst are separated in our large cities. We have been here in this great city, a week at this writing, mingling with its people on its crowded thoroughfares, riding on its street-cars, living in one of its hotels, and we have not heard one oath, or one uncivil or angry remark, and have seen no drinking and but one intoxicated person. On the contrary, we have meet with a great deal of civility and kindness, and have seen evidences of Christian culture on every hand. No doubt the bad things are here, but one does not have to come in contact with them if he does not wish to. We did not come here on this short visit to reform the vicious and the outcasts of New York City, and hence have not met with that class. One can see the names of "John L. Sullivan" and "Jim Corbett," spelled out with electric lights on Broadway over their respective saloons, at night, but he does not have to enter and will not unless he occupies an exceedingly low plane of morality. What is true of New York is true of St. Louis and every great city, that one does not, ordinarily at least, come in contact with its seamy side unless he desires to do so, either because of kindred taste, or because he desires to do something for its elevation. One thing becomes increasingly apparent: We must save our cities in order to save this country.

Among the signs of the times must be reckoned this Ecumenical Conference on Missions. A gathering that comprises more than 700 missionaries from all parts of the world and representatives of its heathen populations, who have been Christianized, civilized and educated as trophies of the mission work, and that has as delegates members of every evangelical body and citizens of every civilized land, all moved by one common object—the winning of this world for Christ—with audiences which no single hall can accommodate, holding for ten days with unflagging interest, is an all-sufficient reply to the man who thinks Christianity is on the wane. When it is remembered, too, that these people thus gathered, who are responsible for and are taking part in this conference, are among the ablest and best educated minds of this and other lands, it is seen how baseless is that other superficial charge against Christianity, that only the ignorant and superstitious embrace it. Never was it so manifestly true as now that Christianity is getting a strong grip on those forces which shape the course of human history. Such a conference in the closing year of the century, which has been marked by missionary activity, is more significant even than the World's Fair at Paris, because that celebrates the products of our civilization, while this conference marks the growth of interest in the enterprise of missions, without which no high civilization would be possible.

At our reunion of Disciples of Christ at West 56th St. Church, on Friday last, re-reported in another place, the question was raised as to the limited place our religious movement on the program of this Ecumenical Conference. The facts that we are young yet in world-wide missions, that we have not a large number of missionaries in the field as compared with others, and that our churches have contributed very little toward the expenses of this Conference, which amount to over $40,000, were held to be sufficient reasons for our limited representation, without attributing it to any wrong motive. It was also urged in this meeting that as many of the things we would have said have been said by others, and as those things received the most hearty applause, we ought to be content to keep in the background, and not be too self-assertive in demanding what we might think our rights. We are sure this is the proper course to pursue when there is no evidence to believe that we have been intentionally discriminated against. It was also pointed out in this meeting that the men who control this Conference are largely Eastern people, and that we are strong in the middle West and are little known in the East, as yet. We are growing rapidly, not only in numbers, but, what is more to the point, in missionary zeal and liberality, and are developing a much larger number of men who are studying the subject of missions and who are capable of treating the different aspects of this enterprise. The East *will* know us in the future, and so will the whole world, for we are bound by the very logic of our position to he a great missionary people.

Questions and Answers.

Is it correct to say that Alexander Campbell was a Baptist minister, and as such built a Baptist Church at Wellsburg?

Maroa, Ill. *C. C. Redgrave.*

Mr. Campbell was never a Baptist minister in the current and accepted meaning of that term. He and the church to which he belonged at one time co-operated with the Baptists, but his teaching and practice were never fully in accord with those of the Baptists of his day. Had there not been this difference, his church would have remained in co-operation with the Redstone Association.

Can you give me, through the Christian-Evangelist, the addresses of the three ministers mentioned below? Samuel F. Fowler, who in '83 was pastor of the Christian Church at Charlottesville, Va., L. A. Cutler and J. T. Lyle, who attended the University of Kentucky in '71 or '72. *Mrs. Texie Lipscombe.*

Jacksonville, Fla.

L. A. Cutler's address is Louisa C. H., Va., we believe. Perhaps some of our readers can give the sister information concerning the other brethren mentioned.

If Jesus knew Lazarus was to be raised from the dead beforehand, as the context shows, was not his weeping at the grave affected, as reported in John 11:35? How could it be sincere? *H.*

Jesus wept in sympathy with the weeping sisters. It was a most natural and human thing to do under the circumstances. Lazarus was a close personal friend, as were also these sisters who met Him with their story of grief. There was no affectation in those tears of sympathy. No consideration of what was to take place in the immediate future would prevent His heart from going out in instant sympathy with their present sorrow and tears.

OUR FIRST CONGRESS.

A. B. JONES.

This book of 246 pages, just from the press of the Christian Publishing Company, is on my desk, in answer to one dollar sent to the publishers as soon as I saw it announced. Mechanically the book, according to my taste, is a gem. The binding, the paper, the type, the spacing—all invite you, almost importune you, to walk in and wade through if you can, swim through if you must.

The book is edited by J. H. Garrison, editor of the CHRISTIAN-EVANGELIST. This is of itself a guarantee of something good. Aside from the graceful preface and introductory address of the editor the volume is made up of ten chapters:

I. The Value of Theology. Edward Scribner Ames.

II. The Cry, "Back to Christ." J. J. Haley.

III. The Cry, "Back to Christ"—A Review. J. B. Briney.

IV. The Cry, "Back to Christ"—A Review. W. J. Lhamon.

V. Crucial Points Concerning the Holy Spirit. R. T. Mathews.

VI. Crucial Points Concerning the Holy Spirit—A Review. W. E. Ellis.

VII. Crucial Points Concerning the Holy Spirit—A Supplementary Statement. F. N. Calvin.

VIII. Organization and its Adjustment to the Needs of the Church. Allan B. Philputt.

IX. Organization and its Adjustment to the Needs of the Church—A Review. W. F. Richardson.

X. Enrichment of Public Worship Among the Disciples. Ida Withers Harrison.

How do you like that bill of fare? Does it not whet your appetite? If there is a preacher who does not feel a rising relish for these dishes he must have a diseased and perverted stomach. Both the themes and the writers give a clear guarantee of value—value received for your one dollar, the price of the book, and much more.

I have read but three chapters so far—the discussions on the "Crucial Points Concerning the Holy Spirit," by Mathews, Ellis and Calvin. This section of the book does not come first in the arrangement of the matter, but being at the time engaged in studying that subject, I was first drawn to read that discussion. I have read it, and my notice of the book, for the present at least, will be confined to that part of it. It is hoped that others more competent will notice other parts of this volume. "Our Congress" is public property. We are expected to notice its proceedings, its doings, its deliverances. And have we not the right to criticise, favorably and unfavorably, our *own?* And, especially, ought we not to see well after "Our *First* Congress," that this new institution gets at least a fair send-off in the great world? But these interviews must be brief. This is enough for one sitting. If a little expectancy has been created, our object for the present is accomplished. We will hear next week more definitely from Messrs. Matthews, Ellis and Calvin.

"CRUCIAL POINTS CONCERNING THE HOLY SPIRIT."

The lamented R. T. Mathews leads the discussion on this subject. Mr. Mathews was always thoughtful and scholarly as a writer. But his writings have always appeared to me a little nebulous. He seems to sacrifice perspicuity and strength to a profusion of verbiage and an elegance of diction. It is never wise for a man to dress so fine that his friends forget the man in their admiration for his clothes. The first and most essential thing in writing or speaking is *clearness*—clearness of conception and clearness of expression. In the present instance, however, Mr. Mathews gives us less to complain of than usual.

The essayist names three "crucial points concerning the Holy Spirit"—1. "*The Personality of the Holy Spirit;*" 2 "*Baptism in the Holy Spirit,*" and 3. "*Method of the Holy Spirit's Operation in Salvation.*" That the Holy Spirit is a person, as distinctly so in fact, if not in form, as that Jesus Christ is a person, is indeed a crucial point of this subject. This point clearly understood, the subject is cleared of much vagueness. And there seems to be no differences among the three men engaged in this investigation as to the personality of the Holy Spirit. For this let us be profoundly thankful.

But, now, notice the difference between these two brethren, Mr. Mathews and Mr. Ellis, in the inferences drawn from this mutually conceded fact. From the fact that the Holy Spirit is a divine person Mr. Mathews concludes as follows: "The worship of the Holy Spirit, of course, is scripturally sound." But Mr. Ellis says: "This conclusion is unscriptural." Is not this strange? Both these writers refer to the baptismal formula and to the apostolic benediction as proof of the divine personality of the Holy Spirit. May I not be permitted to ask, if the baptismal formula: "In the name of the Lord Jesus Christ I baptize you into the name of the Father, and of the Son, and of the Holy Spirit," and the apostolic benediction, when we use it over a congregation: "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all"—in the use of these words is there not the element of worship? Can a man invoke the name and favor of the Godhead without the element of worship?

"Baptism in the Holy Spirit" may also be considered a "crucial point," I should say, viewed as a fact rather than as a form of expression. On this point, however, Mr. Ellis, who is a clear, concise, crisp writer, parts company with Mr. Mathews. A single sentence quoted from each essayist on this point will put the issue in a nutshell. Mr. Mathews says: "*Baptism in the Holy Spirit is a luminous figure of speech to denote the superabundant influence of the Holy Spirit in salvation.*" Mr. Ellis says: "*Baptism in the Spirit is a technical phrase used to indicate a specific, temporary work of the Spirit in the introduction of the gospel.*" Neither one denies "the superabundant influence of the Holy Spirit in salvation." Neither one denies the "specific, temporary work of the Spirit in the introduction of the gospel." The issue is, whether the phrase "*baptism of the Holy Spirit*" technically means the latter. On this point the question is modestly raised whether the broad, general declaration concerning Christ: "*He shall baptize you in the Holy Spirit and in fire*"—baptize the good in the Holy Spirit, baptize the bad in fire—is more in harmony with the broad, general view of Mr. Mathews, or with the narrow, special view of Mr. Ellis?

Liberty, Mo.

CHRIST'S LIFE AND THE CHRIST-LIFE.

SHERMAN HILL.

One class of thinkers esteem Christ as only a man and the Christ-life as only a manly life. Another class of thinkers regard Christ as other than a man. They believe he is *super* human. They accept him as divine. They repudiate the view that the Christ-life is but an improved or higher order of human life. They likewise repudiate the alternative that it is a divine life—that the Christ-life differs from Christ's life—only in degree. With them the Christ-life in its nature or essence is not intelligently defined, if definitely and comprehensively perceived. It is some sort of intermingling of human and divine life, the the nature or essence of which is not determined. The first class of thinkers from their premise have reached a logical conclusion. Their weakness is in their premise. The second class has reached no conclusion. From their premise their conclusion would be—the Christ-life and Christ's life are alike in essence or nature.

The final act of creation was the creating of a man in the image and likeness of God. "And God said, Let us make man in our image, after our likeness. . . . So God created man in his own image." In the process of man's development "the Word was made flesh and dwelt among us" that the divine life, the image and likeness of God in man, might be manifested and developed. "I came that they may have life and may have it abundantly." "That life which I now live in the flesh I live in faith, the faith which is in the Son of God." It was the divine nature partaking of human nature, thus enabling the human to partake of the divine nature. In this a transformation, a begetting, a birth takes place. "Be not fashioned according to this world, but be ye transformed." "Having been begotten again, not of corruptible seed, but of incorruptible." "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." Now whatever is born is in nature or essence like that by which it is begotten and of which it is born.

In this spiritual transformation, begetting and birth we are "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God;" hence we "become partakers of the divine nature," for "that which is born of the flesh is flesh, and that which is born of the Spirit is spirit," and

thus "our life is hid with Christ in God." Christ's life and the Christ-life are alike in nature and essence. They are not dissimilar lives. They are not separate, but identical, for the life of the vine and the branch is identical.

In Christ's life is a sure prophecy of the soul's heritage, for we are "heirs with God and joint-heirs with Christ." And Christ becomes "in us the hope of [character] glory," for "I live, yet not I, but Christ liveth in me." Therefore, "that life which I now live in the flesh I live in faith, the faith which is in the Son of God."

THE NEED OF THE HOUR.

LOUISE KELLY.

In the face of the many problems that confront us on every side it is not strange that we should grow confused amid the babel of cries for help, and wonder which should demand our highest thought, our largest support.

It is well to remember that we who have accepted the Word of God as our rule of faith are not without chart or compass in such a case. When Jesus began his public ministry he was confronted by a profound problem. With the mighty lens of a pure, impartial eye he saw the giant evils of social and political corruption, of oppressive legislation. The grinding of the poor, the sighing of the needy, moved his great, compassionate heart to the depths. Yet, he recognized these conditions as *effects* of evil rather than *causes*, and his master mind sought at once to apply the remedy to the cause rather than waste time in dealing with the effect.

Since the first transgression it has been the ruling power of sin in the human heart that has produced all the misery and degradation of the race.

The mission of Christ was to open the way by which the power of sin might be broken—the burden of sin removed—when the effects of sin must eventually disappear. Aside from the shedding of his blood the methods used by our Lord in carrying out his mission were apparently very simple, but eminently practical in their results. He *lived* the principles he enunciated, and by preaching and teaching others he so inspired them that he made it the business of their lives to teach to all mankind the principles he had taught them.

The poor, sinful woman at Sychar's well needed but one draught from this fountain of living water to send her out as God's messenger to awaken that sleeping village to hear Messiah's message.

Here we have a record of the first home missionary society which sprang up as the legitimate result of our Lord's ministry on the earth. Its success was phenomenal. Not only was the city moved to come out to hear him, but "*from* that city many of the Samaritans believed on him because of the word of the woman."

Dissemination is the divine law of the gospel dispensation. Just in the proportion in which the "GO" of our Lord's command has been heeded has the "COME" of his blessings been dispensed.

A sleeping soul is a lost soul. A sleeping church is a lost church. Inactivity not only denotes loss of power, but inevitably leads to death. Still more dangerous is the condition of those who hear their Master's will and do it not.

"*Ichabod*" is written over the portal of many a church because it has become self-centered—a cistern to hold in the living water, rather than Christ-centered — a fountain from which rivers of blessings shall flow out to gladden the whole earth.

The need of the hour is for the church to recognize her mission in the world, lay aside the toys and playthings with which she has been seeking to amuse herself and bend herself to her God-appointed task of dispensing the life-giving blessings of the gospel to the blighted, sin-cursed souls about her. What spectacle could be more hideous in its taunting cruelty than to hold up a brightly painted toy before the eyes of a man who was being swept over Niagara, that he might forget or be kept in ignorance of the awful doom that awaited him!

The world is demanding that the church shall go back to the methods of Jesus; that she shall present a life that is unspotted and above reproach; that she shall give honest bread to the hungry souls about her, and not a stone that shall cause men to stumble and forget to rise again. Let the trumpet-call of "HOME MISSIONS TO THE FRONT" be sounded out from every pulpit and heeded by every pew in the land, and let every one who has named the name of Christ depart from the iniquity of covetousness and the sin of selfishness, and let us pour out our love, our service and our treasures that America with her limitless opportunities for world-wide conquest may be won for Christ. Then shall she be indeed a goodly land, and she shall be called "Hephzibah," saith the Lord, "for my delight is in her."

PESSIMISM IN THE CHURCH.

JOSEPH FORT NEWTON.

It seems that pessimism has invaded the church, and pessimism is always paralyzing. It has become fashionable to magnify the mistakes of the church. Popular preachers describe in fiery rhetoric the deficiencies of the methods of the church and bemoan the decline of spiritual religion. In their hands foibles become failures and defeats become disasters. The yellow journal is bad enough, but the yellow preacher is too much. Patience ceases to be a virtue when the pulpit becomes an echo of the evening paper and rehashes the rubbish picked up by reporters as automatically as a phonograph repeats the music of a minstrel. All this ranting about the decline of the church is as shallow as it is baseless; it is "full of sound and fury, signifying nothing." The publicity gained by this method is as cheap as it is short.

The pessimist is always wrong. He sees but one side of life; he sees through a glass darkly. His glasses impart their color to the scene. Pessimism is the product of a morbid and diseased condition. It distorts facts and exaggerates evils; it is a sweeping generalization from a narrow experience. It befogs the mental vision and cripples the sources of human energy; it darkens the soul with doubt and freezes the fires of enthusiasm. It is a vicious mental habit; it is intellectual dyspepsia. A calm study of facts reduces pessimism to absurdity.

Let us have done with this doubt; let us have none of this despair. The doubter is beaten before he strikes a blow. Men come to what their beliefs are, and when they are constantly told that the world and the church are going to ruin, they naturally decide as the inevitable conclusion to such dreary logic that one man cannot stem the tide of woe, and so it is not worth while to try. Criticism and doubt work injury, if in no other way, by the subtle influence of suggestion. This powerful law makes pessimism contageous and goes far toward making the imaginary condition a grim reality. It creates an atmosphere of discouragement that is unfriendly to vital conviction and unfavorable to vigorous effort. Pessimism is but another name for scepticism. A loss of hope is the result of a loss of faith.

That the church is not what is should be is true; that the state is not what it should be is true; that the social system is imperfect is true, and that the man who denounces all of them is not doing what he should do is certainly true. If we are far below our ideals it is because our ideals are higher than those of any other age. That in itself is an indication of progress. Men complain that the church does not reach the masses and wonder why it has lost its hold upon the people. As a matter of fact, the church has never reached the masses in the sense in which the reformer uses the phrase, in all its history as a church, but it is doing more for them and with them to-day than it ever did before. Those who lament the shortcomings of the church forget that it was only since yesterday that they were seen to be shortcomings at all. Present evils are black only because they are viewed under the white light of our higher ideals. The same evils existed in other ages and neither church nor state were disturbed about them. Nor did carping criticism open our eyes to them. That spirit of love and brotherhood, which is the soul of true religion, flashed over the world and revealed its want and woe. That pity for the poor, that sympathy for the suffering, that kindness for the crushed, that demand for justice and liberty for the oppressed, that love for the lost—the sweet flowers of modern life—are the fruits of religion.

This is the best age in the history of mankind. Beauty beams upon us, great thoughts thrill us, God reigns above us and man goes marching on to virtue and to victory. To live is ecstasy; to be young is simply heaven.

The unrest of the age is the unrest of a marching army. The infinite pain that throbs in the great heart of the race is the pain of growth.

The great truths of religion are firmer than ever before; its hopes are richer and

more radiant. Pessimism is out of order. We may celebrate the passing of the iconoclast. Religion is becoming more rational; service is becoming more reverent. Sectarianism is vanishing from the church; sectionalism is disappearing from the state. Philosophic materialism has failed as an explanation of the universe; scientific agnosticism has failed to satisfy the spiritual instincts of mankind. The warfare between religion and science is a thing of the past. The treaty of honorable peace has been signed. Practical religion is taking the place of polemic theology. Love is melting the old creed into a universal faith. Hope's star grows brighter every year. There is no cause for pessimism in the church.

St. Louis.

THE KEYNOTE OF THE CHRISTIAN RELIGION.

J. M. LOWE.

Religion is the prayer of the universal human heart. Christianity is God's answer to that prayer. Before Jesus came religion and life were divorced. In him they are forever one. Christianity has something in common with other religions. The life of the Christian has something in common with other lives. But there is a point at which Christian life rises above other lives. He is a disciple indeed who follows Jesus, not only in ordinary ways, but who follows him still when he transcends human life, as commonly lived, and runs counter, it would seem to the ways and thoughts of the world.

This point at which the divine parts company with the human is the place where religion becomes distinctively Christian. Standing upon this eminence, Jesus is the Teacher of teachers. He is unique. He stands like some mighty mountain peak, "cloud-capped and companionless." With three words—love your enemies—he has caused man to face about and enter his last battle, whose every advance is cheered by a bugle blast of victory. The world's last battle is on. The last command is ringing along the lines. Down from the gates of God, the hosts of light are coming clothed in the strength of the Highest. The centuries are vibrant with the echoes of clashing arms. Love's columns are advancing. The enemy's lines are wavering above, beyond the conflict the everlasting doors are lifting that the King of Glory may come in.

It is the kingliest command ever given. In all the books of twenty centuries there is not as much power to win the world as there is in that command. Like noon breaking in upon midnight it came: "I say unto you, love your enemies.' Ingersoll said: Love wife and child and friend. Thieves, outlaws and traitors do that. Nature gave that command a million years before Ingersoll was born. One may say it is not natural. To be sure, it is not natural. It is supernatural. Herein is Christianity a continuous miracle, in that it transcends nature and accomplishes that with which nature is at war. This command exhorts to the impossible, and under its spell the impossible is accomplished.

This is the keynote, because it describes the only attitude one can assume if the world is to be won. Of course, the world would hate and rebel and destroy, but it was from these very things that it must be saved. Hate cannot destroy hate, on the contrary, hate augments hate. Malice cannot murder malice. Jesus employed a superior force. He assumed an attitude unmoved and unmovable by all the world's complaining. If Jesus had been moved by merely human incentives he would have hurled the crown of thorns into the face of the mob, retired from the hall of judgment in wordless disgust and left the world to perish. But he did not come into the world to resent an insult. He came to save men from that narrow, intolerant spirit which alone can give birth to an insult. These are evidently some of his thoughts: I must live my life in the world without a friend who will not at some time forsake me. I must be continuously misunderstood. Men will hate me. They will get wild and mad with anger. Like a conflagration the flames of passion will possess my perscutors, but I must be calm, for to overcome this I came into the world. I must let jealousy and anger take what course they will. I must endure the arrows of insult until the quiver of malice is empty and anger is weary with hating. Then, when the human heart has exhausted itself, shall come love's opportunity.

Love is irresistible. He who loves his enemy is one day going to win him, if he loves him unto the end. This is the real victory. Every conquered foe of Jesus enters valiantly into the service of his captor. It is not so in the world's warfare. This command is not of human origin. The human heart can but utter itself, and the pages of its record are written in blood stained with tears, and punctuated with sighs and groans. Such a command contemplates the destruction of everything that is unlovely and rebellious in human nature. It comprehends in its circle of love the continents of earth and the islands of the sea. It is a foregleam of the golden age—

"When the war drum throbs no longer and the battle flags are furled
In the parliament of man, the federation of the world."

When we can love the man who hates us, only then can we understand the mystery of the cross, only then can we translate that "Father, forgive them," into the language of human life. Here on the cross is the crowning act of the man Christ Jesus. Here he is obeying his own command—love your enemies. Are we with Jesus here? If so, we are disciples indeed. We are not true unless we follow him all the way. Anybody could follow Jesus in his triumphal entry into Jeruralem. Anybody could wave a palm branch and say: "Hosanna in the highest." But it is a different discipleship that follows him into Gethsemane's garden—

"And kneels with him in darkness there,
And battles with some fierce despair."

It is a different discipleship that stands by his side in the judgment hall where he is despised and rejected of men. It is a different discipleship that helps him bear his cross up Golgotha's slope, suffers with him and echoes in sweet sincerity those words of divine prayer—Father, forgive them. These were his words, but they are ours if we are his.

This crusade of love had to be begun. He began it. To it he gave his days and his nights, his tears and his blood, his life and his death. If we are not worthy disciples here we are worthless everywhere. This is the keynote; if we cannot get the key we would better quit singing. Silence is better than discord. Our greatest need is, not more service, but better service, to bring our lives into full harmony with the wondrous life of Jesus, to live in happy, holy touch with all that is divine.

Des Moines, Ia.

DAWSON AS A CRITIC.

J. W. MONSER.

W. J. Dawson has given what to me seems the most luminous and exact characterization of Ruskin that has appeared in years. Unlike many who have ventured an opinion upon the poet-artist, he knows his limitations as well as his excellencies, and hence is able to form an equitable conclusion. A true critic must be a person whose insight enables him to lay bare the laws of life and art. If he has not the clearness of vision and subtle experiences of his subject he at least must be large enough to be responsive, and must possess a passion which will enable him to sympathize with the impulses which unify all high work. Writers of the first order, such as Ruskin, appeal to our own conscience of the true and beautiful, and if they are disappointed their sensitiveness leads them to indulge in doubts concerning the aspiration of their race. Great souls have their seasons of temptation, possibly more than little ones, and in the battle made with the materialism of his age—a battle the results of which were not flattering to the assailant—our great author found reason for his growing irascibility. The budding hope he had in the world's consent to truth was blasted all too soon. But he still held a lofty view of life, and as Dawson well says, "never spent his genius upon an unworthy cause." No friend of Ruskin will claim that he made no mistakes or that his views were always sound and seasonable. But it can be said that no teacher has ever more frankly admitted an error.

Dawson, in his recent work on "The Makers of Modern Prose," says that England has never quite known how to take Ruskin. "He presents a character of so many subtleties and variations, so tremulously poised between common sense and eccentricity, so clear and firm in outline, yet touched with such deceptive lights and shadows, and capable of such extraordinary transformations, that average opinion has preferred to accept him as a great stylist rather than a great man. He is by turns reactionary and progressive, simple and shrewd, a mystic and a man of practical affairs. He has bewildered men by the very brilliance of his versatility. No sooner has the world owned him as the prince of art critics than he sets up as the exponent of a new political economy. He will show us how to weave cloth honestly as well as to draw truly; how to build character as a matter of greater import, even, than the building of a Venice; and he who is an authority on Botticelli must needs also be an authority on drains. He links together in the strangest fashion the remotest things—philosophy and agriculture, theology and sanitation, the manner of a man's life and the quality of his pictures. It is this very variety and exuberance of mind which has kept the estimate of his genius low among his countrymen."

Our Budget.

—Next Sunday is an high day.

—Home Missions has the right of way.

—Do not fail to take the much-needed offering.

—Make it the largest offering for missions in your history.

—Upon your action next Sunday depends the destiny of many souls.

—Home Missions is one of the vital factors of the future of our civilization.

—Read all the urgent reasons for Home Missions given in this paper.

—The inspiration of a new season ought to enlarge our faith in Home Missions.

—The revival of life all about us ought to enlarge our offerings for a like phenomenon in the spiritaul domain.

—Let the church that calls itself poor, beware that it does not make this plea an excuse for giving *nothing* to missions. That is the way to *remain* poor.

—Somebody has likened such a plea of poverty as a reason for being excused for giving anything for missions, to a man who has killed his father, pleading the fact of his orphanage as a ground of leniency!

—Two dangers threaten every missionary offering: one is that many weak churches and the poorer members will give nothing because they cannot give *much*, and the other is that strong churches and rich members will rest content with giving something without any thought of just proportion. The same fallacy underlies both these failures. Read the parable of the Pounds and that of the Talents.

—The one thing that has in it a prophecy of better things to come, is the increased number of churches participating each year in these offerings, and the diminishing number of those that entirely neglect them. Let us hope that this year will witness a very large increase in the number of contributing churches. Let every reader of this who holds membership in a noncontributing church, or one that failed to contribute last year, see to it that an offering is made this year.

—We have found it impossible to publish all the articles sent us on Home Missions. Some of these were as good as any that have appeared, but our space would not permit. We trust that what has been said in our columns may be used of the Lord to the glory of his name in contributing to the largest offering for Home Missions yet known in our history. And to those whose articles have not appeared, we send this evidence of appreciated kindness and desire to help forward a good and great work.

—One of the questions to be decided by the General Conference of the Methodist Church in Chicago this month will be that of the creedal attitude of that body toward dancing, theatre-going and other popular amusements and games. There is a proposition to amend section 248 of the Discipline of 1896 so as to leave out the words "dancing, playing at games of chance, attending theatres, horse races, circuses, dancing parties, or taking such other amusements as are obviously misleading or of questionable moral tendency" and substituting therefor "the taking of such diversions as cannot be used in the name of the Lord Jesus." In taking this step the General Conference by no means withdraws its disapproval of these things, but desires to put the church more under grace and less under law, thereby better conforming to the spirit of Christianity. And yet, this action, if taken, will be falsely interpreted by many as a concession to the world in its demands or greater liberties in these things.

—E. H. Keller and wife, who have just completed a tour of Germany, Belgium, Egypt, Palestine, Syria, Greece, Italy, Switzerland and France are now in London en route home. They went from Waxahachie, Texas, where they were doing a good work and were greatly esteemed by the people. Upon leaving for their tour in Europe and Asia that church officially adopted very tender resolutions of appreciated labor and of deepest regret at their departure. Owing to the long Texas summers Bro. Kellar and wife will return to the central states for their future work. Their address for the present is Sullivan, Ill. In the meantime, any church in need of an energetic, scholarly preacher, full of the inspiration of a successful tour of the Holy Land, will do well to get in an early application for his services.

—Miss Lura V. Thompson, who has just completed three months' work in Oklahoma in the interest of the C. W. B. M. organization, visited this office last Friday on her way to Arkansas. She reports the territory flourishing spiritually and materially and thinks the outlook for our work exceedingly bright. Our brethren are numerous and active. They are organizing churches and building places of worship in every quarter of the territory. Sister Thompson particularly noted two qualities possessed by the Disciples in Oklahoma, namely, they are liberal in contributing to the work and are sensible enough to build just such church houses as they can pay for. The CHRISTIAN-EVANGELIST, of course, is their favorite paper.

—We have just "captured" Mason City, Ia. A canvass of our wondefully vigorous church there last week added seventy-six new subscribers to the CHRISTIAN-EVANGELIST. This journal now enters the homes of about one hundred families in that city.

—Bro. Paul McReynolds, pastor of the church at Redlands, Cal., sends us a list of twelve new subscribers and remarks that "out of a church membership of fifty, every family but two take one or more of our church papers." Surely, that is a promising congregation. Is there any that beats its record in the matter of good literature?

—On Saturday, April 28th, occured the final examination of Hiram Van Kirk at the University of Chicago, for the degree of Doctor of Philosophy. Dr. Van Kirk received his A. B. from Hiram College in 1882 and his B. D. from Yale Uniuersity in 1895, and now his Dr. Ph. from the University of Chicago.

—The Christian Church in Knob Noster, Mo., wants a preacher to serve them and give one-half of his time to them. They can pay about $300 for one-half time. Have 90 members and the prospects are good to build up a good congregation if the right man can be had. They have no age limit, but want a man of good report and capable of interesting an intelligent audience and not afraid to work. Address A. M. Craig, Clerk, Knob Noster, Mo.

—A missionary rally was held at the First Christian Church, this city, on last Sunday at three P. M. in the interest of the city and Home Missions. There was a fair attendance and a good spirit manifest. But some of our people are out of the city, some had other engagements and some were hindered because of a strike on one of the street car lines in the city. The leading address was made by our city evangelist, A. J. Marshall, but there were a number of short addresses from the pew as well as the pulpit. St. Louis evidently has greater cause to appreciate the great cause of Home Missions than ever before and will do liberal things for Home Missions this month.

—Those expecting to attend the C. E. Convention in London, July 14-18, will do well to look out and read an article elsewhere in this paper on "Our Rally at the World's C. E. Convention," by J. Z. Tyler. The article concerns you and is of importance.

—Some time ago O. E. Payne, formerly manager of our subscription department, but now president of the Keystone View Co., of this city, was made the subject of an evidently malicious attack in two of our city papers by some local personal enemies, and similar articles also appeared in some Iowa papers, with the apparent purpose of extending the injury in the field of Brother Payne's former acquaintance and labors. As the CHRISTIAN-EVANGELIST goes into this field we think it but just to say that very few persons who knew Bro. Payne here were in the least effected by the reports and regarded the matter simply as the venom of a personal enemy. We are glad to see that the Chariton Patriot, upon personal investigation, has corrected itself as to the facts, thus doing itself and Brother Payne justice in the matter. Brother Payne has since been re-elected to the eldership of the Tuxedo Church, of which he is one of the fathers.

—Our Ohio readers and others will be interested in the program of the Ohio state convention which appears in another part of this paper. It is a strong program and bespeaks a great convention.

—The two articles from the pen of F. D. Power on "The Lord's Treasury," the first of which appears in this paper, will not fail to interest our readers. The Lord's treasury is a living, practical question and ever worthy of the closest attention of every disciple of the Master. These articles are written for and published under the auspices of the Bethany C. E. Reading Courses' management, and nothing passes their eye for publication in our columns that is not vitally related to the church and the cause we plead.

—At the Ecumenical Conference on Foreign Missions provision was made for the presentation of the work of the great Bible societies of the world. The three largest societies, the British and Foreign, the American and the Scottish, will all be represented by distinguished speakers. The history of these and kindred societies is one of the marvels of the nineteenth century. The last annual report of the American Bible Society notes over seventy Bible societies which have been engaged in the work of publishing and circulating the Word of God on the earth, but the three above named are by far the largest. The British and Foreign Bible Society, organized in 1804, has circulated 160,000,000 copies of the Bible, or some portion thereof, and the American Bible Society, organized in 1816, has issued about 67,000,000 copies. The total issues of all Bible Societies during the century is not less than 280,000,000 copies, in addition to what has been done by other agencies, which would doubtless reach a total of at least one-half billion copies. The two largest societies have always been in very close and friendly co-operation.

—The CHRISTIAN-EVANGELIST still grows in favor and our list of readers continues to expand. The "dull time" in the subscription department this year promises to be about like the core of the small boy's apple, concerning which he remarked: "There ain't goin' to be any core." Charles City, Ia., Fulton, Ky., Sturgeon, Mo., Oelwein, Ia., Indianapolis, Ind., Lincoln, Neb., Nora Springs, Ia., and Ballards, Mich., all make generous additions to our number of readers, besides many other places which we have not space to mention.

—The yearbook for the church in Reserve, Kansas, for 1900, is indicative of enterprise and of energy. This is the congregation that suffered the loss of its house by cyclone some years ago and rebuilt so soon again. It is a congregation of indomitable will. Melancthon Moore is its present pastor.

—One of the means used by Charles Reign Scoville to announce his meetings and to invite people to hear him is that of the doorknob evangel or messenger. It contains announcements of meetings, statements of successful meetings, outline of our missions and a scriptural answer to the question: "What must I do to be saved?" The plan is a good one and within the reach of all evangelists and churches.

—On April 28 there closed in St. Louis a remarkable season of opera. On November 6 the Castle Square Opera Co. took possession of Music Hall in the Exposition Building, and for six months steadily presented the best operas in English at popular prices. Night after night (Sundays excepted) the great auditorium, seating 4,000 people, has been filled with people. Such works as Lohengrin, Tannhauser, Martha, Il Trovatore, Aida, Lucia di Lammermoor and Faust have been heard by thousands of the people of St. Louis, who have never felt like spending from two to five dollars to hear these masterpieces when given by visiting companies. The presentations have been of a high order of merit, the principals being selected from the best American singers and the chorus a carefully drilled body of young men and women. We believe that Mr. H. W. Savage, proprietor of the Castle Square Company, is a public benefactor. Good music is a civilizing agent and St. Louis is a better city to live in because of the work which has been done here during the winter. No appeal was made to the lower elements of the city, and the patrons of the opera have been pre-eminently the respectable people of St. Louis. Mr. Savage deserves much praise for the work done in St. Louis and in other American cities, and we are glad to know the same company will be in St. Louis again next winter, and probably indefinitely.

—The new Christian College building, Columbia, Mo., is now formally open to the public and seems to be a most satisfactory structure, embodying as it does grace, elegance, beauty and every convenience for a modern, up-to-date college for girls. Of this new building the Herald says:

The splendid new building is a symphony in brick and stone. Within the furnishings are of the highest order of excellence. The building, outside of smaller structures, has a frontage of 228 feet, the same as the ancient Greek Parthenon. It faces southward, has an entrance way of generous proportions and the threshold has an inviting look in its very massiveness. Builded by the indomitable energy, pluck and faith of two women, Mrs. W. T. Moore and Mrs. L. W. St. Clair, it has reached its present fruition in scarcely eight months. Everything about it bespeaks exquisite taste, thorough understanding of the needs of school and an eye to the beauty which supplements utility and is part of it. From the hanging of the Rubens masterpiece in the main entrance way to the dust shutes in the side there is the same attention to detail, the same careful combination of refinement, culture and excellence of homekeeping.

—A word from our New York correspondent says:

I wish to heartily commend the enterprise and the ability with which the CHRISTIAN-EVANGELIST is emphasizing the cause of Home Missions. Beloved, we must evangelize our own land, and our people will send the gospel to the ends of the earth. It is to be hoped that not a single reader of the CHRISTIAN-EVANGELIST will fail to make an offering—a liberal offering—toward preaching Christ to all the people of the United States. The first Lord's day in May should be a high day of privileges. S. T. WILLIS.

—EDITOR CHRISTIAN-EVANGELIST: — *Dear Brother:* I note with pleasure the strong work done by the CHRISTIAN-EVANGELIST for the May offering. The importance of this time can hardly be overestimated. The wide plains of this West are great mission fields yet. The work is but just begun. Our opportunities were never greater or more promising. From all parts the call for more workers comes to me and I am not able to send them. May the home offering be double that of last year. W. A. BALDWIN, Cor. Sec.
Ulysses, Neb.

A Modest Creed.

In looking through some old papers the other day I found a waif which deserves republication. It is a scathing commentary upon the bigotry and intolerance exhibted in matters educational, political and so-called religious. While people are casting about for partisan platforms and denominational creeds, they ought not to forget the one that follows. J. FRAISE RICHARD.
Washington, D. C.

Believe as I believe, no more, no less;
That I am right, and no one else, confess;
Feel as I feel, think only as I think;
Eat what I eat and drink but what I drink;
Look as I look, do always as I do,
And then, and only then, I'll fellowship with you.

That I am right and always right I know,
Because my own convictions tell me so;
And to be right is simply thus to be—to be
Entirely and in all respects like me;
To deviate a hair's breadth, or begin
To question or to doubt or hesitate, is sin.

'Twere better that the sick should die than live,
Unless they take the medicine I give;
'Twere better sinners perish than refuse
To be conformed to my peculiar views;
'Twere better that the world should stand still than move
In any other way than that which I approve.

After reading and digesting this modest creed, the reader may be prepared to appreciate the truthfulness of the couplet:

"How few think justly of the thinking few;
How many think they think, who never do."

J. S. Hughes.

On our first page this week we present the picture of J. S. Hughes, of Chicago, to our readers. Brother Hughes began preaching at the age of eighteen and has attained wide reputation as a preacher and lecturer. He is a man of strong convictions and not afraid to utter them. He is a radical prohibitionist and at one time made the race for governor in Indiana on the Prohibition ticket. His latest specialty, however, is the writings of the Apostle John, of which he has been a hard student for a number of years. Not finding former interpretations of the Apocalypse of St. John satisfactory, he set about to find a more satisfactory one, and this he claims to have found and set forth in a book called "The Mystery of the Golden Cloth." Since that he has written another book on "The Seer of Patmos, or John's Place in the Christian Economy." In addition to his writings on these things Brother Hughes has arranged a series of lectures embodying the contents of these books and more on the Book of "Revelation," which he has delivered in many places to the great pleasure and profit of the people. His lectures invariably awaken great interest in Bible study and call forth the highest praise. They are undenominational and heard alike with interest by people regardless of religious creeds. Though severe in his denunciation of sin in all places and persons, Brother Hughes is an optimist and inspires his hearers with the hope of the triumph of righteousness and the authority of Christ, and of him the churches are to know more through his books and his lectures, for which there is an increasing demand.

A Spotless Skin

And a clear complexion are desired by every woman and admired by every man.

Eruptions, pimples and similar blemishes are caused by an impure condition of the blood. These skin blemishes are permanently removed by the use of Dr. Pierce's Golden Medical Discovery which thoroughly purifies the blood and cures the cause of the disease.

"For about one year and a half my face was badly broken out," writes Miss Carrie Adams, of 116 West Main St., Battlecreek, Mich. "I spent a great deal of money with doctors and for different kinds of medicine, but received no benefit. At last I read one of your advertisements in a paper, and obtained a bottle of Doctor Pierce's Golden Medical Discovery. Before I had taken one bottle of this medicine I noticed a change, and after taking three bottles I was entirely cured.

Free. The Common Sense Medical Adviser 1008 pages, is sent free on receipt of stamps to cover expense of mailing *only*. Send 21 one-cent stamps for paper covered book, or 31 stamps for cloth binding. Address, Doctor R. V. Pierce, Buffalo, N. Y.

Last Call.

This is the last word we shall be able to speak to our churches before the annual offering for Home Missions, the first Lord's day in May. The promise for the offering is brighter than ever before; more churches have planned to take the offering. We find just one danger, and that is the danger of reaction from the offering of last year. A number of churches have written that they will not push the offering this year. We plead with our churches not to injure this great cause in that way. *Let there be no steps backward in Home Missions.* On account of the increase of the offering of last year the appeals became more pressing than ever before and the board has made larger appropriations and employs more missionaries to-day than at any time since the society was organized, in 1849. We want to take the churches into our confidence and say we are in debt to these missionaries, and unless there shall be an increase in the offerings over last year, the board will be compelled to withdraw its support from a number of these fields and the work will suffer loss.

Our report at the Kansas City Convention will show the greatest results ever attained by our board, and we plead now for such an offering from the churches as will not only prevent loss, but insure larger victories still to come. Send us word promptly about your offering for the encouragement of others.

Remit by draft, check, money order, express order or registered letter; send very small sums in two-cent postage stamps. Send no money loose in letters without registering.

Remit all money for Home Missions to
BENJ. L. SMITH.
Y. M. C. A. Bldg., Cincinnati, Ohio.

Personal Mention.

J. M. Campbell has resigned at Van Alstyne, and accepted a call to Whitewright, Texas.

W. B. Carnes has resigned at Melissa and accepted a call from Denison, Tex.

W. H. Waggoner held a Missionary Institute in Fulton, Mo., last week.

David Walk has accepted an invitation to deliver the commencement oration at Carleton College, Bonham, Texas, May 23.

V. E. Ridenour, singer, is now assisting W. F. Jordan, of Newport, Ark., in a protracted meeting.

W. F. Turner, pastor of the church in Joplin, Mo, called at this office while in the city on last Friday.

F. L. Davis has closed his work in Charles City, Iowa, and is now preaching for the church in Tama.

Robt. G. Frank, of Fulton, Mo., begins a protracted meeting in Hurdland, Mo, for J. T. McQuary, May 7th.

J. N. McConnell, of Hoisington, Kan., will enter upon his third year, June 1st, as pastor of the Hoisington Church.

A. F. Ayers has accepted a call to preach for the church in Hartford, City, Indiana. He was at New Carlisle, Ind.

Having finished his course in the medical school in Omaha, Neb., C. L. Pickett will return to Woodbine, Iowa, for the summer.

S. W. Nay, pastor of the church in Elk City, Kansas, preached the baccalaureate sermon for the graduating class of the Elk City High School, this year.

J. P. Lichtenbor, of Buffalo, N. Y., orders the CHRISTIAN-EVANGELIST sent to Edward Owers, a preacher whom he has just received from the Baptist Church.

J. B. White is located at Wakefield, Michigan, instead of Wakefield, Nebrask, as formerly reported in the CHRISTIAN-EVANGELIST. He is now in the second year of his ministry at this place.

J. W. Holsapple is editing and publishing the Christian Visitor in connection with his work as pastor of the Central Christian Church, Sherman, Texas.

Charles E. Walk, the younger son of David Walk, is a practicing attorney in Sherman, Texas, and is connected with the Central Church in that city.

H. A. Denton, of Warrensburg, Mo., is holding a protracted meeting with Levi Marshall in Hannibal, Mo., and the Hannibal Journal speaks of his preaching as strong and impressive.

Prof. J. Fraise Richard, of Washington, D. C., and Miss Margaret Sutherland, of Columbus, Ohio, will be instructors at the Fulton County Teachers' Institute, to be held in Wauseon, Ohio, beginning August 20th.

Any preacher or evangelist needing a tent 42x68 for gospel work this summer can find the opportunity to outfit himself at a reasonable figure by addressing a letter to J. G. M. Luttenberger, Dorchester, Ill.

J. D. Dillard, field agent for the Christian Orphans' Home, and the B. A. C. C. for Missouri, was in the city yesterday. He is one of the men that our Missouri churches ought to be glad to see at least once or twice a year.

Fred A. Nichols, of Hiram, Ohio, has accepted a call to preach for the church in Haverhill, Mass., beginning July 1st. Brother Nichols will then have completed a seven years' course of study in Hiram College.

K. W. White, of Glasgow, has a call to preach one-half time for the church in Salisbury, Mo. He centinues one-half time at Glasgow where he was recently assisted in a good protracted meeting by E. M. Smith, of Centralia. Bro. Smith's preaching in Glasgow was highly appreciated and commended.

J. L. Smith has closed his work for the church in St. Louis, Mich. His ministry, he says, has been reasonably blessed and it is with regret that he ceases these pleasant relations to the church. The church has been greatly strengthened and enlarged during his ministry. His address will continue at St. Louis, Mich.

W. F. Turner, Joplin, Mo., made our office a pleasant call during the past week. He was in the city looking after the interest of their new church building. They have secured one of the best lots in the city and raised over $8,000 last Lord's day morning toward the new building.

In a letter from Luther Moore, formerly pastor of the Tuxedo Church of Christ, near this city, he states that he is prospering beyond all expectation. He states that Hopedale is the oldest living church in our brotherhood and evidently he has not spoken without knowledge in this matter. We rejoice with Bro. Moore in his prosperity.

Prof. J. W. Shepard, a member of the church in Hoisington, Kan., and principal of our public schools, of that city, has closed a successful school year and will enter the ministry at once. Bro. Shepard has the reputation of a consecrated, educated young man, possessing an easy delivery and very much in earnest. He will probably take the work at Smith Center, Kan.

Marion Stevenson, pastor Edwards Street Christian Church, Decatur, Ill., recently delivered an address on Christian Science, under the auspices of the several churches of that city. The address was delivered in the Presbyterian Church, heard by a full house and printed in full in the Decatur Daily Review. It is a pretty thorough review of the doctrine of Christian Science, setting forth their teaching on many points in detail.

Easter day with the church in Kenton, Ohio, was an enjoyable one. The sermon by the pastor, T. W. Pinkerton, on the "Credibility of the Resurrection" was especially appreciated by the congregation. His discourse in the afternoon to the Knight Templars' Commandary No. 58, of which he is commander, is reported in the Kenton Daily as one of the finest he has ever delivered before a Kenton audience.

T. W. Grafton has resigned at Rock Island to accept the pastorate of the church at Ann Arbor. Bro. Grafton has been pastor of the Rock Island Church for ten years and has done most excellent work. When he assumed the pastorate of the local Christian Church ten years ago next May it had sixty-five members. During Mr. Graftons ministry 600 people were received into the church and the actual membership is now 400, deaths and removals from the city accounting for the difference. During his ministry a beautiful and commodious church was erected. Mr. Grafton will be a safe man and a wise leader for the important work at Ann Arbor.—*Christian Century.*

CHANGES.

J. M. Kantor, Sheldon to Webster City, Ia.
J. H. Goldner, Chagrin Falls to Goldner, O.
H. L. Calhoun, Franklin to Henderson, Tenn.
E. J. Hart, New Philadelphia, Pa., to Wheeling, W. Va.
F. W. Henry, Lincoln to Trinidad, Col.
Walter Kline, Clay City to Robinson, Ill.
A. W. Davis, Kansas City, Kan., to Kansas City, Mo.
P. M. Kendall, Columbus to Flora, Ind.
L. C. McPherson, San Miguel to No. 7 Tenth St., Vedado, Havana, Cuba.
Frederick F. Wyatt, Kansas City, Mo, to Whitesboro, Tex.

Keep the Ball Rolling.

I wish to commend the splendid manner in which you are presenting Home Missions. Keep the ball rolling. As a Kansan it seems to me that the prospect was never brighter for a large offering. The outlook for an enormous wheat crop is flattering. Kansas churches will, no doubt, do their part this year for Home Missions. I am acquainted with the preachers. I know something of the burdens they are carrying. But they are missionary to the core. They love the old plea. They are instructing their people. They love the brotherhood. The Lord blese the CHRISTIAN-EVANGELIST and those to whom it ministers.

W. S. LOWE, Supt. Kansas Missions.
Topeka, Kansas.

"Fortune Favors the brave." It is also favorable to those who purify their blood in the spring by taking America's Greatest Spring Medicine, Hood's Sarsaparilla. A clear head and a healthy body are given by its use.
Constipation is cured by Hood's Pills. 25c.

How To Find Out.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day and get up many times during the night. The mild and extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes.

You may have a sample bottle of this wonderful discovery and a book that tells more about it, both sent absolutely free by mail, address Dr. Kilmer & Co., Binghamton, N. Y. When writing mention that you read this generous offer in the ST. LOUIS CHRISTIAN-EVANGELIST.

The International S. S. Lessons.

The International Sunday-school Lesson Committee met in New York last week, Wednesday and Thursday. The lessons for 1903 were selected and a first draft of lessons for 1904 were made. The first six months of 1903 will be devoted to a study of the Acts of Apostles and the Epistles. The last six months will be given to the Hebrew history, from Samuel to Solomon. The subject of preparing graded lessons came up. A committee was appointed to consider the advisability and practicability of attempting this. Lessons for primary teachers were selected not more than three or four years ago; but the teachers would not use them. The Sunday-school Times published them and encouraged their use. They were selected after free and frank conferences with some of the leading primary teachers in the United States. It is now proposed to confer with the publishers on the subject with a view to obtaining their thoughts. There is a rumor, which seems to be well founded, that a company which started out a few years ago to supply a graded system of lessons for the Sunday-schools has failed financially. This would seem to indicate that there is no great demand for graded lessons.

Prof. J. M. Stifler, of Crosier Theological Seminary, was elected a member of the committee to take the place vacated by the death, last December, of Dr. Warren Randolph. Prof. Stifler, it is said, is an expert on the New Testament.

B. B. TYLER.

Advance Along the Line.

The work which the CHRISTIAN-EVANGELIST is doing is more than the sending of a trumpet call for the present offering for American missions. It is an education of the people to an appreciation of the privileges of Christian giving. It is an arousing of heart and conscience to a sense of responsibility for the saving of our own home land.

If the free, full gospel of Christ was ever needed in America it is to-day. While two of the greatest denominations are staggered at the thought of their failure to advance, let the Disciples prove their loyalty to Christ and the strength of their position by making this by far the greatest year for Home Missions we have ever known. I am sure New York state will do her part.

F. W. NORTON.
Niagara Falls, N. Y.

The B. C. E. R. C. Directors.

The management of the Bethany C. E. Reading Courses is frequently congratulated on their good fortune in having men so exceptionally and particularly well adapted to their duties as directors. There are three courses; each has a director. Herbert L. Willett, director of our course in Bible study, is instructor in Semetic languages and literatures, and dean of the Discipies' Divinity House in the University of Chicago. He is a most devout and diligent student of the Bible, and while conservative, is open to any additional light which modern research may throw upon these ancient Scriptures. He is widely recognized as a highly gifted teacher. Frederick D. Power, director of our course concerning the Disciples, although pastor of the Vermont Avenue Christian Church, Washington, D. C., for nearly a quarter of a century, is still in the full vigor of a strong manhood. Not only is he in complete accord with the purpose and plea of the Disciples, but he has such a knowledge of their history as few possess, and he presents their position with clearness and grace and force. He is universally regarded as peculiariy well fitted for his duties as director. William J. Lhamon, director of our study of missions, is the prosperous pastor of the First Christian Church, Allegheny, Pa., one of our largest churches. With him the climax of the life and teachings of Jesus is the divine commission to preach the gospel to every creature. His knowledge of missionary fields and forces is not only extensive but exact, and he communicates his knowledge and enthusiasm to others through an admirable literary style. He excels in his ability to diffuse missionary intelligence and awaken a missionary conscience. Not only are these reading courses to be congratulated, but the million and more Disciples are to be esteemed fortunate in having such instructors of their young people in these important studies.—*Bulletin.*

Concerning Disciples Who Move to Chicago.

If our pastors throughout the land will co-operate in the matter herein referred to it will doubtless be the means of saving to the Master's cause many Disciples who are continually wending their way to the great city of Chicago from all sections of the country.

It is a conservative estimate that places the number of *un*identified (and undiscovered) members of the Christian Church, living in Chicago as greater than the identified.

Bro. A. I. Berninger, of this city, who by the expenditure of not a little time and labor has succeeded in perfecting a plan for looking after this influx of newcomers, has requested the writer of this notice to serve as secretary or correspondent, to whom all communications in the premises should be addressed. A brother or sister in each of our Chicago churches—some twenty of them—has been delegated to represent their respective churches; in a few cases the pastor to act temporarily. This brother or sister, upon hearing from the secretary that a given Disciple from another city or town has located in the territory naturally falling to their church, will at once visit the person and invite him or her to make their church home with them. *Do not write until able to furnish exact address*, street and number, and it would be well to include, if possible, place of business, or name of firm with whom party may be employed.

A plan of this kind, applicable to Chicago, could and should be worked in every one of our larger cities. Address W. P. KEELER,
Care of Marshall Field & Co.

Chicago, April 16, 1900.

[A good suggestion, this, by which the church and others might profit.—EDITOR.]

The Moody Bible Institute.

"Not as long as I am alive," Mr. Moody used to say, when it was proposed to link his name with any of the institutions founded by him; but now, in order to perpetuate his memory, the trustees of his school for training Christian workers at Chicago have changed its corporate name to "The Moody Bible Institute of Chicago."

In the reorganization that has been effected, Fleming H. Revell, the well-known publisher, has been elected vice-president. Twenty-five of the leading Christian men and women of this country and Canada will be invited to serve as a board of managers.

The general conduct of the Institute will proceed on the same lines so successfully outlined and carried on by Mr. Moody since its organization ten years ago.

Over three thousand students have been in attendance during the decade, coming from thirty-five states and eighteen foreign countries. They have gone to all quarters of the globe, wherever missionaries have penetrated. S. F. G.

Message from London.

While waiting in the station for the train to bear me to New Haven I will send a message to my friends through the courtesy of the CHRISTIAN-EVANGELIST.

I have now been away from home over two months. Have visited in Colorado, Kansas, Nebraska, Iowa, Ohio, Washington, D. C., and New York City. I sailed March 24 on the Campania, of the Cunard Line, for Liverpool. We had good weather, all but two days and nights, when our good ship plunged and rocked and shivered in a fashion that would have been alarming had I not been too sick to care what was going on. I came direct from Liverpool to London, where I arrived March 31.

I leave for Marsailles via Paris, to night, where I embark Thursday for Alexandria. Will spend some time in Egypt, going up the Nile to Thebes and Luxor. I have visited the office of the "Egyptian Exploration Society" in London and secured valuable information on recent discoveries in Egypt, that will be invaluable to me, and cannot be had in any other way. I have just time to secure a lunch before the train starts, so will close by adding that I am feeling much better than when I left home. Am traveling entirely alone, buying my ticket from one point to another as I go. Will say to all who care for my experience that if I were planning another trip I would start exactly the same way. I enjoy the freedom that I could not have with a party or a scheduled ticket. B. B. BURTON.

London, England, April 3, 1900.

A Word of Introduction.

W. H. Waggoner, missionary evangelist, of Eureka, Ill., has been here for the past week. Bro. Waggoner came to Missouri at the invitation of the C. W. B. M. of this place, and at my suggestion; and consequently we feel that we are, in a way, responsible for his success or failure in our state. I am a stranger within your gates, but trust I shall be heard when I introduce Bro. Waggoner to our great brotherhood in imperial Missouri.

His institute will prove a blessing to any church in which it is held. His maps and charts are the best I have seen, his lectures are full of information and he himself is consecrated to the great work of world-wide missions. His terms are so liberal that any church can have the advantages of his work. You furnish him with entertainment, he takes a collection each night, and the people gladly contribute. This is the sensible way of managing the finances of the institute, for in this way those who are not able to pay th customary price of admission can attend and con tribute what they are able.

He has several institutes already planned i the state, and wants to spend several month here. If you want your church enlightened o the subject of missions, send for him. He goe from here to Mexico, where he will hold an in stitute for S. D. Dutcher.

This letter is not asked for by Bro. Waggoner but is written in the hope that some who read i will take advantage of having a visit from hin and his institute. ROBT. G. FRANK.

Fulton, Mo., April 30.

Our Rally at the World's C. E. Convention.

The Nineteenth Internetional Christian Endeav or Convention is to be held in London, England July 14-18, 1900. No doubt many of our breth ren from the United States will attend. Brethrer in England have asked me to arrange for a rally of our people. They suggest a whole day's ses sion to be held in the West London Tabernacle Saint James' Square, either during or immediately after the convention, and that there be a morning afternoon and evening session.

The special purpose of this note is to request al of our brethren who are expecting to attend th London Convention to drop me a card *at once* Our British brethren wish to know whom t expect and we wish to have the material ou of which to arrange the provisional program The time is short. Please drop me a postal car immediately upon reading this, if you expect t attend. This request includes the sisters.

Truly and fraternally,
J. Z. TYLER.

798 *Republic St., Cleveland, O., April* 25, 1900

"Our First Congress."

Every thoughtful Disciple ought to welcome th publication of this volume of selected addresse from the program of our first Congress, which wa held in Saint Louis, last year. Although I hear them when first delivered, I have just read them with increased interest, and I am sure the prob lems they discuss are such as will appeal to th earnest and practical thinkers and workers amon us. No preacher will regret it who sends for copy. W. F. RICHARDSON.

One of the Best of the Year.

Allow me to congratulate the CHRISTIAN EVANGELIST on its splendid Home Mission number which was one of the best issues of the year. trust that its appeal will not go unheeded, bu that every pastor who reads its stirring article will take an offering the first Sunday in May fo the evangelization of America. The devil is mak ing a most desperate fight to gain control of thi country, and only the utmost diligence and fidelity on the part of the Lord's people will ensure hi defeat. The splendid offering for Foreign Mission ought to be duplicated by our churches for th American Christian Missionary Society. Thi whole continent must be leavened with the gospe of Jesus Christ, if it is to be saved from th demons of lust and greed. America for Chris means ultimately the world for Christ.

W. F. RICHARDSON.

Kansas City, Mo., April 25, 1900.

ESTEY PIANOS AND ORGANS
Excel in Superior Tone, Perfect Construction and Great Durability.
THE ESTEY CO., 916 OLIVE ST., ST. LOUIS, MO

WHEELING THROUGH EUROPE.

By W. E. Garrison.

During the summers of 1898 and 1899 the author toured on a bicycle through England, Scotland, Wales, France, Holland, Germany, Switzerland, Austria and Italy. Traveling on a wheel, he was able to see Europe as it cannot be seen by the tourist who is whirled over the Continent by train. He has written most delightfully and entertainingly of his travels, of his experiences with obdurate officials and unsophisticated peasants, of his struggles with the several European languages, of the customs of the common people, of Alpine scenery, Swiss lakes, etc.

Wheeling Through Europe is a handsome, cloth-bound volume of 263 pages, illustrated with half-tone cuts made from photographs taken by the author.

PRICE, ONE DOLLAR.

CHRISTIAN PUBLISHING CO.,
St. Louis, Mo.

STREET OF AN ALPINE VILLAGE

The Standard Dictionary.

Of all dictionaries of the English language, the very best, and the one now most in use in the United States, is the Standard Dictionary. In its preparation, 247 editors and specialists were engaged for five years, and the publishers expended $960,000 before the first copy was placed on the market. It is in every respect full and complete. The pronouncing dictionary of proper names, for example, contains over 27,000 words. The Standard is published in two volumes, bound in full Morocco, comprising 2,338 pages, illustrated with many full-page plates and thousands of small engravings.

REGULAR PRICE, $26.00. **OUR PRICE, $13.00.**

We recently came into possession of a few sets, which we will sell, while they last, for just half price.

CHRISTIAN PUBLISHING CO., St. Louis, Mo.

Christian Science Dissected.

There has been a demand for some time for an effective work against Christian Science. To supply this demand we have issued this book. The insane folly of Mrs. Eddy and her followers is growing. Thousands are being deceived and led astray. In all parts of the country Christian people are puzzled to meet and overcome the teachings of "Mother" Eddy. Christian Science has become a menace second only in seriousness to Mormonism.

Christian Science Dissected is designed to enlighten those who know nothing of Christian Science, and to open the eyes of those who have learned a little of what it is, and have been thereby deceived. The author believes that Mrs. Eddy is a conscious fraud and charlatan, but he has no harsh censure for the bulk of her followers, believing them to be honestly following a cunning but unscrupulous and wicked leader. The book is neatly printed and bound, and contains 62 pages. It should have a wide reading.

PRICE, 25 CENTS.

CHRISTIAN PUBLISHING CO., St. Louis, Mo.

A NEW SONG BOOK--$10.00 PER HUNDRED.

TIDINGS OF SALVATION is the title of a new song book, just issued. It contains one hundred and seventeen popular gospel hymns and standard songs--a great many of the favorite compositions of the best song-writers, and some new and excellent pieces. It is a cheap book, but only in price. The music is first-class, and printing, binding and paper are good. It is just the thing for evangelistic services, for conventions, for the Christian Endeavor Society, and for Sunday-schools and churches that cannot afford to purchase a more expensive book.

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	Per copy, Postpaid.	Per dozen, Not prepaid.	Per hundred, Not prepaid.
Manila	$ .15	$1.20	$10.00
Limp Cloth	.20	1.50	12.00
Boards	.25	2.00	15.00

If your Church, Sunday-school or Society wishes to purchase a cheap book that is a good book, do not fail to examine TIDINGS OF SALVATION.

CHRISTIAN PUBLISHING COMPANY, St. Louis, Mo. HACKLEMAN MUSIC COMPANY, Indianapolis, Ind.

Correspondence.

Chicago Letter.

The newspapers are still poking their jealous jibes at the Sheldon venture in decent journalism. Here is a line from the morning paper: "The Rev. Chas. M. Sheldon, who recently gained notoriety by running a Kansas newspaper as he thought Jesus would have run it, has contributed a poem," etc. "Notoriety" is a word quite popular with the powers of this world when they would discredit a minister whose work menaces their dominion. The fact is, said Kansas newspaper was brought into public notice by Mr. Sheldon, who had already earned his title to fame by his simple, earnest efforts to solve the practical question: "What would Jesus do?"

We believe that the Topeka experiment is an indication of a deep and wide dissatisfaction with the typical daily; and the signs are not wanting in the great dailies themselves that they are aware of the growing popular disfavor. Some of them give more and yet more space to current religious history, and cut down the reports of "sport" and crime in order to have space for paragraphs on moral issues.

April 24th the Times-Herald of this city printed an editorial on "The Dominant Religion." We quote: "It not infrequently happens that a religionist of the school of Ingersoll will attempt to decry the importance of Christianity by a reference to the millions upon millions who are attached to some other faith. His joy is in the Orient, where the immense populations of China and India, and the lack of exact information about them, make the most exaggerated speculations plausible. . . . There is no single religion that has anywhere near as many adherents as Christianity, and when we pass from numbers to other considerations the comparison tells still more powerfully in its favor. In the matter of missionary endeavor the Christians so far exceed all their rivals that they may be said to be carrying on the only really active religious propaganda in the world to-day. The (ecumenical) conference which represents fifteen millions of annual expenditures, and the Catholic societies with their agents everywhere, must be set against the baker's dozen of Hindu and Mahometan proselytes who were part of the debris of the Parliament of Religions in Chicago. . . . . Whether we measure it by its numbers, its energy or its power it exceeds all others put together."

"It's no use; I'm done with churches!" This was the rather belligerent exclamation the preacher met from a woman in her own home as soon as he disclosed his identity. Said woman was at one time a member of a Christian Church, the pastor of which was a man famous for evangelistic power. He out-classed all his brethren in the estimation of his admirers as a pulpit orator. He hobnobbed with the elite, buttonholed governors and men of light and leading, and deluded multitudes burnt incense at his shrine. But alas! he fell. Pedantic, pretentious, selfish, he stood disclosed at last as a liar, a tippler and an adulterer.

After a time the woman above referred to became interested in the fad popularly known as Christian Science. All went well until her little daughter fell sick with diphtheria and the "healer" failed to convince the patient that she was not sick, and finally failed to convince the heart-broken mother that she was not dead! The husband himself, a man of good morals, but without religious belief, had gone with his wife the easy way of this sad lunacy, but now, after these experiences, they are, as he expressed it, "blanks."

And so we find wrecks along this way—immortal wanderers. What shall be the portion of those who, blind themselves, lead other blind into the ditch? "If the light that is in thee is darkness, how great is that darkness!"

One of the great difficulties in the way of our city work is the nomadic character of the population. Every city church must lose each by removal at least ten per cent. of its members. If they went to strengthen churches elsewhere that would not be very bad; it would be a transference, not a loss of members. But the religion of the average disciple is of so tenuous a character that it rarely survives transportation. Witness the immense number of derelicts in all the cities. One of the most promising of our Chicago churches has lost, during the past year, until it is rendered practically incapable longer of self-support. In order to make good this loss we suggest that in every church where the brethren are leaving for Chicago their departure be the occasion for fasting and prayer, and if need be, that the pastor and elders be authorized to accompany them to the city and steer them into one of the churches at once!

The Home Society furnishes this year ample ammunition for the engagement on the first Lord's day in May. If the members of the church cannot be seen personally by solicitors, then be sure that they all receive a pastoral letter, with several tracts and envelopes for the offering; a one-cent inclosure is all that is required, and the increased contribution will pay several times over the increased expenditure.

"If we have not learned that God's in man,
And man in God again;
That to love thy God is to love thy brother,
And to serve the Lord is to serve each other,
Then Christ was born in vain."

FRANK G. TYRRELL.

4957 *Prairie Ave.*

Letter from Indiana.

I write from Greenfield, the capital of Hancock County. This county is in the "gas belt," as this three-cornered and irregularly shaped territory is called. Who invented the word *belt* I do not know. The shape of the gas region would enclose a ball or a pyramid quite as readily as a cylinder.

Hancock is one of the counties east of the state capital, and its own shape is bounded by straight lines, eleven in number; so jagged at intervals as to bring us in contact with six other counties. All these six counties are in the level portion of the state; and in the absence of hills the section has almost no waste land. The roads are straight, the farms are regularly laid out and well fenced, the water is ditched off and the whole section is fertile and productive. With the best of soil, the best of water, the fortieth parallel climate, the boundless railroad accommodations and the presence of natural gas in exhaustless abundance, the section is rich beyond calculation.

Greenfield is on the great National Road, twenty miles east of Indianapolis, and for a number of years it has enjoyed the great traffic of the Pan-Handle Railroad. This mighty thoroughfare has no superior in the West. There are seven trains a day each way for passengers, and freights according.

Not content with these opportunities, we are about completing a rapid transit line to run by electricity. The rails are already laid through our town, and in the next three or four weeks the road will be in operation.

Greenfield has a splendid meeting house, the monument of our lamented brother, Morgan Chandler, deceased. He was a successful banker, and having no children to inherit his estate he put several thousand dollars into this work. Ably seconded by Dr. Warren King and others, Bro. Chandler gloried in seeing the structure raised and dedicated while he lived. It is by far the best church edifice in the city.

Bro. B. F. Daly is the pastor, and the church has never been so peaceful and so properous as it is now. This is Bro. Daly's third engagement here. Accessions have been frequent since the beginning of the year; and as the trolley line is coming and people are taking residence here in considerable numbers I look for the additions to continue.

Bro. T. H. Kuhn, the state evangelist, lives here; and he has just bought a farm here where he is to reside permanently.

There are churches in the county in most of the villages—Fortville, New Palestine, Carrollton, Charlottesville, Wilkinson, Warrington and a country neighborhood called Nameless Creek. These congregations all have preaching and some of them twice a month.

Bro. Kuhn has recently spent the week-days of two or three weeks with the little congregation of at Wilkinson. He succeeded in engineering an exchange of the old property for an unoccupied house belonging to a a defunct Episcopal congregation. Bro. K. thinks this movement will be the means of burying a lot of unsavory history that has been sadly in the way of Wilkinson's prosperity. *So mote it be.*

T. M. Wiles, of Anderson, preaches for the Warrington Church, and the others are supplied as follows: Charlottesville, Bro. Hufford; Nameless Creek, Bro. Shutts; "Little Sugar" (near Carrollton), Bro. Willoughby; Fortville, Bro. Kerr, of Crawfordsville, and Palestine, a brother from Irvington, whose name I cannot recall.

The writer has no work except as he preaches and lectures for nothing, and peddles books for a living. He could preach if he had a chance; but he is gray and fleshy and bald and stoop-shouldered, and somehow others get the work. If some congregation feels inclined to try on old fossil who has completed twoscore years and fifteen, and who has vitality enough to preach twice a day, he, the undersigned, is ready to respond. I can recommend him as able to preach and sing as well as he could ten years ago.

WALTER S. SMITH.

COULDN'T KEEP IT.

Kept It Hid From the Children.

"We cannot keep Grape-Nuts food in the house. It goes so fast I have to hide it, because the children love it so. It is just the food I have been looking for ever so long; something that I do not have to stop to prepare and still is nourishing. Wishing you all the success you deserve," Mary Y. Margeson, 80 Lincoln St., Winthrop, Mass.

Grape-Nuts is the most scientifically made food on the market. It is perfectly and completely cooked at the factory and can be served at an instant's notice, either with rich cold cream, or with hot milk if a hot dish is desired. When milk or water are used, a little sugar should be added, but when cold cream is used alone the natural grape sugar, which can be seen glistening on the granules, is sufficiently sweet to satisfy the palate. This grape sugar is not poured over the granules, as some people think, but exudes from the granules in the process of manufacture, when the starch of the grains is changed from starch to grape sugar by the process of manufacture. This, in effect, is the first act of digestion; therefore, Grape-Nuts Food is pre-digested and is most perfectly assimilated by the very weakest stomach.

Made at the pure food factories of the Postum Cereal Co., Ltd., Battle Creek, Mich.

B. B. Tyler's Letter.

There are a half million Bohemians in the United States. There are one hundred thousand in Chicago. About one-third of the population of Cedar Rapids, Iowa, is Bohemian. Many of them are excellent Christian people. They maintain churches and Sunday-schools and care for their intellectual, social, moral and spiritual life. The Christian portion of the Bohemian population is worthy of American citizenship.

Thirty years ago or more there appeared in this country a number of unprincipled Bohemian adventurers. "Being without character, fearing neither God nor man, they desired to propagate the infidelity they themselves professed, and ventured to believe that the Bohemian people in this country furnished a suitable field for the spread of their ideas." An apostolate of the press was established. The papers that are published were not at first well supported, but gradually those for whom they were intended began to be pleased with their teaching and to give them a comparatively liberal support. "When it became evident that the enterprise was a success, new papers of like character appeared, until to-day the country is flooded with them." "There are in all forty-two Bohemian newspapers published in the United States." Seven of them are religious in character, five of them are Roman Catholic and two are Protestant. There are thirty-five secular papers published in this country in the Bohemian language. It is said that only one is favorable to Christianity, one is neutral and thirty-three are out-and-out opposed to the Christian religion. They habitually speak of Christians with contempt. They speak of the church as "the Lord's junkshop." The Christian religion is spoken of as "witchcraft" and "superstition." They contemptuously speak of God as "Lordy." The following are quotations from this literature:

"Infidelity alone holds up the Bohemian nation in America. If it should fail all our glory is at an end. We are the essence and guaranty and the only hope of the Bohemian nationality in this country."

"Every religion or faith is enslaving, it matters not whether it be Catholic, Protestant or something else."

"All that is contained in the Bible is a cruel fraud, for the purpose of deceiving credulous and unthinking believers."

"Dwight L. Moody, the noted traveling preacher, died of heart disease, which harrassed him to death in spite of all the praying of his adherents. On account of his ignorance he fell into a superstitious and raging faith and began to preach in order that he might earn his living more easily than by cobbling and farming. He called after him the low classes of Chicago, and it paid him well."

It is said that this character of literature is read by not less than four hundred thousand Bohemians in the United States.

Fraternal societies abound. The organ of the "Bohemian Benefit Society" is published at Cedar Rapids, Iowa. The chief associate editor of this paper is Prof. B. Shimek, of the Iowa State University. The following are quotations from this paper:

"As long as there was nothing better known in the world, a flint stone was good enough to kindle the fire with, and as long as natural science was unknown the best thing to satisfy the minds of the progress-loving people was Christianity; but now Christianity is a back number and unnecessary, being only a soothing for dormant minds."

"Whosoever has a son, encourage him, bring him to the order, teach him to be a man, a Bohemian, an infidel. Do not carry your children to the Lord's junkshop (church), to the priests for baptism, as if you were afraid of their hell."

"The wife of many a brother is yet in the grasp of religion. She begins with god and ends with god [the Bohemian infidel press always spells "God" with a small "g"]; she also thus brings up her children; she sends them to a Catholic or some other sectarian church; she does not realize that she is thereby crippling her children morally and placing obstructions in the path of our beloved society."

"Many persons are joining our ranks because we are the C. S. P. S. Society [Bohemian Benefit Society] and because we are an Order of Infidels."

It is said that this paper is sent to the ten thousand members of this society and their families. Do you see any reason why the Disciples of Christ should engage in Home Mission work? Do you see any reason why Drake University should be endowed when one of the professors in the Iowa State University is the chief associate editor of the paper from which the last four quotations are taken?

The Bohemians publish at least one magazine for children, the purpose of which is to train them in unbelief with all that this word means. The following is a quotation from a four-column article on Christmas:

"Every year this day is celebrated in which began the foolish fables about Christ. How should a nation of free thinkers consider this holiday? This day should not be celebrated; but rather damned. There is no greater evil in the whole world than religion. . . . I will again bring before you, dear children, a number of proofs that there is no God. . . . . The entire book called the Holy Scriptures is a pack of lies very cleverly arranged. Man has no soul, and what people imagine as a soul is simply a figment of the brain. . . . No person on earth really believes what is being taught about the life and death of Christ. Ask any intelligent man—laborer or scholar—and every one will tell you and prove to you that what is being taught about him are miserable lies."

This is what the Bohemian children are now taught in the United States. Are they affected by it? Read the following. A boy is describing the Christmas festival in Minneapolis, and this is what he says:

"In this holiday time our Bohemian community was awakened to a new life. It was a fine celebration. the schoolchildren declaimed, sang and danced. The chief point of the festival was an essay by one of the larger pupils, which ended thus: 'Let us own our own Bohemian language and our Bohemian nation; let us respect the fatherland for which our fathers died; let us take a stand against religious falsehoods, for religion is the greatest evil of mankind.'"

In an interview with a Bohemian named Joka Pavlieek, which appeared in the Chicago Tribune, September 20, 1899, the following language is found:

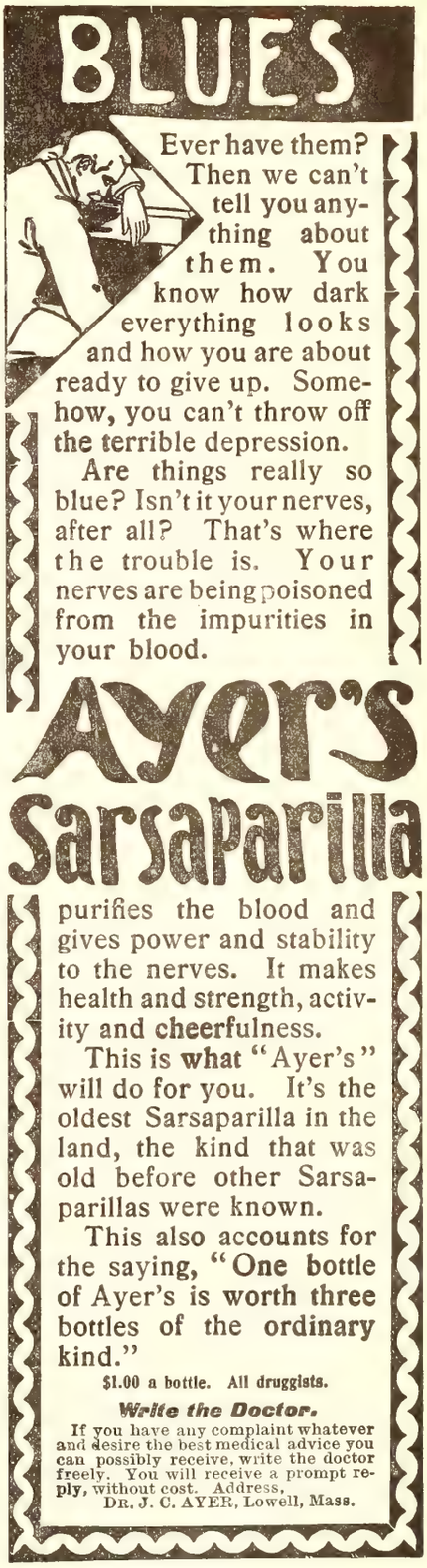
"Our secret societies enforce agnosticism. We advocate suicide, as Ingersoll advocated it. The principles of agnosticism are so grounded in the Bohemian blood as to be beyond change."

As to suicide, the Bohemian agnostics go beyond Ingersoll. He held to the right and duty of suicide, under certain conditions, as a theory. Ingersoll did not practice what he preached; the Bohemian agnostics reduce to practice the teaching of Ingersoll on the subject of suicide and murder. There is an organized propaganda of agnosticism of the Ingersoll kind among the half million Bohemians in the United States among the men, women and children, by periodicals, books, lectures and schools.

There are about two hundred of their schools in this country. In the larger cities the Bohemian infidels own their buildings, while in the smaller settlements they teach on Saturdays and Sundays in the society halls, or during vacation in the American public school buildings which they secure from the school boards. In a series of readers used in these agnostic schools, there is a progressive course in infidelity. In the primary readers it is taught that "the world had no beginning;" that "it is impossible that it could have had a Creator." Concerning religions it is said: "They are all fables and superstitions and they are against reason and knowledge." On the fly leaves of this primary reader are many such advertisements of books as the following: "Thomas Paine's Age of Reason," "Ingersoll's Lectures," "The Holy Bible for Ridicule," "Position of Woman in the Church" and some books so immoral that [they] should not be permitted to pass through the United States mails.

The foregoing information was obtained from F. J. Woitishek, M. D., president of the "Bohemian Brotherhood League of Cedar Rapids, Iowa." This band of earnest believers in God and in his Son Jesus Christ our Lord, over which Dr. Woitishek presides, was organized a year ago or more, aroused by the growth of infidelity and the alarming prevalence of suicide among their fellow countrymen in America. Dr. Woitishek was once an atheist. The circumstances attending the death of a beloved child caused him to give attention to the claims of Jesus of Nazareth, with the result that he is now a believer. He is devoting his time and strength to the conversion of his people. Dr. Woitishek has the confidence and sympathy of the Christian people of the city in which he resides.

B. B. T.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The St. Louis Letter.

I am to write about reasons for a more vigorous propaganda of our faith—the gospel—to the world in this letter. True, this seems useless until we have aroused the church to a better conception of its mission and a more vigorous application of Christianity to every-day life on the part of its members; but fortunately the church has no monopoly upon reform measures. If she had, the funeral oration over the grave of progress would now be an ancient document. It is possible, therefore, to better the condition of the world by thundering into its ears the truths of the Almighty. When the Jews would no longer hear Paul he turned to the Gentiles and won great victories for righteousness.

One of the ruinous conceptions about Christianity is that it is something too precious for public eyes or too delicate for open-air exhibitions; something fit only for the cathedral and the cloister. The Christianity of Christ was not of this quality. It withstood the heat and the dust of the highways, the contention and strife of the cities, the winds and frosts of infidelity, the allurements of wealth, the influence of politicians and diplomats, and every other corroding and nullifying influence of the world. What the world wants and what it has largely succeeded in accomplishing is to confine Christianity to the cathedral and the pulpit. This is a mistake. Christianity must be gotten out into the world in some way, and one of these ways should be a living, vigorous propaganda of the gospel in its ears. Go ye into all the world and preach the gospel to every creature, is the command of the Savior.

There is great power in popular sentiment and there is no way to create sentiment faster than by a living, earnest declaration of truth. Paul's preaching of righteousness, temperance and a judgment to come before a Roman governor made him tremble. The terrors of sin can be thundered into the ears of men until the strongest of them will fear and tremble. The strong preaching of the decrees of God and the terrors of hell in olden times brought the vilest of sinners to repentance. How much more, then, ought the preaching of living truths to-day bring men to a consciousness of their sins and to repentance. Wicked and corrupt men become bold when public sentiment against unrighteousness is at low tide, but they flee as darkness before the morning sun at the approach of the preacher of righteousness.

What we need, therefore, is a vigorous and united campaign of righteous preaching, not of the milk-and-water sort, not churchianity, not negative goodness, but an onslaught upon unrighteousness everywhere. The gospel is above the church, above the world, above everything on earth, and cannot be preached as it is until the men who preach it can liberate themselves from religious and political sectarianism. The best thing that could happen to our foremost preachers and the church would be for them to be turned out of their pulpits for preaching righteousness in politics, in business and in society; and the men are coming who are going to do this very thing. If not in the church they will preach it elsewhere.

But this preaching should begin in the churches. Judgment must begin at the house of God, and the preaching of sound doctrine is judgment. There are no places so well suited to this work as the churches. The complaint that people will not go to the churches to hear the gospel is unfounded. The trouble is they do not hear the gospel when they do go. Preach sound doctrine vigorously, unselfishly and unsparingly and the pews will soon fill up; but *sound* preaching is no longer a drawing card. Let the churches cut loose from the world, drive out the evil spirit of selfishness, sectarianism, aristocracy, denounce sin in high places, take a bold stand on the moral side of every public issue, and keep in touch with the people and the question of reaching the masses will disappear as dew before the morning sun.

But the preaching must not be confined to the pulpits of the land. It must be carried into the streets, the shops, the factories, the schools, the stores, the political wards, the primary elections, the state, national, and municipal offices, the homes, the fields of agriculture, the marts of commerce, everywhere. Not by preachers alone, but by every lover of righteousness. Not by word only, but by word and deed. Street preaching and street exhibitions of religious ceremonies amount to nothing. No man goes to street fakirs for the goods he needs. Going into the lanes and by ways, the streets and the slums, to reach men in a practical way is true Christian work, but street songs, prayers and religious harangues are too suggestive of the hypocrite.

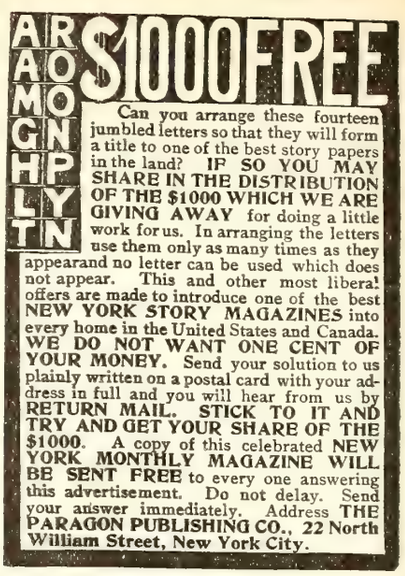
The preaching of the gospel to an orderly crowd, large or small, in the grove, on the river bank, in the lecture room, courthouse, schoolhouse or private house, barn, field or street is not to be condemned, but the gospel on wheels—a wagon or car outfit—looks too much like the circus business to do effective, solid work. Neither should the preaching be confined to men fitted for pulpit work. At Jerusalem, when the church was scattered, the lay members all became preachers, and if members can do this when persecuted and homeless, how much more can they become preachers of righteousness in their homes and under our flag. But we must stop and leave further reasons for a more vigorous propaganda of the gospel to another writing. W. W. H.

The Circuit Completed.

DEAR BRO. GARRISON:—After an absence of about twelve years as residents of this city the writer and his family again find themselves domiciled within its gates in that capacity, having completed the circuit the 5th inst. Our removal from here in the autumn of 1888 was made necessary by the transference of the Christian Oracle plant to Chicago. Having disposed of my interest in the Oracle Publishing Company to the editor of the CHRISTIAN-EVANGELIST in the fall of 1898, and in the deal coming into possession of of his interest in the Pacific Christian, San Francisco, Cal., necessitated a removal to that city. But in the prosecution of my work on the Pacific Christian my health became impaired to such an extent that I was under the necessity of desisting from my labors. Such being the case I sold my interest in the Pacific Christian Publishing Company last December to W. B. Berry and J. F. Ghormley. Since then wife and I have spent the winter in Southern California, most of the time at Santa Maria, Santa Barbara county, where I preached for the church two months, during which time seven were added, five of whom were by baptism. Since our leaving O. H. Derry has located with the church there as their minister.

Leaving Santa Maria the 2nd day of March, we spent a Lord's day at Los Olivos; from thence to Santa Barbara, where we spent a week most pleasantly, and from thence to Los Angeles, a former field of labor in the gospel for near two years, beginning in July, 1884.

The progress our cause has made in that city since then is highly encouraging. From a single church of about 200 members at that time we now have five organizations and 1,300 or 1,400 members. The most of these are in two organizations: the First Christian Church, which is ably served by A. C. Smither, and the Broadway Christian Church, by B. F. Coulter, the merchant-preacher. H. Elliott Ward began a successful work with the Eighth Street Church the first of the year, and is prosecuting it with vigor.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DR. J. HARVEY MOORE,

EYE, EAR, NOSE
and THROAT....

648-649 CENTURY BUILDING,

HOURS: 10 to 3. SAINT LOUIS.

We find that this city (Des Moines) has doubled its population since our former residence here. Its growth during the last year or two, both in population and buildings erected, has been highly satisfactory. The moral and spiritual interests seem also to have kept pace with the material growth, judging from the number of large and elegant church buildings erected and their large increase of membership. The Central and University Place Christian Churches alone together have reached a membership of near 3,000. "The Home of the Aged," recently completed, and which is located a short distance west of Drake University, is a fine structure, the outgrowth of the benevolent impulses of some of the wealthier citizens of Iowa's capital city. Thus, when the material, educational, benevolent and religious status of this city is considered, none in the land has made a more enviable record during the decade. All things considered, its future is exceptionally promising.

Drake University has entered upon its spring term with an attendance larger than at any similar term in its history. Rapid progress is making in the erection of the new auditorium, the gift of Gen. Drake to the University. It is the purpose to have it completed before commencement in June.

Dean Everest, whose health, as you know, has been impaired for some time from brain trouble, has been much worse for the past week or two. His friends are much concerned about him.

Whether or not this shall be our home until life's course is run, or whether we shall return to the Coast, the climate of which we so much enjoyed, will depend on health and some minor considerations at present unforeseen.

Wishing the CHRISTIAN-EVANGELIST ever increasing prosperity and usefulness, and the editor and his assistants the unalloyed satisfaction of duty well done when the day is ended, I remain yours in Christ, F. M. KIRKHAM.

Des Moines, April 17.

Free Trial Lesson

In Bible course by mail. Take the course right at home, Diploma and degree when you finish. Terms only $1.00 per month. Write to Prof. C. J. Burton, Christian University, Canton, Mo.

Leaves from Mission Fields.

Such is the title-page of a charming volume from the press of our publishing house at St. Louis, and from the pen of one of our best preachers and writers; both have placed us under obligations for this valuable contribution to our church literature. The book in its mechanical make-up is a credit to the company, already well known for the excellence of its publications. In paper, letter, press and binding this book is the equal of the best issues of the best publishers of the country. It is no exaggeration to say that in these particulars it is seldom equaled, never surpassed, by works of its class, appearing in either England or America; and that is saying a good deal in praise of a book made made in this book-making age.

In addition to other excellences that make its perusal a luxury, the correct proof-reading is very noticeable—I had almost said faultless. Of course, to many this may seem a small matter; to the few who appreciate correctness in respect to orthography, punctuation, grammar, etc., even the punctilious will be gratified. It is hard to notice Bro. Ragland's production in these respects, and in respect to its spirit and literary style, without appearing to be fulsome in our praise of both author and publishers. We hope they will receive the recognition they so richly deserve for the way they have accomplished their task.

The author has been most fortunate in his theme, so suitable to his taste and his extensive reading, to which every page gives abundant evidence. During the past year our gifted brother wrote this series of memoirs for some of our papers, delighting thousands of readers in and out of our communion. We hoped then he would see his way clear to give them to the world in permanent form, and we are glad he has done so. We need at this junction of our history as a religious body just such books as this to imbue our people more and more with the missionary spirit and to place us in a proper light before our religious contempories. We always were a missionary people, but from lack of proper organization for work at home and abroad, epecially the latter, neither ourselves nor others appreciated it. We have now entered upon a new stage of our history and this volume, and others that we trust will follow in the same line and in the same spirit and style, will do much to place the Disciples where they justly belong in their missionary development.

None can peruse these pages without feeling his spirit inspired with renewed admiration for the men and women who have loved and lived and labored for the sinful, the sad and the lost the world over. O, the heroism of these five noble souls, who counted not their lives dear to themselves that they might carry the gospel of the grace of God, the love of the Redeemer and the revelation of the divine Spirit into dark places of the earth, the abodes of ignorance and superstition!

Hundreds will be encouraged to follow in their steps, and thousands will be stirred up to contribute more and more to spread the work till we shall be among the first in missionary fields in point of numbers, zeal and liberality. God speed the day, and God bless Bro. Ragland and such as he, who help its dawn. We need more such men and more such books to arouse us to an enthusiasm worthy of ourselves and the cause we plead.

We have written these few lines more as a commendation than a criticism of this charming volume, and to help place it in the hands and homes of our people, assured that if we succeed we shall have the thanks of all we induce to procure it. It may be had for $1 of the Christian Publishing Co., St. Louis, or from the author, N. M. Ragland, Fayetteville, Ark. R. GRAHAM.

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Kansas Christian Ministerial Institute.

Emporia, Kansas, is one hundred miles from the eastern line of the state and just half way from north to south. It is a beautiful little city with nine thousand people. The State Normal School is located here and a Presbyterian college. Its business interests seem large and active. The Church of Christ has a membership of more than five hundred, who have recently secured W. A. Parker as pastor to succeed L. E. Sellers, who accepted the work at Terre Haute, Ind. Bro. Parker is getting the work well in hand and has already won the affections of the congregation. It is with this church that the Kansas Ministerial Institute met on April 17-19.

The institute was remarkable in at least two respects. *First*, for its youth. The average age of the ministers present was certainly not over thirty-three years. *Second*, the addresses were unusually good for a ministry so young. Bro. Shrively and Bro. Ingles, of course, were much older than the average, but taking out these two brethren, with possibly one or two others, this institute was composed of very young, strong and capable men.

D. R. Dungan, St. Louis, was the chief speaker of the institute. He delivered addresses on the "Land and the Book," "The Office and Work of the Holy Spirit," "Inspiration," "The Preacher's Difficulties and How to Meet Them" and "The Work of the Reformers in Different Ages." These addresses were highly appreciated and elicited hearty applause. They were full of instruction to young men and will be a great help to them in their work for the Lord.

The addresses of the home forces were: "What Should Doctrinal Preaching Have in the Present Day," M. Moore: Review, F. H. Bently; "The Utility of Doctrine," W. S. Lowe; "Christ and the Pentateuch," D. H. Shields: Review, G. A. Hoffmann; "Christianity and Education," C. A. Finch; "The Superiority of God's Word," Geo. T. Smith; "Our Needs," D. Stewart: Review, O. P. Cook; "The Message and the Man," W. S. Priest; "Why More Men Are Not in the Church," Hon. Milton Brown; Review, R. E. Rosenstein; "Lessons From a Bold Statement of a Bold Preacher," A. E. Dubber.

This, you will notice, is quite an array of talent. Brethren Priest and Geo. T. Smith are two men of national reputation for their vigor of intellect and strength in the Lord's services. All the others are young men of strong convictions, splendid talents and a high degree of culture and education, a number of them having labored successfully in several states, while all are well known and are now doing excellent work in Kansas. This made the institute a very profitable one, and all seemed delighted and happy with the success of the meeting.

The church at Emporia and Bro. W. A. Parker, the pastor, did all in their power to make those in attendance perfectly at home. Their hospitality was free as the mountain air and their desire to please as intense and constant as Kansas energy. It was good to be there.

E. N. Phillips presided over the deliberations of the institute and F. W. Emerson acted as scribe. David Shields is the new president and the institute goes to Herrington next year. G. A. H.

Butler College at Bethany Park.

During the coming summer, while the Assembly at Bethany Park continues, Butler Bible College will give severaal courses of study.

The gentlemen who will be in charge of the movement and the subjects they will present are: Prof. Jabez Hall, on Pastoral Theology; Prof. Burris A. Jenkins, on the New Testament; Prof. John McKee, on the Old Testament, and Prof. C. B. Coleman, on Church History. Each will give one week's instruction.

The Christian Endeavor Cottage will be utilized as a place for instruction, and all who are interested in the subjects to be taught will have an opportunity to enter the classes. It is hoped that a large number of ministers, Sunday-school teachers and officers of Christian Endeavor Societies will take advantage of these courses, as the work promises to be deeply interesting and beneficial.

This is the first work of the kind undertaken by Butler, but those who have it in charge confidently expect that it will be greatly helpful both to the Bible College and to the Assembly.

Butler College will keep open house at Butler Cottage, which will be in charge of a member of the faculty of the college. This will make a good stopping place for all who take an interest in educational affairs, and all who visit it will be given a cordial greeting.

Preparations are being made for the celebration of Butler Day at Bethany Park in a more enthusiastic way than has heretofore been attempted. Fine music will be rendered and other features will be arranged to make it an event long to be remembered.

All the alumni of the college and their friends should make a special effort to be at Bethany on this day, if no other time, as a great treat will be in store for them. BURRIS A. JENKINS.

$100 Reward, $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of Testimonials. Address,

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Notes and News.

The Easter work here by the Bible-school resulted in raising about $30 for the Orphans' Home. It may go a little over that amount.

E. J. LAMPTON.

Louisiana, Mo.

I have engaged to hold meetings during the summer in New Brunswick and Nova Scotia under the auspices of the Maritime Mission Board. Will begin in June. A. MARTIN.

Muncie, Ind.

The church at Mason City, Ia., raised in all departments last Lord's day $100 for state work. A fine interest prevails. An Endeavor rally is planned for the first week in May, with Wm. Orr, of Clarinda, state president of the C. E. Union, as chief speaker. RALPH C. SARGENT.

Mason City, Ia.

The camp meeting association of Walla Walla and adjoining counties, Wash., will hold their annual meeting this year at Waitsburg, beginning June 8, and lasting ten days. J. V. Updike, of Ohio, has been secured to assist in the preaching, and Singing Evangelist Webb and wife to lead the singing. A splendid meeting is expected.

L. C. MARTIN.

Elder G. T. Black, of Witchita, who is making a temperance lecturing tour through Kansas, lectured here last Thursday and Friday evenings to appreciative audiences. He is an earnest speaker and thoroughly stirred our people on the temperance question. Every church in the state should have him come and deliver his lecture. All he asks is the collections. Bro. Black is working with a view to organization. First organize the state, then the districts, counties and townships. Thus organized we can stand as a force between the two political parties, holding the balance of power and saying to them, Nominate true temperence men who will enforce the laws and we will support them. In this way we can fill our offices with good men, who will enforce our laws and drive the saloon from our state.

G. D. SELLERS.

Randall, Kan.

To Weak, Pastorless Churches.

I have had thirteen years' experience as a gospel singer with several of our leading evangelists and pastors. During these meetings almost 8,000 people have been added to the churches. Many of my friends urge me to enter the ministry. If any church not able to support a regular pastor and hire a singer for a meeting wishes to experiment with me for a meeting, I will be preacher and singer both. I furnish song books and my solo organ free. I will come for traveling expenses, entertainment and the free will offerings of the people. I will go any place. I am ready now. J. E. HAWES, Singing Evangelist.

Ada, Ohio.

Attention, Preachres of Indiana.

The state ministerial and missionary convention will meet at Valparaiso, May 15-18. First session will open Tuesday afternoon at 2 o'clock with a sermon by Bro. Jabez Hall. We are to have addresses by such men as J. A. Lord, B. A. Jenkins, J. H. McNeill, E. S. Ames, C. C. Rowlison, C. B. Coleman, Jas. Small, T. H. Kuhn, J. V. Coombs, G. P. Coler, J. P. Rice and many other of our strong men. A feature of the convention will be the morning chapel exercises at the Normal College with short talks by different brethren. It promises to be a great convention. Every church in the state ought to be represented. Reduced rates can be had within 100 miles of convention.

A. B. PHILPUTT.

A Splendid Issue.

DEAR CHRISTIAN-EVANGELIST:—I congratulate you on your splendid Home Missions issue of April 19th inst. Last was a red-letter year for our beloved A. C. M. S., but this ought in no way fall behind it. How? Let every church and every individval give as much and more. The American Christian Missionary Society, of which all of us should be proud to be members, expects every man to do his duty. HIRAM VAN KIRK.

Chicago, Ill.

Illinois News.

To the Churches of Christ of the Fifth District:

DEAR BRETHREN—Our next district convention will be held at Virden, June 5-7. We are arranging a good program in which we will present the needs and deeds of the state and district work. It will be remembered that the convention was to go to Virginia this year, but the church there being at present without a preacher, was unable to take the convention.

There are many churches in the district that have not yet sent in their apportionment. The preacher or church member who reads this and knows his church is among this number will please consider it a personal matter to see that his church attends to this business before the district convention in June.

This is census year, and we are especially anxious to have every church in the district fill out the report blanks and send them to the district secretary. The county correspondents will assist the secretary in getting these reports made out. These statistical reports are of importance to us as a people, and there is no reason why any church should neglect or ignore them. So be good and thus save a great deal of trouble and prevent many mistakes and much righteous indignation.

PAUL H. CASTLE, Dist. Sec.

Virden, Ill.

Mass Convention.

Agreeable to a resolution adopted at our last state convention there will be held in Marshalltown, Iowa, May 8,9, a mass convention of our Iowa Bible-school workers to consider the Bible-school interests of Iowa.

Dear fellow-worker, we come to you in the name of this mass meeting and in the name of the most vital interests of our brotherhood in Iowa—our Bible-schools. At our recent district conventions no subject was received with greater interest than that of the coming state mass meeting.

The occasion is ripe for greater things for Iowa Bible-schools and our Iowa brotherhood, shall we not avail ourselves of it? What are you going to do about this mass convention?

Shall we have a distinctive work in Iowa for the Bible-schools? If so, what and how?

Dear brother, are YOU not thoroughly interested in this matter? Are we doing our best "to feed my lambs, to tend my sheep?" May we not depend on you for your co operative interest and attendance?

A fine progam, including some of our best Iowa talent, is in preparation, discussion of practical themes, conferences upon up-to date methods, etc. H. F. Davis, of St. Louis, state superintendent Missouri Bible-school work, will be in attendance to help. See program soon. Marshalltown Church invites. Reduced rates upon all railroads, upon the usual certificate plan, if possible. May we hear from you saying—We are coming to lift and learn? The most vital matter of the year, concerning the brotherhood of Iowa, is the mass convention at Marshalltown, May 8 and 9.

Com. { NELSON G. BROWN, JOHN B. WHITE, W. B. CLEMMER.

Notice.

Please allow me to call attention to the fact that I am the authorized field agent of the Christian Orphans' Home & B. A. C. C. in Missouri. Some may possibly mistake me for a "Dr. Dillard, D. D.," who has been in the field for the "Home Finding Society." I am not the man—I am not "Dr."—I make no pretentions to "D. D.," and wouldn't if I could. Pay no money to any one for the Home or Association unless known to be authorized as local vice-president or having the endorsement of some one well known. J. D. DILLARD.

Fredericktown, Mo.. April 24, 1900.

Atlanta, Kansas.

March 18 was a day of rejoicing for our brethren at Atlanta. Abouut six months ago our church there consisted of a few discouraged members, when I was called to hold them a meeting and take my chances on raising my support from the free will offerings. We succeeded in gaining 27 additions, which gave us strength sufficient to justify an effort to build a church house. So the necessary committees were selected and they went to work with the result that yesterday we had the pleasure of setting apart to the worship of Almighty God a neat little frame building, fully equipped for successful work for the Master. The money for the building had all been raised, with the exception of about $$100, which was needed for bell and other fixtures, and this was cheerfully given in response to call given after the morning service. The building consists of a main auditorium 28x40, with side room 12x16 and a 7x7 tower at corner of main room. We estimate the property to be worth at leat $1,000, with every cent of obligation fully paid.

The brethren there deserve credit for the way in which they have labored and sacrificed to obtain this building, and I fully believe that with such earnestness and consecration as has been displayed they will soon be numbered among the aggressive churches of our brotherhood in this state.

T. H. GUY.

Winfield, Kan.

The Ohio Convention.

Are you coming to Mansfield? We are expecting you. The Mansfield Church is busy making ready to entertain a thousand delegates. Will you not see to it that your church is one of one hundred to send ten? The state secretary, Bro. Bartlett, reports that the churches are responding to the call to send ten delegates and that they are coming May 21st a thousand strong.

This is your opportunity to attend the state convention. Mansfield is centrally located. The railroad accommodations are good. Rates have been secured. The church is prepared to make your stay pleasant. The attendance promises to be larger than at any previous convention. It will have the enthusiasm and power of numbers. The program is excellent. You should not miss the address of Bros. Power, Pounds, Miller and others. The program of the C. W. B. M. will be no less interesting and helpful. It will be your opportunity to hear and meet Adelaide Frost and Mary Graybiel. Can you afford not to come?

The secretaries have been working to bring Ohio missions to the front. They are coming. We need only the enthusiasm, the inspiration and spiritual power of a great convention to complete their work. Let us have it this year. We have the place (Mansfield), the enthusiastic secretaries, the program, and the churches have the delegates. We shall have a great convention at Mansfield May 21-24, 1900.

The church at Mansfield extends a cordial invitation to every Disciple in the state to attend this convention. We will be prepared to furnish lodging and breakfast for all who come. Will those expecting to attend please notify L. G. Bateman by postal card, so that entertainment may be provided? L. G. BATEMAN.

Mansfield, Mo.

Missouri Bible-school Notes.

Only eight weeks before the gathering of the clans at California. Are you planning to be with them?

The Twenty-fifth (Silver) Annual Bible school Convention Provisional Program will go to press this week.

Oak Grove, Calaway county, has a lady in charge, as have many other good schools, and so sends in the apportionment in full, and only makes the assistant wish that some other schools had lady superintendents.

Pleasant Union, Jackson county, has W. A. Nickle with them this year, and have just sent in the balance on their apportionment. If a Nickle can do that well, what of some other Missouri ministers?

We are to put before the coming convention a list of the schools and ministers, apportionments and amounts paid. How will your school stand on the record, and will you not help me make it perfect by sending in a list of schools and payments on the apportionments?

The first day this year is Endeavor Day, and opens at 2:30 P. M., June 11th, with "The Present —Its Outlook—Its Opportunies," by C. M. Chilton.

At the night session we are to have State Superintendent Claude E. Hill's report and address, followed by "The Bible Our Text-book," H. A. Northcutt giving us one of his best.

While a normal study, "The Relation of Bible Geography to Bible Teaching," by D. R. Dungan, who has been over the land, will greatly help every teacher in this year's work.

Gower goes to the head of the class this time in their missionary rally, meeting their apportionment in full for foreign, more than meeting that for general home, doubling that for state and state Bible-school work; so that Jno. P. Jessie and dear Bro. Poe believe in having one great, big day for missions, meeting all at once.

"What is the Endeavor Idea?" will be told us by E. J. Fenstermacher, making us the more devoted to its development than ever in the past.

Nine new Bible-schools put in by our field force during March. And yet your school has done nothing to keep this good work going!

"Practical Work an Endeavor Society May Do" will be an open conference, giving all an opportunity to tell what real good things are being done.

Faucett, where W. H. Moore superintends, and Jno. P. Jesse ministers, sends in its first offering to our work this year. So that the preacher does hold the key to the situation, and no excuse will go unless he so wills it.

"Wherein Does Christian Endeavor Help the Church?" an address by W. A. Moore, is just what every one of us ought to hear, and will at California, if there. Do not miss it.

The Camden Point rally was so planned by Prof. W. N. Stayner and so executed by the forces that it was made a great day to all and for all. The new house, at a cost of $2,000, was filled with people, happy in the part taken and in the enthusiasm quickened. Six of the teachers do their work with only Bibles in hand, as all ought to do, while the recitations, songs and primary work carried the people captive, hence every session was crowded. In consideration of the new house the giving to our work ($30) was most liberal, but was only as Camden Point has always done for us and the children. The Orphan School is closing the best year in its history, every room in the building used in the work, while all the people are grateful to A. O. Riall and his efficient corps of teachers. The Military School, under Prof. Stayner, is doing a great work for the young men.

The Endeavor Day at California closes with the report of our state Junior superintendent, Miss Mollie Hughes, and a conference on "Junior Work," conducted by Mrs. Pearl Lemmon Deerwester—fitting close to a joyous day.

Brethren, by vote at Plattsburg you commanded your treasurer to close the books May 31st, and to report all schools, persons, societies and classes paying after that as delinquents. I said, No. You said, Yes; and I am going to do it. Hear? It is my highest joy to report all debts paid, and must do it in four weeks, and you must help me by remitting your part of the $1,000 now due us. Will you? H. F. DAVIS.

Commercial Building, St. Louis.

THE SOCIETY OF CHRISTIAN ENDEAVOR
"FOR CHRIST AND THE CHURCH."

Our Young Folks gives to this department of Church activity great prominence, recognizing in it a great Training School for Christian Workers. It has among its Staff and General Contributors, not only the foremost Endeavorers of the Disciples of Christ, but has also frequent contributions from the leading writers of other religious bodies.

1. SENIOR PRAYER-MEETING TOPICS.—An entire page in each number is devoted to an exposition of the Topics for the Weekly Prayer-Meeting, prepared by Frank G. Tyrrell, pastor of the First Christian Church, Chicago, one of the most forcible and polished writers, speakers and workers of the Church, giving Exegetical Notes, Daily Readings, Bible Lights, Illustrations, Applications, Question Hints, Quotations, and a great variety of other helps—more, in reality, than any other paper published. The Endeavorer who carefully reads this page is never at a loss for something suitable to say in prayer-meeting.

2. THE JUNIOR TOPICS.—A full page is also given each week to the Junior Society, embracing an exposition of the Topics, with Questions, Suggestions, Illustrations and Hints for Leaders, Superintendents, Officers and Members. This department is in special charge of J. C. B. Stivers, one of our foremost Junior Workers, who is assisted by special writers of great ability.

3. WAYS OF WORKING.—This is a principal feature of the Endeavor Department of OUR YOUNG FOLKS. The way to organize a Society, ways of creating and maintaining an interest, ways of conducting business-meetings, prayer-meetings, socials, etc., as well as methods of interesting outsiders, bringing in new members, and promoting the growth of the Society, are given attention in nearly every issue.

4. ESSAYS AND ADDRESSES.—The pages of OUR YOUNG FOLKS contain numerous essays and addresses of Endeavorers of world-wide reputation, delivered before National, State, District and Local Unions and Societies. These, in connection with the productions of our regular and special contributors, give the readers the best thoughts of the times, along this line of Christian activity.

5. SERIAL STORIES.—Considerable space in nearly every issue of OUR YOUNG FOLKS is given to interesting Serials by eminent authors, illustrating and enforcing the principles of Christian Endeavor, which always prove helpful. No young people's paper published has a more gifted line of contributors. Several serials, which have first appeared in its columns, have been printed in book-form and proved very popular.

The Church in Baltimore.

My esteemed brother, James Vernon, once pastor in the Monumental City, calls attention to certain alleged "inaccuracies" in my recent article on our beginnings in that place. The inaccuracies are his and not mine. I did not have his sermon before me. I have never seen it. My statements are first-hand, from Alexander Campbell. He says Mr. Campbell visited the church in Baltimore "in 1835, and not in 1833, as Brother Power's article has it." Now Mr. Campbell says his visit was in 1833, and my critic will find the history recorded in the Millennial Harbinger for 1834, page 13-15. He landed there from the Chesapeake Bay steamer Nov. 20, and spoke from Nov. 22 to 26.

Bro. Vernon says the meetings were "in Scotter's Hall, and not in Scott's Hall, as Brother Power has it." Here again he differs from Mr. Campbell, who tells us he preached in Scott's Hall, as I wrote it. My good brother may have had his facts from Samuel Sands and Henry Mentzel, but those good men trusted to memory, while Mr. Campbell put these things on record.

Bro. Vernon's other corrections are simply the typographical errors that occurred in transcribing names which were correctly given in my manuscript. His contention that there was a church in Baltimore in 1819 I do not dispute; in fact, my article credits its beginning two years earlier.

I am glad my friend calls attention to these matters, as it affords me an opportunity to assist him in revising that sermon. There were no inaccuracies in my article. F. D. POWER.

Washington, D. C., April 7, 1900.

TITHING SYSTEM—60 Cents to $79.50.

We offer a prize of $49.50 to $79.50 to the one of ten contesting Britannica purchasers giving the best answer to "How to use an Encyclopedia." Our Britannica is a reproduction of the latest Edinburg edition with 5 volumes of American additions ending with last October. The 30 Royal octavo volumes are printed from large clear type on good paper and well bound. They contain 23,418 pages, 12,000 illustrations, 571 maps and treat 250,000 topics. Including a bookcase and a guide to the study of the Britannica, our prices are, cloth, $49.50; three-fourths morocco, $64.50; sheep, $79.50.

We offer $1.50 to $12. to the one of ten contesting Bible purchasers giving the best answer to "How to use the Bible." Our Bibles are well worth the prices quoted. Large family Bibles, neat and durable, $2, $4, $6; elegant, $8, $10, $12. Teacher's Bibles, good type, paper and binding, $1.50, $2.50, $3.50; very fine, $7 and $8.

We offer 60 cents to $12 to the one of ten contesting history purchasers giving the best answer to "How to study History." Our Histories are printed from medium sized type, on good paper and well bound and illustrated. The volumes average about 450 octavo pages each and each History includes from 1 to 12 volumes at 60 cents per volume, cloth; or $1.00, half leather. Guizot's History of France 8 volumes, Menzel's Germany 4, Green's England 4, Hawthorne's U. S. 3, Prescott's Mexico 2, Prescott's Peru 2, Rombard's Russia 2, Wilberforce's Spain 1, Abbott's Austria 1, Abbott's Italy 1, Clark's Turkey 1, McCan's Egypt 1, Boulger's China 1, Dickson's Japan 1, Wheeler's India 2, Scott's Scotland 2, Kitto's Palestine 1, Grattan's Holland 1, Hawthorne's Spanish America 1, Theband's Ireland 1, Sorensen's Norway 1, Nilssen's Sweeden 1, Gibbon's Rome 6 Grote's Greece 12. On receipt of price we ship prepaid. We also give the address of the prize winner.

Write to-day or cut this out. Address,
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Missionary.

The Ninety and Nine.

There are in round numbers 100,000,000 of people on the North American Continent. Of these there are 1,000,000 who professedly take the Bible alone as their rule of faith and practice; that is, in every 100 persons on the continent there is just one who is qualified to lead the remainder into the pure light of the gospel. Every one of us Disciples of Christ, then, has 99 other persons entirely dependent upon him for a knowledge of Bible truth. Unless I save my 99 Americans there is absolutely no one to whom they can turn, for all my brethren are busy with their own 99s. This is a case where *one* is "in the shelter of the fold," while ninety and nine are "on the hills away," and these ninety and nine are all *Americans*.

The world depends upon America for its Christianizing influences. We are taking the place of Great Britain as the world's supply station for manufactured articles, and the world is beginning to look to us for teaching in the science of government. Some thousands of Japanese and Chinese students are now studying in our universities and colleges. These nations will take their religion from the same country as gives them these more material blessings. When will we be fully qualified to teach them? Only when I (each individual Disciple) have converted my 99 Americans. At present I can do one man's work in converting the Chinese. By converting my 99 Americans I multiply my converting power in China by 100. The ends of the earth are coming to America, and America is going to the ends of the earth. Is it to be a *Christian* America.

We are sending more beer than Bibles to the Phillipines. Christianize America and the overflow of beer will cease. "Save American for the world's sake."

The government can foster our political and commercial interests abroad. Although all of these are based upon our religion it dare not spend one cent to establish our religion either at home or abroad. This interest, the most important of all, upon which the whole governmental fabric rests, depends entirely upon the liberality of the churches. Oh, Christians! for the world's sake save America. ALEX. McMILLAN.

Grand Rapids, Mich.

A Grand Monument.

In 1885 the Missouri Christian Missionary Society came into possession of $500, left by Sister Newell, of Paris, Mo., in her will, for state missions. The state mission board discussed the matter for some time as to which was better, to loan out the money and use the interest only, or use the whole amount in building up a congregation. The latter course was finally decided upon and Bowling Green, Mo., was named as the mission. It is now fifteen years since this mission was fostered by our state mission board. The results of this Home Mission work are as follows: A good $4,000 house of worship, pastoral work for all these years, several hundred added to the Church of God, a strong, active congregation in the community, and last, and possibly best, over $100 per annum contributed to our missionary work.

This is a grand monument to Sister Newell's love and devotion to the cause of Christ, and indicates the great work that a small amount of money will do in the Home Mission field. Had this money been put out at interest it would have yielded about $35 per annum with good management. As it is it has yielded over $100 per annum to our various missionary enterprises, besides giving us a strong, active congregation with a splendid influence.

Next Lord's day, the first in May, should reveal many gifts that would duplicate the above. Many strong churches can give $500 and some individuals could easily erect a grand monument, like this good sister hath done, that will be imperishable and as eternal as the love of God. The redeemed souls around the throne of our Father will bless and increase the joys of the missionary giver forevermore. G. A. HOFFMANN.

The A. C. M. S. in Michigan.

Two years ago Michigan was doing nothing, and the brethren were badly discouraged. The A. C. M. S. granted our state board $250. This enabled us to get upon our feet and pay off our debts in a little over a year, by employing a secretary to act as general adviser to the churches and help them to raise their missionary money. Now we employ two evangelists who are meeting with splendid success. We are strengthening the weak churches and planting new ones. We now have about 9,400 Disciples in the state and are increasing by at least 500 per year. A recent grant of $200 by the A. C. M. S. to our church at Mt. Pleasant will shortly put our work in the front rank in that educational center.

Earnest appeals to help establish the cause are now coming to us from all over the state. We must soon enter the Northern Peninsula. The great mining regions there are waiting for us, and we can accomplish much by even a small effort in that section.

Every dollar disbursed by the A. C. M. S. in Michigan will call forth at least five dollars on the ground. Many churches can be established with but a little assistance.

May the Lord put it in the hearts of the brethren to come to the assistance of Michigan and other states like her, according to the measure of their ability. ALEX. McMILLAN, Cor. Sec.

Saved.

The property of West Creighton Ave. Church of Christ, Ft. Wayne, Ind., has bean saved.

Our prayers have been answered and God has crowned our efforts with success. The members of the church have worked hard and sacrificed nobly, and God through his people has done the rest, thus teaching them that no labor in the Lord is in vain. Our people here have been made to realize the real presence of God in the work as never before. As pastor and people our hearts go out in gratitude and love to God for his goodness to us, and to him we give the praise, honor and glory.

Of the total amount, with interest for five months, amounting to $7,200, we still lack $6,500, but settlement has been made, the mortgage lifted and the debts paid.

How it was done: The church at home raised $3,122; the fifth district, $441; the state, $600; Church Extension, $3,000, by a five-year loan.

In this paper we want to express our thanks to all who have so generously helped us through the unequal struggle. And we hope and pray that in the year to come the church may prove itself worthy of the effort which it has cost, and as it remains to the cause of the plain, simple gospel, we trust it will prove a great power for good and truth.

As promised in the beginning of our efforts, we are arranging to publish the details of saving the church, in our state paper, and a copy will be sent to those who helped us in this matter.

ZACH A. HARRIS.

"IN HIS STEPS,"
"Robert Hardy's Seven Days," "Titus," "Pillar of Fire," Drummond's "Pax Vobiscum," "Greatest Thing, etc.," "Self Help," "Ruby," "Work and Wait," "Throne of David," 2 for 10cts., 6 for 27cts. "Manliness of Christ," "Crown of Wild Olives," "Dreams," "Mornings in Florence," 14cts. each. Catalog, 2cts. H. E. Erwin & Co., Little Rock, Ark.

Splendid Helpers.

The collection for Home Missions is one of the most important that can come to the church in the course of the year, and it is utterly impossible that we give the matter too much attention.

The record of Missouri churches on this great enterprise of the church has not been at all what it ought to be, only 133 churches giving at all for this work last year. It will be our shame if this is not largely increased this year. Certainly the church cannot any longer plead that it is *necessarily* ignorant of the largeness and importance of this work.

Our indefatigable corresponding secretary, B. L. Smith, has never before made such intelligent effort to push Home Missions to the front; then we have, in the person of Bro. M. J. Nicoson, one of the best of men to present this work especially to our Missouri churches. But above all our papers, the CHRISTIAN-EVANGELIST and the Register-Review, have given of their pages unstintedly to the furtherance of this great work. Last week each made its issue a Home Mission number. These mighty engines for the dissemination of truth cannot be commended too highly for their enterprise in thus helping on this work. If the preachers now will be as thorough and as efficient as our papers, the collection will be worthy of our numbers and wealth. We *have* the numbers, we *have* the wealth; now let us have the sacrifice, the consecration, and the result will be one of which our people in Missouri can be proud.

T. A. ABBOTT.

An Excellent Number.

The CHRISTIAN-EVANGELIST is to be congratulated upon its excellent home missionary number. Such issues do great good. Our brotherhood is just beginning to awaken to the great need of American missions and to appreciate how irresistible are its appeals.

One of the best ways to catch the home missionary spirit is to study the lives and work of our pioneers. The account of Mr. Campbell's American missionary journeys reads like the Pauline travels. Through New York and New England, as far East as Boston; through Virginia and South Carolina, as far South as New Orleans; through Ohio, Indiana and the West to the Mississippi; preaching and lecturing tours that in those days of tedious transportation occupied weeks and months, and required a constitution of iron and the zeal possessed only by a true missionary of the gospel. Mr. Campbell and his brethren in the ministry were our first and greatest home missionary heroes, establishing churches everywhere at great personal cost and much arduous service.

The American Society is pleading that their heroic spirit and wise foresight *must* be perpetual in the church *to-day;* that what *they* did for Illinois, Indiana, Ohio, Missouri and Kentucky we must now do for the great West, the emancipated South and the crowded city. The churches that possess this spirit will be heard from Sunday, May 6. J. E. LYNN.

Springfield, Ill.

For Foreign Missions.

Comparing the recipts for Foreign Missions for the week ending April 26, with the corresponding week, 1899, shows the following:

	1899	1900	Gain
No. Contrib. Churches	157	184	27
" " Sunday-schools	4	14	10
" " C. E. Societies	7	15	8
" " Indiv. Offerings	11	36	27
Amount	$2,781.68	$3,179,71	$398.03

Send to F. M. RAINS, Treas.
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Evangelistic.

UTAH.

Salt Lake City, April 17.—Seven added here since last report; one by baptism.—W. H. BAGBY.

INDIANA.

Greencastle, April 26.—One more added at Cayuga last Lord's day; six at Whitesville since last report.—L. V. BARBRE.

PENNSYLVANIA.

Beaver, April 23.—Twelve additions; 10 by baptism, one by letter, one by statement. Work prospering.—Z. E. BATES, pastor.

NEBRASKA.

Plattsmouth, April 23.—Large audiences yesterday and five additions at the morning service; two from the Baptists.—R. M. DUNGAN.

WASHINGTON.

Farmington, April 17.—We began here two weeks ago; 21 additions to date. House crowded, interest good.—STIVERS AND WEBB AND WIFE, evangelists.

TENNESSEE.

Nashville, April 25.—H. L. Calhoun recently conducted a very successful meeting at the Woodland Street Church, this city. Twenty were added to the congregation. Bro. Calhoun spoke also for the F. M. C. A. while here.—W. H. SHEFFER.

CUBA.

Havana, April 16.—We organized a Lord's day school yesterday in our home; 27 were enrolled, with which to begin. On April 8th we baptized five in the ocean's edge; one a sargent in the army. Our work is hopeful, pray for us.—LOWELL C. MCPHERSON.

TEXAS.

Whitesboro, April 16.—Wife and I have been ina meeting here about two weeks, with one addition to date. This church has been without a preacher for several months. Our cause here has suffered some from various causes. We hope to be able to help the Disciples here get into better shape, and may continue the work at this point for a year or longer.—FREDERICK F. WYATT.

FLORIDA.

Jacksonville, April 23.—One addition to the Adams Street Christian Church at our regular services yesterday. Audiences both morning and evenihg among the largest we have had since our organization. This new church is a united and devoted band. We are having additions nearly every week. The Easter and Home Mission numbers of the CHRISTIAN-EVANGELIST were gems.—T. H. BLENUS, pastor.

MONTANA.

Deerlodge, April 24.—Came here from Ontario, Canada in February. Have had five confessions and baptisms at regular services. Good audiences and large Sunday-school attendance. Please report five additions here.—E. S. CRAWFORD, pastor.

Whitehall, April 24.—I have spent six weeks in Jefferson Valley and have provided for the support of a regular minister. Bro. B. L. Kline, of Hampton, Iowa, is here to take the work and I am showing him over the field. Three young ladies made the good confession at Whitehall. I will begin at Florence May 6th.—R. E. DUNLAP.

ILLINOIS.

Princeton, April 23.—Four additions to the church here yesterday. Last week Princeton honored itself by electing a temperance alderman, the first time for 22 years.—J. G. WAGGONER.

Sullivan, April 23.—Four were baptized yesterday, and there will be four more next week. We have contracted for an elegant pipe organ.—E. W. BRICKERT.

Jacksonville, April 23.—Geo. L. Smith, pastor of this church, preached two "orthodox" sermons to two great congregations yesterday. There was one adult addition.—A. C. ROACH, associate pastor.

Windsor, April 24.—There were two baptized at Arthur, at the regular appointment April 8, also two baptized Sunday, April 22, at Humbolt, and two confessions Tuesday night, who will be baptized at my next regular appointment. The churches at Arthur and Humbolt are doing excellent work, and we hope for good results the coming year.—A. H. HARRELL, pastor.

COLORADO.

Denver.—There have been additions to the Central Church of Denver every Sunday this year except one. Forty additions in less than four months. Twelve lodges of Odd-Fellows attended services last Lord's day. Our collection was $140. A few weeks ago a Presbyterian gentleman gave us $100 toward an individual communion set. Friends added $75 more and we now have a beautiful table and communion set. The gallery has been filled every Sunday evening for several weeks.

KANSAS.

Clay Center, April 23.—Easter program was well rendered. Contribution taken for Orphans' Home, 17 were added to our membership, 13 at the morning service and four in the evening; two confessions. The newly organized C. E. is increasing in numbers and spiritual power.—J. M. HARRIS.

Smith Center, April 20.—Just closed an 18 days' meeting at Elk, this state, with 24 additions. Both the superintendent and assistant of the M. E. S. S. came in during the meet. This church will co-operate with Elmdale, 10 miles distant, in employing a pastor. They can pay about $600 per year to the right man. Those wanting to locate write to E. V. Allen, Elmdale, Kan.—MILO G. CUMMINGS.

IOWA.

Weldon, April 23.—Four added Lord's day; a net gain of seven in April. Two were baptized in the evening. A very pretty deferred Easter exercise by the Junior Endeavorers was rendered in the evening, the house being packed.—I. W. CAMERON, pastor.

Murray, April 23.—Held a 12 days' meeting at Hopeville Church recently, with 10 conversions. Work here is making good progress. Workmen are painting church this week. Good Orphans' Home offering yesterday.—W. W. WHARTON.

Schaller, April 23.—Two confession; one by letter and one by statement since last report. We paid our respects to state work the first Lord's day in April, and took by far the largest offering ever made by this congregation to that work. The church has kindly granted the pastor and his family a vacation of a month, which they will use about July in a trip through Minnesota and Wisconsin, visiting relatives and friends.—E. M. MILLER, pastor.

Keokuk, April 23.—Three conversions at regular service yesterday at Golden's Point, Ill.—W. W. RUMSEY.

Mt. Ayr, April 23.—Our regular service yesterday resulted in three additions; one from Methodists, one by letter and one confession. Had postponed Easter service in evening by Junior Band. Good audience, good offering. We will improve our house of worship some this spring.—L. C. SWAN, pastor.

MISSOURI.

Glasgow.—The meeting in which E. M. Smith, of Centralia, assisted in at this place resulted in 12 addition; seven confessions.—K. W. WHITE, pastor.

Nevada, April 23.—Another confession at Richlands yesterday. Preparations are being made for Children's Day at this church the last Sunday in May.—S. MAGEE.

Bowling Green, April 23.—Three confessions at our regular services yesterday. I begin a meeting with the Ashley congregation Thursday evening, to continue over the first Lord's day in May.—S. WALLACE MARR

Grant City, April 23.—One confession here yesterday, an excellent young man. One addition from the Freewill Baptists Thursday evening at prayer meeting.—W. H. HARRIS.

Kirksville, April 26.—I have just returned from Springfield, where I assisted in a short meeting, which resulted in 65 additions to the church; over 50 of them by confession and baptism. Bro. D. W. Moore, the pastor, is doing a great work in that city.—H. A. NORTHCUTT.

Moberly, April 23.—We are having large congregations at the Central Church and have had 13 accessions the last three Sundays. There were eight confessions at yesterday's service. The work starts out auspiciously and the prospect for future success is flattering.—SAMUEL B. MOORE.

Springfield, April 28.—We have had another glorious meeting with 65 additions; 55 baptisms. Will have a public reception next Wednesday to receive them into the fellowship of the church.—D. W. MOORE.

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Rheumatism

and drugs and doctors fail to cure you write to me, and I will send you free a trial package of a simple remedy, which cured me and thousands of others, among them cases of over 50 years' standing. This is no humbug or deception but an honest remedy that you can test without spending a cent. It recently cured a lady who had been an invalid for 52 years. Address

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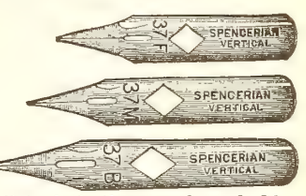

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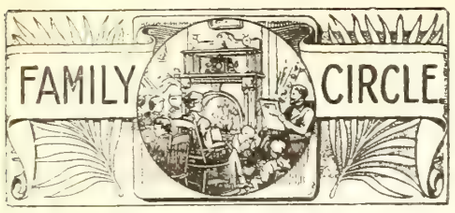

The Lost Emigrants.

BY R. H. JOHNSON.

CHAPTER XXVII.

As may be imagined, the departure of Bird and his party was a great relief to the remaining islanders. We had been kept in a state of constant worry and apprehension almost from the day of setting foot on the soil. The mysterious thieving had been a source of superstitious alarm, and the ruffian gang had been a perpetual cause of irritation, of destruction of property, and a menace to the lives of the colonists. All this was now happily over and we, relieved of a mighty incubus, were light-hearted and thankful.

Our emotions wisely taking the direction of a thanksgiving service, we devoutly rendered praise to a merciful Providence for our deliverance and as earnestly prayed for those who had so wickedly and defiantly abandoned us and gone out into the wide sea.

To me, who had long been a prey to suspense and fear, the exodus of these men was a wonderful relief, and the island was at once transformed from a prison to a paradise, and my heart was light and sang for joy under its azure skies.

One thing, however, in my calmer moments, oppressed me with gloomy forebodings. Mrs. Gray, in the long and hazardous journey to the mountain during Tony's illness, and in many another mission of mercy and helpfulness, had permitted her tender-hearted zeal to overtax her physical powers, which at best were incapable of great resistance. And now when, with the autumnal glow upon the island, we had hoped for a change for the better, she bade fair to fade with the fading leaves.

Tony, now fully recovered from the injury of the freshet, with a soulful gratitude to her who had been to him a ministering angel, ever upon the alert, lost no opportunity to minister to her wants. And it is needless to say that my pent-up emotions found vent in deeds of love and prayer and tears. All that love and sympathy could do was done. Yet, alas! her sweet life was slowly, surely passing away.

One morning, as I observed her growing feebleness, I was so oppressed with the sense of bereavement evidently near, when my second mother, the last earthly friend to whom I could reveal my secret thoughts and sorrows, should pass away, that I could not restrain my tears. Just then Dr. Andral came in to see his patient. He gave me a cheerful "Good morning!" then went to Mrs. Gray, made an examination, dealt out some medicine, and taking his hat, beckoned me to the door and said: "Mrs. Gray is not so well to-day." Then, surprised at the welling tears that his words, so in line with my own forebodings, had brought, he said: "You have my fullest sympathy, Miss Winston, in the probable coming of a great grief; but there is one upon this island who would gladly do everything in his power to comfort you."

I thought of dear, generous Jack Burton. I should ever hold him in the highest esteem, but that was all. Then, what right had the Doctor to make such a suggestion, and at such a time, when Jack had never spoken.

And somewhat curtly I said: "There is no one upon this island shall ever take her place in my heart." The Doctor seemed surprised, and slowly turned and walked way.

One day, when Mrs. Mrs. Gray was stronger and I more hopeful than usual, she beckoning me to a seat by the bedside said: "Dorothea, my daughter, do not be distressed that I am going away. Not even this sea-girt home, now so peaceful, with its bright sunshine and birds and flowers and loving friends is half so lovely as the beautiful home on the far-away shore. I love the dear people here with their unity of heart and soul and their sweet peace.

"Never before have I enjoyed the communion of saints as on this island, and it is because they are one, even as our dying Savior prayed.

"But beyond are beloved kindred and dear friends and my ineffably precious Redeemer, who beckon me to the other shore.

"Dorothea, the years fall lightly upon thy head. Some day Providence will open a way for thee to revisit thy native land. I charge thee to go, if but for a season, to tell the people the story of this colony, to the end that they, like us, may discard the wisdom of men with the errors and schisms that have grown through ages of theological speculation, and return to the simplicity of the ancient gospel; for 'the foolishnes of God is wiser than men.' If they will but prayerfully study the Bible without bigotry or prejudice, it will bring them to the truth, and they will be one, even as Jesus prayed; and they will be blessed with an hundredfold of religious strength and growth, and the world that now lieth in darkness will believe.

"And now, Dorothea—

> 'I hear a voice you cannot hear,
> Which says I must not stay;
> I see a hand you cannot see,
> Which beckons me away.'

"Stay thy rising tears. Think of me only going before to that beautiful land where the redeemed shall go in with songs and everlasting joy upon their heads and sorrow and sighing shall flee away.

"Be of good comfort, my daughter. Thee will be somewhat lonely for a season, but my heart tells me that Guy Andral would comfort thee. He is shy of thee and thee of him; but I think he loves thee and he is a good man and true, and the love of a good man is more precious than gold. He loves thee, and I think thee loves him, though thy heart has not yet even in secret confessed it. When I am gone, I trust he will comfort thee."

Pitying her in her erroneous impressions, and kissing her pale, sweet face, I said with brimming eyes: "My dear, dear mother; may it be many days before I am deprived of thy comfort. And, whatever may come, be assured that I neither need nor shall ever seek the comfort of Dr. Andral."

And now passed days of which I took no reckoning. Days of peace and calmness deep as the unruffled sea to her whose spirit lingered on the borderland. Poor Tony silently moved about the house like a troubled spirit, noiselessly appearing at her bedside at any hour, by day or night, gazing wistfully into the face lit up as by the dawn of the eternal morn, and then departing as silently as he came. Thus passed day after day, apparently without pain and with a serenity which comes only to one whose soul is stayed on God. At last the great change came. With tearful eyes we surrounded the dying bed, felt the feeble clasp of the dying hand, listened to the dying benediction, and then her face kindled with a brightness as of a light that is fairer than day, and she murmured: "Oh joy, they come! Farewell; home, blessed home!" The light faded and she was asleep to waken on the eternal shore.

In sorrow and in tears, yet with a joyous hopefulness, we laid her beloved form away on the green hillside, under the great trees, where the birds sing amid the branches and the flowers bloom and the ceaseless thunder of the deep sea goes up a mighty anthem to God.

Scarcely had I returned to the desolate home after the funeral when Jack Burton came to the door with the suggestion that a walk in the balmy air would do me good, after being so long pent up within doors.

Seizing my hat, we went on a long stroll down the cliff, and then on the hard beaten sands by the sea. There was a refreshing tonic in the salt sea air to my overtaxed nerves; but not half so much as in the generous sympathy and cheerful conversation of Jack.

Without the slightest appearance of seeking to cheer my depressed spirits, his kindly nature comforted and stimulated, so that the world did not look nearly so dark nor hopeless as it had an hour before, and there came to me a sense of exaltation in the mem-

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ory of her whose triumphant death had bereaved me, and in the thought of the many friends still left me. And then I found myself contemplating Jack and realizing as never before what a grand, good fellow he was, and I found comfort in the thought of the great privilege to have such a person as a friend—as a dear friend. But a vision came between him and me and I mentally said: 'Yes, as a friend—that is all.'

Bidding Jack adieu at the gate I stepped to the door. It was flung open and I fell into the arms of Maria Clarkson, and heard with a bounding heart her words: "It's all arranged and I have been asked to make my home with you and be your companion and sister."

I afterwards learned that Mrs. Gray, whose great heart could never overlook the smallest detail in what entered into the comfort of others, had requested her husband to make this arrangement after her funeral.

Many and pleasant were the days that followed in companionship with Maria. She was a dear, unselfish woman, and we were the most intimate of friends and confidants on every subject but one. We never divulged, or in the slightest manner hinted at our sentiments—if any we had other than ordinary friendship—toward Jack Burton and Dr. Andral.

Reverie.

J. ORVILLE WALTON.

How echoes from the distant hills of time
Hold converse with my soul, and I a word
Hear, wafted to me over Lethe's tide,
Which 'scaped like fledgelings from the parent bird,
Long years ago, and, like them, vanished, seemed
Forever, till its tones return and tell
The story of a heart's fond hopes and fears
It once received by accent's potent spell.

Canton, Mo.

A Little Child Shall Lead Them.

We are aware that the little child is king or queen of the home. The smaller the child, the more true this statement. All bow down to the little child. His wants are the first to be looked after. When he smiles the whole family smiles. When he is sick, the whole family is eager to watch and help. When he dies, it seems like the light has gone out of the home. How true it is that "a little child shall lead them." How important it is that this little child shall be well trained in the principles of morality. There is no question but what the greatest agency for good to-day in the training of these children is the Sunday-school; and the great agency that keeps the Sunday-school ever to the front and trains it, is the State and International Sunday-school Convention system, of which our state is a part. No agency has done so much for our Sunday-schools as this. It is continent wide, and includes every state, territory and province. Mr. B. F. Jacobs, Atwood Building, Chicago, is the chairman of the International Executive Committee.

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The Winged Seed.

MRS. P. R. GIBSON.

A winged seed from a far mountain height
Was wafted out upon the summer air;
Purpose or power it had not in its flight;
It only drifted any—everywhere.

But gathering clouds around the mountain's brow
Threw their dark shadows on the vale beneath,
The winged seed, storm-tossed, fell far below,
Bruised, beaten down beneath the cold, gray earth.

But lo, a miracle! The bursting sod,
Kissed by the sun's warm ray, responsive gave
Again to life this winged thought of God—
A flower to bloom above its own dark grave.

So shall it be, tho' thine own winged thought
Shall aimless seem; if freighted with a seed
Of pure desire, by holy impulse wrought,
It yet shall bloom, somewhere, in kindly deed.

St. Louis, Mo.

Mother's House.

How many happy thoughts are called up by those two beautiful words!

Is there—can there be any place so full of pleasant nooks, beneath the waving palms of sunny isles, or in the chilling shadows of icy mountains?

Our heart turns with unchangeable love and longing to the dear old home which has sheltered us in childhood.

Kind friends may beckon us to newer scenes, and loving hearts may bind us fast to pleasant homes; but we are not satisfied with them alone, for there is one place more fair and lovely than them all, and that is the beloved mother's house.

Here we have watched life come and go.

Here we have folded still, cold hands over hearts as still, that once beat full of love for us.

Here we have welcomed brothers and sisters into life, watched for the first lisping words from baby-lips, guided the tottering baby-feet from helplessness to manhood, and here we have watched with aching hearts to see the dear ones turn from the home nest out into a world which has proved but a snare and a tempation to many wandering feet, and here we gather strength to take up our lives again and go on patiently unto the end.

But though the world calls us and we may find friends good and true, we turn to the dear old home when troubles come, for help and comfort.—*The Roller Monthly.*

A Cure for Wounds.

The following method of treating wounds where blood poisoning is threatened was recently published in the Chicago Record. Mrs. Darling, who describes the treatment, is well known in Painsville:

"I venture to ask you to publish the following simple but never-failing cure for wounds made by rusty nails, bites of angry animals, felons, wounds made by fireworks, inflamed and poisoned flesh wounds generally. I have saved several lives of persons and also of horses from wounds in the feet and from stepping on rusty nails, and one man from death from the bite of an angry cat, where blood poisoning threatened a quick death. It is an old Indian remedy, known in our family for several generations, and used so successfully that we have never had a felon or sore develop, as we used the cure in time. I am very anxious to have the remedy known; I wish it might reach every family in the land. Every time I hear of a death from lockjaw, caused by rusty nails, I feel guilty in not trying to tell people this simple and sure cure. Here is the remedy:

"Put equal parts of good, fresh wood ashes and hot water in a pail or pan large enough to more than cover the hand or foot hurt. Keep it in some time; when the water cools, put fresh water in as hot as can comfortably be used, sometimes renewing hot water and ashes both. After a short time a soothing sense of relief from pain will come, but keep the treatment going on until the pain is soothed, the inflammation gone and the pus comes from the would and the flesh is white and wrinkled as from hot suds.

"We keep a bag of good wood ashes in our home for times of need."

DRUNKENNESS CURED.

An eminent St. Louis physician has given a positive answer to the oft asked question, is drunkenness a disease, or is it simply a temptation that cannot be resisted by a vast number of the human race? The physician in question is Dr. Ozias Paquin, who for years has been a practicing physician in the City of St. Louis. He has answered this question by taking five of the worst drunkards that could be found and cured them of all further appetite for intoxicating drinks. The five cases were all beyond middle age and they had sunk into the deepest pit of drunkenness, with the odor of drink about them so obnoxious that it was almost impossible to stand within speaking distance. He not only cured them of all desire for intoxicating drink, but at the same time placed upon their cheek the flush of health and into their eyes the light of happiness, and took from their person the odor of whiskey. It was almost a miracle, for he had raised five cases from degradation into the sunshine of health and happiness. Dr. Paquin has cured hundreds of patients who were relapses from other treatments, and in every instance he cured these patients, and they have remained cured for months and years. It can therefore be said that the Paquin Treatment is a permanent cure, and not a temporary one, for the patient never relapses to his former condition. We know of no more humane work being done at the present time than that which Dr. Paquin is doing, and it is the duty of every reader to assist Dr. Ozias Paquin in his noble work, and if any reader has brother, sister, husband, father or friend in whose system lurks the disease of drunkenness, he should at once send their name to Dr. Paquin or see that they either visit or place themselves in communication with the Ozias Paquin Immune Co., Suite 1113 Chemical Bldg., St. Louis. The reader that does this will certainly be doing a christian act, for no matter how hopeless the case may seem, and no matter how many other treatments have unsuccessfully been tried, the method known as Ozias Paquin Treatment will perfect a cure, dispelling all desire for drink, and at the same time will place the constitution in a robust and healthy condition.

"Keep to the Right."

"Keep to the right," is the law of the road—
Make it a law of your moral code;
In whatso'er you determine to do,
Follow the road of the Good and True;
Follow and fear not by day and by night,
Uphill or downhill, "keep to the right."
Doubt will assail you, temptation will woo—
"Keep to the right," for the right is the true;
Doubt is a traitor, temptation a shame;
A heart that is honest, a life without blame,
Will rank you far higher, in worth and renown,
Then the grandest of kings, with his sceptre and crown.

"Keep to the right," in the journey of life,
There is crowding and jostling, trouble and strife;
The weak will succumb to the bold and the strong,
And many go under and many go wrong;
He will acquit himself best in the fight
Who shirks not his duty, and "keeps to the right."

"Keep to the right," and the right will keep you
In touch and accord with the Good and True;
These are the best things in life, after all;
They make it worth living, whatever befall,
And Death has no terrors, when he comes in sight,
For the man who determines to "keep to the right."

—*Charles W. Hubner.*

VITALITY low, debilitated or exhausted, cured by Dr. Kline's Invigorating Tonic. FREE $1. Trial Bottle containing 2 weeks' treatment. Dr. Kline's Institute, 931 Arch Street, Philadelphia. Founded 1871.

The Poet and His Song.

A song is but a little thing,
And yet what joy it is to sing!
In hours of toil it gives me zest,
And when at eve I long for rest;
When cows come home along the bars,
And in the fold I hear the bell,
As Night, the shepherd, herds his stars,
I sing my song, and all is well.

There are no ears to hear my lays,
No lips to lift a word of praise,
But still, with faith unfaltering,
I live and laugh and love and sing.
What matters yon unheeding throng?
They cannot feel my spirit's spell.
Since life is sweet and love is long,
I sing my song and all is well.

My days are never days of ease;
I till my ground and prune my trees.
When ripened gold is all the plain,
I put my sickle to the grain.
I labor hard, and toil and sweat,
While others dream within the dell;
But even while my brow is wet,
I sing my song, and all is well.

Sometimes the sun, unkindly hot,
My garden makes a desert spot;
Sometimes a blight upon the tree
Takes all my fruit away from me;
And then with throes of bitter pain
Rebellious passions rise and swell;
But—life is more than fruit or grain,
And so I sing, and all is well.

—Paul Laurence Dunbar, "The Robert Burns of the Negro Race," in The Watchword.

The Alps.

The Alps comprise about 180 mountains, from 4,000 to 15,732 feet high, the latter being the height of Mont Blanc, the highest spot in Europe. The summit is a sharp ridge, like the roof of a house, consisting of nearly vertical granite rocks. The ascent requires 2 days, 6 or 8 guides are required, and each guide is paid 100 francs ($20). It was ascended by two natives, Jacques Belmat and Dr. Packard, Aug. 8, 1786 at 6 A. M. They staid up 30 minutes with the thermometer 14 degrees below the freezing point. The provisions froze in their pockets; their faces were frost-bitten, lips swollen and their sight much weakened, but they soon recovered on their descent. De Saussure records in his ascent August 2, 1760, that the color of the sky was deep blue; the stars were visible in the shade, the barometer sunk to 16.08 inches (being 27.08 in Geneva); the thermometer was 26½ degrees, in the sun 29 degrees (being 87 degrees at Geneva). The thin air works the blood into a high fever, you feel as if you hardly touched the ground, and you can scarcely make yourself heard. A French woman, Mademoiselle d'Angeville, ascended in September, 1840, being dragged up the last 1,200 feet by guides, and crying out: "If I die carry me to the top." When there she made them lift her up that she might boast she had been higher then any man in Europe. The ascent of these awful solitudes is most perilous, owing to the narrow paths, tremendous ravines, icy barriers, precipices, etc. In many places the steps have to be cut in the ice, the party being tied to each other by ropes, so that if one slips he may be held up by the rest, and silence is enforced lest the noise of talking should dislodge the avalanches of the Aiguille du Midi. The view from the mountain is inexpressibly grand.

—Selected.

Women Who Should Never Marry.

The following is not proposed as a civil-service examination for prospective brides; probably most persons of that class would regard it as extremely uncivil, but it is a more profitable morsel to chew over than a wad of gum:

The woman who proudly declares that she cannot hem a pocket-handkerchief, never made up a bed in her life, and adds with a simper that she has "been in society ever since she was fifteen."

The woman who would rather nurse a pug dog than a baby.

The woman who thinks she can get $5,000 worth of style out of a $1,000 salary.

The woman who thinks that men are angels and demigods.

The woman who would rather die than wear a bonnet two seasons old.

The woman who thinks that the cook and nurse can keep house.

The woman who expects a declaration of love three times a day.

The woman who buys bric-a-brac for the parlor and borrows kitchen utensils from her neighbors.

The woman who wants things just because "other women" have them.

The woman who thinks she is an ornament to her sex if she wins a progressive eucher prize.—*The Brotherhood Star.*

The Law of Finding.

The law of finding is that the finder has a clear title against every one but the owner. The proprietor of a hotel or a shop has no right to demand the property or premises. Such proprietor may make regulations in regard to lost property which will bind their employes, but they cannot bind the public. The law of finding was declared by the King's Bench, over 100 years ago, in a case in which the facts were these:

A person found a wallet containing a sum of money on a shop floor. He handed the wallet and contents to the shopkeeper to be returned to the owner. After three years, during which the owner did not call for his property, the finder demanded the wallet and the money from the shopkeeper. The latter refused to deliver them up on the ground that they were found on the premises. The former then sued the shopkeeper, and it was held as above set forth, that against all the world but the owner the title of the finder is perfect. And the finder has been held to stand in place of the owner, so that he was permitted to prevail in an action against a person who found an article which the plaintiff had originally fouud, but subsequently lost. The police have no special rights in regard to articles lost, unless those rights are conferred by statute. Receivers of articles found are trustees for the owner or finder. They have no power in the absence of special statute to keep an article against the finder, any more than the finder has to retain an article against the owner.—*Selected.*

FITS Permanently Cured. No fits or nervousness after first day's use of Dr. Kline's Great Nerve Restorer. Send for FREE $2.00 trial bottle and treatise. DR. R. H. KLINE, Ltd., 931 Arch St., Philadelphia, Pa

HEART DISEASE.

Some Facts Regarding the Rapid Increase of Heart Troubles.

Heart trouble, at least among the Americans, is certainly increasing, and while this may be largely due to the excitement and worry of American business life, it is more often the result of weak stomachs, of poor digestion.

Real organic disease is incurable; but not one case in a hundred of heart trouble is organic.

The close relation between heart trouble and poor digestion is because both organs are controlled by the same great nerves, the Sympathetic and the Pneumogastric.

In another way also the heart is affected by the form of poor digestion, which causes gas and fermentation from half digested food. There is a feeling of oppression and heaviness in the chest caused by pressure of the distended stomach on the heart and lungs, interfering with their action; hence arises palpitation and short breath.

Poor digestion poisons the blood, makes it thin and watery, which irritates and weakens the heart.

The most sensible treatment for heart trouble is to improve the digestion and to insure the prompt assimilation of food.

This can be done by the regular use after meals of some safe, pleasant and effective digestive preparation, like Stuart's Dyspepsia Tablets, which may be found in drug stores, and which contains valuable, harmless digestive elements in a pleasant, convenient form.

It is safe to say that the regular, persistent use of Stuart's Dyspepsia Tablets at meal time will cure any form of stomach trouble except cancer of the stomach.

My Prayer.

If there be some weaker one,
Give me strength to help him on;
If a blinder soul there be,
Let me guide him nearer Thee.
Make my mortal dreams come true
With the work I fain would do;
Clothe with life the weak intent,
Let me be the thing I meant;
Let me find in Thy employ
Peace that dearer is than joy;
Out of self to love be led,
And to heaven acclimated,
Until all things sweet and good
Seem my nature's habitude.

—Whittier.

"Fortune favors the brave." It is also favorable to those who purify their blood at this season by taking Hood's Sarsaparilla.

An All-Year Resort.

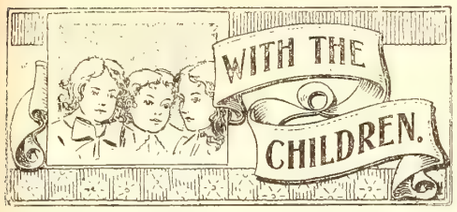
The Crescent Hotel, Eureka Springs, Ark. opens March 1, 1900. A most desirable, attractive and convenient resort for health and pleasure-seekers. Ideal climate, pure, sparkling water, best accommodations. Through Sleepers via Frisco Line. Write for particulars to Manager Hotel or to any representative of Frisco Line.

Daily Double Train Service to Portland,

Commencing April 22, Union Pacific Railroad Company, will run two daily trains from Chicago, Omaha, and Kansas City to Portland, Ore. These trains will be equipped with Buffet, Smoking, Library, and Dining Cars; Standard Sleepers, Ordinary Sleepers or Tourist Cars. Time from St. Louis to Portland via Omaha, 68 hours; from Chicago, 69 hours; from Omaha, 55 hours; from Kansas City, 68 hours. For particulars address E. L. Lomax, G. P. A., Omaha, or J. F. Aglar, Gen. Agt., 903 Century Building, St. Louis, Mo.

The Iron Mountain Shortens its Time to Texas.

Train No. 51 now leaves St. Louis 2:21 P. M. daily, shortens the time by several hours from St Louis to Dallas, Fort Worth, Austin, San Antonio Houston and Galveston. Through Pullman Buffet Sleeping Cars will be operated on this train from St. Louis to San Antonio, and reclining chair car service to Dallas and Fort Worth. A delightful feature of this train is the daylight ride along the Mississippi and through the beautiful Arcadia Valley. Time of other trains remain the same excepting train No. 57 for Delta, Columbus, Cairo and Shreveport which now leaves at 8:00 A. M.



The Advance Society.

J. BRECKENRIDGE ELLIS.

The Advance Society was organized for the benefit of all who wish to form the habit of good reading, yet who shall be allowed to choose their own books, just so they are histories, poems and books of the Bible. Thus our Honor List means something, and it is not easy to keep your name upon it. Now you must, in sending your reports, tell me *what* history and poetry you have read and how much of it. It is not enough to write: "Please put my name on the Honor List for the second quarter." You *must* send your report. After this I will put no one's name upon the list who does not comply with this rule. I have allowed names upon the list because I was sure they had read their quarter. But if it's too much trouble to tell me what you have read it's too much trouble to put you on the list. I have told you before to always do this, and I would make it plainer now if the English language was capable of helping me to do so. I have received a poem of 16 stanzas, "The Drunkard's Reform," with a request to publish it upon our page. The poem I have read with interest. But how can I put it on our page and leave any room for other people? I am very sorry about this, but if the author will send it to the editor's Family Circle, I have no doubt it will be received with joy. I understand they are looking for poems. Poetry takes up a lot of room because it has so many corners; and this page has no room for corners.

Laura Emery, Albia, Kan.: "I have made up my mind to join the Av. S. I will be nine on May 20." Arthur L. Patton, Amada, Mo.: "I joined March, 1899, and kept the rules faithfully for nine weeks, when I went to a show [I hope there was an elephant] and got home so late I forgot the Bible verse. [I've always heard Bibles and elephants don't go together.] I want to join again; I am 12." Lin Cartwright, Luther, Ia.: "I have decided to join. I would like to see the Red Box Clew in book form. My favorites are In His Steps and On the Rock. I am reading the Seven Churches of Asia." There are five in our family; all belong to the Christian Church. I would like to know about our badge and how to conduct a society. I am 13. One time when I wore 'dresses' I went to crawl through a barbed wire fence; I got caught on the barbs and just hung there and went to sleep." (This was a singular experience. I, too, have been caught on that kind of wire, and I, also, have "just hung there," but I did not go to sleep. Far from it. Our badge is red, white or blue, with "Av. S." worked on it in old-gold color. To organize a branch society, elect officers, as president, secretary, etc.; have quotations recited; read a chapter of a good story aloud—something none of the members have read; have speeches and music and debates and candy if you like—in short, anything to have a good time with a literary flavor about it. And once in a while a little picnic or stroll in the woods, with a big person along to tell you not to do this and not to do that, is a fine feature.)

Lila Dawson, Belton, Mo.: "I hardly know if my name should be on the Honor List, for the night my sister came home from college I was up very late. It was my habit to read my Bible verse before I went so bed, the last thing. Well, it was 12:15 when I read my verse that night. Papa and mamma say it would not be counted a mistake, for it was still night, because I hadn't gone to bed yet. But I wasn't sure. I thought I would let you act as judge. I do hope you will have the Red Box Clew published in book form, for I am anxious for a copy." Everett Bapp, Buffalo, Mo.: "I am reading the Footprints of Four Centuries for my history. I like the Red Box Clew very much. I can hardly wait for the next paper. I am glad Frank has found her mother, and I wish you would say something about Nance, that old woman with her nose." Stella Nichols, Stonefort, Ill.: "I am sorry to say I have not kept the rules this time. This winter I've read Shakespeare and also Dickens. I worship Uncle Tom's Cabin, and I think Lucile the best book published. I always like to draw and write, hoping I could succeed in both. Papa says it's bedtime, so I'll close." (I wish you great success in either of these arts; but I think *both* is a good deal to hope for.)

Florence Leavitt, Frankfort, S. D.: "When my grandma was three she stood watching her mother rinsing some clothes near a stream until she left the basket of clothes and went to the house. She told grandma to leave them alone, but as soon as she was out of sight grandma took them one by one and floated them down the stream. She was doing this to a large garment when she saw her mother coming. She started to run and fell into the water. She sank twice before her half-brother, who was near, could swim in and pull her out." (I am afraid Florence's grandma was a naughty little girl.) Cora Scribner, Billfry, Minn.: "Last Saturday we did not hold our meeting, but stayed with Hazel Pulver; she was sick. I think she will be able to come to our next meeting. We live in the country, and when it is stormy we cannot go to our meetings. We are reading the Red Box Clew in our meetings. We are going to have a picnic this summer in our grove. We are going to entertain all our friends. I think it will get more members." (A good plan. Nothing like a picnic to get new members.) Burleigh Cash, Pennville, Ind.: "This is my time to report, but I have been sick for two weeks and had to miss school and examinations. I am in the sixth year, and on account of missing I will not get promoted. I will begin new as soon as I am able." (Burleigh is one of our most faithful members, and I hope he is by this time able to go on with our work.)

CURED HER CANCER.

The Remarkable Cure of a Case that was Pronounced Hopeless. Dispels Cancer Without Pain.

Mrs. F. M. Wisner, a prominent lady of Forest, Lewis County, Washington, suffered for years with a cancer located almost in the eyeball; she tried everything without receiving benefit; her case was pronounced hopeless. Physicians stated that if her life were saved it would be a miracle, but that there was no earthly power that could save her eyesight. She was entirely cured without endangering either life or eyesight, and the cure was perfected without pain through the wonderful curative power of the combination of oils discovered by Dr. Bye. This remarkable remedial agent, which cures cancer, tumors, catarrh, piles, fistula,

ulcers, eczema, and all skin and womb diseases, will go down into history as the most remarkable discovery of the age. For years it was thought a surgical operation was necessary to cure cancer. But in this glorious century, in which science has taken such rapid strides, it has been proven that a surgical operation will only relieve for a time, and the cancer will break forth again with greater pain and energy. Dr. Bye, the eminent physician of Kansas City, Mo., has discovered soothing, balmy oils that will positivly cure all cases of cancer, no matter where located or of how long standing, without the surgeon's knife or applying burning plasters. These soothing oils go directly to the root of the trouble and without pain remove this malignant affliction which is so dangerous and painful. Thousands of noble men and women throughout the country have sent words of gratitude and praise, stating that they owe their very life to this new discovery, which cured cancers physicians pronounced hopeless.

An illustrated book on cancers and a long list of testimonials, also much information on this grand discovery, will be sent any one writing to Dr. Bye, Room 109, 9th and Broadway, Kansas City, Mo.

New Honor List: Mary Edna Long, Boydsville, Mo.; Maud Kelley (second quarter), Beardsley, Minn.; Nora Taylor, Manton, Cal.; D. H. McIntyre, Avalon, Mo.; Vera Davenport, Perry, Okla.; Julia Cox (sixth quarter), Cox, Mo.; Everett Bapp, (second quarter); Elmer C. Rinehart, Ridgeway, Mo., (second quarter); Lila Dawson; Melvin Ledden (third quarter), Ospur, Ill.; Harry Cash (sixth quarter), Pennville, Ind.; Ethel Taylor, Saybrook, Ill.; Florence Leavill (third quarter); Lola Cox (fifth quarter). I am not able to give all my good letters this week, but they will be printed later. The Red Box Clew will end in June.

Plattsburg, Mo.

Rest and Health to Mother and Child.

MRS. WINSLOW'S SOOTHING SYRUP has been used for over FIFTY YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. It SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHŒA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup" and take no other kind. Twenty-five cents a bottle.

Sunday - School.

W. F. RICHARDSON.

JESUS AT THE PHARISEE'S HOUSE.

The beautiful incident of our present lesson seems to have taken place shortly after the visit of the Baptist's disciples, and may have occurred in Nain, where the Master had just raised from the dead the son of the widow. Some think Capernaum was the place, while others, identifying the sinful woman of our lesson with Mary Magdalene, suppose the city to have been Magdala, located on the shore of the Sea of Galilee, between Tiberias and Capernaum. The place is uncertain. As to Mary Magdalene, the only ground for identifying her with this woman is the fact that she is first named immediately after this incident, among the women who followed Jesus from Galilee, and her after prominence might indicate that her deliverance by the Master was too notable an occurrence to be wholly omitted in the story of his life. Yet, there is no reason why she should be judged a sinful woman, unless we are to suppose that the possession of demons was but another name for moral depravity, and this has no support in the Scripture accounts of this form of affliction.

Jesus had been invited to dine at the house of a Pharisee, one of that self-righteous class whose zeal for form as against substance was so repugnant to the mind of the sincere and spiritual Teacher. He did not decline the invitation. He would not refuse to bring his message of truth and grace into any household, and counted it not waste to share his presence with even the hypocrite, if therby he might shame him into sincerity. Neither did he resent the scant courtesy with which Simon received him as a guest. The Pharisee could not bring himself to treat this peasant from Nazareth as an honored guest, whose feet should be bathed by his servant, whose head should receive the fragrant ointment, and on whose cheek should be pressed the kiss of welcome. It was honor enough to invite him, and further than this his reluctant respect would not go. He perhaps felt that he was conferring an honor, not receiving it, and doubted if, after all, he had not gone too far in asking Jesus to eat with him.

If such were his feelings, they were intensified by an incident that occurred while the dinner was in progress. After the captivity the Jews seemed to have copied from the Persians, Greeks and Romans the custom of reclining on couches at their meals. The table was set in a hollow square, around three sides of which were ranged the couches, the fourth side being left open that the servants might wait on the guests from within. Lying on the left side, supporting himself on his elbow, the guest would use his right hand to take food from the table. His feet would of course be at the outer end of the couch. The disciples were thus arranged about the table at the supper when Jesus washed their feet. It was while thus lying that the beloved disciple, John, laid his head upon the bosom of the Lord and asked who should betray him.

While the meal was in progress, there entered the room an unwelcome intruder. It was not so strange that a passer-by should make free to enter the door unbidden, for the customs of the Orient are unlike our own in this respect. But it was a serious offense that an abandoned woman, whose sinful life had marked her out for public scorn, should make free to come into a Pharisee's house, and in the presence of guests. The host would have harshly bidden her leave but for an act on her part, which so astounded him as to leave him without the power of utterance. Seeming to ignore the whole company, the woman hurried to the place where Jesus was reclining, and bent in an agony of tears over his feet. She had in her hand a small cruse of fragrant ointment, with which it was her evident purpose to anoint him. But her agitation was so great that she could scarcely open the cruse, and under the keen sense of her guilt, and perhaps the shame of the many eyes fixed upon her in contempt, she burst into tears so copious as to drench the feet of the Master. Her long hair fell in wild confusion about her face and neck, and gathering it in her hands she wiped dry the Master's feet. Forgetting herself in the tumult of emotions that surged through her soul, the poor woman bent lower still, until her lips touched the feet of the Master in repeated and tender kisses. When her confusion had somewhat subsided she poured over his feet the sweet ointment, whose fragrance filled the house. Then, standing erect, with bowed head, she silently wept, while the company looked on in amazement.

No more touching act of love was ever wrought by a sinful, repentant human heart. This woman had been hanging on the skirts of the crowd that ever pressed upon the steps of Jesus, and had heard with ever-increasing wonder and hope his tender appeals to holiness and trust. She had not dared to thrust her way into the midst lest she should meet with rude repulse. But perhaps his last sweet invitation had strengthened her resolution, and with the echo of his "come unto me all ye who labor and are heavily laden and I will give you rest" sounding in her ears, she had dared to bring her offering of penitential and grateful love. She could not pour the oil upon his head, as was customary, but she could find access to his feet—"those patient, tired, but never-resting feet which trod the dust of Palestine over in search of unhappy people whom he could comfort." When she found that he did not repel her, her grateful heart could not contain its joy and love, and what wonder that she kissed his feet—those beautiful feet, which brought unto her the tidings of peace, the news of salvation. Never was such anointing as that of this woman's tears. More fragrant were they to the Lord of life and love than rivers of oil or mountains of spices.

All this holy scene was wasted on the callous, selfish heart of the Pharisee. He was blind to the penitence and love, and saw only the social disgrace of a sinful woman's touch. In his heart he despised Jesus, and decided the question of his divine mission against him: "He is no prophet, or he would know what kind of a woman this is, and would have driven her from him." By a simple parable the Master rebukes his blindness and shows him that this poor woman, whom he has despised, is the object of divine grace, and that her conduct has been the result of a fervent love, such as only the pardoned sinner can experience. In contrast with her tender and worshipful ministry the cold neglect of the usual rites of hospitality on the part of the Pharisee reveals his utter lack of true respect for the Savior. No blessing waits for his empty heart. But to the overflowing soul of the poor penitent Jesus speaks in words of sweetest assurance: "Thy sins are forgiven. Thy faith hath saved thee; go in peace." With what emotions of joy must she have heard those words of mercy and pardon. "Go *into* peace," was literally what Jesus said, and forth into a peace which the world could not give this poor creature passed—the peace which passed all understanding. "She felt like a grub to which in an instant God had given wings." Old things were passed away; behold, all things were become new. Life was suddenly transformed. Athwart the black and stormy sky of despair she saw the rainbow of hope stretching its radiant pathway.

"She sat and wept, and with her untressed hair
Still wiped the feet she was blessed to touch;
And he wiped off the soiling of despair
From her sweet soul, because she loved so much."

How base the spirit that could harden itself against so great mercy, and refuse to see in this gracious act of pardon the presence of a true interpreter of the Heavenly Father. But the Pharisees had already rejected the counsel of God against themselves, and every added proof of Christ's saving mission but increased the eagerness with which they sought to compass his death. We are not surprised, therefore, to find that after this beautiful exhibition of the divine favor to a sinner they go forth to pursue with greater virulence their plot for his destruction. O, thou Lamb of God, thy meekness and gentleness shall not save thee from the bloody altar! By the shedding of thy blood alone canst thou take away the sin of the world.

*Lesson for May 13—Luke 7:36-50.

ARMSTRONG & McKELVY Pittsburgh.
BEYMER-BAUMAN Pittsburgh.
DAVIS-CHAMBERS Pittsburgh.
FAHNESTOCK Pittsburgh.
ANCHOR, ECKSTEIN } Cincinnati.
ATLANTIC, BRADLEY, BROOKLYN, JEWETT, ULSTER, UNION } New York.
SOUTHERN, SHIPMAN } Chicago.
COLLIER, MISSOURI, RED SEAL, SOUTHERN } St. Louis.
JOHN T. LEWIS & BROS CO Philadelphia.
MORLEY Cleveland.
SALEM Salem, Mass.
CORNELL Buffalo.
KENTUCKY Louisville.

WHAT is the value of a guarantee that a paint will last if at the end of the time it must be burned or scraped off before you can repaint.

The only paint that presents a perfect surface after long exposure, without special preparation, is Pure White Lead. Employ a practical painter to apply it and the result will please you.

FREE For colors use National Lead Company's Pure White Lead Tinting Colors. Any shade desired is readily obtained. Pamphlet giving full information and showing samples of Colors, also pamphlet entitled "Uncle Sam's Experience With Paints" forwarded upon application.

National Lead Co., 100 William Street, New York.

CHILDREN'S DAY SERVICES for the Sunday School.
GOLDEN SUNBEAMS music by Gabriel, Tindley and Rosene; words by Laura E. Newell. This service offers exceptional opportunities for decorative effects. The music is particularly bright and sparkling. Price 50c. per doz., $4 per 100, postpaid. Enclose 10c. in stamps for samples of our three latest services for Children's Day.
THE CHURCH CHOIR for May contains Children's Day music for the Choir. Enclose 10c. for sample copy.
GEO. F. ROSCHE & CO.
Chicago, 38 Randolph St. New York, 22 N. William St.

Christian Endeavor.

By Burris A. Jenkins.

TOPIC FOR MAY 13.

VISION AND SERVICE.

(Ex. 24:15-18; 32:19, 20; Matt. 17:1-8; 14-20.)

Many a Moses has gone up into the mount of God and come down to find those who ought to be engaged upon nobler service, worshiping foolishness. From the exaltation of a face shining with the lustre of God's presence, he has turned a face of anger upon sordid men whose sins he had to denounce. Many a worker in God's kingdom has been grieved, after a season of refreshing in his presence, at the faithlessness of those who ought to have borne with him the heat and burden of days of toil. Let such a one recall the discouragements and final success of others, from Moses on.

It is always difficult to come down from a mountain top of visions to a dead level of tasks. How many a business man, after a Lord's day when he feels he has been near to God, must turn on a Monday to the old office or store with its dingy monotony, with its worn places on floors and desks and counters, or to the old haunts of trade and competition with their smoke and dust and cobblestones! How many a one who has almost seen the vision of the Lord's face unveiled must now peer again into the dusty faces of busy men.

To such must come the realization that God is in the task quite as much as in the mountain top, in the service as in the vision. He must know that God is revealed, not only in the sunshine of Sunday, but also in the dust-clouds of week-days; that he is not only in the mountain, but in the tall building; not only in the volcano, but in the smoking chimney; not only in the ocean, but in tossing sea of humanity. It is man that above all else is made in the image of God; and among men there is none altogether common or unclean, but all are dignified and glorious with divine possibilities.

It took a vision to convince Peter of the glory of mankind. And when he came down from the house top he immediately found messengers waiting to call him to a task. Such is the true succession of experiences with us all—from the house top to the street, from the mountain to the plain. We have our seasons of exaltation, our moments on Sinai and on the mount of transfiguration, our glimpse of the celestial city from the Delectable Mountains where we talk with the shepherds and behold God's glory; then succeeding to these seasons come the monotony of tasks again.

The Gadarene who spent a day with Jesus—one glorious, free day—healed of all pains and the dreadful dreams of insane delirium, would fain have staid with the Master forever. He would follow Christ everywhere, just as Peter and the rest would have built tabernacles to abide on the mount of transfiguration. "No," said Jesus to the Gadarene, "back to thy father's house and show how great the things God hath done for thee!"

So have we not of us experienced the same desire to abide forever sitting in the heavenly places? But there comes to us all the inexorable voice of our necessity: "Back to thy father's house, to those who may not understand or sympathize with you, back to the old haunts and old companions and show by thy service that thy vision has been real."

There is no truer test of the reality of our religion than the use we make of it in home, in neighborhood, in circle of friends and associates. If there has been any uplift in the vision, let it be seen in the service following.

Bethany Reading Courses.

THE LORD'S TREASURY.

By F. D. Power, *Director.*

In Two Articles.—Article I.

In our study of Bible Doctrine for Young Disciples we would certainly include the teachings of the Bible concerning the treasury of the Lord. Who should give? When? How? To what? How much? Why? These are practical questions; what saith the Word of the Lord in answer to them? Benevolence, like faith, patience, gentleness, is a matter of education. The great peril of the church in our time is that it may become selfish, world-serving, money-loving. There is such a thing as being wickedly rich. God save us from such a crime! Let us learn our duty to the Lord's treasury.

1. Who are required to give? The people. "Jesus sat over against the treasury, and beheld how the people cast money into the treasury" (Mark 12:41). All the people. "Upon the first day of the week let every one of you lay by him in store as the Lord has prospered him" (1 Cor. 16:2). Rich people and poor people. "Many that were rich cast in much, and there came a certain poor widow and she cast in two mites" (Mark 12:42; Luke 21:2). Both men and women. Some think only men are to give. Why, then, was Sapphira as well as Ananias doomed? Why does our Lord commend woman for doing her part? Religion is personal. Every one of us shall give an account of himself unto God. Giving is worship. A man can as well do his wife's praying as her giving; he can as soon go into heaven for them both as exercise the grace of benevolence for both. No Christian, whether rich or poor, man or woman, boy or girl, can fail to give to the cause of Christ and remain guiltless. In the first church I ever preached for, a poor country congregation, they used to give certain poor people money to give back to the church, because they said it educated them in the grace of giving.

2. What ought we to give? Such things as you have. "Give alms," said Jesus, "of such things as you have" (Luke 11:41). "For if there be first a willing mind it is accepted according to that a man hath, and not according to that he hath not" (1 Cor. 8:12). Give money. "Jesus sat over against the treasury and beheld how the people cast money into the treasury." Give precious stones. "And they with whom precious stones were to be found gave them to the treasure of the house of the Lord" (1 Chron. 29:8). How much unused and profitless wealth do men and women bear about on their persons! How in emergency the Jewish women were willing to bring their jewels to the Lord's treasury! How, when the discovery of the Western Continent was at stake, a woman came with her jewels to the altar! How, when Luther found a much-prized medal in its hiding-place, he exclaimed: "What are you doing here? Come out and make yourself useful!" When Cromwell saw the silver statues of the apostles in the sanctuary, he cried: "Take them down and send them about doing good!" Why should the sons and daughters of God, who are kings and queens of heaven, hoard, when God's cause calls for sacrifice and self-denial?"

But what else shall we give? "The first fruits of all thy increase." "The first fruits of thy land," said Moses, "thou shalt bring into the house of the Lord thy God" (Ex. 23:19). Some think if they have no money they are not to give. Houses and lands, flocks and herds, stocks and bonds, jewels and produce—these do not count. Building is added to building, corner lot to corner lot, farm to farm, and merchandise to merchandise, but they never have gold, and so are not called upon to give. In fact, they will purposely invest and reinvest, and regard a personal debt as a personal blessing, that they may say: "I have no money; I am behindhand; I must be just before I am generous." Think who is your largest creditor. Hear the command: "Sell that thou hast and give" (Matt. 19:21).

3. When should we give? At every opportunity. "As we therefore have opportunity, let us do good unto all men" (Gal. 6:10). We should not wait until necessity drives us. How often men wait for the emergency, and then come grudgingly forward, while if we did our duty there would never have to be an urgent, special appeal for means to carry on God's work. Paul struck the keynote when he talked to the Corinthians about being "forward," "ready," "making up their bounty beforehand," that "the same might be ready," "ready a year ago," "upon the first day of the week let every one of you lay by him in store as God has prospered him, that there be no gatherings when I come" (1 Cor. 16:2; 2 Cor. 9). Regular, punctual, systematic service; conscientious, faithful, weekly attention to this obligation; our offering to God as religiously remembered as prayer or praise—this will insure provision for all the needs of the Church of Christ.

4. How shall we give? There are two ways: one that God likes, the other he does not like. We are not to give ostentatiously. "Take heed that ye do not your alms before men to be seen of them" (Matt. 6:1-2). "Therefore, when thou doest alms, do not sound a trumpet before thee." Some give with a sort of a barnyard vulgarity, as the hen lays her egg and cackles until all the neighborhood joins in the chorus. "He that giveth, let him do it with simplicity" (Rom. 12:8).

We are not to give grudgingly. "Every man, as he purposeth in his heart, so let him give; not grudgingly, nor of necessity, for God loveth a cheerful giver;" that is an "hilarious" giver, a happy giver, one who gives with a swing (2 Cor. 9:7). "Thy people shall be a willing people in the day of thy power" (Ps. 110:3). "The fathers and princes of Israel, the captains of hundreds and thousands, offered willingly, and the people rejoiced, because with a perfect heart they offered willingly unto the Lord" (1 Chron, 29:6-12). And why should they not give willingly? David reasons: "For all things come from thee, and of thine have we given thee." How many give in a hedghog fashion! How many have never reached the height of such heroism that they can give a quarter and not wish it back again! How many give as old wells, with asthmatic wheeze and groan, rather than as springs gushing forth with gladness! We are not to give thoughtlessly, carelessly, without purpose. "Every one, as he purposeth in his heart, so let him give." How many give without any thought of the seriousness of the act of devotion, any sense of its obligation as a devout and worshipful duty—give in a careless, perfunctory way, as they would toss up a penny to a beggar! We are not to give spasmodically. "Upon the first day of the week"—every first day. The Lord's treasury suggests system, regularity, a fixed and constant duty. It is the people who use the church envelopes and bring their offerings, however humble, on every first day of the week, who sustain the church. Said Russell Conwell to me: "We raised $40,000 last year here, for church purposes, and only two men gave as much as $500. Regular, systematic growth is the best growth. Regular, systematic attendance upon the worship and ordinances of God is the best attendance. Regular, systematic offering of our means to the Master's service is the best offering.

We are not to give in a worldly way. So much ice cream consumed, so much for the Lord; so many plates of oyster soup, so much for the cause of Christ, etc. Above all, we are to give as Christian men and women to Christ our Lord, as sacredly as the woman poured the costly spikenard upon his person.

Literature.

One of the most thorough treatments of the money question that we have yet seen is that of Prof. Frank Parsons, of the Boston University Law School, entitled "Rational Money." To one who has given no critical thought to this question this book will certainly be an eye-opener. The many phases of the money question to be considered in order to an intelligent understanding of this vexed question are clearly set forth in this book. The theory of the author is that a national currency should be controlled in the interest of the whole people, and this theory he supports with the most cogent arguments. It is not a political party document, but an independent scientific treatment on money, giving an account of all the important monetary systems of history, with special attention to the experiences of various countries with paper money. The book can be secured of "Equity Series," 1520 Chestnut St., Philadelphia, Pa. Price, paper cover, 200 pages, 25 cents.

MAY MAGAZINES.

The opening article in the May edition of the Missionary Review of the World is the substance of the paper read before the Ecumenical Conference in New York, April 23, by the editor, Arthur T. Pierson, on "The Superintending Providence of God in Foreign Missions." The author says that God made use of the obscure Moravians, the despised Methodists and a little band of intercessors in Britain and America to introduce the century of modern missions. Out from these in one way or another have come the great work of missions that now encircle the globe. The article is deeply interesting from first to last, as is also the entire contents of this edition of this splendid missionary magazine.

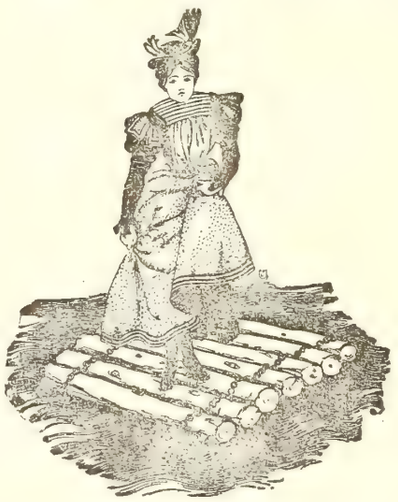
Everybody's Magazine for May, while interesting from first to last, contains some leading articles of special interest, especially to the more studious and inquisitive class of readers. "The Greatest Shipyard in the World" is one of the best of its series of articles on the "biggest things" in American industries. One cannot read this article without wonder and admiration for the genius of man, the demands of commerce and the avenues of national wealth. But this article is not alone in interest. There is not a dull page in the book. The short stories are bright, original and good, and the entire contents both popular and instructive. A number that will delight the lover of good, fresh magazine literature.

The two leading articles in the Atlantic Monthly for May are sufficiently unique to command the attention and interest of any inquisitive mind. The first, "Nations and the Decalogue," by H. D. Sedgwick, Jr., is a fine study of controlling forces of nations—the belly and the conscience. The second, "The Milton Manuscripts at Trinity," by Edmund Gosse. It is interesting to see the workings of this great poet's mind as pointed out from the manuscripts by this writer as well as to know the history of these original documents. With these two articles for an index the May Atlantic Monthly is a number of unusual interest, and will be eagerly sought after by the best magazine readers of the nation.

Frank Leslie's for May opens with the diary of a man bound for the Klondike goldfields. Beginning with his going aboard the ship at Seattle, Wash., the chief incidents of each day until his arrival at Dawson is dramatically and sometimes thrillingly told. It is a splendid panoramic view of a long, tedious, perilous journey, full of hardships at its best. A glance at the remaining pages of this edition of this popular monthly promises to be of equal interest to the lover of good, up-to-date, popular literature. Its cover, in beautiful colors, is a handsome piece of work.

WALK ASHORE!

It all happened at one of those pleasant sea side resorts, where life is comedy from day to day and tragedy has no place. She just stepped on the raft which she thought was moored, and in pure idleness of mood fell to rocking it from side to side. But the raft was not moored. Her rocking had slowly dislodged it from the sand, on which it was grounded, and when she turned around, she was afloat and the shore a rod behind her. She cried for help and was heard by a lonely fisherman who sat at some distance on the beach mending his nets. How slowly he got up. How slowly he tramped across the sandy shore. And



she was drifting, drifting, drifting! "Save me"! she cried, "save me"! as the old man came to the water's edge. The grizzled mariner raised his hand to the side of his mouth and cried hoarsely, "Walk ashore"!

That's all there was of it. She was still in shoal water. All she needed was the timely word of instruction and advice. But suppose it had not come? Suppose she had not heeded it? Was there no danger? The open sea, a frail raft, and a frailer woman!

The woman on the raft is a type of hundreds of thousands of her sex who are drifting into danger. Up to a definite day, they have been enjoying life in perfect security. Then, in a moment, a sense of impending danger comes. They are at the mercy of disease. Every day increases the danger. They are drifting, drifting, drifting. Then comes the cry for help. To thousands of appeals there has come the answer from Dr. R. V. Pierce, chief consulting physician to the Invalids' Hotel and Surgical Institute, Buffalo, N. Y.,

WALK ASHORE! WALK ASHORE!!

You are still in the shallow waters of disease. You can still get back without more than inconvenience to the land of health behind you. All you need is just the right word of advice and common sense instruction in time, and the grip of a helping hand. That is just what Dr. Pierce offers to every one suffering from disease; timely, health restoring, life saving advice, practical help. It requires some confidence to take advice when your own senses are against it. The woman on the raft could not see the bottom of the roily water, and the land looked so far away. So the woman in disease can't see how she can be cured, and recovery of health seems hopeless. And, perhaps, the very disease that has begun to threaten her is consumption, that dreadful disease regarded by millions as incurable. Her local doctors perhaps say, "we can make your suffering a little less, but there's no hope."

Does Dr. Pierce claim to cure consumption? That question isn't worth arguing *Look at the record.* Take a case in point.

Here is a man (or woman) with a hacking cough, a hectic flush, night-sweats, great emaciation or wasting of flesh, spitting of blood, shortness of breath and all the other symptoms. After every remedy and every local physician has failed, he, as a last resort, takes "Golden Medical Discovery" and the cough vanishes, the cheek gets back its natural color, sleep becomes sound and refreshing, the spitting of blood stops, flesh and muscles become firm, weight increases, and life goes along in quiet and comfort to the full limit of the three score years and ten.

But may be it wasn't consumption after all? May be it wasn't. You *know* it was something that was attacking the very citadel of life, and it was something that was cured by the use of Dr. Pierce's Golden Medical Discovery. And Dr. Pierce is curing such "somethings" right along with a record of over a quarter of a million cases, and not more than three per cent. of failures.

One fact, at least, is well established. That the "Golden Medical Discovery" does cure weak lungs, bleeding from lungs, obstinate, lingering coughs, laryngitis, bronchitis, throat disease, and kindred affections of the air passages, which, if neglected or badly treated, lead up to consumption, can no longer be doubted in view of the many thousands of well established cures of such cases reported by the most trustworthy citizens. Many of these cases have been pronounced consumption—and incurable—by the best local physicians before the sufferers commenced the use of Dr. Pierce's Golden Medical Discovery. Whether the doctors have erred in their judgment in these numerous cases or not is not for us to decide.

SUBSCRIBERS' WANTS.

LIFE OF MOODY," cloth, 318 pages, 25 cents, postpaid, of C. F. Howard, Windfall, Ind.

DAILY BREAD," cloth, 192 pages, 25 cents, postpaid, of C. F. Howard, Windfall, Ind.

VEST POCKET DICTIONARY, etc., Morocco, gold edges, alphabetic. 192 pages, 25 cents, postpaid, of C. F. Howard, Windfall, Ind.

A FOREMAN for the Southern Christian Institute printing office is wanted. A consecrated young man with a plain knowledge of plain printing is wanted. Address J. B. Lehman, Edwards, Miss.

FOR SALE: A good building lot 25x147 feet, near Beulah Christian Church, and also ten shares of Standard Adding Machine stock. Apply to "W. W." this office.

THE ACME SMELTING AND REFINING COMPANY, of Phœnix, Ariz., is controlled by Christian business men and offers for a short time excellent opportunities for either large or small investments. Write for full information. A thorough investigation is desired by the company.

MYSTERY OF THE GOLDEN CLOTH. The greatest book ever written on John's Revelation. Price, $1.50. Also Seer of Patmos, or John's Place in the Christian Economy. Price, 25cts. Address J. S. HUGHES, Station O, CHICAGO.

The Signs of His Coming is a neat booklet on "The Second Coming of Christ," by Peter Ainslie, Editor of *Christian Tribune*. Price, 10 cents. Christian Publishing Company, St. Louis.

Special Catalogue No. 22, just issued by the Christian Publishing Company, St. Louis, gives a long list of valuable books that may be had at greatly reduced rates. The company will be pleased to send it to any one asking for it.

Christian Science Dissected is a booklet now in the hands of the compositors at the office of the Christian Publishing Company, St. Louis, which will be ready early in May. Communities troubled with the teaching of Mrs. Eddy would do well to circulate this work freely. Price 25 cents.

Topical Outlines contain the Midweek Prayer-Meeting Themes, with Analysis and copious Scripture References, which are proving very helpful to leaders. Thirty-six pages, stitched and trimmed. Price, 25 cents per dozen. Christian Publishing Company, St. Louis.

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Marriages.

CROSSFIELD — DUMOND. — Elk City, Kan., April 4, 1900, Wilburn Crossfield and Julia Dumond were united in marriage at the home of the bride; S. W. Nay, officiating.

HORNEY—CHAPMAN.—At the residence of the bride's parents, Weldon, Ia., April 18, 1900, Albert R. Horney to Miss Amy L. Chapman; I. W. Cameron officiating.

ISUM—JENSEN.—Married, at the Christian Church, Wakefield, Neb., April 9, 1900, at the close of the morning services, H. E. Isum and Anna Jensen, by J. B. White, pastor.

MERRITT — HUFFAKER. — Married, at the home of the bride's parents, near Savannah, Mo., April 8, 1900, Mr. Marvin Merritt and Miss Bartee Huffaker; A. R. Hunt, officiating.

MOURNING — BURFORD. — In the city of Macombville, April 19, 1900, by J. S. Gash, Mr. Luther R. Mourning and Miss Carrie C. Burford, both of Tennessee.

PRATT—PORTER.—The marriage of George Hequembourg Pratt and Miss Kate Deane Porter took place at the residence of the bride's mother, Mrs. Mary Porter, of Clarksville, Pike county, Mo., April 19, at 2 P. M.

QUIMBY—SMITH.—Married, at the Christian Church, Wakefield, Neb., April 19, Ray B. Quimby and Georgia M. Smith; J. B. White, officiating.

SCOTT—ANDERSON.—At the residence of the officiating minister in Plattsburg, Mo., March 21, Mr. Eugene M. Scott and Miss Eve Lena Anderson, both of Lathrop, Mo.; Wm. C. Thompson, offiating.

SEARS—BROWN.—Elk City Kan., April 22, 1900, William T. Sears and Jessie Brown were united in marriage at the Heckard House; S. W. Nay, officiating.

SIMPSON—JOHNSON.—At the residence of the bride's parents, five miles north of Plattsburg, Mo., on April 8, Mr. Ross A. Simpson and Miss Lizzie Johnson; Wm. C. Thompson, of Plattsburg, officiating.

TANNER—BRYANT.—At the residence of the bride's father, near Paris, Mo., April 8, 1900, Mr. DeWitt Tanner to Miss Minnie F. Bryant; C. H. Strawn officiating.

Obituaries.

ATHERTON.

Sister Mary Atherton was born August 4, 1854; died April 2, 1900. She was the daughter of Brother Cornelius and Sophia Shoemaker. She became a Christian in her girlhood and was an honor to the profession that she made. To know her was to love her, and those that knew her most intimately loved her most dearly. The funeral was conducted by her pastor, Rev. Wagoner. She leaves a husband, one son, three sisters and three brothers, and a large circle of relatives and friends to mourn her departure. "Blessed are the dead who die in the Lord, for they rest from their labors and their works do follow them."

S. M. D.

Thompson, Ill.

COY.

Mrs. Henry Coy died at her home in Polo, Ill., April 7, 1900. Sister Coy lived her threescore years and ten, having been born in 1829 in Washington County, Md. Her life was gentle, her faith bright, her death that of a saint. The writer conducted the services. D. T. SEYSTER.

FOSTER.

Mrs. Mary A. Foster was born in Spencer Co., Ky., Aug. 27, 1821, and died at the home of her daughter, Mrs. L. O. Hawk, in Niantic, Ill., March 26, 1900. Her parents located in Macoupin Co., Ill., in 1833, and Dec. 20, 1838, their daughter, Mary, was married to Robert Foster, then a pioneer preacher of the Disciples in that section of Illinois. She leaves a son, Dr. A. C. Foster, of Blue Mound, Ill., who is also a preacher of more than ordinary ability, and three daughters, Mrs. E. H. Gardener, of Girard, Ill.. Mrs. I. N. Vance, of Springfield, Ill., and Mrs. L. O. Hawk, of Niantic. The younger son, W. B. Foster, who was a very successful minister in the Christian Church, died during his pastorate at Red Bluff, Cal., in 1885. Also a grandson, Charles McElroy, of Springfield, though a printer by trade, is a young man of considerable power in the pulpit. Sister Foster was a great friend of the Ministerial Relief Fund and received many letters and substantial favors from our lamented Bro. Atkinson. She attended the dedication of our new house of worship on Sunday, was taken ill on Monday morning and fell quietly asleep in Jesus that afternoon. Funeral services on Wednesday by the writer. J. R. PARKER.

GLINES.

Sister Lizzie Glines was born June 6, 1867. Her maiden name was was Baugher. Sister Glines united with the Christian Church at Liberty, Ill., at the age of 16. She was married to Wm. O. Glines Oct. 12, 1887, and moved to Ashley, Ill., in the spring of 1899. She departed this life at Ashley, Ill., April 19, 1900, aged 32 years, 10 months and 13 days. The interment was at the I. O. O. F. Cemetery. The funeral services were held at the Christian Church in Ashley, conducted by the writer. Sister Glines was esteemed by all who knew her and Bro. Glines and family have the sympathy of all the community in their bereavement. Sister Glines lived a Christian and died in the triumphs of a living faith. F. M. MORGAN.

HAGLER.

Mrs. Martha J. Hagler was born March 5, 1843, and departed this life April 7, 1900, at her home near Niantic, Ill. She was a member of the Christian Church and during the few months she had resided in this community proved herself rich in faith, though poor in what the world calls riches. Funeral by the writer Sunday, April 8, 1900. J. R. PARKER.

NEWKIRK.

W. C. Newkirk was born at Leesville, Ind., Mar. 26, 1838, and died at his home in Elk City, Kan., April 9, 1900. He was a captain in the 50th Ind. during the Civil War and since has held various places of trust. S. W. NAY.

PHILLIPS.

Emma Marshall was born in Ohio, July 19, 1851. At four years of age she moved with her parents to Clark county, Ia., where she lived until she was married to A. J. Phillips, of Liberty, Ia. After a short residence in Nebraska Mr. and Mrs. Phillips made their home in Des Moines, Ia., where the family still reside. There were seven children—girls—of whom six, with their father, are living. Sister Phillips became a Christian when quite young and was faitful until death. Toward the last of her sickness she said: "Everything is so bright. Jesus is calling me." She died March 30, 1900, at her home in this city. J. M. LOWE.

PILE.

After weeks and months of wasting illness death came on Monday evening to release William S. Pile from his couch of weariness and pain. Mr. Pile was born in Macomb, McDonough county, Ill. He enlisted in May, 1861, in the 16th Illinois Infantry, but was discharged for disability in August of the year following. As soon as his health was partially restored he re-enlisted at Nashville, Tenn., serving in the quartermaster's department until the close of the war. In 1867, at Macomb, he was united in marriage to Miss Mary M. Walker, and continued to make his home near that place, engaged in farming and stock-raising until 1882, when the family moved to Kansas. In 1886 they removed to this county and until 1893 resided on a farm north of Wellington, when the condition of Mr. Pile's health compelled him to give up farm work and move to town. The family of the deceased consists of his wife, five sons and one daughter. One son, Clarence, is now completing a theological course at Drake University, Des Moines, Ia., and the other four, Shelby, Bird, Clyde and John, are young men residing here, as is the daughter Angeline. Mr. Pile was a member of the Christian Church, with which he united in boyhood, and for many years filled the office of elder. The services will take place at the Christian Church at 2:30 o'clock this (Wednesday) afternoon, conducted by the pastor, Rev. T. A. West, assisted by Rev. Z. T. Houston.—*Wellington Press.*

[The date of the paper from which the above obituary was taken was unfortunately overlooked at the time, but was received at this office last week.—EDITOR.]

STEELE.

Mrs. Livonia Steele died at her home in Breckenridge, Mo., Tuesday morning April 17, 1900. Mrs. Steele's maiden name was Livonia McDowell. She was born in Nicholas County, Ky., Nov. 10, 1827. With her parents she moved to Cloverdale, Putnam County, Ind., when she was five years old. There she grew up to womanhood. Her young years were spent in attending school and on her father's farm. She grew up accustomed to hard toil. At the age of 22, on the 22nd day of October, 1849, she was married to James M. Steele. A few years after they moved to Corydon, Iowa, where they lived until 1863, when they moved to Ray County, Mo., where the family lived until they came to Breckenridge in 1882. Mrs. Steele had lived a widow since her husband's death in 1865. She lived devoted to her family. She had a self-sacrificing nature. She literally gave her life to her family and friends. She will be sadly missed in her family, in her large circle of friends and most of all by the church, of which she was a devoted member. "Blessed are the dead which die in the Lord."

LAWRENCE F. MCCRAY.

STARK.

Mrs. J. T. Stark was born Oct. 18, 1852, and died at home, Elk City, Kan., April 14, 1900. She has been an active and consecrated worker in the service of Christ for the last 20 years.

S. W. NAY.

STERLING.

Died, near Retreat, Vernon County, Wisconsin, Lee Grand Sterling, March 31, 1900. He had not been well for about two years. But through all his suffering he was kind and patient. He was born in Kentucky, in 1818, and was of the pioneer settlers in Vernon County, Wis., where he has been a great help to the small band of struggling Disciples at Retreat. He more than any one else was instrumental in building our house of worship. He has been a faithful follower of the Master for over 60 years and is a great loss to the church and the community. He leaves a loving wife and four children to mourn his loss. He was respected and beloved by all who knew him. F. E. RUTTER.

WERNER.

The infant daughter, Mary Elizabeth, of Bro. and Sister Frank S. Werner, of Elgin, Texas, died Sunday morning, April 15, at 2 o'clock, on the train en route to San Antonio, where she was being taken for treatment. She had been sick but a few days. She was buried on Monday in the Huntsville Cemetery, where others of the kindred sleep, and we sought to minister to wounded hearts the balm of Gilead. "He giveth his beloved sleep." EDWIN C. BOYNTON.

WILLIAMS.

Died, at the home of her brother, near Greenton, Mo., April 14, Mrs. Sallie A. Williams, in her 78th year. She leaves one son, C. B. Williams, of Scott county, Ky., and a host of relatives and friends in Lafayette county, Mo., to mourn her loss. Of her we can say truly, A good woman has gone to rest. She had been a member of the Christian Church for 65 years.

R. H. BENTON.

ADVANCEMENT OF SCIENCE.

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Ohio State Convention.

Program of the State Convention of the Ohio Christian Missionary Society, to be held at Mansfield Tuesday, May 22nd to Thursday, May 24th, 1900.

TUESDAY EVENING.

7:00—Song Service. Musical Director, A. L. Fillmore, Alleghany, Pa.
7:15—Report of the Board.
7:45—President's address, "Ohio Missions to the Front." Benjamin L. Smith, Cincinnati.
8:15—Devotional Bible Study. W. J. Lhamon, Alleghany, Pa.
General theme, "Nails Fastened by the Master." Eccl. 12:11.
First study, "Our Father as He is Revealed in Our Brother, or God in Christ."

WEDNESDAY MORNING.

9:30—Song Service.
9:40—Reports of educational secretary and superintendents of Sunday-school and Christian Endeavor.
10:00—Itnroduction of our missionaries by the state secretary. Each will give a two-minute report of the conditions of his field.
10:30—Address, "The Paramount Importance of State Mission Work." F. A. Bright, Painesville.
11:00—Address, "The Measure of Giving." W. W. Sniff, Cleveland.
11:30—Devotional Bible Study. W. J. Lhamon. "Faith and Prayer as Exemplified in Christ, or Temptation and Transfiguration."

WEDNESDAY AFTERNOON.

1:30—Song Service.
1:40—Church Extension. G. W. Muckley, Kansas City, Mo.
2:10—Address, "The Endeavor Principle." Geo. A. Miller, Covington, Ky.
2:40—Round Table, conducted by C. W. Huffer, Toledo.
3:10—Address, "The Sunday-school as a Factor in Building up the Church." W. A. Harp, Springfield.
3:45—Devotional Bible Study. W. J. Lhamon. "Repentance and Forgivenesss as Taught by Christ, or the Way of Atonement."

WEDNESDAY EVENING.

7:00—Song Service.
7:10—Address, "City Problems: The Slums and the Suburbs." John E. Pounds, Cleveland.
7:40—Sermon, "The Plea for the Normal New Testament Church." W. J. Lhamon.

THURSDAY MORNING.

8:30—Business.
10:00—Our Foreign Populations." R. Timme, Cleveland.
10:15—Conference, "Open Doors in Ohio," led by H. F. McLane, Toledo.
10:45—Address, "The Preacher and Ohio Missions." M. L. Bates, Newark, O.
11:00—Address, "Ohio and the World's Redemption." C A. Freer, Columbus.
11:15—Address, "Boys' and Girls' Rally Day for America." Chas. Fillmore, Carthage.
11:30- Devotional Bible Study. W. J. Lhamon. "Baptism and the Lord's Supper as Bequests from Christ, or Recreation and Sustentation."

THURSDAY AFTERNOON.

1:30—Song Service.
1:45—Address to Preachers. F. D. Power, Washington, D. C.
2:15—Address, "The Duty of the Church to the College." Pres. E. V. Zollars, Hiram.
2:45—Address, "Highest Education in its Relation to the Church." Prof. Chas. Louis Loos, Lexington, Ky.
3:15—Address, Colleges and Missions," Pres. J. M. Kersey, Bethany, W Va.
3:45—Devotional Bible Study. W. J. Lhamon. "The Holy Spirit as Promised by Christ, or Comforter, Teacher and Remembrancer."

THURSDAY EVENING.

7:00—Praise Service.
7:30—Address, F. D. Power.

Reduced rates have been granted on all railroads. The church at Mansfield will entertain all who attend for lodging and breakfast.

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Thousands of readers of the CHRISTIAN-EVANGELIST enjoyed W. E. Garrison's letters from abroad, entitled "Wheeling Throngh Europe." The author has revised and amplified these letters, and they are just issued in book form. "Wheeling Through Europe" is a beautiful volume of 263 pages, bound in cloth and illustrated with a number of full-page half-tone plates, made by photographs taken by the author. We know of no book of travel more interesting, entertaining and instructive than this. We believe this book should have and will have a large circulation.

On page 2 of this issue will be found an offer of four splendid biographical works. If the readers of this paper could file through our book rooms and *see* these volumes, our stock would be exhausted long before one-half of them had passed. For example, the "Memoirs of Gen. W. T. Sherman" is a book of 522 pages. It is approximately 12x7 inches. It is printed on the finest book paper and handsomely and substantially bound. How can we afford to sell such a book for 75 cents? Because it cost us a little less than that. We secured several hundred in a bankrupt stock, and are giving our patrons the benefit of our bargain. What we have said of this book is equally true of the other three volumes offered. They are cheap only in price, and are actually worth much more than we are selling them for.

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DEAR CHRISTIAN-EVANGELIST:—You are always attractive and beautiful in thought and dress, but never more so than in your special issue pertaining to Home Missions. The CHRISTIAN-EVANGLIST of April 19 is, indeed, a home missionary number and should inspire your thousands of readers to great liberality in the work of saving America. As a religious people we occupy a Bible position, and should make the power of our plea felt throughout this great commonwealth. The hand of God has been in our religious movement from the beginning, solving the problem of unity on the original basis and constitution of the church. Our plea is adapted to the wants of a divided Christendom. There is a moving away from old standards. Old beliefs and old themes are boldly challenged. Men are claiming the right to think for themselves. The spirit of inquiry is abroad. That which harmonizes with the truest rationality is most readily accepted. And here is the strength of our plea. It captivates, it wins. The people are susceptible to the molding influence of these grand principles. Shall we not be active in making them known to others? Let us heartily co-operate with the Home Society in this great work. May God help us to come up to the full measure of our obligation. W. J. RUSSELL.

Rushville, Ind.

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THE CHRISTIAN-EVANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

Vol. xxxvii | May 10, 1900 | No. 19

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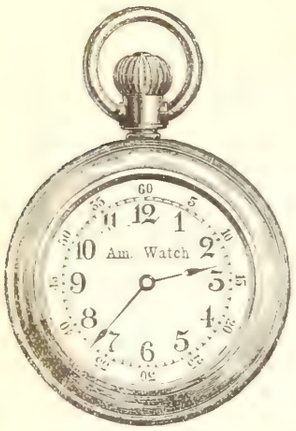

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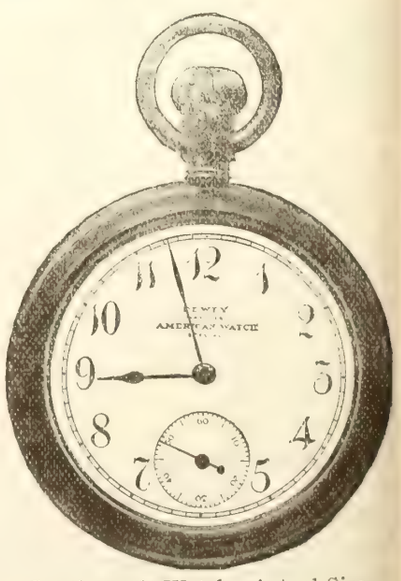
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THE CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. xxxvii. St. Louis, Mo., Thursday, May 10, 1900. No. 19.

CURRENT EVENTS.

The latest advices from South Africa indicate that the great turning movement of Lord Roberts has been successfully carried out, and that at present the British forces are moving toward the goal, Pretoria, following very closely the retreating Boers. Both Brandfort and Winburg have fallen into the possession of the British after some sharp fighting, and it is not believed that the Boer army will make a stand on this side of Kroonstad. It appears that the garrison at Brandfort was taken by surprise. The British forces engaged in the battle were those under Generals Tucker, Pole-Carew and Hutton. Lord Roberts' army seems to be advancing in three main columns, covering a breadth of about forty miles. The British are said to be making large use of cavalry and mounted infantry, of which it seems to be well supplied. This, no doubt, was the purpose of the delay at Bloemfontein. It is generally understood, also, that a relief column has been sent to Mafeking under Gen. Hunter, and it is believed that the long seige at this place will be raised before many days. As the war can have but one possible termination without the intervention of other nations, which is not at all probable, it would seem best for all parties that it should terminate as speedily as possible. The Boers have shown themselves as brave fighters and cunning strategists and their struggle has won the admiration of the world. But it ought to be apparent to them, as it is to the rest of the world, that successful resistance to the powerful, well disciplined army of the British, under one of the greatest Generals of modern times, is impossible.

General Otis who has been in command of the Philippines since the beginning of military operations there, as well as civil Governor, has, at his own request, been relieved from his position, to take effect on the 5th of May, at which time he was to sail for the United States. His position, as Commander and Governor, has been one of great responsibility, involving duties of the most difficult and delicate nature. He is an officer of untiring industry and has given himself unreservedly to the work of putting down the insurrection among the Tagals and restoring order throughout the islands. In a dispatch from Manila, dated May the 4th, he reports as captures from the enemy, during the month of April, 30 pieces of artillery, 1,209 rifles, considerable ammunition and large stores of property. He also reports a slight casualty list among our soldiers, with a much greater loss among the insurgents. He adds that leading Filipinos expressed confidence in the early pacification of the islands. They say the war has terminated; leading insurgents are surrendering. There may remain, for some time, more or less Guerilla warfare in remote parts of the island, but there seems no reason to doubt that there is no longer any organized resistance to the authority of the Government. The new Commission has sailed from San Francisco to enter upon its work of putting into operation the machinery of Civil Government that will insure justice and protection, and promote the peace and progress of the people of these islands. What the American people desire concerning these islands is that the people thereof may be allowed to exercise the largest amount of self-govenment of which they are capable, and when the Filipinos come to understand this, in spite of declarations to the contrary by a certain class of politicians, there will be no further resistance to our national authority.

Admiral Dewey, accompanied by his wife and his private secretary, reached St. Louis Thursday evening and left on Sunday morning. His presence in our city has been the occasion of an almost unprecedented display of patriotic enthusiasm. The Admiral has received an ovation from the people wherever he has gone. On Change, in the midst of business men of our city, in the Coliseum, filled with thousands of enthusiastic children and young people, who greeted him with songs and waving flags, and in a monster parade through the city, with the streets lined with applauding thousands—everywhere he has received abundant evidence that he is still the hero and the idol of the American people. His fame as the hero of Manila is destined to endure long after his little mistakes have been forgotten. No one has taken seriously his alleged candidacy for the office of President, and it is generally understood that his consent to be considered in the race for such nomination was the result, not of his own good sense, but of the influence of others over him. There is evidence, too, at present, that this ambitious dream of designing persons is to be abandoned, and the people be allowed to forget it. Let us hope that such is the case. The place which Admiral Dewey holds in the affections of the American people, regardless of party or section, is altogether unique, and it would be a great mistake for him to abandon such a position to enter the fierce conflict for a political position which, even if gained, could add nothing to the lustre of his name or give him a higher niche in the Temple of Fame. In a great crisis of his country's history, at a moment of supreme interest, he manifested those qualities of heroism, of genius and of lofty patriotism, which are the marks of a great commander, and achieved a victory which opened a new chapter of history for the nation he loved and served. This is his title to the nation's gratitude and to the admiration of the world, and on this foundation his fame rests secure through all the coming years.

A strike has been declared by the employees of the St. Louis Transit Co., embracing all the street car lines of St. Louis except the Suburban and Western Line. A strike has been in progress for some time on the latter line, although the Company is succeeding in running its cars at present with more or less regularity. There had been a recent agreement entered into between the employees of the Transit Co. and the Managers, but the employees of the Company have requested that this agreement be abrogated, and they demand a new agreement with the Company. While there is considerable contradiction between the statement of the situation on the part of the Amalgamated Association, which represents the employees of the Company, and that of the President of the Transit Co., so far as we can understand, the question of difference does not refer to the matter of wages, but to the scope and power of the Association of employees. Their demand seems to be that the Transit Co. shall employ only members of the Association, and if any member of the Association should, through non-payment of dues, or other cause, be dropped from the membership of the Association, he must also be dropped from the employment of the Company. The Directors of the Company, with a good deal of reason, as it seems to us, declare that this would be to take the management of the Company out of their hands and put it into the hands of the Association, which has no responsibility to the public for its proper management. This they have declined to consider. It is claimed, on the other hand, by the men that the Company is using all its influence against the Association, and that their aim is to secure a proper recognition of the same. While this dispute is being fought out between the Transit Co. and its employees, the people of the city, who are the chief sufferers, have no voice whatever in the settlement of the trouble. There ought to be some tribunal whose duty it would be to look into the facts of this case, and every similar case, and properly distribute the blame for such misunderstanding, and indicate an equitable basis of

settlement. If the business of our cities is to be continually at the mercy of one or two men representing organized capital or organized labor, it will not be long until the people will decide that the municipal ownership of Street Railways is a necessity.

One by one the great Democratic leaders, whose attitude towards Mr. Bryan during the last Presidential campaign was either that of open hostility or of doubtful sympathy, are falling into the procession under his magnetic leadership, and the present indications are that Democracy is to present a much more united front in the coming Presidential campaign than it did in the preceding one. David B. Hill, of New York, has expressed his purpose to support Mr. Bryan's candidacy, with or without the free silver plank in the platform, while Mr. John R. McLean, who has been suspected of being behind Admiral Dewey's presidential boom, has lately declared himself in favor of Mr. Bryan, as the nominee for the Presidency. Whatever else may be said of Mr. Bryan, he has certainly manifested some of the highest qualities of leadership in maintaining his hold upon his party, and in uniting its opposing elements for the coming contest. He has shown himself to be a man of convictions, and who has the courage to stand by them, through good and through evil report, and this is a quality which most people admire. It will be interesting to watch the developments in political circles during the next few months, during which the leaders will be named and the issues stated upon which the next great political battle is to be fought. At the present time it seems certain that the questions of imperialism and trusts will constitute the main issues, with the money question in the background. It may have a prominent place in the platform, but in the actual campaign it is likely to be relegated to a subordinate place. All the parties will probably declare against trusts and imperialism, but these questions will, nevertheless, constitute the main issues.

On May first a most deplorable accident occurred in Pleasant Valley coal mines one hundred miles south of Salt Lake City. An explosion in tunnel number four, in which it is now feared that three hundred men lost their lives. It is estimated that 390 men entered the tunnel on that morning and that probably 300 of these perished. At this writing 178 bodies have been recovered. The cause of the explosion is yet problematical, but it is supposed that some Finns, recently imported to work in the mines, took giant powder down with them to assist in their work, and who were anxious to make as good a showing as well as to increase their earnings. It is thought that when the giant powder was exploded the dust common to coal mines was also ignited. The explosion at all events was one of the most terrific yet known in mining industry, lifting such a tremendous weight as it did and throwing immense bodies hundreds of feet. Besides the killed in the mine a large number of miners were maimed and injured.

On the 28th of May an event of sepecial interest to astronomers in the nature of a total eclipse of the sun will occur. The line of totality will extend from Norfolk, Va., to New Orleans and north or south of this line the eclipse will begin at 6:43 A. M. and end at 8:55, being visible a little over two hours. Tha nearest approach to totality at this point will be 7:09 A. M. In an article on eclipses of the sun in the Youth's Companion for March 3, Sir Norman Lockyer relates some singular things. For instance, he says the United States has witnessed an eclipse of the sun in the years 1869, 1878, 1880 and 1889, and now in 1900, and will be likewise visited in 1905, 1918, and 1959, whereas England has not witnessed a total eclipse since May 1724 and will have to continue to wait until the year 1927 before the event will occur again. Londoners, he says, have seen only one total solar eclipse since the 12th century and will not witness such an event again until the 25th century. But every such phenomenon wherever visible is watched with the greatest interest by astronomers from all the leading universities of the world. During a total eclipse of the sun, if on a clear day, the moon appears in a crown of light, the stars shine out in the heavens, and the "world is wrapped in the sable gloom of nocturnal darkness." It is not only an interesting phenomenon, but one of the most sublime and awe-inspiring sights ever beheld by the eye of man. The impression is never forgotten.

One of the first acts of the General Conference of the Methodist Episcopal Church on assembling in Chicago last week was to admit the laity to equal representation in its sessions. This question has agitated every General Conference for more than a quarter of a century and its settlement as stated will mark an epoch in the history of Methodism in America. Hereafter the laity will have equal voice with the ministry in the affairs of the church, and this new feature promises to be of far-reaching results in the future of the church.

The Eddy bill throwing open to the public millions of acres of land in Oklahoma, Minnesota, North Dakota, South Dakota, Nebraska, Montana and Oregon for homestead purposes has passed the House and it is thought will pass the Senate before the close of the present session of Congress. These are lands obtained by agreement from the Indians, but do not include reservations belonging to Indians who have not entered into agreement with the United States. In case this bill becomes a law all settlers already on the land under the homestead law having entered the same in good faith will be given patents for their land without further charges other than the customary land office fees.

SOME RESULTS AND IMPRESSIONS OF THE ECUMENICAL CONFERENCE.

The great Ecumenical Conference which has just closed its sessions in New York City was, of course, too large to be reported here in anything like detail. Our readers must wait for the printed volume, containing the full reports of the Conference, before they can appreciate the magnitude of the meeting and of the work accomplished. It is our purpose in this article to give only a few of the general impressions which we received from the Conference, and some of its probable results.

In the first place, the Conference itself was an object-lesson of the first magnitude. The fact that it is possible to convene so large a delegated body, representing so many different religious bodies, so many widely separated countries and so many missionary organizations in one great assembly, lasting through ten days, with unflagging interest, is itself a sign of tremendous significance. It means that the church universal is awakening to a sense of its responsibility in evangelizing the world. It means a larger and clearer vision on the part of the church of its mission in the world. It means, too, a new era of missionary activity, if we mistake not. It cannot be that all the splendid literature produced by this Conference and all the enthusiasm awakened by the presence of hundreds of active missionaries from the field, as well as native converts, can fail to intensify missionary zeal and activity among the churches. Never has the conviction been so universal as it is now that the one supreme task that Jesus Christ laid upon his church is that it should publish the glad tidings of salvation through Him to the whole world. This Conference will be sure to result in deepening and spreading this conviction throughout the church.

Not only will missionary zeal and activity be increased by the Conference, but our missionary activities will be more wisely directed in the future than in the past. Many difficult problems which arise on the mission field were discussed during this Conference, and the light that was thrown upon them by the united experiences of workers in different fields will go far to solving many of these perplexing questions. Some of these questions were how best to present the gospel to these untaught peoples in pagan lands. What is the distinctive aim of missionary work? What attitude shall missionaries assume toward the political and social life of the peoples among whom they labor, and their customs and costumes? Shall they attempt to Americanize or Anglicize or Germanize the peoples of these pagan countries? Are the missionaries to go as social reformers, or simply as the heralds of the gospel of Christ? What attitude shall the missionaries assume towards the religions of these pagan peoples? Shall it be one of indiscriminate antagonism, or shall they rather seek to find out points of contact between these religions and the Christian religion, and show the su-

periority of the latter to meet human needs without unnecessarily antagonizing their ancient beliefs? Shall mission churches in heathen fields be made self-supporting from the beginning, or should they be assisted by the mission boards in paying native pastors? And then there is the question of schools, of hospitals, of medical missionaries, of woman's work, of the place of literature in evangelistic work, and a score of other problems scarcely less important. These were made the subjects of special papers and discussions in the afternoons of each day when the Conference was broken up into sections in order to give greater scope to its work. When these reports are all printed they will constitute a compendium of information on the various phases of mission work that will be of great importance to mission boards and to missionaries in carrying forward the great enterprise of world-wide evangelization.

There were some problems, too, which relate to the church at home which were no less important than those indicated above. The question of comity, to which much attention was given, is far more a problem for the home church to consider than the missionaries in the field. One thing clearly brought out in the Conference was that the missionaries who are laboring in the foreign field are much better prepared for Christian co-operation and the ignoring of mere denominational limitations than the mission boards at home. More than one missionary intimated that if the missionaries were allowed to have their way without let or hinprance from the boards at home, they would have very little difficulty in getting along with each other. So the question of Christian comity, as it appeared on the program, deepened into the question of Christian unity in actual discussion before the Conference. It was widely felt that comity was not the word that met the demands of the situation; that nothing short of the unity for which Jesus prayed would meet the demands of the case. It was a most noticeable fact, and one to which Dr. Huntington, presiding over one of the later meetings, called attention, that while statements relating to Christian comity were received favorably, every expression in favor of Christian unity was received with enthusiasm by the great audience. This is a sign of the times of which the leaders of denominationalism can hardly fail to take notice. We left the Conference with the conviction deepened in our own mind that the next great forward step of the church in the work of accomplishing its mission at home and abroad is the federation of its forces in such a union as will secure the advantage of co-operation and avoid the weakness and confusion which come from denominational strife and rivalry. The steps by which such a federation may be reached may not all be apparent as yet, but as we begin to take the steps that are clear, no doubt the way will open before us for other steps until we shall come, at last, to that unity for which the Master prayed in order that the world might be converted.

Of course, one of the great problems before the Conference was how to enlist a sufficient number of consecrated and properly equipped missionaries to carry forward this work with increasing success. The Student's Volunteer Movement, which was presented by a number of young men, showing the work that was being done among the young men and women of our institutions of learning, was seen to be one of the providential agencies for awakening greater missionary enthusiasm among the young, and in leading a larger number of young men and women to devote their lives to mission work. The Sunday-school, the Christian Endeavor Societies and the work of Christian women in Junior Societies, were all mentioned as potent factors in solving the problem of the supply of missionaries for the work of the future. One felt, as he listened to all that was said on this subject and heard an account of all that was being done, that there would be no lack of qualified candidates for the mission field in the years to come.

One of the deepest impressions left upon our mind after seeing and hearing the distinguished men and women who have devoted their lives to work in the mission fields is how God honors those who give themselves to this blessed work and seek not honor from man. There were hoary-headed veterans of the mission fields before whom we could stand with bared head because of lives unselfishly given to the salvation of the race. The great missionaries of the past, how brightly their names shone and how illustrious their deeds appeared terough-out the proceedings of this great conference! How it must have delighted their souls to look down from above upon such a gathering! The true heroes and heroines of the future will be those who, at home or abroad give themselves unselfishly to the service of God and of humanity, and who live for the betterment of the world.

Finally, we have the feeling which amounts to a conviction that the church is upon the eve of a great missionary revival, and that it is to move forward with gigantic strides in bringing this world in subjection to Christ. We have this conviction, too, in reference to the churches associated with this Reformation. While pleading for a return to that unity and simplicity which marked the early church, we are compelled by our allegiance to the personal Christ to be in the very vanguard of this great modern movement for the conquest of the world for Him. The signs of promise that such a growth of missionary interest is imminent are on every hand. The Spirit of God is moving upon our churches and our ministry, and ere long we believe that those who are willing to be known as Disciples of Christ, or Christians, will be found in the front of the battle with their brethren of other religious bodies, struggling to hasten that day when all the kingdoms of this world shall become the kingdom of our Lord Jesus Christ. We were never made to realize, in a convention of our own, so much as in this Ecumenical Conference, the vantage ground we occupy as a free, untrammeled people, committed only to Christ and to the great work of making Him known to all the kindreds, tribes and tongues of earth.

DISCIPLES OF CHRIST AND THE ECUMENICAL CONFERENCE.

No small part of the editor's pleasure in his visit to the East, during the Ecumenical Conference, was the opportunity he enjoyed of visiting and preaching for most of our New York churches. He spent one Lord's day morning with the church at Brooklyn, and preached for Bro. M. E. Harlan, the present pastor. Bro. J. Z. Tyler had been announced, but owing to the condition of his health, was not permitted to be present. A noticeable feature of the congregation was a large number of orphan boys and girls from one of the Institutions near by, and their remarkably good behavior during the services. The church at Brooklyn has had a somewhat checkered career, with the usual ups and downs. The problem of building up a church of our kind there is not without serious difficulties, but faith and courage can overcome these and succeed. Bro. Harlan, having made a successful record in the West, has taken up the work there with courage and confidence, and the interest is growing under his labors. We feel sure that if the membership of the church will stand by him and his good wife in their united labors, a strong church can eventually be established in that city of churches. It was our pleasure, after the morning service, to dine with Bro. and Sister Martin, prominent members of the church. Bro. Martin is the engineer of the famous Brooklyn bridge that spans East River.

In the evening of the same Lord's day, we attended the service at the West 56th St. church, in New York, and heard a very excellent discourse by the pastor, B. Q. Denham. There was a good night audience, for a city, and evidence of much interest in the church. Members spoke to us most encouragingly of Bro. Denham's work and of the outlook for large usefulness and prosperity for the congregation. Brother Denham has only been a few months there, but seems to be getting hold of the lines of work in good shape and himself feels encouraged with the outlook. The 56th St. Church, being located near Carnegie Hall, where the Conference was held, was much in use during its sessions, especially for stereopticon lectures on various mission fields. Next door to it there was an exhibit of articles from the various mission fields which was visited by thousands every day. It was quite a museum of curiosities, and when there was some one present to explain the uses of the various articles it was very instructive.

On Sunday morning the following Lord's day, we preached for Bro. Willis, our New York correspondent, at the 169th St. Church. It will give our readers an idea of distance in the city, when we tell them that from where we took the Elevated train on 9th street we had to ride 160 blocks to reach this congregation. We noticed that, since

our last visit, this part of the city has been built up with a good class of people. The audience was not large in the morning, as this church has its best audience at night. Brother Willis has been laboring ten years with this congregation. A good part of the time he has been engaged in completing his education, and while he has been offered a much larger salary elsewhere, he rightly feels that the church which gave him time for his studies for a number of years is entitled to his services for a number of years yet, when he is able to give them his whole time. He is much loved by his people and the community. He is doing considerable literary work for eastern Journals and Magazines and his influence is in every way helpful for our cause.

On the evening of the same Lord's day, we attended service at Bro. J. M. Philputt's congregation on 119th street. This church has made great progress since our last visit to it eight years ago. It has gotten out of the hall in which it was then meeting into a very commodious, beautiful church, with all the modern facilities for church work. In addition to this there have been added to it some of the most substantial members we have in the city and its prospect for future growth is most encouraging. Sister Moses, Corresponding Secretary of the C. W. B. M., was announced to speak in the evening, and at her request and that of the pastor, we occupied a few minutes before her address by way of extending our greetings to the congregation. We had been announced to preach the Sunday before, but not being aware of the fact, were not present. We were delighted with the large Sunday evening audience present, both at the Endeavor meeting and at the preaching service, and with the general spirit of earnestness and consecration which marked the service. This church has one of the best fields in the city, and if its financial plans work out as expected, we believe it has a very bright future. The attitude of this congregation has been somewhat misunderstood in the past, through the custom which it adopted early in its history of distinguishing between the congregation and the church proper. This custom, while very common in England, is unusual in this country, and led to some misunderstanding. By reason of this it has been abandoned and the church at preseut is perfectly regular in its method of receiving members into its fellowship.

Speaking of the address of Sister Moses, both on this and other occasions when we heard her in the East, we should say that the more of our churches she can visit, the better it will be for the cause which she so ably represents. We are sure the Disciples in the East were profoundly impressed with the importance of the work which the Christian Woman's Board of Missions is doing, by her addresses. There is a beautiful blending of the intellectual and the spiritual, the thought and the fervor, in her addresses, which make them very effective. Her special concern now, as it is, I believe, of all our Christian women who are actively connected with the C. W. B. M., is that a very much greater proportio of our women be enlisted in the auxiliaries, receiving therein the spiritual training which is so essential to the development of Christian faith and character, as well as aiding in that way the work of the C. W. B. M. When we see what this work has accomplished for the Christian women who have engaged in it, and for the fields in which they have labored, it is a matter of profound regret that so many of our Christian women, in our various congregations, are not members of the auxiliaries of this organization. Sister Lois White was also present at the Conference, and spoke at these various meetings of the Disciples of the work of Christian women. She has lost none of her zeal for the success of this work.

While we are safe, perhaps, in saying that our cause in New York was probably never on a better footing than at present, there is no blinking the fact that the conditions to be overcome in that field are of a grave character. In the first place, we are a feeble folk in the East, and are unknown, not only to the great mass of Christian people, but even to the religious leaders, many of whom have the vaguest sort of conception of who we are and what we are seeking to accomplish in the world. Not being strong in New York, it is natural for New Yorkers to conclude that we do not amount to very much anywhere. In addition to this fact, we regret to say that it is the testimony of our preachers there that a great many of our members who go from other states to that city to live seem to lose their interest in religion and forsake the church. They, perhaps, attend once after they are visited by the pastor, and are then heard of roaming the streets on Sunday, seeing the sights, or running off to some of the Seaside Resorts, instead of being found in the House of God. It takes a stronger and more robust type of faith to stand against the wiles of the devil in New York City than it does in the average country church, or smaller town or city. For this reason some of the members of these city churches are the best type of Christians we have, but the falling away of those who go there from other places is one of the saddest experiences of our city pastors. This is true, in a measure, of every large city in the country.

We have already referred to the fact, in a former issue, that those of our members who were present at the Conference, felt that our representation on the platform was meagre. It had been planned originally Bro. McLean, our Corresponding Secretary, should deliver an address on the Literature of Missions. When he found that his duties would not permit him to go, he wrote to the editor of this paper, as he was going to be present, to take his place and give an address on Christian Union and Missions. He wrote to the secretary of the Conference to make this change. After our arrival at the Conference, the matter was mentioned to the secretary and two or three of the members of the general committee, each of whom made a memorandum and promised to see about the matter and let us know. They had our address in the city, but no word was received from the committee. The bulletin for Monday, the 30th, the day on which Mr. McLean had been asked to speak, contained neither Mr. McLean's name, nor that of the substitute which he had selected, and which he had asked the committee to appoint in his place. We have not, to this day, learned whether the ommission was through oversight, or whether it was intentional. We went to the meeting, however, notified the chairman of the meeting before it began, of the omission, through some cause, and he inserted our name. At the proper time we were called and delivered the address which was well received by the audience. In the evening we wrote Mr. Grant, the assistant secretary, with whom Bro. McLean had corresponded, and with whom Bro. Willis had conferred, calling his attention to the ommission, and saying, that if it was through oversight, we had nothing more to say, but that if it were intentional, some explanation was due to us and the people we represented. To this we have received no reply, and perhaps will not. Bro. Willis, however, who is a member of the general committee, but who, on account of illness in his family was unable to attend its meetings during the Conference, will no doubt, be able to ascertain the facts and report the same. We adhere to the opinion, however, that there was no intention to discriminate against the Disciples.

Editor's Easy Chair.

There is something very striking, picturesque and significant about the departure of one of our great Atlantic liners for its ocean voyage. The Easy Chair witnessed such a scene a few days ago. It was on a beautiful Saturday afternoon. The "Palatia" was due to sail from her Hoboken pier at three P. M., and, like time and tide, these steamers "wait for no man." A few minutes before the time for sailing the steamer presented a scene of great animation, being filled, not only with the passengers, but with their friends who had come to see them off, and who were engaged in the few last, parting words. Of course, crossing the Atlantic now is not what it used to be, but it is, after all, not without some little trace of anxiety that we see our friends and loved ones commit themselves to the great deep, at the mercy of wind and wave, which are always unknown quantities. A few minutes prior to loosing the cable and drawing in the gangplank all but the passengers left the vessel, and took their position on the pier near by to watch the gallant vessel as she passed by and to wave a farewell to their friends. As the "Palatia" steamed by her passengers, crowding the decks and waving handkerchiefs, the band playing, the national colors flying in the breeze, she presented a beautiful spectacle, while the fluttering handkerchiefs on shore indicated that separation of friends which is so marked a feature of human life. The vessel sailed proudly

down the bay and out toward the vast ocean, and will not touch land again until she reaches Cherbourg, France.

Such a scene as the above must have been in the mind of Paul when he said to Timothy, in the last letter he ever wrote: "The time of my departure is come." The original word here signifies *loosing the moorings*, and was used in connection with the departure of vessels. In his missionary travels Paul had a good deal of experience with sailors and ships. He knew what it was to weigh anchor, or loose the cable, and see the vessel move out from the shore to some distant haven. He remembered his experiences on the Mediterranean in the sailing vessels of those times, in which navigation must have had far more terrors for landsmen than it has at the present time. But the general features were the same then as now. As the end drew near his mind turned once more to the sea. The great missionary hero was thinking of the voyage across the unknown sea to the haven of rest. To him death was but setting sail from the shores of time for a "better country" and an 'abiding city." It was no uncertain voyage. It had a distinct destination. He was going home to be with the Lord. He would be leaving friends behind, but there were many who had gone before whom he would be joining. What a comforting view this is of our departure from this world! Farewells here, but greetings there. Blessed will it be for us if, when the time for our departure comes, we shall be ready to face the voyage with a calm, serene, unshaken faith.

Hero worship is not yet dead, nor is it likely to die while human nature remains as it is. We love to celebrate the heroic deeds of our great men, and we love to express our enthusiasm for the heroes themselves. No one could witness the enthusiasm displayed in this city a few days since over the presence of Admiral Dewey without realizing that he is, in a pre-eminent degree, our greatest living national hero. His popularity is limited neither by sectional nor by party lines. There is something in his personal appearance that generates enthusiasm. His face is a superb one. No picture which we have ever seen of him does him justice. He fulfills all the conditions of a popular hero. If he will drop his presidential aspirations, which we do not believe are his, but somebody else's, and will be content to remain Admiral Dewey, he will continue to be the nation's hero as long as he lives. One of the most impressive scenes during his visit to this city was his appearance in the Coliseum, which was packed with Sunday. school children, each of whom held a flag and waved it as the whole multitude sang our national, patriotic airs, together with many religious hymns. One could not witness the enthusiasm of the young people without feeling that it was worth while to give an occasion for this outburst of patriotic pride, for the purpose of fostering that spirit of patriotism which, more than standing armies or floating navies, is our nationa safeguard.

Hour of Prayer.

THE LORD'S SUPPER.

(1 Corinthians, 10:16,17; 11:23-29.)

(Uniform Midweek Prayer-meeting Topic, May 16.)

CENTRAL TRUTH: *The Lord's Supper is both a manifestation of our unity with Christ and with one another, and a memorial of our Lord's death "for us men and our salvation."*

The Apostle Paul had a clear understanding, under the illumination of the Spirit, of the meaning and uses of the two ordinances ordained by Christ, baptism and the Lord's Supper. He made practical use of their meaning and significance as arguments and incentives for Christian living. When some were arguing that since "where sin abounds, grace doth much more abound, why not continue in sin that grace might abound," he answered their fallacy by saying: "We who died to sin, how shall we any longer live therein? Or, are ye ignorant that all we who were baptized into Christ Jesus were baptized into His death? We were buried, therefore, with Him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we might also walk in newness of life" (Romans 6:2 4). In other words, he reminded them that the very significance of their baptism, which indicated a burial and a resurrection, is that the old life of sin has ended, and a new life of righteousness has begun. If this be so, how is it possible for us to "continue in sin?"

So, now, in the Scripture above cited, he is warning the Corinthians against the sin of idolatry. He exhorts them as follows: "Wherefore, my beloved, flee from idolatry. I speak as to wise men; judge ye what I say. The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread of which we partake, is it not a communion of the body of Christ? Seeing that we, who are many, are one bread, one body; for we all partake of the one bread."

The argument is clear and convincing. What, he asks, is the meaning of the cup of blessing—this memorial cup of which we partake? Is it not a communion or a common participation in the blood of Christ? And the bread which we partake, is it not also a mutual participation of the body of Christ? Do not these emblems signify to us the closest unity and fellowship with Christ? And is not our own unity with each other, as members of the body of Christ, brought about by our union with Christ? "For we all partake of the one bread." How, then, is it possible for you, who are thus united with your Lord, to be joined also to idols? And since our oneness with each other results from our union with Christ, how can that union be maintained, if we are separated from Him by our fellowship with idols?

It is clear that the argument which the apostle makes from the meaning of the Lord's Supper applies equally to the sins of our day. If the same apostle were writing to the Christians who live in this closing year of the nineteenth century, could he not point out many practices in which they engage, which are incompatible with their fellowship with Christ, as set forth in their participation of the Lord's Supper? Whatever dishonors the name of Christ, or brings his cause into disrepute, or causes His church to be evilly spoken of, or whatever weans the soul away from Christ and alienates it from the life of God—all this is inconsistent with our relation to Christ as set forth by our participation in the Lord's Supper.

In the second citation, given above, the apostle tells how he received from the Lord Himself an account of the institution of the Lord's Supper and its memorial character. "This do in remembrance of me." It was to be a memorial to the disciples, in all time, of His death in their behalf. "For as often as ye eat this bread and drink the cup, ye proclaim the Lord's death till he come." The act of participation itself, of the Lord's Supper, is a proclamation, to all who witness it, of Christ's death.

The memorial feature of the Lord's Supper, then, is clearly designed to make real and vivid to our minds the great fact of the death of Christ for our sins—a fact which, if kept in memory, ought certainly to lead to the deepest sense of gratitude to Him "by whose stripes we are healed." The fact that it was to serve this purpose "till He come" indicates the perpetuity of the institution throughout the present dispensation.

The admonition of the apostle against an unworthy participation in this sacred ordinance is needed to-day quite as much, perhaps, as when it was originally given. It is to be feared that many approach the Lord's table without a proper realization of the meaning and solemn significance of the ordinance; that they fail to discern in the emblems the Lord's body and the Lord's blood, and so they partake unworthily.

Let us see that we come to the table of the Lord with severe self-judgment, and with sincere contrition for all our trespasses and shortcomings, seeking in the right observance of this institution a renewal of that fellowship with Christ which is our only source of safety and happiness. So shall we be able to realize with the poet:

"Sweet the moments, rich in blessing,
Which before the cross I spend;
Peace and love and joy possessing
From the sinner's dying Friend."

PRAYER.

O, thou loving and gracious Father, who didst give us thine only begotten Son that whosoever believeth in Him might not perish, but have everlasting life, we thank Thee for the feast of love and memory which Thou hast provided Thy church, by which we may renew our allegiance to our dear Lord, and show forth his death for us and our unity in Him and with one another. We pray Thee, that we may have a right appreciation of the deep meaning and spiritual significance of this institution, to the end that we may so partake thereof that our spiritual life may be nurtured and renewed, and that our daily living may be consistent with this communion of the body and the blood of Christ. And we beseech Thee, dear Father, that at last we all may be permitted to sit down at the great marriage feast of the Lamb, to participate in all the joys and blessings of that sacred feast, and to go out from Thy presence no more forever. In Christ's name. Amen!

THE ORIGIN OF THE FOREIGN CHRISTIAN MISSIONARY SOCIETY.

W. T. MOORE.

Now that we are approaching the Silver Jubilee of the Foreign Christian Missionary Society it is well, I think, to have an accurate account of the origin of that society. It is a misfortune that the first meeting held to inaugurate the society seems to have kept no minutes of the proceedings, or else these minutes have in some way been lost. This fact has resulted in misstatements as to the origin of the society, or has led to practically no statements at all with respect to the important preliminary meeting to which reference has been made.

As it is probable I am the only person now living who has had a perfect understanding of this whole matter from the beginning, I have thought it would be proper, in the interest of trustworthy history, if I should give a somewhat detailed account of just how the Foreign Society came to be inaugurated. I do this all the more willingly because I believe the facts will show that the society was the creation of Providence rather than the result of any human wisdom.

The first definite step was taken at a meeting of the General Convention, held in the Richmond Street Church, Cincinnati, October, 1874. Of course, there had been much earnest discussion, prior to this time, respecting the importance of Foreign Missions. It is well known that the General Society had experimented a little in that direction. The missions in Jerusalem and Jamaica had created considerable interest, but these missions having been practically abandoned, the Disciples found themselves, in 1874, without even a testimony in foreign fields worthy of the name. However, on Wednesday, October 22, at the morning session, a paper was read, by Joseph King, of Pennsylvania, on the subject of Foreign Missions. In the afternoon this address was discussed by R. R. Sloan, Enos Campbell, O. A. Burgess, Thos. Munnell, C. D. Hurlbut, Isaac Errett, D. M. Graham, W. T. Moore, H. S. Earl, and W. K. Pendleton, the latter closing his remarks with the following resolution:

"*Resolved*, That we fully acknowledge the obligation to preach the gospel to every nation, and that we will by earnest prayer, exhortation and persistent appeal to the brotherhood do all in our power to hasten the day when we shall renew our missionary efforts in foreign lands."

After some further discussion by brothers Lane, Burgess and Pendleton this resolution was unanimously adopted.

It is proper to state, just here, that during the discussion I was the only speaker who took definite and square ground that we had reached the time when nothing but a separate movement would save us from lasting disgrace with respect to foreign missions. I insisted that no compromise resolution, which simply put the matter off by decently burying it, would answer the purpose or meet the crying demands which were at that time made upon us. Indeed, I do not think that at that particular moment any one besides myself seriously thought of a foreign society. There had been plenty of suggestions made that the General Society ought to take up the work, and some of the speakers proposed that a separate board to manage the foreign missions might be necessary; but no one except myself advocated the inauguration of a Foreign Missionary Society. This I did because I had no faith that the General Society could or would do the work. Consequently, when the Pendleton resolution was carried without any dissenting votes I made up my mind that something else must be done at once, or we would continue our failure in the foreign fields. Accordingly, I deliberately walked down stairs into the basement of the church and for some little time thought the matter carefully over and then began to invite such brethren as I thought would sympathize with the movement to meet me in the basement at an hour specified. I invited only such brethren as I felt sure would sympathize with the movement when it was fully explained. About twenty-five met me. I presided at the meeting and spent considerable time in giving my views with respect to the needs of the hour. I distinctly told those present that the Pendleton resolution, which had been passed, was simply a compromise to get over the difficulties that had been precipitated with respect to foreign missions. I then proposed that we take steps to form a Foreign Christian Missionary Society, as this seemed to me to be the only possible chance of doing anything in the direction of foreign missions. I stated that I had great faith that such a society would stimulate our mission work at home as well as abroad, and that upon the whole it would be helpful to the General Society rather than a disadvantage to it.

After a free interchange of opinion, in which many of those present participated, it was resolved to take the necessary steps to organize a Foreign Christian Missionary Society, and accordingly a committee was appointed to prepare a constitution, and to take such other steps as might be deemed important, and report finally at the annual meeting of the General Society in 1875. I was appointed chairman of this committee. During the year we had a meeting at Indianapolis, where everything was practically settled as to the constitution, etc., etc.

At the October meeting of the General Society, held at Louisville, Ky., 1875, this committee made a final report to a meeting of the friends of the enterprise, held in the basement of the church where the convention met. The constitution was adopted and officers elected accordingly. As I had been prominent in inaugurating the society there was a strong feeling among some that I ought to be its first president. This honor I emphatically and persistently declined, and urged upon the committee that had the matter in hand to report the name of Isaac Errett for president. This I believed to be not only right in itself, but I felt sure it was good policy as well, as I had faith that Bro. Errett's name would give more strength to the movement than my own. Nevertheless, it is only right that the facts should be made clear as to how these early acts took place.

The committee in charge of the organization of the new society had arranged for a place on the program of the General Society, and after the definite organization of the Foreign Society, at one of the evening sessions, I had the pleasure of making the first address ever made before that society. This address was published in the Christian Standard the week after the convention. The following extract from it will enable the reader to understand something of the spirit which animated those of us who were chiefly instrumental in starting the Foreign Christian Missionary Society:

"But away with all petty excuses that stand between the Disciples of Christ and the great work of converting the world. The time has come to end this discussion concerning the difference between tweedledee and tweedledum. It is work that we need now instead of controversy. Then let the Macedonian cry, which comes up from all quarters of the globe, so completely drown the noise of our fruitless discussions that all along the army of the Lord nothing shall be heard but the stirring command of 'Forward to the conquest of the nations.'

"But if there are those who are unwilling to work in any way, I think we ought to say to all such that we cannot wait on them any longer. For the last twenty-five years we have been trying to get forward; but surely, our progress has not been all that we could desire. And it seems to me that part of our trouble has been that those among us, who have had a true vision of our responsibilities, and who have always been willing to make real sacrifices in order to push on the work, have been largely spending their time in fruitless efforts to conciliate certain brethren who oppose all co-operative missionary labor. I say 'fruitless efforts,' for there never was a more profitless controversy than that which has been going on between our missionary and antimissionary men. If the difficulty with those who oppose us was only an intellectual aberration, then might we hope to correct it by discussion; but as long as it remains true that selfishness is at the bottom of all antimissionary logic it is worse than useless to try to overcome prejudice against us by an appeal to the reasonableness of our cause.

"It ought to be evident by this time that if the work is ever done we must do it ourselves. We cannot hope for the co-operation of those who will not co-operate in anything unless it be opposition to all that means success. Nor can we delay any longer in this matter, brethren. If we do not act now, God will give the work into other hands; for you may rest assured he will not leave himself without a faithful witness to the nations of the plea which we to-day represent."

In closing what I have to say at present I wish to indicate the following facts:

(1) The Foreign Society had its origin in spite of the conservatism which seemed de-

termined to keep the foreign work in the hands of the General Society.

(2) It was owing to a weakness in the general missionary plan which made me lose faith in the possibilities of the General Society to do the foreign work. This weakness in what was called the "Louisville plan" was owing to the fact that the whole soul was taken out of that plan by a motion of Bro. McGarvey, which prevailed at the time the plan was adopted. I will have something to say about this matter at another time.

(3) I had prepared the way for precisely the move which I made by an article in the October number of the Christian Quarterly for 1874, which came out just before the assembling of the convention. This article was entitled "Forward or Backward—Which?" At another sitting I will give some further facts with respect to these early days.

THE EVERLASTING LIFE.

BRUCE BROWN.

"And this is life eternal, to know thee, the only true God, and Jesus Christ, whom thou hast sent."

Knowing God means very much, embracing far more than the simple acknowledgment of his existence. The young mother fondly watches for the first gleam of recognition in the eyes of her child. But when it has learned to lisp the sweetest of all words, how little it yet knows of its mother! When she answers its terrified cry at night it knows her better, and with her cool hand smoothes the pain from the fevered brow, it knows her better still. When she has lived to serve, when she is laid to rest, she is known better than ever before. Likewise we come to know God by submitting to his will and by entering into fellowship with his plans. It is only through Christ that we can come into this relationship.

Knowing God is the source of eternal life, Spencer said that a man could live forever in this world if he only knew how to adapt himself to his environment. The average length of human life has been steadily increasing with advancing civilization, despite the enervating influence of modern society and the fact that in primitive times weaklings and cripples were strangled at birth. We learn to live as we learn to know.

The love of life is God-implanted in the human heart. Men cling to life when it would seem to be a burden and a struggle to keep the flame alive within the bosom in the face of poverty and affliction and every earthly disappointment. If such an effort is made to keep alive this piece of clay, how much more earnestly should men strive to possess the pearl of greatest price!

It is very plainly stated in the Scriptures that everlasting life has its genesis in this world. It is very certain that we can never go to heaven unless we take heaven with us. How important, then, that we begin that life now! If death were but the door to immortal glory we could well afford to put away all preparation until the final hour, but since this life is but a getting into harmony with God and the development of a new set of faculties that will make us feel at home in heaven it is imperatively necessary that we enter into this work at once. We live in deeds, not in years, in heart-throbs, not in figures on the dial, and by this criterion many a man who died at thirty lived longer than Methuselah. The everlasting life is a life of everlasting service.

Yet, in a larger sense, those who shall stand at the Savior's right hand in the court of final appeal, when the books of judgment shall be opened, shall "go into everlasting life." The caterpillar, that crawls the earth, has within itself all the elements of a higher life, but it is only when the body is laid aside that it is clothed in the colors of the early morning and can drink the dew from the bosom of the rose. In the same sense the limitations of this life must be laid aside before we can enter into the enjoyment of the pleasures of the better world.

The highest evidence of the inspiration of the Scriptures is found in its pictures of a future life, free from all carnal and material desires. The Greeks sang of the elysian fields and the ancient Germans pictured heaven as a great battlefield, on which they should drink to their god, Odin, from the skulls of their slaughtered foes. The Mohammedan heaven is called a harem, and the Indian dreamed of a happy hunting ground, where he would pursue the buffalo and the deer through an unending day. But, after twenty centuries of progress, we yearn for the vision of the future life, painted by the unlettered man of Nazareth, as a child reaches for the moon.

Everlasting life is far more than meer existence. Tithomes begged the gods that he might never die, and his request was granted, but he forgot to ask for perennial youth and he soon became old and infirm and was glad to be changed into a locust. Heaven will be a place of the highest activities, where the soul will reach its best development. Everlasting life will mean freedom from the galling dominion of sin, which is continually mutilating and corrupting our fondest hopes and noblest purposes. Even the mighty apostle of the Gentiles was compelled to confess that he did the very things that he ought not to do, and this sad refrain is a discord in the melody of every life.

Everlasting life will mean the absence of all that has distressed. The invalid will be healed of his disease, the cripple will receive his strength and the aged will drink at the fountain of eternal youth. The tongue of the dumb will sing and God shall wipe away all tears from our eyes.

Everlasting life will mean freedom from imprisonment. When I was a child terror filled my soul when I thought of leaving this earthly body, but since then it has pained me so often and cost me so much trouble to keep it in repair and still persists in plaguing me with ugly passions and evil thoughts that I shall be glad to be clothed upon with a better medium for the expression of life's motives. This tongue refuses to sing the songs that I have in my soul and this hand will not write down my best thoughts. I long for the day when I can do what I want to do and be what I want to be.

Everlasting life will mean a development of all our present faculties. With the telescope our vision is enlarged and the heavens are adorned with new and unnumbered worlds. Under the power of the microscope a new world is discovered in every grain of sand. A new world populated by thousands of living creatures is found in a drop of water, all of them so very small that it would take a year for one to circumnavigate its tiny globe. Like an ox in a meadow, only seeing the grass to eat, we pass through this marvelous and beautiful world with blinded eyes. Our dumb ears only catch the coarsest sound vibrations while we ought to hear the singing of the morning stars and the music of the spheres. Life will be magnified a millionfold when heaven has taught us to feel and see and hear.

Liberated from the cell house of this body, the soul will be endowed with new faculties. Of a few of these science is already giving us a foretaste. The wireless telegraph prophecies the wireless telephone and that will be a presage of omnipresence and the railroads are helping in this by annihilating space and distance. The harnessing of Niagara and the chaining of the lightning to obey the will of man is a token of omnipotence when infinite power can be generated by a softly spoken word. Astronomy, which can tell of an eclipse a million years hence, betokens omniscience, when we shall know even as we ourselves are known, and all the future will be as legible as the past. What a happy day it will be when all our struggling for knowledge and groping for light will be over! A dog was chloroformed in Cincinnati and in a perfectly unconscious state was taken 300 miles south and resuscitated and liberated. Within ten minutes it had swung around a half circle and headed for home, and in sixty hours it was whining at its master's door. Without a teacher the bee makes its honey and the bird builds its nest. The soul of man is to be unfettered and endowed with new and higher faculties, and then "a day in the courts of the Lord will be better than a thousand."

But our only hope of everlasting life rests on the resurrection of Christ. "Any theory of the future state founded on human wisdom or science, wanting the sanction of divine authority, can afford neither confidence nor comfort to any reflecting mind."—*A. Campbell.* "The world by wisdom knew not God" and the future must be unknown until it is read in the light of heaven's message.

While the future is very largely, and for our own good, enveloped in mystery, this should not deter us from the preparation for its enjoyment. The sun is one of the profoundest mysteries of the universe, but the drooping flower gladly lifts its face to receive into its bosom genial warmth and radiance. We may not know all that eternity holds in store, but we may turn our faces toward the early morning and behold the Sun of Righteousness as he rises with healing in his wings.

Denver, Col.

OUR FIRST CONGRESS.

Method of the Holy Spirit's Operation in Salvation.

A. B. JONES.

On this "crucial point" Mr. Mathews has given us the most thoroughly competent, exhaustive, up-to-date discussion that has ever appeared from one of our writers, as the matter appears to the present critic. This treatment is analytical, philosophical and eminently scriptural. It is a matter of satisfaction that he finished that task before his death and left that article to bear testimony to the world of his ability to thus bear witness to the truth. This whole essay of Mr. Mathews must not be simply read, but must be studied with Bible in hand, to be understood and appreciated.

Mr. Ellis dissents, in a very pronounced way, from the position of Mr. Mathews, but in the opinion of the present writer he fails to grapple with Mr. Mathews on the vital points of the argument. This attempt to fortify himself against the reasoning of Mr. Mathews and to ward off the blows given by Mr. M, finds its greatest plausibility and potency—let us rather say its greatest plausible potency—in quoting from Alexander Campbell some of his utterances on this subject. And, as it appears to me, he has done Mr. Campbell, Mr. Mathews and himself injustice by these quotations. The gist of this discussion can be best reached and made manifest by considering Mr. Campbell's quoted declarations in the light of Mr. Campbell himself. One brief quotation will make bare the real issue:

"I believe the Spirit accompanies the Word, is always present with the Word, and actually and personally works through it upon the moral nature of man, but not without it."

Now there are two ways of interpreting that sentence: 1. The *Spirit operates* upon the moral nature of man, using the truth in his *actual, personal* operations; 2. The Word of God was inspired by the Holy Spirit, and this *Word alone operates* upon the moral nature of man.

As I understand these two essayists, Mr. Mathews holds to the first statement and Mr. Ellis holds to the second. Mr. Ellis adroitly dodges the issue and plays the sophist when he says: "We must still hold with the fathers, as a truth, that the Holy Spirit operates in salvation *not without the Word of truth.*" Mr. Mathews made no such contention as that. Mr. Ellis changes the point of discussion. There are three positions on this question: 1. The Holy Spirit *without the truth* converts and saves men; 2. The Word of truth *without the Spirit* converts and saves men; 3. The Spirit and the truth, operating together, *both operating,* convert and save men.

Calvinists hold to the first statement. Mr. Ellis and his school of thinkers hold to the second statement. Mr. Mathews and Mr. Campbell hold to the third. Let us be done with this unmanly playing "hide-and-seek" on this question. The Spirit operates *through the truth,* is one proposition. The Spirit operates *without the truth,* is another proposition. The truth operates *without the Spirit,* is still another proposition. Where do we all stand? It is not difficult to find where Mr. Campbell stood. Hear him. In 1842, in the Mill. Harbinger, he says: "The Scriptures teach the gracious agency of the Holy Spirit in the conversion of sinners *in every age.* . . . . I have no doubt that some of our brethren may have so expressed themselves as if in the conversion of sinners it was all *Word* and no *Spirit;* nay, indeed, that the *Word* and *Spirit* are identical. I have on various occasions had to repudiate such an idea." And a full page of the CHRISTIAN-EVANGELIST might be occupied with quotations from Mr. C. of similar import.

F. N. CALVIN'S SUPPLEMENTARY STATEMENT ON CRUCIAL POINTS CONCERNING THE HOLY SPIRIT.

The committee that arranged the program of "Our First Congress" was happy in its appointments and provisions for the discussion of the subject of the Holy Spirit. It would have been difficult to plan more wisely than they did in order to a full development of the subject in all its phases. It would have been difficult to have found three men more competent for their respective duties than Messrs. Mathews, Ellis and Calvin.

Messrs. Mathews and Ellis cross swords and test by argument, by severe logic, the *pros* and *cons* of the subject. While Mr. Calvin gives a "Supplementary Statement," designed to bring out the practical phases of the matter, the practical, crucial points concerning the Holy Spirit. No man can read his statement without being impressed with his ability as a man of thought, a man of strong intellectual and religious character. Mr. Calvin believes his Bible. The teachings of the New Testament concerning the Holy Spirit he accepts, in the same way and to the same extent that he accepts its teachings about baptism. With open mind and open heart he appears to say: "Yea, Lord, speak, for thy servant heareth." It is refreshing to find a full or big man, a man who is not lopsided in his make-up and consequently dwarfed in his Christian stature. When the Scriptures say: "Repent and be baptized in the name of Jesus Christ, for the remission of sins," Mr. Calvin accepts it. And when it is said: "You shall receive the gift of the Holy Spirit," he accepts that. When it is said: "Faith comes by hearing the Word of God," he accepts it. When it is said: "Received ye the Spirit since ye believed?" he accepts that. He sees in the doctrine of the Holy Spirit the greenest pastures of the New Testament—greenest because the incarnation, the atonement, the resurrection and the glorification of Christ all find their culmination, confirmation and beatification in the subsequent work of the Spirit.

Mr. Calvin believes in the Holy Spirit, in the personal ministry of the Holy Spirit, in "a realization of the Holy Spirit," in "a realization of the realization of the Holy Spirit." He insists that "one of three things must be true: 1. Our teachings are not sustained by the Bible promises; or, 2. The Bible promises are not true; or, 3. The Christian world is living far below its privileges and possibilities."

Hear him again in his own words: "In our study of the limitations of the Spirit, let us consider carefully whether God has limited the Spirit so that he cannot make his presence known to us except by a correct exegesis of the Scriptures, or whether we, by our own actions, are limiting him, and in this way preventing his becoming to us an actual experience. It matters little to me whether you call it a possession of the Spirit, an enduement of the Spirit or a baptism of the Spirit. The important thing to me is to know whether there be any Holy Spirit promised and whether that promise has been fulfilled in me. Does he actually dwell *in me and help me?* If not, why not?"

Hear Mr. Calvin again: "It seems to me that we are forced to one of three positions: 1. To a readjustment of our interpretation of the Scriptures on this subject; or, 2. Accept the rationalistic view; or, 3. Begin a new crusade for a larger spiritual experience than we have ever yet enjoyed. This is to be done by first opening our own hearts for an infilling."

And now hear his searching questions: "Why this spiritual dearth? Who is responsible for this state of affairs? Largely, the ministry. 1. The evangelists; 2. The pastors. Much evangelism has been to depreciate the work of the Holy Spirit. I have heard more sermons telling what the Holy Spirit does not do than I ever heard telling what he may do." Mr. Calvin then speaks of the phrase "born of water and of the Spirit" and says: "There are two extremes relative to this doctrine. The mystics make it all Holy Spirit baptism. Rationalists leave out all practical ideas of the Holy Spirit's part. Some churches have too many mystics; but I fear that we have too many Rationalists, who have been born of water only."

He finally arraigns our pastors for not bringing themselves to realize and experience, and for not expounding to their congregations the meaning of such Scriptures as the following: "In one Spirit were we all baptized into one body." "He shall be in you." "How much more shall your Father in heaven give the Holy Spirit to them that ask him." "Be not drunk with wine, wherein is riot, but be filled with the Holy Spirit." "Ye were washed, ye were sanctified, ye were justified in the name of the Lord Jesus and by the Spirit of our God." "The kingdom of God is righteousness, peace and joy in the Holy Spirit." "Now the God of hope fill you with all joy and peace in believing, that you may abound in hope through the power of the Holy Spirit." "The Spirit helps our infirmities, for we know not what we should pray for as we ought; but the Spirit also himself maketh intercession for us with groanings that cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit; because he maketh intercession for the saints according to the will of God." "And because ye are sons, God has sent forth the Spirit of his Son into your hearts crying, Abba, Father."

Let every young preacher who would be wiser and better secure this book and read it and study it, and preach on the above texts.

Liberty, Mo.

THE LAW OF EXPEDIENTS.

E. E. HARTLEY.

1. *Their place in the church.*

How much we are under bondage to this law may be understood better when we enumerate some of the accepted expedients. The meeting house, which our most conservative brethren admit is a necessity, is yet only an expedient. Others, whose propriety can scarcely be questioned, are the church books, the clerk, the treasurer, hiring a preacher by the year, etc. These and many more are used by the most conservative with no hesitation. That expedients are necessary to successful church work must be universally admitted.

2. *What are expedients?*

That the New Testaments does not detail the methods of required works is apparent. And it is this fact which stamps it as the text-book of the only universal religion. All other so-called Bibles do so, and thus exalt forms and ceremonies above principles, while at the same time the religion is bound down to a particular age and nation. But in the fullness of time God judged that man had come into his full estate of manhood and gave to him the true system of religious principles, leaving the working rules to the judgment and character of every age and race. This makes scriptural ritualism impossible and classes everything not strictly religious as expedients, subject to the judgment of the church.

3. *The mistake of the conservatives.*

The effort of our brethren, as well as of many other Protestant bodies, to follow exactly the proverb adopted by Thomas Campbell: "Where the Bible speaks we speak, where the Bible is silent we are silent," has always produced disastrous results. Our most radical "antis" have never dreamed of following the proverb literally, even though one of our foremost papers for years has always carried it as a motto on the title-page. For instance, in opposing the organs and societies for church work they have really been "innovators" all the time in that they did not oppose meeting houses. The Plymouth Brethren have been more consistent in that they meet only from house to house, refuse to keep records, and lists of names, etc., for want of a "Thus saith the Lord." Of course, this sect has never done any work for the Master, for want of methods of work. And our "antis" would have been equally fruitless in labor had they been as consistent as this sect. As it is, the great growth of our people, a hundred per cent. in two decades, has been almost entirely among the progressive churches.

4. *The cause of the mistake.*

It is noticeable that when any one first sees the errors of sectarianism he swings far to the other extreme. That the son should have corrected the extreme position of his father was but to have been expected, and thus Alexander, and not Thomas Campbell, gives to the world the correct view of the apostolic writings. But our persistency in refusing to read Campbell's books is most remarkable and unfortunate, too, because no one who studies "The Christian System" can ever train the "antis." In this book is a limiting clause, oft repeated, which alone solves all questions of expediency, settles logically and forever all discord between "antis" and "progressives," and furnishes a basis for right methods in good works. What a mistake to have neglected such writings!

5. *Our true position.*

"In every article of faith, and all matters of religious practice, where the Bible speaks, we speak, and where the Bible is silent we are silent." This is the proverb, with its limiting clause, which appears frequently in "The Christian System," and is so exclusive and inclusive that when understood and applied it will allow us the most perfect system of church government with which to preach the gospel of the apostles. Every other attempt to limit Thomas Campbell's proverb has failed, and our brethren have adopted Bible-schools, C. E. and missionary societies, organs, etc., with many qualms of conscience and a feeling that they were compromising the gospel. All this may now cease.

6. *The clause explained.*

"In every article of faith" covers the whole ground of truth and doctrine. It allows no additions to or subtractions from the apostolic writings. It forbids the formation of a creed composed of selected excerpts from these writings. It requires us to use as our creed only what the apostles used, and to use that as they used it.

While faith is certainly a unit, practice or works is evidently of at least two orders. "And all matters of religious" practice implies that there must be church work which can scarcely be called "religious." Of course it could not be "irreligious" work, so the distinction must be made in another way. Certain things are commended and these we will call "religious" practice, but as methods are never given we must call all methods of work "business" practice. We will be clear then on the law of expediency, and the discord during the past forty years may cease.

7. *The law applied.*

Business methods in the church may be determined as follows: "Forsake not the the assembling of yourselves together" is a commandment, therefore "religious" practice; but the place of meeting is left entirely to our business sense. "Lay by in store" is "religious" practice. How to collect and expend is an expedient, or "business" practice. "Go into all the world and preach" is "religious," while the method of managing the affairs of those who go is "business" practice. "Bring up the children" is commanded, and schools and C. E. Societies as means thereto are expedients. "Singing and making melody" is religious practice, while the method of starting the tune and carrying it, by guess, tuning fork or organ, is simply an expedient and to be determined by the singers alone. These and all expedients in church work should be left to those who work, and neither elders nor churches as such have any right to pass judgment on them. Rather than this, elders should diligently seek out the best methods of work and adopt them, whether new or old.

Finally, brethren, I exhort you all that hereafter we may never hear, either in sermon, convention address or paper, the impossible proverb of Thomas Campbell, but in its stead the better one of Alexander Campbell, by which it will be possible to bring all right-minded people into the one fold, with its one shepherd, even Jesus Christ our Lord.

Toledo, O.

[The positions taken above concerning the law of expedients are, we believe, impregnable. We do not think this view of the use of use of expedients, however, is in the slightest antagonism with the motto of Thomas Campbell. "Where the Scriptures speak we speak, and where the Scriptures are silent we are silent." That motto has been grossly abused by the opponents of the expedients mentioned above. It was intended to be a declaration of freedom, not a chain of bondage. The motto means that where the Word of the Lord binds us we are willing to be bound, but where it leaves us free we propose to remain free. The teaching of Christ does not bind us in the matter of methods or expedients; we are, therefore, at liberty to use such as we find beneficial. The motto is all right; it is the abuse of it that has wrought mischief. —EDITOR.]

Will Go With America.

DEAR BRO. GARRISON:—I want to congratulate you on the Home Mission number of the CHRISTIAN-EVANGELIST. It will certainly contribute much toward making the May offering the largest in our history.

It is indeed most gratifying to note the steadily growing interest in the work of evangelizing America. To our people this work is manifestly of primary importance. It is true that the world will go as America goes. It is not less true that America's future will be determined by the action or inaction of the forces of Christianity. What is the destiny of America—of the world? Let the churches answer. But the Christian religion fettered by human creeds and bound by ecclesiastical rules will never be able to win this country or any other to Christ. If the gospel is to run and be glorified it must be free. In the providence of God the Disciples of Christ have been commissioned to proclaim an unfettered meesage. The inevitable conclusion to which all this leads us would stagger even a brave heart if it were not for the promise accompanying the commission: "Lo, I am with you alway." In the the strength of this promise and with a burning sense of the importance of our plea to this and to all the nations of the world it is the sacred duty and the blessed privilege of every Church of Christ and every believer in the land to rally to the support of Home Missions on the first Lord's day in May and send a worthy offering to Brethren Smith as soon thereafter as a draft can be secured. Let the offering be commensurate with the responsibility laid upon us. P. J. RICE.

South Bend, Ind.

Our Budget.

—Time for May offering continues till you take it.

—If last Lord's day proved unfavorble, try again.

—Great strike on among the street car employes of this city. St. Louisans will have an opportunity of practicing the noble art of pedestrianism.

A note from Secretary B. L. Smith announces rainy Sunday through a large part of the Mississippi Valley on Sunday last, and expresses the hope that no church will allow this to interfere with the annual offering for Home Missions.

The Oklahoma Ministerial Institute holds its meeting on Tuesday, Wednesday and Thursday of next week, at Norman. The editor of this paper has promised to be with them and deliver some lectures.

—The twelfth anniversary of the Brotherhood of Andrew and Philip was celebrated by appropriate services in many places throughout the country on last Sunday. For literature and information about this brotherhood address C. E. Wycoff, Irvington, N. J.

—The Missionary Voice, just out, is a Children's Day number and filled with vigorously written paragraphs and strikingly illustrated. Churches that have taken the offering for Home Missions may now send on to A. McLean and F. M. Rains for literature for Children's Day, but by no means overlook or postpone the offering for Home Missions.

—We are glad to learn that W. F. Richardson, of Kansas City, Mo., is to assist J. P. Pinkerton in a meeting in Jefferson City, Mo. This is one of the churches in the state of Missouri that ought to be raised up to a church of commanding influence and power, located, as it is, in the capital of a great state. Bro. Pinkerton is doing a good work there. He understands the wants of the church and should have the assistance needed to make it what it ought to be, and we are glad that Bro. Richardson is going to his assistance.

—W. E. Harlow, of Parsons, Kansas, has disposed of his entire interest in the School of Suggestive Therapeutics, with a view of devoting himself wholly to the work of the ministry, in which he has been remarkably successful in the past It gives us great pleasure to make this announcement, for we are sure Brother Harlow will be able to accomplish much more good by giving his undivided time to the ministry than in any other calling. Brother Harlow has made a brilliant record, both as an evangelist and as a pastor, and brethren having need of either will make no mistake by giving him a call.

—We call the attention of the readers of the CHRISTIAN-EVANGELIST in St. Louis and vicinity to the program of our next Bible-school convention at California, Mo., as published in this number of this paper. It is confidently expected that as it marks the twenty-fifth anniversary of our Bible-school organization in this state it will be a sort of jubilee convention and will be long remembered for its enthusiastic helpfulness. The CHRISTIAN-EVANGELIST has made arrangement for a special coach to be attached to the Missouri Pacific train, which leaves St. Louis Monday morning, June 11, at 9 o'clock. All who are interested in the Bible-schools of St. Louis and those who can conveniently come by way of this city are invited to join the party. If you expect to go with us please send your name and address *at once* to W. D. Cree, in care of this office. This is necessary because the special coach will be furnished only provided a sufficient number of passengers to justify its use is assured.

—We call the careful attention of our readers to page 589, where will be found our announcement of Alexander Campbell's works at greatly reduced prices. Our offers cannot be duplicated by any other publishing house. Campbell's complete works for eight dollars is a phenomenal bargain.

—Last Saturday morning (May 5) we received orders for twenty-six copies of Campbell's "Christion Baptism." The orders came from points as widely separated as California and Nova Scotia. This is the volume (444 pages) that we offer for 50 cents.

—The following addition for St. Louis were reported in this office on last Monday: East St. Louis, W. A. Melvan, three; Mt. Cabanne, D. R. Dungan, three; Ellendale, A. J. Marshall, 11; Central, Baxter Waters, five; Second, W. D. Pittman, one; Fifth, W. F. Hamann, one.

—We are receiving many graceful letters of thanks and appreciation of our late offers of book bargains. We are glad to know that we have enabled many Disciples to secure longed-for volumes. We purpose to continue the good work, and are grateful for the encouragement we are receiving from all quarters.

—We regret to learn that the Colorado state paper, The Way, has had to suspend. The paper was ably edited by Leonard G. Thompson and ought to have been more liberally patronized by our Colorado brethren. A state can hardly do its work in these days without a state organ to assist. It is a connecting link between the state board and the people, without which both the board and the people are at a great disadvantage.

—Among all the other political conventions which are to be held during the coming summer, the Prohibition State Convention will be held at Mexico, June 13-15. National Chairman Oliver W. Stewart and Messrs. Woolley and Howard will deliver addresses. Mr. Stewart is widely known as a minister of the Christian Church and is an able speaker, as are also the other two gentlemen mentioned.

—"I'll tell you what," said Billy, the foreman of the mailing department, as we passed through his room awhile ago, "there's been a powerful sight of new names added to the CHRISTIAN-EVANGELIST list, lately; I can see the difference in mailing very plainly. And the same thing is true, too, of the Sunday-school papers." And the faithful man seemed as pleased at this increase of work as the president of the company could be.

—The Brandur Co., New York, has issued a book, by Orlando J. Smith, entitled "The Coming Democracy," in which he suggests a simple and unique plan of city government. His proposition is to have each city elect annually a board of trustees and then place the entire government of the city in the hands of this board. The unique feature of his plan, however, consists in the method of electing this board. In the first place, the number of trustees determined upon in a given city are to be divided to each political party according to its voting strength, so that at an election the voter simply selects a ticket representing the party to which he belongs, or with which he votes, and then on this ticket writes the name of any man in his judgment best fitted for a place on the board. The names in each party receiving the largest number of votes up to the number of the trustees to which each party is entitled in the board are to be declared elected. In this way all primary elections and nominating conventions are avoided and political bosses, cliques, rings and machines defeated, in the judgment of Mr. Smith. The plan is certainly a simple one and worthy of the serious consideration of our statesmen and municipal reformers.

—We are just in receipt of information of the death of the aged patriarch, Philander Green, who departed this life on the 18th of last month. In our next week's issue we will give a portrait and sketch of this father in Israel. In a note from his son, F. M. Green, he says: "There are only two of his companions in pioneer life now living, J. Harrison Jones and W. A. Belding." One by one the pioneers of those early days are leaving us to join their fellow-laborers who have passed on before them into the unseen world. Let us cherish their memory and seek to emulate their example of fidelity and heroism.

—The new church building in Bethany, Mo., built by the Church of Christ, was dedicated on last Sunday. Dr. H. O. Breeden, of Des Moines, Iowa, preached the dedicatory. A fine program had been prepared and the day was one of great interest and pleasure to the people of Bethany.

—Chas. A. Burton, pastor of the church at Benton, Ill, having resigned, the church at Benton is in need of a new pastor and for a suitable man they can pay a fair salary for full time. Correspondence should be addressed to W. R. Ward. Elder Burton did a good work while there, but was called to LaHarpe, Hancock, County, Ill., in which place he has a larger field of work.

—In this paper elsewhere will be found a tribute to elder Wm. B. Hunt that will be of unusual interest because of his association with and part in the Restorative movement. The life of this man is being written by his son, John N. Hunt, of New York City, a loyal Disciple of Christ and of national reputation as an educator.

—"Leaves from Mission Fields," by N. M. Ragland ($1.00), and "Missionary Addresses," by A. McLean ($ .60), are two volumes that are essential to the well-equipped preacher.

—The Chautauqua Assembly season opens June 22nd, and it is said promises to surpass any previous season in its program. The scope of its educational courses and variety of entertainment set forth in the descriptive catalogue for 1900 offer rare inducements to those seeking the combination of both profit and pleasure for the summer. The summer schools for 1900 will be of exceptional value this year. The descriptive circular entitled "Pictorial Chautauqua" is a fine piece of work and invitingly presents the interests of the schools, lectures and entertainments of this popular resort for the summer.

—A. B. Jones, of Liberty, Mo., has furnished us with four articles on "Our First Congress," two of which appeared in our issue of last week and the remainining two this week. Being short, we put two together under one heading last week and the remaining two this week. This will explain the apparent conclusion of the writer at the close of the first part of the article last week. The words, "enough for one sitting" etc., being followed immediately with the "next week" article should have been omitted, but was overlooked in this office.

—A dispatch from Davis, I. T., May 5, states that Hugh Myers, city marshal, of Davis, was shot and killed on that date by two desperate negroes who, in leaving the town, began firing off their pistols. Myers, in the discharge of his official duties, went to investigate the trouble and overtook the negroes a half mile from the business part of the town, when the negroes began shooting at him. Some of the shots took effect in the abdomen, and he lived only a few minutes. Myers, the dispatch states, was a brave and efficient officer and very popular in the town. He leaves a wife and several children to mourn his loss. Mr. Myers was a brother of T. M. and J. S. Myers, preachers who are widely known among us.

—One of the means of enlarging the work of the Orphans' Home of the B. A. C. C. is that of eight persons jointly pledging $10 each for the support of a child in the home one year, and Iowa is the first state to furnish a pledge of this kind. The names of the Iowa list on this joint pledge of ten dollars each are J. M. Hoffmann, Boone; Walter Wheelon, Rock Rapids; M. E. Beeney, Flora Shaver and Mrs. V. B. Browning of Frank Pierce; J. H. McDowell and Adam Decker, of Bladensburg, and Ella Plaxton, of Greeley. This is a good plan for equalizing the burden and ought to become a popular one because of the nature of the work.

—To get Church Extension news down to date you want to read the March and April number of Business and Christianity, a copy of which has just reached our table. Our Church Extension secretary, G. W. Muckley, knows how to present church extension through the press as well as the pulpit and is making good use of this magazine in this much-needed department of our Home Mission work.

—The Sunday-school Times, April 28, contains a very suggestive editorial on "Called to be Laymen," a call that is too frequently overlooked and unappreciated. Why is not a call to be a so-called "lay worker" as essential and as divine as any other call, and if better heeded would not only prevent many embarrassments and failures, but greatly improve the efficiency of both the pulpit and the pew.

—No more ietters need to be sent to J. G. M. enquiring after the lantern he advertised for sale in our Subscribers' Want column. The lantern is sold. Thus we are continually assured of the value of our columns for advertising purposes. If you have a legitimate article for sale at a reasonable price you cannot find a better medium through which to reach the best of people than the CHRISTIAN-EVANGELIST.

—Mrs. J. H. McKay has resigned her position with the State Female College at Memphis, Tenn., to take charge of the school in the Leath Orphan Asylum in the same city. Sister McKay is the widow of the late J. H. McKay, is a loyal, earnest Disciple, an active advocate of first-class religious literature. To her efforts we owe much of the splendid growth of the circulation of the CHRISTIAN-EVANGELIST in the great Tennessee metropolis.

—Geo. C. Stoll, a preacher who recently came to us from "The Church of God," read an interesting paper before our ministerial association on last Monday on "Modern Spiritualism." Bro. Stoll has had an opportunity of knowing the inside of modern Spiritualism, or rather Spiritism, and does not hesitate to pronounce it a deception and a fraud. He believes it a poisonous, ruinous doctrine and is prepared to show that its phenomena is of human origin only. Modern Spiritism is by no means a dead issue and must be met or its pernicious effects will increase in the land. If any church or community would know the true character of this dangerous doctrine or so-called philosophy, Brother Stoll could be secured to enlighten them on its so-called mysteries. It would be difficult for Spiritualism to flourish in a community where its frauds can be exposed as Bro. Stoll can expose them. His address is 3443 Laclede Ave., St. Louis, Mo.

—With the issue of the Christian Century for May 3rd Geo. A. Campbell ceases to be its editor, and is succeeded in the editorial chair by C. A. Young. We know of no paper in our brotherhood that has improved in its literary tone and spirit more rapidly than the Christian Century, and no small degree of this improvement is due to the studious care of its retiring editor. That there will be no backward step in this change is assured in the name of its new editor. Charles A. Young is known throughout the brotherhood as a preacher, lecturer and writer of a high order and will seek to enlarge the influence of the Century. We are particularly impressed with the following prophetic words from the retiring editor's closing address:

Some day we will have great religious papers, papers compared with which the present representatives will appear but feeble attempts. Some day it may be borne in upon the consciousness of Christians that the religious press must be viewed as are colleges and missionary societies—an essential institution of the church, to be supported by a liberal endowment. That time may be near, but it is not yet.

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Romanism against Protestantism. A battle of giants. 360 pages, cloth, red edges. Price recently reduced from $1.50 to $1.00.

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The CAMPBELL LIBRARY, complete as above, together with Mr. Campbell's "Life and Death," "Sermon on the Law," and "Letters to a Skeptic" (pamphlets), sent for only EIGHT DOLLARS. This includes all of Campbell's works, except the Campbell-Rice Debate, which is out of print. At former prices these works cost *fourteen dollars*. These books were never before offered so cheaply. Any volume sent singly on receipt of the price named, or the entire list of eight volumes and three pamphlets for only EIGHT DOLLARS. Tbis offer will not soon be equaled.

THE CHRISTIAN PUBLISHING COMPANY, ST. LOUIS, MO.

Personal Mention.

J. B. Corwine and H. F. Davis spent a day in this office last week looking up the history of the Missouri Bible work in the files of the CHRISTIAN-EVANGELIST.

J. Fraise Richard has been chosen to deliver the address on Decoration Day at Fayette, Ohio, and also the address to the students of the Fayette Normal University on commencement day in June.

Joel Brown, field agent for the B. A. C. C. and Orphans' Home for Iowa and other states, called at this office while in the city last week and related many encouraging incidents of his work.

The Methodist Gleaner devotes two whole pages to the life and work of Bro. Lotz, who recently died at West Plains, Mo. The same number also makes extended notice of the recent lecture of Geo. Hall, of Decatur, Ill., in that city.

Bro. Wm. Branch, one of our well-known Illinois preachers is spending some time in Central Kentucky, and churches wishing his services for one or more Lord's days are requested to address him at once at Danville, Ky.

In stepping from a street car in Kansas City, April 24, our state secretary, T. A. Abbott, fell and received some very painful bruises, from which he was laid up for a few days but he is now about well again.

T. A. Hedges expects to enter the evangelistic field, at the end of his engagement with the Missouri state board, and requests that parties desiring his services in meetings or institutes should write him at La Grange, Mo.

We regret to learn that the health of Alexander Procter, Independence, Mo., is again in a low state. But whatever his physical condition n thing ever clouds his buoyant, hopeful spirit. He is pre-eminently a man of faith and trust, and never complains at the will of his Heavenly Father.

Dr. R. A. Jesse, president of the University of Missouri, has been elected a member of the General Committee of the American Group of the International Association for the Advancement of Science, Arts and Education. The president is Leon Bourgeois, of France, the vice-presidents, James Bruce, Archibald Giekie and W. T. Harris.

C. W. Gard reports $10 contributed by the church and Sunday-school at Douglas, Kan., for the famine sufferer in India, at his regular appointment, April 29th. Also $1.32 from the Y. P. S. C. E. of the same place for the same purpose. He addressed the W. C. T. U. Institute by invitation in the M. E. Church Sunday night. The city election in Douglas, he says, favored the prohibition law.

George Darsie, of Frankfort, Ky., was one of the delegates to the Ecumenical Conference and stopped at the same hotel with Bro. Rains and the editor of this paper. Both these brethren left before we did, but their stay with us relieved the tedium of hotel life very much. Bro. Darsie was to engage in a meeting at Frankfort on his return home without waiting for the decision of the gubernatorial question.

T. M. Burgess, for the past two years Supt. of the Public Schools, Gardner City, Ill., will resume his studies at Eureka College, this fall. He would like to preach for some church in Illinois within reach of Eureka. He has had some experience in the ministry and can furnish testimonials. The high school commencement occurs on June 8th, after which time he is open for engagement. Any church in need of a preacher for part time would do well to correspond with Bro. Burgess.

F. E. Meigs, who has returned to this country for a rest, after an absence of eight years, reached New York City in time to attend the sessions of the great Ecumenical Conference. He made one of the volunteer speeches at the session on Christian Literature. He sent his family directly to this country while he came by way of Palestine, Egypt and through some of the leading European cities. We had the pleasure of having him for a traveling companion from New York to Cincinnati, on his way to Holden, Mo., where he will join his family, and where his address will be during his sojourn in this country. When he is rested a little he will be ready to respond to the calls of churches to lecture on China or presnt the claims of that great mission field. Those who have heard Bro. Meigs count his addresses among the most interesting and valuable of those made by our missionaries.

"Sing His Praises."

A Service of Song for Children's Day.

By F. S. Shepard and L. E. Jones.

Contains the following songs, written for this work: "Brightest of the Festal Days," "Remember Thy Creator," "Children's Day," "Gladsome Days," "Do Something for Somebody, Quick!" "Little Workers," "We're Singing," "Swing Song," etc., etc. Recitations, Responsive Readings, etc.

5 CENTS PER COPY; 50 CENTS PER DOZEN.

CHRISTIAN PUBLISHING COMPANY, ST. LOUIS, MO.

F. M. Rains, treasurer of the Foreign Christian Missionary Society, has gone to the sanitarium at Battle Creek, Michigan, with his family, for a complete rest, for a few weeks or months, with the hope of finding relief from his facial paralysis. We are sure our readers will join us in a sincere wish and prayer that he may be fully restored to health soon.

CHANGES.

H. C. Carter, Colchester, Ill., to Frankfort, Ind.
E. A. Cantrell, Chicago, Ill., to Washington, Ind.
Frank Hollingsworth, Sidney to Alvin, Ill.
W. F. Flower, Cherry Vale to Peru, Kan.
W. C. German, Pardee, Kan., to Atwood, Col.
E. F. Randall, Swampscott, Mass., to Troy, Penn.
Morgan Morgans, Brownwood to Richland Springs, Tex.
F. A. Sheetz, Fontanell to Casey, Ia.
W. T. Maupin, Forest City to Oregon, Mo.
A. C. Maupin, Indian Mills to Ballards, W. Va.
E. F. Keran, Kansas to Inclose, Ill.
I. H. Decker, Eldorado Springs, Mo., to Pond Creek, O. T.

A Letter From Aunt Hetty.

I have recently received a letter from Sister Hetty Keiser, of Bloomington, Ill., in which, among other interesting things, she tells of Brother Willett's lectures there. As Mrs. Keiser is 92 years of age I am confident that the following verbatim copy of parts of her letter will be of interest to the readers of the CHRISTIAN-EVANGELIST:

"It now seems to me that Brother Willett must have had a hypnotic influence over the large audiences that crowded the house every night. I have never seen such rapt attention by any other audience as was evidenced by the entire congregation, made up largely of the denominations and the world. Even this aged woman was in her place night after night, never missed a sentence or thought of being weary, and not only not weary, but so absorbed 'that this dry old heart' was so stirred that tears would flow long after the speaker's voice was silent. . . . Brother Willett gave one lecture in the First Presbyterian Church, by request of the pastor of that church on "Higher Criticism," which was in every respect equal to any in his regular course. He has no fears of criticism, whether higher or lower. I have not heard a word of criticism on any of his utterances or position, while here. . . . . One good thing has resulted from my hearing these lectures. I have read the New Testament with renewed interest."

This letter is interesting to me, not simply because it comes from Aunt Hetty, a woman of rare intellect and strong faith, who has ever believed in contending for the faith once delivered to the saints, but also because of her testimony as to the result of hearing Brother Willett's lectures. She says they prompted her to read the New Testament with added interest. I am glad to say that I find this to be the effect upon all with whom I have talked that had the pleasure of hearing Brother Willett's Bible lectures. Brother Willett's learning, his reverence for the truth and ability as a speaker, enable him to open up new fields of thought in a most interesting way and impart an additional charm to Bible study. I have known Brother Willett intimately for over fourteen years and have learned to value him more highly as the days go by. The recognition his scholarship and ability as a speaker are receiving, both in this country and England, is certainly very gratifying to his many friends. May he live long to declare, in his own matchless way, the truth which our blessed Lord would have all men enjoy to the end that they may be free. S. M. COOPER.

DR. J. HARVEY MOORE,

EYE, EAR, NOSE and THROAT....

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W. O. Moore.

Webster Oliver Moore, whose portrait adorns the first page of this issue, was born in Rupert, Vt., June 24, 1840, and is consequently now just about completing his sixtieth year. His early boyhood was not unlike that of thousands of others who were born among the New England hills and were compelled to begin to work at an early age. During his early life, the religious influences surrounding him were Congregationalism and Universalism, but in 1860 he learned the way of the Lord more perfectly through the preaching of W. L. Hayden, and was baptized by him in November of that year. He immediately determined to become a preacher and with this end in view, began to secure an education. He attended the Burr and Burton Academy, at Manchester, Vt., for two years, and afterwards spent a year in two other Eastern institutions. In 1864, he entered Hiram College, where he remained some time. He afterwards attended Hillsdale College and Butler University. In 1866 he began to preach and do pastoral work. He first labored for nine years in the state of New York. He then removed to Northern Ohio, preaching at Perry, Newton Falls, Fowler, Solon, Wauseon and Elmore. He is now located in Indianapolis, Ind.

September 7, 1871, he was married to Miss Annie Van Deusen, of New York City. Their married life has been a happy one. They have one child.

Brother Moore is well known as a frequent contributor to several of our religious periodicals. His style is clear, concise and didactic, and his articles, like his sermons, are clear and scriptural and are filled with information. He is prudent in counsel and pure in life, and the peace of God has rested upon the communities where he has preached.

A sister writes us to know if we cannot utter a word of caution to ministers of the gospel about exercising more discrimination in the kind of meetings or entertainments they admit to the house of God. She especially deprecates the idea of admitting other meetings to take the place of the prayer-meeting, such as a lecture or a musical, or something of that kind. A word to the wise will perhaps be sufficient. It is certainly worth while for preachers to exercise great caution in permitting their regular hours of worship to be interfered with by meetings that are not distinctly religious in their character. Nothing should be admitted to the church that is inconsistent with the great object and aims of Christianty.

Our Last May Offering of This Century.

If the rank and file of the million and more of our brethren, who stand for the restoration of primitive Christianity, the Christianity of Christ and his apostles, in its doctrine, ordinances and fruits, were as faithful to the cause of missions as our leading church papers, the coming collection would be a revelation and an uplift such as we have never experienced.

The CHRISTIAN-EVANGELIST is entitled to the congratulations and gratitude of the entire brotherhood for the unwavering and invaluable advocacy of missions. Its "Home Mission Number," of April 19th, is an inspiration to the good work and ought to increase the offering by thousands of dollars. There is no reason why this offering should not be made at least a quarter of a million dollars. There are many reasons why we should make it more, and others why we should be ashamed to make it less. If the million of membership were all properly taught, every one of them would be ashamed of the pittance of a quarter of a million. If we were, in our capacity of "children of light," as wise as we are in our capacity of "children of this world," we would not be at all satisfied with raising a quarter of a million.

The work is heaven-born, the field is world-wide (since "as goes America so goes the world"), the people under special obligation to do it are a million strong, and the wealth with which God has intrusted us as his stewards is abundant.

New Albany, Ind. A. J. THOMSON.

Zeal for Home Missions.

Accept my congratulations upon your splendid Home Mission number of the CHRISTIAN-EVANGELIST. It is an excellent contribution to the effort now being made to bring Home Missions to the front to stay. The enthusiasm of our Home Mission secretaries is contagious. Many souls are being aroused and fired with zeal for the evangelization of our country. Every consideration of our common faith, of patriotism and of the plea we make for the restoration of primitive Christianity urges us to large endeavor in behalf of national missions. We neglect this work at our peril. Let every congregation participate in the May offering. If prevented from taking it on the first Lord's day, let it be taken sometime during the month. The day is not so important as the offering. Let there be a forward movement all along the line to take America for Christ.

LEONARD G. THOMPSON, State Evangelist.

Denver, Col.

The seventieth anniversary exercises of the Academy for Young Women and School of Fine Arts, and the twenty-ninth anniversary of the Illinois Conservatory of Music, Jacksonville, Ill., will be held May 18 23. The baccalaureate sermon will be preached by Rev. Thos. D. Logan, D. D., pastor First Presbyterian Church, Springfield, Illinois.

"Special Catalogue No. 22"

A neat booklet containing a large number of Book Bargains. Send us a postal card and we will send you a copy — free. You ought to know what books we are selling at Half Price — and sometimes less.

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St. Louis.

Sedalia, Missouri.

Last Sunday, Easter, was a good day for First Church, Sedalia, Mo. We had about 400 in our Sunday-school; class offering, $70. Bro. Putman preached two splendid sermons. Had nine additions. Easter offerings, in church and Sunday-school, $1,191.50. We gave about $500 of it for missions. I do not think we forgot any of them. Bro. Putman is preaching very acceptably to our people. Our prayer-meetings are the best in the history of our church. JOHN N. DALBY.

Illinois District Convention.

The fifth Illinois district convention meets at Virden, Ill., June 5-7. The program will appear soon. Brethren, let us have the largest and best district convention in our history. The church at Virden is making preparations for all delegates who may come. Send your name ahead to Paul H. Castle and procure entertainment. State when you will come and how long you will stay. Remember that the music of the convention will be under the direction of Singing Evangelist Guy B. Williamson. PAUL H. CASTLE, Dist. Sec'y.

Virden, Ill.

Our Aged Ministers.

"Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (1 Cor. 9:14) is the plain interpretation our apostle placed on the writings of Moses in reference to the support of the priests, and he declared to the Corinthians that God had so ordained the support of the preachers of the gospel. Could language be plainer as to the maintenance of the men who preach the gospel in this age? The sin in this matter, upon the part of our worthy old ministers, lies in the fact that they did not teach much on this point, hence the brotherhood to-day will not so readily contribute to the needs of these grand old servants.

But will the men and women who comprise the body of people known as Christians or Disciples refuse to help the men who made it possible for them to attain the high standing as a church they now occupy? While others are devoting their time to raising money to support missionaries at home and abroad, permit me to call attention to the men whose lives have been given to advancing the Reformation in our own country. Many of these honest and earnest ministers are now in need of help. Will not each reader of this article inclose as large a contribution as possible to Howard Cale, president of the Board of Ministerial Relief of the Church of Christ, Indianapolis, Ind., who will faithfully dispose of it in helping these worthy men and their aged wives.

J. K. SPEER.

Clinton, Mo.

The great manufacturing house of J. C. Ayer Company, Lowell, Mass., recently celebrated the completion of the remodeling of its immense plant by giving a banquet to a large number of guests. Something of the magnitude of this house may be imagined when we learn that ten thousand feet of floor space, filled with the most improved printing machinery, is devoted to its printing necessities, and that fifteen tons of paper are consumed daily in this department, principally, we presume, in almanacs. In this room they have one press alone that eats up ten tons of paper per day. A house as old as this one could hardly have been so prosperous throughout its history in the manufacture of remedies for the ills of the flesh unless these remedies were meritorious and capable of standing the test of actual use by the people.

Mother's Love

Is boundless. Yet it is utterly helpless to give strength to the child born with a low vitality. The time to give strength to the child is before birth and to impart this gift the mother herself must be strong. Dr. Pierce's Favorite Prescription gives strength to mothers. It preserves them in robust health in the months before baby comes. It practically does away with the pains of motherhood, and enables the mother to endow her child with a healthy body and a happy disposition. "Favorite Prescription" contains no alcohol and is absolutely free from opium and cocaine.

"I consider Dr. Pierce's Favorite Prescription the best medicine made," writes Mrs. Mary Murdock, of 220 Taylor St., Topeka, Kansas. "I know it has no equal. I am the mother of ten children and only one living—the tenth one. She is one year old and is as well and hearty as can be. She is a beauty. Of my other babies, some were born at right time, but dead, others were premature births; one lived to be one year old but she was always feeble. I tried different doctors but none of them could tell what my trouble was. I was examined by surgeons but they found nothing wrong. I did not know what to do, so I thought this last time I would try Dr. Pierce's Favorite Prescription. I took it the entire nine months and now have a fine baby girl, and I can not praise your medicine enough for the good it did me."

Dr. Pierce's Pellets cure heart-burn.

Most people like an enclosure about their home. They like that delicious sense of exclusion, security and ownership that comes from being free from intrusion of men and animals. Many of us have been troubled in the past in the selection of an appropriate fence for surrounding the home. The board and wood picket fences are objectionable because of their great cost, because they decay rapidly under shade, because they are expensive to keep in repair and above all because they obscure the beauty or the surroundings and add nothing in attractiveness. A modern up-to-date fence which is free from all objections and which is superior from every point of view is the Hartman Steel Rod Picket Fence, manufactured by the Hartman Mfg. Co., of Ellwood City, Pa. It is strong, durable and long-lived, and when accompanied with the Hartman Ornamental Steel Gates adds very materially to the beauty of an enclosure. It is ideal for all kinds of public enclosures, as cemeteries, school grounds, public squares, parks, churchyards, etc. The cost is inconsiderable when you take into account the beauty and utility of the fence. Write these people for illustrated catalogue. Address them at Ellwood City, Pa., or 309 Broadway, New York.

Recognition of Quality.

The Philadelphia Export Exposition of 1899 is now a thing of the past, but the honors conferred by its Jury of Awards are lasting. It is for the public good that it should be known to all that the very highest honors were awarded to the Mason & Hamlin pianos and organs, such honors as were awarded to the instruments of no other maker. This significant fact is a guide to all intending purchasers.

PARKER'S HAIR BALSAM

Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling. 50c, and $1.00 at Druggists

Correspondence.

English Topics.

ENGLAND'S GREATEST PREACHER.

Without any doubt the greatest pulpit power of our time in England is Dr. Joseph Parker. This popular preacher was seventy years of age last Sunday. Nobody would believe it. He is no septuagenarian, either, to look at or listen to. His eye is not dim, nor his strength of body or mind abated, nor his magnificent voice impaired, nor his mental acumen blunted. Last Monday, April 9, was the seventieth anniversary of the birth of this gifted man, who began life as the son of a poor, working stonemason in a small town in the north of England. He was born in Hexham, April 9, 1830, two years before Spurgeon was born. He is admittedly the first of living English preachers, and it is an evidence of his fine personality that he was never more eloquent, forceful and effective than at threescore years and ten. To sickness he is almost absolutely a stranger. The City Temple is the most attractive religious resort in London, and has been since the lamented death of Spurgeon, who eclipsed every rival as long as he lived. But he was always for years more or less of an invalid, suffering constitutionally from rheumatic gout. No ailment ever touches Joseph Parker. He is an incarnate contradiction of the verdict on old age of the psalmist, and seems to sum up in his daily life all the delights long ago depicted by Cicero in the most enchanting treatise ever written on the pleasures of senility. On the classic "De Senectute" Dr. Parker is a walking commentary. I am not altogether an admirer of his theology, and I do not at all like his style of diction, but I acknowledge his immense ability and his popular power. I do not expect that Dr. Parker will speedily surrender his stronghold or that he will for years take the opportunity of retirement.

NOT A THEOLOGIAN.

It is a singular thing that some of the greatest of preachers of our time never, as students, saw the inside of a college. Parker, Spurgeon and John McNeill never had the advantage of any theological training. Joseph Parker did, however, attend classes at University College, London, but no theology is taught there. He is not in the true sense a theologian at all. It would be impossible to learn systematically or clearly what the Christian religion means by listening to his preaching. This is eloquent, electrifying, astonishing, amusing, sarcastic, overwhelming. It is never really expository, nor critical, nor learned. Dr. Parker always strikes me as a man of singularly little erudition or information. But his style is yet very reflective. He does not teach anything at all, but goes on for nearly an hour blurting out spasms in the shape of a series of smart, original, witty, pungent sayings. His sentences are often verbal pistol shots. He makes the nerves creep. Nobody can sleep in the City Temple. Dr. Parker roars like a bull of Bashan in one sentence and coos like a dove in the next. I do not enjoy my theological diet administered to me in whispers sandwiched between thunderbolts. Dr. Parker lives close to the precipice over which many a preacher has fallen, but he himself never falls over. He keeps just within the verge of the pulpit proprieties. He is frequently heard perpetrating a witticism, but though it may be startling it is never irreverent. He terribly offended many of his most attached hearers when he shrieked out: "God damn the Sultan!" I was present on that memorable occasion, and sat under the tremendous cataract that was poured down from the pulpit. The eloquence of that morning all led up to that fearful climax of invective, and many of the congregation seemed wrought up to an almost hysterical pitch of excitement. Dr. Parker is as indefinite in his divinity as was Beecher, but he considers himself distinctly evangelical. There is nothing distinctly latitudinarian in his preaching, and the pietistic tone prevails. But there is an utter lack of close and consistent scriptural exegesis or exposition. He is constantly substituting his own ethical conceptions and pungent epigrams for the dicta of the apostles. Therefore, when Dr. Parker disappears, as I trust he will not for many years, London will lose its most striking pulpit figure, but the gospel will not suffer in the slightest degree! The way of salvation is much more clearly taught by many men whose names are never mentioned beyond their own humble spheres of work. It is the large number of insignificant men who after all are of the most precious value to the church.

THE PULPIT OF THE FUTURE.

Dr. Parker has of course been interviewed on his septuagenarian birthday. The interview as reported is intensely interesting. He says that he is continually thinking of retiring from his function, but the City Temple pulpit is much harder to get out of than it was to get into. Again and again he has announced his intention to quit, but his deacons always greet the intimation with incredulous laughter. He has the idea that the pulpit of the future will be superior to that of the present. Indeed, it will be immeasurably greater. We are now, thinks Dr. Parker, in a kind of transition state. The great preachers have all to come or are just coming. But this last sentence is just a typical specimen of the paradoxical Parkeresque. I do not myself see many signs of the rise of a great race of preachers. I cannot imagine what ground Dr. Parker has for his expectation. It appears to me that there is at this time a terrible need for a very different race of pulpit orators in his own denomination from the great majority of the young men who are occupying the positions which give them splendid opportunities. For instance, I was recently in the north of England and was talking with one of the most intelligent men I know, who is attending the services at a wealthy Congregational Church. He says that the minister, a very cultured young man, is constantly reciting poetical strains from Browning and Tennyson, and on the previous Sunday evening this gentleman went in fine elocutionary style through Byron's magnificent poem on the Destruction of Sennacherib's Host. This in a sermon was felt by my friend to be a sinful waste of time. The Congregationalists in England have come to value fine buildings, painted windows, great organs, splendid choirs and polished sermons far more than the genuine ancient gospel, and therefore, if they are going to grow a better race of preachers I am perplexed, in spite of Dr. Parker's optimism, to know how the process of production is to be accomplished. The more I learn of what is going on all around us, the more need I perceive for the propagation of our own principles as Disciples of Christ.

THE END OF ENGLAND.

I am sorry to have to make such a portentious announcement, but there is no help for it. It is said to be all over with poor old England. I do not know how many people in the United States will be glad to hear it, but I trust there are at least a few Americans extant who will regret this cataclysm. I thought myself that England, though she has been a nation for over a thousand years, was only just beginning her history. But then I am only one of the race of these "no-good Britishers." Our French neighbors have proclaimed the finale for "perfide Albion." "To-day England exists no more." That is just what I have been reading in Le Monde Illustre, a very able French journal. Within three months from now, we are told by the kind-hearted French editor, the face of the world will be changed, peace assured for a century at least, the Russians on the banks of the Indus, Menelik at Fashoda and master of the Nile, Egypt freed, the Transvaal saved, Ireland a republic, on all sides oppressed races restored to their destinies, the world as it were enlightened, humanity suddenly improved, here the Asiatic less treacherous, there the black man less murderous; near us, Italy wiser, Germany pacific, the Balkans quiet, Turkey soon to be civilized: on the other side of the ocean the United States calm; in a word, the whole race disposed to good will. Here is the state of the world! We are assured this is all just about to come to pass, and it is all to happen immediately because England is just on the edge of her everlasting ruin. Everywhere the Frenchman sees the English sowing seeds of discord and fomenting trouble. The Gallic editor admits this all sounds like a dream, but he goes on coolly to ask, Who knows but it may be true? Well, of course, no Britisher can venture to say what may be in store for us. But there is one thing which I would point out for the consolation of you Americans. "The United States calm!" That is a very nice attitude for America to take. It seems that if poor little England is about to be snuffed out America will not feel the smallest concern. But this lovely America "calm" seems to me the most extraordinary imagination of all the Frenchman's dream. It would not be long before the wiping out of England led to a nice conspiracy on the part of the carnal despots of the old militarisms of Europe against the very existence of Columbia. The Continental tyrants who grind down their own peoples under their autocracies hate America as intensely as they do England. One day this will appear. A fair premonition was afforded during the Spanish-American conflict.

W. DURBAN.

43 *Park Rd., South Tottenham, Londan, April* 14, 1900.

Meat or Cereals.

A QUESTION OF INTEREST TO ALL CAREFUL PERSONS.

The arguments on food are interesting. Many persons adopt a vegetarian diet on the ground that they do not like to feel that life has been taken to feed them, nor do they fancy the thought of eating dead meat.

On the other hand, too great consumption of partly cooked, starchy oats and wheat, or bread, pastry, etc., produces serious bowel troubles, because the bowel digestive organs (where starch should be digested) are overtaxed and the food ferments, producing gas, and microbes generate in the decayed food, frequently bringing on peritonitis and appendicitis.

Starchy food is absolutely essential to the human body. Its best form is shown in the food "Grape-Nuts," where the starch is changed into grape sugar during the process of its manufacture. In this way, the required food is presented to the system in a pre-digested form and is immediately made into blood and tissue, without taxing the digestive organs.

A remarkable result in nourishment is gained; the person using Grape-Nuts gains quickly in physical and mental strength. Why in mental? Because the food contains delicate particles of Phosphate of Potash, obtained from the grains. This unites with the albumen of all food and the combination is what nature uses to rebuild worn-out cells in the brain. This is a scientific fact that can be easily proven by ten days' use of Grape-Nuts. Never eat beyond three or four heaping teaspoonfuls at a meal.

New York Letter.

The great Ecumenical Missionary Conference is now a matter of history. It was a success, a magnificent success, in every sense of the word. The opening sessions of welcome were characterized by popular enthusiasm, which was well sustained throughout. President McKinley, ex-President Harrison and Governor Roosevelt made addresses of welcome and response, which were most vociferously received. The President's speech was pleasing to the ear and the circumstances inspiring to look upon, but there was nothing in particular in his address for the mind to grasp and wrestle with. It consisted chiefly in glittering generalities. His presence contributed more to the conference than his speech. This cannot be truthfully said of ex-President Harrison, however, whose appearance in the conference more than once was the signal for hearty applause, and whose addresses touched upon several vital and important matters. Governor Roosevelt is not a fluent speaker, but he is a practical man, and spoke out of his experience among the Indians of the West, to the delight of the conference. It is no small matter for these distinguished men of political rather than religious responsibilities to leave their posts of duty and come to tender the welcome of our city, state and nation to the honored visitors within our gates—the Christian missionaries.

But why should they not do so? For these men and women are ambassadors of the King of kings and Lord of lords. There were perhaps some 2,500 missionaries and delegates in attendance, who represent the missionary enterprises of all the world. Dr. James S. Dennis, in his statistical survey of the fields and forces of all the world, put the total income given last year for the conversion of all the world at $19,126,120 and the total number of communicants enrolled in the native mission churches of all the world at 1,317,684. The number of souls in nominal adherence to Christianity, or the "native Christian community," is estimated at 4,414,236. These all may be said to be within direct touch of gospel agencies, but the outer circle of those reached by the indirect influence of the gospel cannot be estimated, and the number ever increases. Though many are ever passing from the remote into the closer circle of the friends of Jesus, the outer circle of the adherents of Christianity continually widens. But I cannot attempt to report the Ecumenical Missionary Conference in the New York Letter. Suffice it to say that the price of the report to be published in two cloth-bound volumns, has been reduced to one dollar. Every minister among us should procure a copy and study it. I have the report of the conference held in London in 1888 and have found it of great value along missionary lines.

The sessions in Carnegie Hall were attended by enthusiastic throngs eager to catch every word. The sectional meetings were also popular in almost every instance. The missionary exhibit was in its interesting elaboration a genuine surprise even to those who expected a fine display. Most of the articles in this exhibition will be put into a permanent missionary museum here in New York, and will be another attraction to visitors and Christian workers in our city in the future. The missionaries made the articles especially interesting by their explanation of what these things signify. The stereopticon lectures on various mission fields, given twice each day at the Church of the Disciples of Christ on West 56th Street, were popular, the attendance usually filling the house.

But to many of us the session at the Central Presbyterian Church, on Monday morning, April 30th, was in some respects the most interesting of all. It was the only meeting at which the programme committee had assigned a Disciple of Christ to speak. Bro. A. McLean's name appeared on the list of speakers for that session, but as he could not attend, he asked Bro. J. H. Garrison to read a paper, which he did on "Christian Union and Missions," and for once the fundamental plea of the Disciples of Christ was placed before the conference in a most pleasing and forceful style. It was noticeable that many distinguished men who listened to the paper were deeply interested in the message it presented. The paper will no doubt appear in the published proceedings of the conference.

But the Disciple sessions arranged for and held by the Disciples of Christ at our churches in New York were, I think, the most delightful of all the meetings. The church on 169th Street led the way by giving at the church on Tuesday evening, the 24th, a supper and reception in honor of our visiting brethren in the city. From six to eight we enjoyed a social season while the delegates were assembling, when old acquaintances were renewed and new ones formed. At eight the good women of the church invited us to the lecture room, were we were served with supper, after which a number of short, crisp, stirring speeches were made. Dr. W. A. Belding spoke on "The Fathers and World-Evangelism," these last two words being the topic of the evening. Bro. Garrison gave a toast on the religious paper in this work, George Darsie spoke of what the churches ought to do, Mark Collis told what the colleges ought to do, W. J. Lhamon called our attention to the need of the best missionary literature, F. D. Power spoke of the privilege of coming up to the $200,000 mark in missionary offerings this year. Bro. F. M. Rains was present and expressed his delight at what was said. Dr. Ross, of Champaign, Ill., was also present and told of his work in behalf of missionaries. Miss Lois A. White also gave us a few inspiring words. Among the missionaries who were present and spoke were F. E. Meigs, E. S. Stevens, Mary Graybiel, Emma A. Lyon, John McGavran and Frank T. Lea, representing China, India, Japan and Africa. It was to our church and people a most delightful occasion, full of inspiration, instruction, encouragement and hope. We feel under obligations to our brethren for their presence and the blessing they brought.

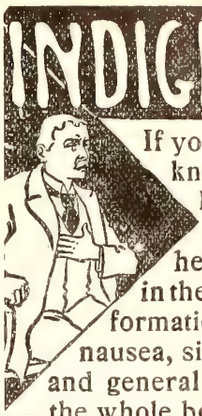
The C. W. B. M. Auxiliary of the Sterling Place Church, Brooklyn, gave a delightful luncheon at the church on W. 56th Street, on Friday, the 27th, and afterward a cordial reception to the delegates. A number of men and women made pleasing addresses under the efficient management of Mrs. A. M. Rummell, district president. On Monday evening the C. W. B. M., of the 56th Street church, held another pleasant meeting, at which Mrs. F. A. Moore presided. Mrs. Helen E. Moses and Miss Mary Graybiel delivered addresses and a number of others made short talks, followed by refreshments.

Beside those already mentioned the following Disciples also were in attendance. S. M. Hunt, of Springfield, Mass.; S. H. Mohortor, Boston; B. B. Tyler and wife, of Chicago; E. R. Edwards, Miss Jennie Encell, Mrs. Van Warner and Miss Lena Rogers, of Syracuse; J. H. Litchenburger, of Buffalo, W. W. Sniff and Mrs. Gerauld, of Cleveland; E. V. Zallors, D. G. Hertzog and A. P. Frost and wife of Hiram, Ohio, and their daughter, Adelaid Gail Frost, of India; Mr. and Mrs. T. E. Cramblett and Mr. and Mrs. C. L. Theergood, of Pittsburg; A. M. Hurd, of Pompey, N. Y.; Miss Sue Sublette and Mrs. Yancy, of Lexington, Ky.; R. W. Clymer, of Scranton, Pa.; Ben Hurr (real) of Norfolk; B. P. Smith, Charlottsville; Cary Morgan and wife, of Richmond, Va.; George Anderson, of Youngstown, Ohio; W. E. Garrison, St. Louis, and Miss Mattie Bergess, St. Joseph, Mo.; Mrs. E. S. Stevens, of Japan and perhaps others who I do not recall.

There were some sixty visiting Disciples in the city. We had a feast of good things served from the pulpit of the 169th Street Church during the conference. Bro. Mark Collis, of the Broadway Church, Lexington, Ky., gave us a splendid discourse Lord's day morning, April 22, on "Union With Christ. In the evening Miss Lois A. White and Miss Lyon spoke to a full house gathered to celebrate the 10th anniversary of our Christian Endeavor Society. Lord's day morning, the 29th, Bro. Garrison, of the EVANGELIST delivered a fine sermon on "The Humiliation of Christ," which our people greatly enjoyed, and in the evening Bro. B. B. Tyler, an old-time favorite of this people, preached one of his very best sermons to a large and deeply interested congregation. The conference has been a great blessing to us, and we thank the Lord for it.

S. T. WILLIS.

1281 *Union Ave.*



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There's no other sarsaparilla like it. In age and power to cure it's "The leader of them all."

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Ayer's Pills cure constipation.

"After suffering terribly I was induced to try your Sarsaparilla. I took three bottles and now feel like a new man. I would advise all my fellow creatures to try this medicine, for it has stood the test of time and its curative power cannot be excelled." I. D. GOOD,
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Write the Doctor.

If you have any complaint whatever and desire the best medical advice you can possibly receive, write the doctor freely. You will receive a prompt reply, without cost. Address,
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It is a grateful tonic, relieving fatigue and depression, so common in midsummer.

B. B. Tyler's Letter.

There are a half dozen towns in the United States named Danbury. This letter has to do with Danbury, Connecticut. The name of this original United States Danbury was taken from a town in England. The original spelling was Danebury, meaning a camp or town of the Danes. The Danbury of which I write is about fifty miles from New York, in a northeast direction. It has a population of about 20,000. The Indian name was Pahquioque; which name continues to be used in the place to this day. There is, for instance, the Pahquioque Hotel and the Pahquioque Bank. Its nickname was Beantown. There is a tradition that the site of the place was bought from the Indians for a peck of beans. It is also said that large quantities of a superior quality of beans were raised in the place by the early settlers. The chief industry now is the manufacture of hats. It is claimed that the first hat ever made in this country was made in Danbury. Hats are manufactured here by the million. The first settlement in Danbury was made in 1684. In 1685 there were eight families. The British burned the town in 1777—April twenty-seventh. The colonists, at that time, had goods for their army stored in Danbury. There were destroyed—3,000 barrels of pork, more than 1,000 barrels of flour, several hundred barrels of beef, 2,000 bushels of grain, etc., etc. The private losses were estimated, by a committee appointed for the purpose, at almost seventeen thousand pounds sterling.

P. T. Barnum was born at Bethel, originally a part of the town of Danbury, and spent his youth there. It was here that he had his first experience as a newspaper editor. He was the editor of the Herald of Freedom. He used his freedom so indiscreetly that he was found guilty of libel, was sentenced to thirty days' imprisonment, and to pay a fine of one hundred dollars. He continued to edit his paper while in jail.

But "religion" was "the chief concern" of the New England fathers. The time when the first church was organized in Danbury is not known. The Rev. Mr. Shove was ordained to the pastorate of the "First Church," as the the congregation is called to this day, in 1796. It is probable that the church was previously organized. The people were eminent in those early days for morality and religion. In a sermon delivered by the Rev. Thomas Robbins, in 1801, it is said that "in no town in this state has there been more religious controversy than in this."

Mr. Robert Sandeman, a native of Scotland came to Danbury and organized a church in 1765, He died and was buried in the town in 1771. There is no Sandemanian church now in Danbury—nor, so far as is known, in the United States. In 1888 Dr. Whitsitt, of the Southern Baptist Theological Seminary, published a little book on the "Origin of the Disciples," in which he attempted to fasten on us the name "Sandemanians." The chief reasons for this were, first, it is an ugly name, and second, hardly any person knew what it meant. This book has gone the way of the "Sandemanians." A second edition never appeared. Dr. Whitsitt is a good man, a scholar and a Christian gentleman. His friends never could understand why he wrote such a book. It is probable that he was at the time suffering from indigestion.

The congregation of Disciples in Danbury is one of our pioneer churches. It began in 1817. The church in New York began in October, 1810. The charter members in Danbury were Levi Osborne and W. Wildman and their wives. Levi Osborne was baptized by Henry Errett, the father of Isaac Errett, in New York, in 1817. Mr. Osborne returned to Danbury and baptized his wife and Mr. and Mrs. Wildman. John Abbot and wife united with the little company in 1819. He was for several years the minister of the church. Mr. Abbot died in 1865; his wife died in 1895.

E. Jay Teagarden is now postor—the fifteenth in the order of succession. On account of his work Bro. Teagarden deserves more than a passing notice.

He was born in New Cumberland, W. Va., Oct. 2, 1861. His father was S. B. Teagarden, who entered into rest at Craig, Colorado, in 1897, and who in his day was a useful preacher. I remember to have heard him say that in the beginning of his ministry it was his custom to read the New Testament through every week. It is said that at the time of his death he had read the Bible through from Genesis to Revelation one hundred times. Much of the Bible he could recite from memory. Such a father had E. Jay Teagarden.

Bro. Teagarden was educated at the Ohio Normal College, Kentucky University, and Yale. He came from Yale to the Danbury Church. Before he accepted his present pastorate he preached at Glenville, Ohio, and Dover, Ky. When he became pastor of the Danbury congregation there were 280 members; there are now 750. Since his coming one of the most commodious and best arranged houses of worship in the brotherhood has been built. The property is worth probably $35,000. There is a debt of less than $5,000.

Bro. Teagarden and his people believe in protracted meetings—occasionally. They also believe in caring for the converts. W. L. Bowell assisted in a meeting in 1893, during which 100 persons confessed Christ. In '96 R. A. Nichols held two meetings—one in the early part of the year, in the church, in which 125 persons confessed Christ, and one later in the year, in a tent, in Bethel, where 50 confessed the Lord Jesus. Bro. Fred Nichols, a brother of R. A., assisted in a meeting in '97, when there were 50 confessions.

The following young men have gone out from the Danbury church, during the last few years, to preach the Christ: Charles C. Waite, Sharon, Pa.; Foster F. Fuller, Nelsonville, Ohio; Charles Darsie, Newport, Ky., and Clyde Darsie, Pueblo, Col., sons of J. L. Darsie. Geo. H. Brown is in Hiram, preparing to preach.

During the last ten years the church has raised for all purposes, $58,378.72. Its contributions to aid the cause of missions have been, during this period, $5,123.99—an average of more than $500 a year. This church also gave Miss Hattie L. Judson, to India. Her picture hangs in the lecture room of the church with the following words below:

"To India for Christ, Dec. 7, 1892."
"From India to Christ, Oct. 6, 1897."

Miss Kate Davis, a daughter of Deacon Alex. Davis, married E. B. Redd, pastor at Platte City, Mo., where she died suddenly last Thanksgiving day. Her memory is precious in Danbury, where she was born, grew to womanhood and gave herself to Christ.

Miss Lucy M. Osborne, a daughter of Levi Osborne, who was one of the charter members, still lives, and attends the meetings of the church, at the age of 92. She says that she remembers the Erretts, Owingtons, Hatfields, Hendricksons, and Dr. Barker, names familiar to those who are acquainted with the early history of the New York church.

There is one of the most wide-awake Endeavor Societies in the Danbury church that I have seen, with a membership of 125. The Sunday-school has an average attendance of about 200—probably a little above this number. The Christian Woman's Board of Missions Auxiliary has a membership of 60. It is most efficient.

Bro. Teagarden is supported in his work, officially, by elders E. S. Morris and E. A. Mallory, and deacons W. H. Stevens, W. H. Young, Alexander Davis, David Hawley, Theo. Raymond, Elbridge Gerry, Frank L. Hatch, James E. Peck, Charles Elwell, S. A. Davis, Arthur Cattermole, J. Wesley Kirk, Eugene Taylor and Charles West—while he has the unofficial, personal support of the entire church. The congregation of Disciples in Danbury is almost a model of what a church of Christ should be. Its pastor has been absent from his pulpit only thirty-five Lord's days in ten years, and these include his vacations and attendance on conventions. E. Jay Teagarden attends to his own business, and herein lies, in large part, the secret of his wonderful success in this staid old New England town. Such pastors need to be multiplied many fold.

In a recent meeting of ten days, for worship and Bible study, Albert Bellingham, of Worcester, Mass., led the singing, and he did it well, too. Bro. Bellingham was brought up in the English Church. He became a Baptist. He united with the Disciples about six years ago. He was for two years in evangelistic work. He is a fine leader in the service of song—a modest young man and a devout Christian.

B. B. T.

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and be free from that lazy, tired feeling, backache and other symptoms due to urinal affections, before the disease gets too strong a hold on you and becomes chronic and incurable.

The best, surest, easiest-to-take regulator for all kidney troubles is

Dr. Peter's Blood Vitalizer

—The remedy of a Century.

It is an honest Swiss-German preparation in use more than 100 years. It relieves the body of all refuse matter, while it tones and invigorates the system. It is an almost infallible remedy for all diseases caused by impure or impoverished blood or from a disordered stomach.

No Drug-Store medicine; is sold only by regular Vitalizer agents.

Persons living where there are no agents for Dr. Peter's Blood Vitalizer can, by sending $2.00, obtain twelve 35 cent trial bottles direct from the proprietor. This offer can be obtained only once by the same person.

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We offer $1.50 to $12. to the one of ten contesting Bible purchasers giving the best answer to "How to use the Bible." Our Bibles are well worth the prices quoted. Large family Bibles, neat and durable, $2, $4, $6; elegant, $8, $10, $12. Teacher's Bibles, good type, paper and binding, $1.50, $2.50, $3.50; very fine, $7 and $8.

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Texas Letter.

"Our First Congress" is one of the best books I've read for a year. It is from the press of the Christian Publishing Company, St. Louis, bound in cloth, and has 246 pages. It is made up of the "leading papers" of the first Congress of our people, which was successfully held in St. Louis in April, 1899. This Congress was not for the making of laws for the church, but for the study of the law already given. It was not for legislation, but for investigation. And whether or not you agree with all that is said by the different speakers, you respect them for the strength and spirit with which they speak; and it is inconceivable that any one should study the book without much profit.

I regret that I have not space to give such a review as the work deserves. It opens with "An Introductory Address," by the president, J. H. Garrison, which, of course, is just the proper thing. "The Value of Theology" is a vigorous paper from the pen of Prof. Edward S. Ames. Here is a sample sentence: "Theology simply means the results of thoroughgoing and systematic thinking upon divine things. It is distinguished from the every-day thought of the plain man in degree, not in kind." A man who has that conception of theology is apt to prove himself a helpful teacher. "The Cry, 'Back to Christ,'" is treated in his usual elegant and forceful style by J. J. Haley; and his paper is followed by two worthy reviews from two strong men: J. B. Briney and W. J. Lhamon. "Crucial Points Concerning the Holy Spirit" comes next. The leading paper is from the late R. T. Mathews, and while I do not agree with it in every point, it is a helpful study of a great theme. W. E. Ellis and F. N. Calvin, as reviewers of this paper, do their work well. Allan B. Philputt has a valuable treatise on "Organization, and its Adaptation to Present Needs of the Church," which is briefly reviewed by W. F. Richardson. But many will think the best wine is kept for the last in the elegant, pointed, practical, sweet-spirited address from Mrs. Ida Withers Harrison, on the subject: "The Enrichment of Public Worship Among the Disciples." This chapter alone is well worth the price of the book. Reader, send for a copy of this up-to-date work and you will be pleased and profited.

Henry Rosenberg is a man whom the world will not forget. He was born in Switzerland in 1824, and came to Texas when 19 years of age. He worked hard and managed well, and gold flowed into his coffers. He was generous with it. He built a chapel in his native village in Switzerland, and one in Galveston, his adopted home—Eaton Memorial Chapel. In 1888 he gave to the children of Galveston the Rosenberg free school building, which has a seating capacity of 1,000, and cost $80,000.

On May 12, 1893, Mr. Rosenberg died, leaving a large estate. About a half million was left to his widow. With the remainder he is blessing the world to-day. Letitia Rosenberg Home for Women and the Galveston Orphans' Home were the first buildings to rise after his death. Soon after Grace Episcopal Church, a splendid stone buidling and the handsome home of the Y. M. C. A. followed. Next came seventeen drinking fountains of granite and bronze, for man and beast, were distributed throughout the city. The will sent back to his native land $80,000 for charitable and educational purposes. The Jewish Orphans' Home of Galveston got $30,000, and the Ladies' Aid Society of the German Lutheran Church got $10,000. And just now a monument to the Texas heroes of 1836 has been completed at a cost of $50,000. It is 74 feet high, and one of the handsomest in the land. It stands in the city of Galveston, at the intersection of Broadway and Rosenberg Avenue. Some may think it strange that a foreigner should rear this monument. But when it is remembered that he came from Switzerland, the cradle of liberty long before the birth of the American Republic, and that he inherited to the fullest the patriotism of his countrymen and that his entire manhood was spent here, his act is as natural as it is noble and beautiful. But his greatest deed remains to be noted—the public library of Galveston. He left $750,000 for this purpose; and the building will soon be under way. "Though dead, he yet speaketh."

Mrs. Persis L. Christian spent the winter in our genial clime, and on her return home she gave us a few days. Her body is frail, but her faith is strong, her hope is bright, and she is the same bright, sweet-spirited Christian that she was when in health. The Lord speed her permanent recovery, is the prayer of all who know her.

David R. Pickens is a strange genius. He has been a preacher more than a quarter of a century, and yet he has money. He and his wife have given another $5,000 to Church Extension, making $10,000 to that worthy cause within a year.

S. D. Perkinson is having a vision. He is our Denton pastor, and one of the best in the state. He sees in the near future a new church building. One man heads the list with a $1,500 pledge, which alone ought to guarantee the enterprise.

Russell B. Briney leaves Amarillo for Monroe City, Mo., and we regret it. We had hoped he was here to stay; and we venture the prediction that he will return again.

Important: Texas State Convention, Paris, June 11-15. Send name to J. N. Crutcher.

M. M. DAVIS.

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An Alarm and an Appeal.

We are notoriously weak in the great cities of our country. In none of the five or six principal cities are we proportionately represented. I do not know of a city with upwards of one-half a million population in which we have a single representative church building. As long as this is true our talk about taking America for Christ is mere wind-eloquence.

Not only are we ourselves weak, but our common Christianity is weak. In this country one in five of the population is a Christian. In the city one in twenty-five, and what is even sadder still, this one in twenty-five is rarely if ever a workingman. Religion is confined to the salaried and capitalist classes. Whenever and wherever this is the case religion itself degenerates. God is no respecter of persons; but can we say the same of our leaders in evangelization?

It is needless to dwell upon social conditions in the city. Rags and gaudy splendor in apparel are seen in striking contrast. It is often but a stone's throw from the palace to the tenement. Human beings swarm in vermin-infested cellars and rotten tenements. Thousands of people of both sexes are kept out of marriage by industrial conditions. There are whole factories that employ nothing but girls—huge industrial nunneries. The lot of many of our fellowmen is worse than that of the chattel slave. These conditions can not endure forever. They forebode a modern French Revolution, which is as sure as fate, unless the Church of Christ realizes her responsibility and takes hold with a firm hand and a lofty faith to discharge it. My appeal is for heroic men and women to enter the crowded cities as Paul entered Corinth, if need be working with their own hands while they preach the gospel of redeeming ove. Our Home Missionary Society, with its limited resources can scarcely touch more than the fringe of municipal darkness. The churches ought to double and quadruple their offerings in order to make more effective and vigorous the splendid work of the Home Society. Can we not do more than this? Are there not churches with consecrated young men and women ready to pour out their lives as soldiers of the cross? Let the churches give a life for Home Missions, just as they do for Foreign Missions. Many a country church could accomplish this. They can easily keep in correspondence with such representatives. They can ship them almost their entire provisions, so as to reduce the cost of living; they can receive and care for in their own homes the starved and sick denizens of the slums during the heat of summer.

The Chicago Christian Missionary Society could direct an army of five hundred such soldiers at once. The darkness is as dense as anywhere in all pagandom. The cry is as pathetic and sorrowful as was heard from black slaves whipped to death in the cottonfields. Will the churches rise to meet the emergency? Are there not young people who would volunteer? It is a call to the service as daring and heroic as ever a soldier saw.

FRANK G. TYRRELL.

Good News

Pike County, with a population of 33,000, and 25 towns, has not a saloon within its borders. All voted out this year. There are 3,000 Disciples here, and their work and influence counted for much in the work for temperance. The preachers of Pike County are aggressive. R. F. THRAPP.

Pittsfield, Ill.

William B. Hunt.

A PIONEER DISCIPLE.

On Saturday morning, March 31, 1900, after a short illness, Elder Wm. B. Hunt died at his home in Hopedale, Ohio, being in the 85th year of his age, "an old man and full of years; and was gathered unto his people." He was born in Lancaster county, Virginia, in September, 1815. In 1836 he was united in marriage with Julia Ann Mott Fletcher, of Baltimore, Md., who still survives him, after a happy union of nearly 64 years. Ten children blessed this union, all of whom are yet living. He came to Ohio in 1843, first locating at Barnesville, but after a temporary residence in this and other places, he finally came to Hopedale, where he has ever since resided—a period of 45 years. Here he divided his labors between his trade and the ministry of the Word.

He early became acquainted with Alexander Campbell and his work, which won him from the Baptist denomination to his ably filled place in the great religious reformation of the century. Mr. Campbell regarded him as a remarkable man. There are many reasons for this high estimation.

Elder Hunt enjoyed but few educational advantages. But he was a tireless and great reader, drinking deep from the fountain of the best English literature of his day, and although having never studied grammar in a technical sense a day in his life, he soon became one of the best linguists that ever spoke the English language. His native ability to analyze and retain was rare, and this, combined with his pleasing personality, made him strong in public address.

In the pulpit he was at home. His strong social qualities always won for him many friends. Naturally optimistic, he carried sunshine everywhere. His evangelistic work resulted in the conversion of hundreds of souls—often in midwinter cutting the ice to baptize the people. In his palmy days his pulpit work was with great power. He preached the Word; God gave the increase.

He was a public-spirited man. He took great interest in his country and was a true patriot. On the question of American slavery, although a Virginian, he was a radical abolitionist, keeping in personal correspondence with such men as Wendell Phillips, John G. Whittier and Hon. John A. Bingham. With Judge Bingham he was a lifelong friend, who preceded him but a few days into the presence of the great King. When it meant public scorn, persecution and peril of life, William Hunt, implacably, in public and in private, stood up and hurled his anathemas against that "sum of all villainies"—American slavery—as he was wont to term it. He gave two sons to his country in that awful civil conflict. All this time he continued his public lectures, and when those boys came home with the nation's victorious armies they found a father with a glad heart to make them welcome to the "home of the brave and free."

Elder Hunt was also a strong temperance worker. In coming to his conclusion on any problem of the day he was always directed by the motto: "What is right?" regardless of popular applause. This is seen in the fact that he at one time waged anti-slavery lectures in the face of the most violent demonstrations against him. He never learned what it was to fear. Considering the saloon as a giant curse he was not long in determining what he conceived to be his only path of duty. In this he was very active.

But to him the church was the pillar and ground of truth, no matter what the question at issue. He understood the meaning and aim of the church of the New Testament as fully in this present century as in the first. The current restoration, which he ever labored to promote ,was to him the wor ' only hope. He held in the highest possible estimation, not only the Church of Christ, but its absolute necessity as the only means of the world's escape from the slavery of human creeds and sectarian churchism. He believed that in a vital sense the coming glory of the religion of Jesus was hinged upon the fact of his church being restored to the world in its primitive order. He grasped with remarkable clearness the great religious force in which the current restoration was bound to culminate as a factor in all great world-problems. With the Word of God to guide him into all truth he never deviated.

His character was pure as the light of morning, his judgment was sound and his faith was strong. He came to the end as one who comes down to pleasant dreams from a long journey. Conscientious in the light of God's Word, courageous with the bravery of a lion, charitable toward all who asked consideration, Christian in all that goes to make a well-rounded life, childlike in the blessed grace of humility, courteous and chaste, Elder William Hunt, the pionoer and patriot, fell asleep, taking up to God a blood-washed soul, and leaving to posterity the rich legacy of an exemplary life. We laid his mortal remains to rest on the Lord's day following his demise, placing his head toward the setting sun that in the resurrection of the last day he shall arise to behold the Sun of Righteousness arising out of the east with healing in his wings. Truly, it might be written on his gravestone: "The dead in Christ shall rise first." LUTHER MOORE.

A Protest Against a Memorial to Beer.

It is not often that I feel called upon to write on a matter of public concern. But here is something that should engage the attention of every Christian citizen within the limits of the state that believes in moral decency and political integrity.

In the St. Louis Republic of the 19th inst. a special from Columbia, Mo., says:

"Through J. F. Gmelich, of Boonville, a member of the Board of Curators of the University of Missouri, Adolphus Busch, of St. Louis, has agreed to give to the University $5,000 for the purpose of constructing the clinical amphitheater of the Parker Memoriai Hospital.

"The hospital is now being built upon the university campus. It was made possible by the gift of $15,000 from William L. Parker, of Columbia, supplemented by $10,000 from the state. When the plans for the hospital were completed it was found that it would be impossible to complete an adequate clinical amphitheater or operating room with the funds at hand. This the gift of Mr. Busch makes possible. The amphitheater will be named "The Adolphus Busch Clinic.' It will be begun at once."

I believe that every Christian citizen of Missouri should send in to the president of the Board of Curators, Rev. John D. Vincil, St. Louis, Mo., a most earnest protest against the erection of a monument to a brewery man and beer on the campus of our State University. Mr. Douglas Stewart, one of our leading citizens, though not a church member nor even a "temperance" man, sent the following letter of protest to the president of the University:

R. H. JESSE, President M. S. U.:

My Dear Sir—I see in yesterday's St. Louis Republic that Adolphus Busch, of St. Louis, has donated $5,000 to complete the "Parker Hospital," and by reason of such gift the operating room is to be called "The Adolphus Busch Clinic."

Is it possible that the University of the State of Missouri is contemplating the erection of a monument to this the prince of Brewers?

I as a citizen of this state and a patron of the university enter my solemn protest against this. We have been and are proud of our university and will feel humiliated to know that for a paltry $5,000 she would drag her skirts through such slime and besmirch her fair name.

Very truly, DOUGLAS STEWART.
Chillicothe, Mo.

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Publish a book on use, selection and application of paint. It is of great value to anyone having painting to do. Our readers can procure a copy by writing this firm for Book No. 94.

Mr. Stewart called my attention to the article and showed me a copy of his letter. I think that vigorous and immediate action should be taken to prevent, if possible, the naming of a building or any part of a building to perpetuate the name and honor an occupation that has fattened on the ruination of men and homes and social decency. It would be a sad comment on our social morality and a sickening sight to see at the very heart of our educational system a monument erected and named to advertise, popularize and perpetuate such a baneful business.

The whole liquor traffic has been outlawed by almost every eminent judge and jurist, reformer and preacher in Christendom. Is it possible that that murderous business, through one of its representatives, shall be permitted to have an honored place in the midst of our all but sacred institution of higher learning? It would be a disgrace, handed down to posterity, that ought not to be tolerated—no, not for a moment—in this age of a rising temperance sentiment.

The drink traffic and all of its adjuncts are the enemies of education and all it stands for and sustains. It unfits men for industrial, political, social and religious duties. It makes men dishonest and unreliable. It corrupts politics and debauches the administration of law. It is a green-eyed monster that seeks to destroy all that is good and enthrone all that is bad. It has no regard for childhood, womanhood or manhood. It defies law and violates decency. It is a Niagara of ruin, riot and rot poured out to ravish and wreck our ship of state. Shall Christian men and women be indifferent and allow this accursed traffic to be flaunted in the faces of ourselves, our children and our posterity? Shall it be permitted to memioralize itself on the campus of our State University? What an awful degradation! What an insult to the Christian purity and temperance sentiment of Missouri to have a monument to a brewer and beer, and hence indirectly to all the associated villainies and vicious scroundrelism that is extant in the land.

Let Christian sentiment assert itself. Let letters of protest be sent at once from preachers and teachers and parents and patrons and students, urging the board to refuse the name of Mr. Busch a place on any building, in any manner for any consideration. LAWRENCE F. MCCRAY.

[We heartily endorse this protest. The name of Adolphus Busch is associated with but one thing, and if our university authorities build this monument to his memory they not only advertise beer, but their own financial straits or low ideals. We trust the curators will spare the state and the university this dishonor.—EDITOR.

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Notes and News.

The Christian Sunday-school's Easter collection or the Orphans' Home this year amounted to 46.40. MRS. E. E. LITTLEPAGE.

Girard, Ill.

The Easter offering of the Fourth Church Sunday-school, this city, for the Orphans' Home was 59.24. R. H.

St. Louis, Mo.

Malden Public School Board, Malden, Mo., is desirous of employing one principal and four assistant teachers for the ensuing year, beginning in September, and would be glad if they were members of the Christian Church. The principal must be able to visit them before they can employ him. Applicants should address John W. Morris, Malden, Mo.

The church in Peckham, Oklahoma Territory, is in need of a preacher. They can pay about $25 per month for half time. They have a good building. New Kirk, the county seat, is also in need of a preacher. The two places are seven miles apart. Here is evidently a good opening for some man. Address J. W. Browning, Peckham, I. T.

You have a valuable thing in the Campbell-Purcell Debate, and I trust it will help your circulation. I should not be unwilling to freely recommend it in the Christian Messenger if it is possible for you to send me a review copy. If you have anything you would like me to publish send along with the book. Do this only if entirely agreeable. I enjoy the CHRISTIAN-EVANGELIST and recognize the highest literary value amongst our publications. Wish it circulated more freely in Ontario, where, let me say, too, our Messenger is prospering. There should be room for both. This last part is cheerfully contributed without regard to the first one.

R. BUTCHART.

Toronto, Canada.

California Ladies'

EXPERIENCE WITH DRINK.

"While using Mocha and Java coffee I was finally thrown into a serious case of nervous prostration, with heart trouble and dizzy headaches. My husband also had most serious stomach trouble for years. We finally gave up coffee and began the use of Postum. Both husband and myself have now been perfectly well for three years.

"Mrs. C. R. Holmes of 1946 Adair St., and Mrs. Ade Leonard, 234 Twenty-seventh St., Los Angeles, both tried Postum Food Coffee but did not boil it fifteen minutes, according to directions, and therefore did not like it. I made a cup for each of them the right way and now they use it daily and like it very much.

"Mrs. Ida Sherman, of 6113 Wentworth Ave., Chicago, had been quite ill for years with dyspepsia and nervousness and I urged her to leave off coffee and take Postum Food Coffee. She now writes me that she is entirely cured.

"Mrs. Julia Moore, of Riverside, Cal., and also Mrs. Lily Staldn, of Riverside, were both ill for some years with heart trouble. I told them of my experience with coffee and induced them to drop coffee and take up Postum Food Coffee. Mrs. Moore was cured and in three months after making the change Mrs. Staldn wrote that she had been relieved more from leaving off coffee and using Postum than she had obtained from any medicines. "I am naturally a strong advocate of Postum." Mrs. Maud Magee, 122 N. Johnson St., E. Los Angeles, California.

Closed the first year's work here April 20. The church has given more for missions than in any previous year and met all bills. I preached during the year here and at Shaw and other mission points. Have had 74 additions. Preached the baccalaureate sermon to the graduating class of Erie High School April 29, and will preach the memorial sermon at Shaw May 27.

W. H. SCRIVNER.

Erie, Kan.

Missouri Bible School Notes.

Six new Bible-schools organized thus far in the month of April is not a bad showing, but a new house which increases the probability of the school being permanent is much better, and this two of our evangelists are now seeking to do in their respective districts.

By the way, the report of the church house at Russ, under the auspices of this board, was possibly my mistake, and is regretted, as we seek to give only the facts in our work. But the house is there, just the same. No matter whether Paul planted or Apolos watered.

If you think the Endeavor program of the coming Bible-school convention is good, just wait until you see that of the convention proper, for in it is clearly manifest the wisdom of the program committee. You will see it in the Missionary Magazine and the weeklies soon. Our first address on "The Possibilities of the Bible-school Work in Missouri," by W. T. Henson, will justify coming some distance and remaining some time, if you had to do so, to hear. It is a treat in store for you.

Nothing is more pleasing than to learn that Lindley, near Buffalo, Dallas County, is on the road to possess one of our banners, and if the children and J. M. Wise are given half a chance will possess it, too.

By the way, if you say your apportionment is too large after making good effort to meet it, I am sure the board will scale accordingly. Write us fully. Mrs. Davis will answer some way, for that's what she is here for, and will serve.

At Weston we hit the bad spell of weather that hindered so many from being with us, but we had a happy time in the rally, and the last night we had a goodly number from Salem. Two men at Salem have seen to our work, J. H. Hardesty and R. H. Fife. The parsonage is hard by the synagogue, and is a credit to the Weston brethren. The brethren will help us this year again, and will continue to do so while the present men are at the head.

To all county superintendents: The schools now have their blank reports, samples of which have been sent you, and they should send you one of the cards when filled and the other to this office. If any others are needed you can now have them. Let us perfect our statistics this year, so that we can turn them over to Brother Abbott for his July report.

Report all schools in which we are working, giving the number of our force only, and remember that the banners are awarded on the reports sent in, and on no others, so that if your school is not reported, a wrong is done them.

T. A. Hedges has just closed institutes at Montgomery City and Jonesburg, all being pleased with his work. Interest in the church and school was increased and the brethren are glad of his visit, just as those knowing him knew they would be. To miss his helpfulness is your great disadvantage. Antioch and Howell are rejoicing in a new house, now well on the way, and when ready will insure more Bible-school work in South Missouri. They grow all the time.

Sedalia has just served us very generously, as brethren Putman and Dalby said they would, and when the preacher and leader says so, so it is. But what are others doing that promised so much and have done so little? H. F. DAVIS.

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Announcements.

Program.

The Missouri Christian Bible-school Co-operation will be held in California, June 11-14, 1900.
Musical Director, W. E. M. Hackleman, Indianapolis, Ind.

FIRST SESSION.

Under the auspices of Claude E. Hill, State Superintendent of Endeavor. "We are laborers together with God."

MONDAY AFTERNOON.

2:30. Praise Service, led by D. C. Peters, Holden.
3:00. Words of Greeting, Miss Myrtle Wood, California.
3:10. Response, O. A. Ishmael, Drexel.
3:25. Appointment of Committees.
3:30. Address, "The Present—Its Outlook, Its Opportunities," C. M. Chilton, St. Joseph.
4:00. Adjournment and Social Hour.

SECOND SESSION.

MONDAY EVENING.

7:30. Service of Song, led by F. A. Mayhall, Vandalia.
8:00. State Superintendent's Report and Address, Claude E. Hill, Pleasant Hill.
8:30 Address, "The Bible Our Text-book," H. A. Northcutt, Kirksville.
9:15. Announcements. Adjournment.

THIRD SESSION.

"Study to show thyself approved unto God."

TUESDAY MORNING.

8:00 Normal Study, "The Relation of Bible Geography to Bible Teaching," D R. Dungan, St. Louis.
8:30. Devotional, led by Jno. W. Coggins, Odessa.
9:00. Address, "The Endeavor Idea," E. J. Fenstermacher, Lexington.
9:25. Conference, "Practical Work an Endeavor Society May Do," conducted by Miss Minnie Shaffer, Sedalia.
10:00. Reports of District Superintendents.
10:30. "Wherein Does Christian Endeavor Help the Church?" W. A Moore, St. Louis.
11:00. Report of State Superintendent of Junior Work, Miss Mollie Hughes, Independence.
11:10. Conference of Junior Work, conducted by Mrs. Pearl Lemmon Deerwester, Warrensburg.
12:00. Announcements. Adjournment.

FOURTH SESSION.

"He that receiveth seed into good ground is he that heareth the Word and understandeth it, and which also beareth fruit."

Bible-school Convention.

TUESDAY AFTERNOON.

2:00. Devotions, led by F. L. Reynolds, Clearmont.
2:10. Committee Vacancies Supplied.
2:15. President's Address, C. C. Hill, California.
2:25. Reports of (1) the Board; (2) the Treasurer; (3) the Fieldmen.
3:20. Suggestions from the Floor.
3:30. Address, "The Possibilities of Bible-school Work in Missouri," W. T. Henson, Lathrop.
4:00. Address, "The Agencies for Success in Bible-school Work," by Zuinglius Moore, Albany.
4:30. Business. Adjournment.

FIFTH SESSION.

"Not that we are sufficient unto ourselves; but our sufficiency is of God."

TUESDAY EVENING

German Evangelical Church.

7:30. Praise Service, led by G. L. Cook, of St. Louis.
8:00. Address, "Bible-school Needs of Missouri," Davis Errett, Canton.
8:30. Responses from the Convention.
9:30. Adjournment.

Christian Church.

7:30. Prayer and Praise, led by King Starke, Lamonte.
8:00. Address, "Co-workers with Him," L. H. Otto, Higginsville.
8:30. Query, "Are We?" W. F. Richardson Kansas City.
9:30. Adjournment.

SIXTH SESSION.

"They that be wise shall shine as the brightness of the firmament."

WEDNESDAY MORNING.

8:00. Normal Study, "The Four Evangelists," Clinton Lockhart, Canton.
8:30. Devotional, led by H. F. Ritz, Canton.
8:45 Reports of Committees.
9:00. Open Conference, "How I Interest the Boys of my School," conducted by J. M. Hosmer, Maryville.
9:30. Conference, "Teachers' Meetings," led by P. W. Harding, Mexico
(1) "What a Teachers' Meeting is Not," W. F. Turner, Joplin.
(2) "What a Teachers' Meeting Is," Geo. L. Bush, Windsor.
(3) "Why We do not have Them," C. H. Winders, Columbia.
(4) "Why we Should Have Them," S. W. Marr, Bowling Green.
(5) "How Conduct Them," J. W. Ellis, Plattsburg.
10:10. Conference, "The Home Department," led by M. J. Nicoson, Monroe City.
(1) "What Is It?" M. J. Nicoson, Monroe City.
(2) "How It Works," F. M. Rogers, Webb City.
(3) "Can We Adopt It?" G. E. Shanklin, Stanberry.
(4) Review, Jno. P. Jesse, Gower.
11:00. Address, "Boys' and Girls' Rally Day for America," J. T. Ogle, Carrollton.
11:30. Address, "Twenty-four Years' Work," T. P. Haley, Kansas City.
12:00. Announcements. Adjournment.

SEVENTH SESSION.

"Suffer little children to come unto me."

Under auspices of Mrs. Mary Wisdom Grant, State Superintendent of Primary Work.

WEDNESDAY AFTERNOON.

2:00. Devotional, led by Miss Nora Kiernan, Huntsville.
2:15. Open Conference, "Problems in Primary Work," led by Mrs. C. H. Brown, Nevada.
2:45. Open Conference, "Practical Primary Methods," led by Miss Maud E. Cole, Mound City.
3:15. Open Conference, "Primary Work without a separate Class Room," led by Mrs. Lou B. Goodnow, Kingston.
3:40. "My Class," J. M. Daloy, Sedalia.
4:10. "How to Teach the Lesson," Mrs. F. P. Grant, Jefferson City.
4:30. Business. Adjournment.

EIGHTH SESSION.

"My soul, wait thou only upon God, for my expectation is from him."

WEDNESDAY EVENING.

German Evangelical Church.

7:30. Song Service, led by J. H Allen, Bunceton.
8:00. Address, "A Great Work of God," R L. Cave, Independence.
8:45. Announcements. Adjournment.

Christian Church.

7:30 Service of Song, led by S. J. Cophe Moberly.
8:00. Address, "The Bible-school of the Twentie Century." Geo. H. Combs, Kansas City.
8:45. Adjournment.

NINTH SESSION.

"If any man lack wisdom, let him ask of God a it shall be given him."

THURSDAY MORNING.

8:00. Normal Study, "Next Sunday's Less Taught," D R. Dungan, St. Louis.
8:30. Devotional, led by R. L. Wilson, Kans City.
9:00. Committee Reports. Miscellaneous.
9:15. Conference, "The Work of the Superinten ent," led by B. L Glahn, Palmyra.
(1) "The General Exercises," T. J. Smirl, Cra
(2) "School Management," A. R. Hunt, Savanna
(3) "Securing Teachers," B. L. Dawson, Belt
(4) "Grading and Other Problems," W. E. Bo ton, Mound City.
9:45. Conference, "The Work of the Teache led by S. J. White, Cameron.
(1) "Securing a Class," H. S. Saxby, Kearney.
(2) "The Work of the Teacher before the Clas L. F. McCray, Chillicothe.
(3) "The Work of the Teacher with the Parent J. M. Vawter, Lawson.
(4) "Lesson Preparation," J. B. Jones, Fulton.
10:15. Address, "The Great Teacher," J. H. Ga rison, St. Louis.
10:45. "Banners and Medals Awarded," J. Myers, Clarksville.

H. F. DAVIS, Cor. Sec

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FOR BRAINY PEOPLE

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FOR BRAINY PEOPLE

Each one of the above three lines of figures spells the name of a great city in the United States. This is a brand new puzzle and can be solved with a little study, as follows: There are twenty-six letters in the alphabet, and we have used figures in spelling the cities instead of letters. Letter A is number 1, B number 2, C number 3, etc., throughout the entire alphabet. **IF YOU CAN SPELL OUT THESE THREE CITIES YOU MAY SHARE IN THE DISTRIBUTION OF $1,000 WHICH WE ARE GIVING AWAY** for doing a little work for us. This you can do in less than one hour of your time. This and other most liberal offers are made to introduce one of the very best New York magazines into every home in the United States and Canada. **WE DO NOT WANT ONE CENT OF YOUR MONEY.** When you have made out the names of these three cities, write them plainly on a postal card and send it to us, and you will hear from us promptly **BY RETURN MAIL.** It may take an entire evening to solve the three names, but **STICK TO IT AND TRY TO GET YOUR SHARE OF THE $1,000.** A copy of this high-class **ONE DOLLAR MAGAZINE WILL BE SENT FREE** to everyone answering this advertisement. Do not delay. Send your answer in immediately. Address **ROBINSON PUBLISHING CO., 24 North William Street, New York City.**

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Evangelistic.

IOWA.

Ames, May 2.—Have had one or more additions the church every Sunday this year except four. e outlook is good.—JAMES R. MCINTIRE.

NEBRASKA.

Waterloo, April 30.—Three young men made e good confession at regular morning services sterday. This makes five confessions in the nth of April.—A. O. SWARTWOOD.

CALIFORNIA.

Eureka.—Work here is in excellent shape and osperous. Many good workers are being added our number weekly by letter and obedience. er $100 for missionary work this year and more follow.—E. L. BURCH.

TENNESSEE.

Chattanooga, April 30.—Highland Park Church l three baptisms Sunday night. Our pastor, W. Taylor and wife, were granted a month's vaca-n, which will be spent in Denver, Col., where . Taylor will occupy the pulpit of Broadway urch. They left for the West Monday.—H. J. FARLAND.

ILLINOIS.

Roseville.—Closed my work here to accept call Ocala, Florida. Full house and one confession the morning service, also one not previously orted.—W. H. COLEMAN.

Niantic, April 30.—Three additions to the urch here yesterday; two others recently. The rk moves along nicely here, and we hope for at things this year.—J. R. PARKER.

INDIAN TERRITORY.

Miami, April 30.—At our regular service last rd's day the writer took for his subject "Roman-n and the Bible." The discourse was a reply to hop Meesrchant, who preached several discourses the Catholic Church last week. I had an-nced through the papers that I would reply to discourse that day. I had a large, attentive ience, several of whom were Catholics. Three itions by baptism and one by letter.—S. O. RKS.

INDIANA.

Union City, May 1.—I am helping my brother hew in a short meeting here. There have n 20 added the first week, mostly by confes-n. Bro. Z. T. Sweeney preached a few sermons he beginning of the meeting. His work was d and great all the time he could remain.—J.S.

Indianapolis, May 1.—I assisted Bro. Willa-gh in a meeting in Montezuma, Ind. The rch was put in order and 22 were added during meeting.—J. M. CANFIELD.

Lowell, May 3.—We have just closed a three ks' meeting here. Bro. T. J. Shuey, our dis-t evangelist, did the preaching for us. While y four were added, I am sure that those who already enlisted in the great army, gained h courage with which to meet the conflicts of Christian warfare. Bro. Shuey is a preacher nore than ordinary ability. He is essentially astor, however, his efforts in the evangelistic l have been crowned with marked success. For past 16 months he has been our evangelist in (2nd) district. During this time 379 have n added to the faith, and the churches and r pastors have been greatly strengthened. He es with us in the autumn, when he proposes eave the evangelistic field and become a pas-once more. Bro. Shuey is a man who has had e experience, has traveled extensively and is nently fitted to serve his fellowmen.—W. D. N VOORHIS.

KENTUCKY.

Henderson, May 1.—We have just closed a good ting of nine days. E. L. Powell, of Louisville, some very fine preaching for us. The le city was delighted with the attractive way hich he told the "old story." Twenty-two e added to our roll. About 140 have been add-o our membership in the past two and one-half s.—E. J. WILLIS.

Carlisle, April 30.—We closed a happy meeting wo weeks on Sunday night at Seymour, Ind., 28 additions. Miss Lillian Pearl Perrin, of natown, Ind, conducted the singing, to the de-t of every one. H. L. Veach is the accepta-minister.—F. M. TINDER.

Lexington.—The Central Church meeting closed Wednesday night, after continuing 25 days. Forty-one persons came forward during that time either to confess Christ or to unite with the church. Five of the number united by letter or statement. Five are yet to be baptized. The other 31 are to be received into the church to-morrow. A. P. Cobb preached 29 earnest and able sermons which were listened to by large audiences. Those who accepted the invitation, during the meeting, were nearly all members of the Sunday-school. It will be easier, therefore, for them to begin the Christian life. The sermon to-morrow morning is intended to be particularly helpful to the new converts. To-morrow night the sermon will be evangelistic, on "What Must I do to be Saved?"—I. J. SPENCER.

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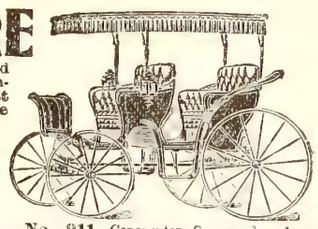

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KANSAS.

Herington, May 1.—Two baptisms and four by letter since taking the work here March 1.—IMRI ZUMWALT.

Kansas City, May 3.—Meeting at the South Side Church is doing well. Good interest and eight additions to date. Close Sunday night. The church here has given me a unanimous call to become their minister. I will decide in a few days. T. L. NOBLITT.

Osawatomie, April 30.—It is quite generally regarded that we had the most spiritual meetings yesterday that we have had in the 14½ months of my pastorate here. There was one addition by letter in the morning and two from the Baptists in the evening, a man and wife about 50 years of age. With these there have been seven additions in the last two months at our regular preaching services and prayer-meetings.—S. H. GIVLER.

Sedgewick, April 21.—Evangelist D. D. Boyle has closed here with 38 added. The meeting was very successful considering the fact that the M. E.s and Congregationalists have been here for 30 years and our people just organized four years ago. As all added were grown people, and the majority came from other churches, we consider it a decided victory for primitive Christianity in this place. Among the number who united with us was Bro. L. A. Pocock, who has been a minister in the Newlight Church for years. He has been one of their most active preachers in Kansas and will certainly prove to be a man of usefulness among our churches. He is not only well read and intelligent, but he is a man of good moral character. Bro. P. desires to get to work immediately.—E. M. HAILE, pastor.

ARKANSAS.

Pine Bluff, May 4.—One to confess last Lord's day morning and one the Lord's day morning before. We had a beautiful baptismal service last Sunday night. Two ladies—teachers in our city schools—witnessed for the first time an immersion. I know of two others who will be baptized, and of three others who will take membership. I think some of the shoddy elite of Pine Bluff will find out that immersion is not "practiced only by the niggers." While no formal action has been taken the official board say the desire that I continue to labor for the church is unanimous. But for the General Missionary Society and the Church Extension fund our cause would not be represented in Pine Bluff. As yet I am the only preacher and this the only church in the county, and this a city of 20,000 souls. Next week I go to assist Bro. Breeden at Camden.—A. W. CRUTCHER.

Pearidge, April 24.—I closed my sixth year's work with the Rocky Comfort Church—Missouri—last year and turned over the work to young Bro. Detherage, a worthy and able young brother. I still preach at Pearidge once a month. Had four additions last month. I have been preaching here over seven years. Because of our college here our numerical strength is difficult to hold.—S. R. BEAMAN.

Arkadelphia, May 4.—I have just returned from holding a meeting at Pike City, resulting in an organization of 21 members. A building committee was appointed and a good start made securing pledges to build a house.—E. S. ALLHANDS.

Newport, May 5.—There were a number turned away at the first service here. Prospects are good for an ingathering.—JORDAN AND RIDENOUR.

MISSOURI.

East Sixth Street, Kansas City, May 5.—Have been here 18 days and have had 104 added. Working with Geo. H. Combs and this grand church of royal men and devoted women. Twenty came out for Christ Sunday. Bro. Wilson conducts the music. We are working for greater victories.—CHAS. REIGN SCOVILLE.

Springfield, May 2.—Thirty additions—19 confessions—during meeting at the First Church.—E. W. BOWERS, pastor, 4698 Elm Street.

Hannibal, May 4.—The church here enjoyed the assistance of Bro. H. A. Denton, of Warrensburg, in conducting a short meeting of two weeks. He is a direct, clear and earnest speaker. Every sermon was a good one and well received. The interest increased till the last, when he gave a stirring and effective discourse on "The Safeguard of the Soul." His series on "The Plea of the Disciples of Christ" was very helpful and did great good. There was a number of accessions to the church, but the ingathering from the meeting will continue for a long time. It was a pleasure to have Bro. Denton in our home and to show him the natural scenery about the city, than which there is none more beautiful in America.—LEVI MARSHALL.

Cameron, May 2.—Four additions at our regular services Sunday.—S. J. WHITE.

Nevada, April 30.—Five accessions yesterday, one two weeks ago not reported, making six for April. Work moving along nicely.—B. F. HILL.

Paris, May 3.—J. V. Updike was with us here 18 days, during which time 50 were added to the church; 48 by baptism. The preaching was strong, at times powerful. The truth was fearlessly presented, and we hope for rich returns yet from the seed sown during the meeting.—W. N. BRINEY.

Kansas City, April 30.—Our meeting at the Sixth and Prospect Church starts with splendid interest. This church gave me the largest *first* audience that I ever addressed. Two young men made the confession at the first service, and Bro. Combs has thoroughly organized and drilled the committees according to the instructions sent ahead. He is a most royal man and has done all in his power to make Bro. Wilson and myself happy and to bring the work before this city. Have been here 13 days and have 68 additions; 20 added yesterday, and packed and crowded house at both services. Spoke to an audience of men only at Y. M. C. A. rooms, Sunday at 4 P. M., and extra chairs were brought in to accommodate the crowd. Spoke at the far-famed Kansas City Stockyards Lot, at 11 A. M., to an audience that used the utmost capacity of the room, and we go there thus at 1 P. M. again. We praise the Lord of victories for 735 additions in the first four months of 1900. This church passed the 1,000 mark in membership Friday night, and is said to be the only church in Kansas City entirely out of debt. We ask the prayers of our brethren, believing that the effectual fervent prayers of righteous men availeth much.—CHAS. REIGN SCOVILLE.

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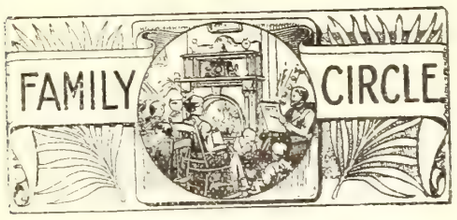

Unrecognized Blessings.

J. ORVILLE WALTON.

See the sunbeam army driving
With its sword of rainbow bright
Back the dark, tear laden nimbus
That has ruled the world by night;
While the bright sun mounts, triumphant,
To his throne of ruddy light,
And the monarch of the shadows
Hides himself in western flight.

Or, expanding like the petals
When the calyces are drawn,
Now has opened wide the morning
From its bud of earliest dawn.
And the guests of spring are coming,
Crowding up where'er is room,
Anxious for a sip of fragrance
At the fountain of perfume.

Hear the robin mid the branches
Gaily calling to his mate,
While the daisy hides her nightcap,
Half ashamed at being late.
Surely, now, it seems that nature
All might join the glad refrain,
But we hear one note discordant
In the morning choral strain.

At our side a flower is speaking
And we list to what is said
To the raindrop on it resting,
Weighing down its dainty head.
"Yester-morn the bright sun raised me
From the earth as he passed by
And he painted my blue petals
From the palette of the sky;"

"Then he whispered, when he left me,
'Little flower, ready be
With a smile to greet my coming
When again I visit thee.'
Now he comes and I no greeting
Offer from this burdened head,
Better far, O cruel raindrop!
I should brokon lie, and dead."

How I long to know the sequel
Of the mischief now begun,
For I know that truant raindrop
Has been plotting with the sun.
There! I saw it catch a message
From the telegraph of light—
And an answer it returneth
With a flash, as jewel, bright.

Now the raindrop breaks its clinging
And it drops into the ground,
While the flower lifts its petals
And, in gaily looking round
Soon forgets the heavy burden
That so grievously it bore—
Soon forgets the sparkling raindrop
That has sought its rootlets' door.

Once again, a fair morn breaking.
We its beauties would explore,
So we seek the meadow ramble
That has wooed our feet before.
Here, beside us, is the flower
With a wreath of daystars fair
In the place of the lone blossom
Which before had rested there.

Now we know that glist'ning raindrop
Was a courier to tell
To the rootlets lying hidden
That the sun they had pleased well,
And to speak this cheering message:
"Thou shalt yet have blossoms more,
And their tints shall be as pleasing
As the bud thou hadst before."

How like life has been our fable,
O, how often we may find,
When the drops of disappointment
Come the buds of hope to bind,
That the hearts from scenes of trouble
To the light again may rise,
And may find the deep affliction
But a blessing in disguise!

The Lost Emigrants.

R. H. JOHNSON.

CHAPTER XXVIII.

Two or three weeks later the Doctor and Jack—I must continue to call him Jack, though now our minister—invited Maria and myself to a day's outing on the top of Castle Mountain. We girls had often looked up to its cragged summit, sometimes beaten by the scurrying clouds, at others golden with the beams of the rising sun, or towering like a mighty silver column by moonlight, and longed for its conquest; and the more so, that our imaginations of the grandeur of the outlook from its kingly crest had been excited by the description of the view by our proposed companions, who had previously made the ascent.

Accordingly, with a well-filled lunch basket and much enthusiasm, and accoutered for rugged climbing, we left the village in the early morning.

It was a long and difficult undertaking to scale the mountain. But under the guidance and with the ready assistance of our companions over the difficult places we, at last the conquerors, trod the summit beneath our feet.

Before us was a scene of transcendent beauty. The coastline on every side was distinctly visible. To the windward the heavy breakers coming in beat with a thunder on the shore that came up to our far-off ears like the diapason of a mighty orchestra of the fabled god of the sea.

Looking down the mountain's beetling side, in calm beauty lay our island home, clad in living green, save where it was touched with the hues of scarlet and gold by the matchless pencil of autumn.

This emerald island gleamed a solitary gem in the azure setting of a shoreless sea, which melted in dreamy grandeur, until on the far horizon's rim the skylike sea and sealike sky seemed blended into one.

Long we gazed on the sea without a sail, and the lonely isle with but a single wreath of smoke to tell that human outcasts had ever been tossed by old ocean's storms on this hidden spot of earth.

It was a fitting time for lofty thoughts, and if we could not manufacture we at least could borrow them. Presently Mr. Burton said:

" 'To recount Almighty works,
What words or tongue of seraph can suffice,
Or heart of man suffice to comprehend?' "

"They are ineffably and immeasurably glorious," said Dr. Andral, "and lead the thoughtful observer through nature up to nature's God; and he necessarily exclaims with the Father of our race:

" 'These are thy glorious works, Parent of good;
Almighty, thine this universal frame,
Thyself, how wondrous, then!' "

"And," added Miss Clarkson, "they lead us back to the days of world-building by the Omnipotent, when he said: 'Let there be, and there was;' of which Bishop Heber sings:

" 'Then towered the palace, then in awful state
The temple reared its everlasting gate;
No workman's steel, no ponderous axes rung;
Like some tall palm the noiseless fabric
sprung.' "

"And," said I, "these works that cam from the Almighty Hand still speak an ever will speak of his matchless power an wisdom.

" 'The heavens declare the glory of God,
The firmament showeth his handiwork,
Day unto day uttereth speech,
And night unto night showeth knowledge.'

"And thus heaven and earth, and day an night, and all things, speak of God."

"Yes," said Burton—

" 'A voice is in the winds I do not know,
A meaning on the face of the high hills
Whose utterance I cannot comprehend,
A something is behind them; that is God.'

"Yet, alas! there are many who are obliv ous to the something that is behind then many who do not look through nature up t nature's God; many who can look upon h stupendous works, not only unmoved, b even deny the Author."

"True," said the Doctor; "and such unbeli comes from shallow souls and shallo thinking."

"Yes, and from callow souls and callo thinking," said Maria. "But out of t sophomoric stage, with profounder thinkin they often vanish."

"And you, therefore," the Doctor replie "agree with Lord Bacon: 'Though a sm draught of philosophy may lead a man atheism, a deep draught will certain bring him back again to faith in God.' "

"To my trusting nature," she replied, do not see how it can be otherwise."

There was a pause, and the Doctor said:

"While the lofty thoughts of toweri minds may be appropriate food for aspiri souls on this lofty summit, let us not forg the lower demands of our inferior natur which, being interpreted, is: I am hungr

"We are all agreed to the interpretati thereof, if I may judge the feeling of t others by my own," Jack responded. T long walk and steep ascent and the cri mountain air having greatly sharpened o appetites, we were in no mood for del and accordingly, we speedily arranged o luncheon and proceeded to do it ample j tice.

This over, and an hour devoted to re Miss Clarkson and I determined to gath some floral specimens peculiar to the mo tain summit, and soon were eagerly engag in the work. We wandered hither and y der, and soon were separated. Presently saw some brilliant little flowers of an u known variety in a sheltered nook seve feet below me. But how was I to rea them? The descent was sheer and a fathom least. There was a bush near the edge w long, tough branches. I hesitated. I look at the tempting, bewitching flowers. yielded.

Grasping the bush, I let myself do without difficulty, and eagerly pounced u the little witches. After collecting th I turned for the more arduous work of ascent, but alas! my enthusiasm had out my discretion.

I had neglected to secure the branch t let me down and it had sprung back bey my reach. I searched for another way but in vain.

I was in a little niche. On one side was a beetling precipice, on the other a smooth wall of rock. I sprang into the air in a vain attempt to reach the branch by which I descended—"so near and yet so far." I thought of Virgil's lines that I read when a schoolgirl, and forgot, with the Latin, long ago; but I fancy they meant: "It is easy to descend into the pit, but to get out again—that's the difficulty."

Indeed, the getting back was the alarming thing with me. The top of a mountain is generally much larger than it looks to be, and my companions were some distance away. Then I was entirely concealed from view in my little niche.

For a moment the horrifying picture of a skeleton, polished by mountain rodents and bleached by storm and sun for many a week, met my mental gaze.

But this by a strong effort I dismissed. No, my friends would not relinquish search until they found me. In one way I could aid them. I could use my voice. Accordingly, I at once called it into service. I shouted lustily for some minutes, with no other results than an irritation of my throat. I then took to calling only at frequent intervals. This I did for what seemed an immense lapse of time, but which was probably in reality not more than thirty minutes, when I fancied I heard an answering call. Calling again, I distinctly heard a response, soon followed by approaching footsteps, and in a moment the manly form of Dr. Andral was bending over the edge of the rocks. Taking in the situation in an instant, he seized the shrub that had ensnared me, and grasping with his free hand my upstretched arm, lifted me from my prison. I gratefully thanked him for his timely delivery; to which he responded that he was only too happy for being the means of rescuing me from my peril, and added: "I assure you, Miss Winston, it would afford me the greatest possible pleasure to be the means of assisting you, as far as in my power, over every danger and rough passage of life."

For this surprising speech I was totally unprepared, and my only answer was a confused silence. In a moment I said: "Let us go at once and remove the suspense of the others."

We presently saw Jack and Maria searching for me near the spot where I had last been seen.

We called to them and they expressed their great relief, as they had feared that I might have fallen over a precipice.

As our return to the village had been somewhat delayed by this mishap, the others, who were near the path down the mountain, called to us to follow, which we did, but saw them no more on the way to the village.

The Doctor and I proceeded in silence, or discoursed in monosyllables. Presently we found ourselves away from the path and on the brink of a precipice. He begged me to save needless fatigue by remaining where I was until he discovered the path. Shortly he came back and reported that he had found the way. I said: "You have placed me under a twofold obligation; first, as a deliverer, and secondly, as a pathfinder." "I thank you," said he, "that you are too generous to reproach me with the fact that I was also your pathloser. I much prefer the other attributes you have ascribed to me." And then, after a solemn pause: "I assure you, Miss Winston—and this is no momentary impulse—I could wish no happier lot than to be a deliverer and pathfinder for you through all your life."

How was I to answer? He had seriously and manfully revealed his heart to me. My first impulse was to answer favorably. And then I thought of Maria—of the very great friendship between him and her—and I remembered my solemn resolve to suffer in silence if need be, but never in any way to obtrude myself between her and her interests; and I said: "Dr. Andral, you have compelled me to speak plainly. I have long known of the friendship between you and Maria, and I believe she loves you. Let us dismiss the subject." To my surprise, instead of discomfiture, his face became radiant, and seizing my hand he said: "So that is the barrier between us, is it, Dora? There are several obstacles in my way there. Maria and I are the best of friends, but she wouldn't have me. I have no desire to marry her; and Jack Burton wouldn't give me the slightest show if I desired it ever so much. And now, Dora, shall I find the path for you?" And with a great brightening of the skies I said: "Yes, with my whole heart, through all the long, long way."

I pass over the remaining incidents of the journey, for which, O, gentle reader, be thankful! Permit me, however, to add that when I reached home, on opening the door, I fell into Maria's arms, and the following conversation occurred—the most intensely surcharged with meaning that ever one woman uses to another: "O, Dora!" "O, Maria!" and she knew and I knew, each that the other had had a delightful day upon the mountain, and that every downward step on the return was an upward step toward the rosy-peaked summits of the mountains of Beulah.

And oh, how bright our simply furnished room appeared! The furniture seemed varnished with a cordial smile. The clock ticked a "wel-come, wel-come, wel-come," and the old cat rubbed her sides against our feet and softly purred a maternal benediction, as if to say: "Heaven bless you, my children!"

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Teddy's Lesson.

"Come, Teddy," said Mrs. West; "it's time for the cows to come home."

But Teddy was reading about a shipwreck and did not want to be disturbed just then.

"O, mother, wait a little while," he said.

A little later Hester came to thee door.

"Teddy, you ought to get the cows," she said.

"Bother the cows!" replied Teddy, crossly; and his sister went away.

Soon a man's face appeared at the window.

"Edward, the cows!" said Mr. West; and when his father spoke like that, Teddy lost no time in obeying.

Sulkily he laid down his book and walked through the kitchen, where his mother and sister were cooking the supper and his father was piling up the kindling wood for the morning's fire.

"I hate cows!" Teddy grumbled, as he walked slowly across the pine floor. "They're a bother, and I wish we didn't have any. I wish nobody had any. Cows are no good, anyway—just in the way. I hate cows!"

An hour later the cows were safe in the barn for the night, and Teddy was in better humor. He was hungry, too, after the walk to the meadow and back in the fresh, bracing air.

A fine round of meat was smoking on the table, but there was none on Teddy's plate.

"This is beef," said Mr. West. "I did not give you any because you hate cows, Teddy."

Teddy opened his mouth, and then closed it again without a word.

"I won't give you any butter, Teddy," said Mrs. West, "because we get our butter from the cows; and you hate them so."

Hester poured out the milk for the other childred, but to Teddy she gave a glass of water.

"Cows are such a bother," she said, soberly. "I know you don't want any milk."

Teddy looked wistfully at the plate of creamy cheese, but it was passed to every one but him. But, worst of all, when the custards were brought in, sweet and brown in their little white cups, Teddy was passed by.

"Of course, you wouldn't eat custards, for they are made mostly of milk," said Aunt Hetty.

Teddy looked as if he would cry.

"I—I haven't had anything to eat," he blurted. "I wish I hadn't said those thing about the cows."

Everybody smiled then, and no one objected when Hester slyly passed to him a cup of custard.—*Presbyterian Banner.*

Anti-Cigarette Law Upheld.

Chicago's anti-cigarette law was vindicated by Justice Peckham, of the United States Supreme Court, in a decision handed down yesterday, and hereafter the cigarette seller must pay a penalty license of $100 per annum or go to jail. The case was that of Gundling vs. city of Chicago, in which the tax was attacked as unconstitutional. Having established the validity of its pet law, the Anti-Cigarette League is now going after the cigarette smoker with a sharp stick.

The league is carrying the war into the enemy's country by inducing banks, mercantile houses and firms of all sorts to taboo those applicants for work who smoke the deadly dainties, and to forbid employes the habit under penalty of dismissal. Half a dozen banks have placed themselves on the anti-cigarette platform, and last night the league sent out 2,000 letters to as many firms urging them to back up the good work.

In the last six months the work of the league has been carried into nearly every state in the union. Lucy Page Gaston is now traveling in Missouri and Kansas, establishing branch leagues among the schoolchildren. The public schools of Chicago are nearly all represented, the Von Humboldt school thus far showing the banner membership, with a total of 300 boys who have taken the anti-cigarette pledge and are wearing its button.—*Chicago Record.*

About Women.

The amount of national bank stock held by women in America is estimated at $130,000,000, and the amount of private and state bank stock at $137,000,000.

Mrs. Carrie Thomas Alexander, of Belleville, a representative woman of Southern Illinois, is a candidate for the nomination for trustee of the Illinois State University at Champaign.

In the declamation contest held recently at the University of Illinois for three prizes offered by the University, Miss Elma A. Rugg, of Urbana, received first prize, in competition with twenty contestants.

Mrs. Phœbe A. Hearst has decided to establish a museum of art and archæology at the University of California. She has planned for the collection on a large scale of objects illustrating the history of fine arts throughout the world.

—*Union Signal.*

His Fifteen Pleas.

Dr. Robert Wallace tells a story of an ingenious beggar whom he used often to see when he was a student of the university of which in later life he was so distinguished an ornament.

Outside of the college gates there stood an old soldier who earned a living from the charity of the passers-by. The more effectively to excite their generosity he bore upon his breast a placard with this moving appeal: "Battles, four; wounds, five; children, six; total, fifteen.

Fifteen such claims to sympathy were truly irresistible.—*Selected.*

The Lord's Prayer in Chinese.

Ngo foo choy t'ien	Our Father which is in heaven
Yuen yee meng sing	Hallowed be thy name
Yee kwok lum gak	Thy kingdom come
Yee jee tak sing	Thy will be done
Choy tay yok t'ien	On earth as it is in heaven
Sor sooey jee leung	Give us this day
Kom yat ch'ih ngo	Our daily bread
Ngo ming yen foo	Forgive us our debts
Kao ming ngo foo	As we forgive our debtors
Mat pai ngo se	Lead us not into temptation
Jing ngo ch' ut ok	But deliver us from evil
Yukwok k' uen wing	Kingdom, power and glory
Gar ye so yau	Be thine
Lum gap sy sy	Forever and ever
Ku so yuin yar	Amen.

Mr. Poole is now at work on the preparation of a "Teacher's Handbook," which he hopes soon to publish. It will consit of useful phrases and sentences, hymns, etc., especially prepared for the use of teachers of the Chinese. The above translation of the Lord's prayer, by Mr. Poole, will be a part of the book.—*Sunday-school Times.*

Success Without Money.

The consoling discovery is made by Senator Mason, of Illinois, that money is not essential to the attainment of success, for he says this in the April Success:

"One of the most successful men I ever knew, never had a thousand dollars ahead in his life. He had no aptitude for making money, yet he continually tried to. During financial panics and failures he kept his spirit unchanged and unbroken. He never held an office of any kind in his life. Litigation he avoided wholly, and he never indulged in controversies. He had as few acquaintances, I think, as any man I ever knew. I regarded him as successful because he was always cheerful, industrious and temperate, always temperate, always thoughtful of those about him, and, in a matter of conviction, was absolutely fearless. To others he gave the same liberty of thought that he demanded for himself. His motto was: 'Principle, not expediency.' When he died he left barely enough to pay for his funeral expenses, and yet I maintain that he was successful. His conscientious living was an example to others. He was generous to a fault, and probably would have died in better circumstances if he had not been.

"The dollar mark is not the stamp of success. You may attain far greater success than that, and leave a larger legacy."—*The Watchword.*

$100 Reward, $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of Testimonials. Address,

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Charcoal sweetens the breath after smokin drinking or after eating onions and other odor vegetables.

Charcoal effectually clears and improves t complexion, it whitens the teeth and further a as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect the stomach and bowels; it disinfects the mou and throat from the poison of catarrh.

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The daily use of these lozenges will soon tell a much improved condition of the general heal better complexion, sweeter breath and purer blo and the beauty of it is, that no possible harm c result from their continued use, but on the co trary great benefit.

A Buffalo physician, in speaking of the bene of charcoal, says: "I advise Stuart's Absorbe Lozenges to all patients suffering from gas in t stomach and bowels, and to clear the complex and purify the breath, mouth and throat; I a believe the liver is greatly benefited by the da use of them; they cost but twenty-five cents a t at drug stores, and although in some sense a p ent preparation. yet I believe I get more and b ter charcoal in Stuart's Absorbent Lozenges th in any of the ordinary charcoal tablets.

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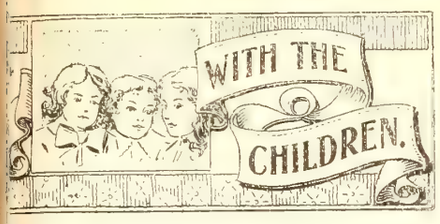

The Red Box Clew.

J. BRECKENRIDGE ELLIS.

CHAPTER XXIII.

In the moment of excitement Mr. Douglas
l not know what he would do when he
ached the yard and captured old Nance.
did not think of that. All his thought
as bent on making her his prisoner. He
shed through the dark little hall and
unced upon the front door. But this
ont door had a peculiar way of locking
elf when it was shut, and the way to un-
k it was to turn a little brass button. It
as a very simple thing to do if you knew
out the button. Mr. Douglas didn't. He
ook the door and looked for the key and
ied to force his way out, but it was no
e. Then he called Frank, but she was so
ightened she was a good while coming.
last, however, he coaxed her to show him
e combination, assuring her he was in no
nger from one weak old woman. (Frank
d her own opinion about Nance being
ak.) So at last the front door was
rown open and Mr. Douglas rushed into
e yard. A woman stood upon the path
d he seized her roughly by the arm.
h, it is Mrs. Dew!" cried Frank. Then
. Douglas let go in some confusion, and
ich more confusion followed, for Mrs.
uglas ventured out, and the housekeeper
as told in one breath that Nance had been
en peering through the window; and in
e next breath she was informed that these
angers were Frank's long-sought parents.
Mrs. Dew was alarmed at the coming of
nce, and at the same time thrilled with
azement and joy at Frank's great good
tune. She told them she had just re-
rned from a home where she had gone to
some sewing; she had seen nothing of
e wicked old nurse. After a thorough
rch of the premises Mr. Douglas came to
e conclusion that Frank had only imagined
e wicked face looking through the window;
d if she *had* seen anybody, he reasoned it
ust have been Mrs. Dew passing by. Well,
ank was so afraid of Nance that she
nted to think her father was right about
and at last she persuaded herself that it
as all a mistake. How they all settled
wn to the state of enjoying their dinner,
ter that, is a matter of wonder. But it
certain that they did. And there was
oiled beefsteak, worth going a mile just
smell, and hot biscuits, not white and
mmy, looking like flower that had got
ck together and had crawled out of the
urbarrel by mistake; no, but biscuits
th a brown top and the same kind of a
ttom, and not a huge quantity of dough
tween. And there were fried potatoes in
g strips, thin and crisp, without any
rnt corners or white, gluey edges; and
ere was no sign of lightbread on the premises. So it was a very simple repast, only there was a pie after it—an apple pie. And after that a great watermelon, as red inside as it was green without, and the seeds were black and not slick.

After dinner they entered into plans for the future. There is no other enjoyment that will come up to that sort of thing, especially when you have the means to carry out your plans. So they talked and talked, and I wish you had been there to hear them, for I can't repeat their cheery words—there must be some way of bringing this story to an end! The substance of their discussion was this: Mr. and Mrs. Douglas would stay till Mrs. Dew finished her engagements; that would take about a week, then all of them would leave that village. Yes, Mrs. Dew must go to Kentucky and live with the Douglases. Nobody thought of questioning *that* proposition; not even Mrs. Dew herself. So a whole week went by, the sweetest week in the life of Frank Douglas. For she went walking and driving and fishing with her father and mother, and they told her more and more of their history, and she told them more and more of herself, till it seemed they had lived together always. And not once did they find a trace of Nance; so the child became more sure that she had not seen the wicked face at the widow. And—oh, yes! Frank was to start to school just as soon as they reached home. How she loved to say that word, "home!" At first it brought the tears to her eyes, but they were glad tears. And how did the house look? And was there a front yard? Because, you know, many nice city houses have no front yards. But oh, yes, *this* one had; and they watered the flowers with a hose, and the street wasn't muddy when it rained. And *this* home was in Lexington, and it was on Broadway. The week came to an end and everything was packed up. All four—for Mrs. Dew made one of them—took a last trip to the creek where they had fished so many happy hours; and they hadn't caught anything either, but a turtle and some crayfish, only in this locality they were not called crayfish, but "crawdaddies"—even a baby crayfish is given this name. One day the train came to the village and took them away to St. Louis. They spent a day with Bro. Wilton at his boarding house, and when they left him the old gentleman felt quite lonesome and homesick. For there are times when you even get tired of a big hotel, and you don't care if they bring your dinner to you in twenty round thick saucers, with a lump of ice everywhere it ought to be. At such a time you long for a home of your own, and you wouldn't look out of the window then—not if you heard a band coming round the corner, and knew there might be banners and uniforms.

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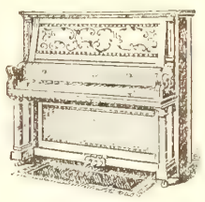

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PARABLE OF THE SOWER.

After the incident of our last lesson, Jesus made a brief tour of the cities around Capernaum, accompanied by the twelve, and certain of the women who had been the objects of his healing grace. His growing popularity was manifest from the crowds that everywhere wa'ted upon his ministry, and began hailing him as one sent of God. It was no longer possible for the Pharisees and scribes to deny that Jesus wrought miracles. Especially did his power over demons put them to confusion, for the evil spirits were wont to cry out in anguish at his approach, and call him the Son of God. There was but one resort to retain their fast-waning influence with the multitude, and that was in persuading them that the power of Jesus was satanic in its origin, that he cast out demons through the power of the chief of demons. The Master threw the vile accusation back in their faces, with the unanswerable challenge: "How can Satan cast out Satan? Will he defeat his own subordinates by driving them from their thrones in the hearts of men?" Only stubborn and unholy prejudice could offer such an explanation of the blessed work the Christ was doing for the suffering and dying multitude. It proved the hopeless condition of their hearts, that the very work of the Spirit of God could be attributed to the evil one. For such a sin there could be no hope, since the divine resources were exhausted with the ministry of the Spirit of truth and grace. "It was of no avail that light streamed in on them; for bigotry, like the pupil of the eye, contracts in proportion to the outward brightness."

It was now become manifest that there were many among his hearers who would not receive the teachings of Jesus, however simply and gently he might utter them. Henceforth he made frequent use of the parable, in which the lessons he desired his disciples to learn could be taught to them in graphic form, yet with enough of mystery to awake their closer attention and draw forth their spirit of inquiry. The careless listener would fall away from the throng of followers, and the eager searcher for truth would have closer access to the Teacher. The parable was a common mode of teaching in the Orient, but never was it used with such effect as by the Savior. No such exquisite comparisons are found elsewhere in literature as are found in the gospels. Jesus saw into the heart of things, and read the souls of men as no other ever did; and all subsequent efforts to imitate his parables have ended in confusion.

The first of the group of parables given us by Matthew seems to have been spoken by the Lord on the shore of Galilee, as he sat in a boat and the multitude stood on the beach. It was in the spring and the plain of Gennesareth was a mass of beautiful colors. The fields were green with their growing wheat and barley, and the beaten paths that wound their way through them had been trodden by the feet of the very company to which he spake. Here and there amid the green appeared the yellow or gray spots where the shallow soil gave scant sustenance to the grain, which was being burned up by the hot sun. In other places the thorns grew so thickly amid the grain as to choke its growth and make its thin, half-forming heads a dismal prophecy of scant harvest. To the eyes of the Master the scene was strangely significant, and he read its lesson for his disciples and for all who should afterwards seek to know and do the truth. Let us look briefly at his meaning.

The one lesson Jesus meant to teach by this parable was that the result of truth depends upon its reception and use by the human heart. The word of God, which is the true seed, or the form truth takes in its supreme revelation in Christ, will be of little or much avail, as it is rightly or wrongly received by us. Hearts are divided into four classes: careless, shallow, preoccupied and consecrated. The careless heart is like the beaten road or path. No seed of truth can penetrate its surface. A Felix may tremble beneath the message of Paul, but he will not yield to the appeal of righteousness. An Agrippa my feel for a moment an impulse of good, but habit cannot be overcome by an hour of listless hearing, and he goes on in his career of shame and sin. The stony ground represents the shallow hearer, one who lacks earnest purpose and deep sincerity. On the surface there is a slight soil of good intention; but beneath lies the stratum of hard, unyielding selfishness, through which the roots of the new life cannot penetrate. After a brief show of religion, the stony hearted convert goes back into the old life of sin. The thorny ground in its turn represents the heart that is not careless of life's duties, nor shallow in purpose, but, it may be, most earnest and industrious in the pursuit of success. It is conscious of a noble nature, richly endowed and capable of high and honorable achievements. But alas! this heart is already occupied by the thorns of worldly ambition, social vanity or sensual pleasure, and the truth of God finds little place within it. How many men and women of royal attributes are wasting their superb powers upon a merely worldly life. Of how much eloquence, grace, leadership, business tact the church of Christ is robbed by the claim which the world has made upon her members. O, for the consecrated heart, tender and soft to receive the Word of God; deep and earnest in purpose to retain it; clean from worldliness and from lust, its rich stores given to the growth of that truth into character and service. Such a heart will produce a life fruitful of good, making its possessor happy and the whole world better.

It is interesting to note the various devices adopted by the enemy of the truth to prevent its bearing fruit in the life of men. They are three in number. His first attempt is to *steal* the Word of God out of the heart. If the seed can be kept entirely off the ground, there is no possibility of its growing. If men can be kept from reading or hearing the Word of God, they can easily be kept from becoming Christians. While the novel, t theater and society can be made to engross t thought of the young, with a constant round gayeties and excitements, the few stray grains truth that fall upon their ears will accompli nothing. Failing in this, Satan seeks to bring naught the Word of God by *starving* it. If m *will* hear it and profess their readiness to obey he will seek to persuade them that it is enough make a profession of religion; he will indu them, if possible, to give only the outside of the conduct to it, not the depths of their natur Members of the church—yes; earnest and devot Christians—no. How many stony hearts are th being deceived, and are starving the precio Word of God, which would, if permitted, fe upon the riches of their nature, and bring for fruit to glory and honor and joy eternal. foiled at this point, Satan does not yet despa Men may hold fast the truth, that it cannot stolen away from their hearts. They may ma its reception more than a mere profession, a deeply feel the obligation for its growth with the life. What then? Satan will make a la effort to defeat the truth by *strangling* it. I will bring around it so many and diverse interes for the soul to follow that in the attempt compass all the affairs of life the supreme o will be overgrown by a network of worldly care The thorns will choke the Word, and it will b come unfruitful. "This one thing I do," is good motto for the Christian, when Satan see to thwart the blessed office of the Word of God his life. Let him neither steal it away, starve nor strangle it; but let it dwell richly within u feeding upon our richest thought, our deepe emotions, our holiest purposes, our most arde endeavors, and it will surely bring forth fru thirty, sixty or a hundredfold.

*Lesson for May 20—Matt. 13:1-8, 18-23. Parallel passages—Mark 4:1-20; Luke 8:4-15.

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Christian Endeavor.

By Burris A. Jenkins.

TOPIC FOR MAY 13.

THE POWER OF A TEMPERATE LIFE.

(Dan. 1:1-17.)

(Quarterly Temperance Meeting.)

There is no doubt that a life temperate in all things is powerful in proportion to its temperance. One who takes no stimulants, who does not consume his tissues with hurry and nervousness, who never burns up with anger or other passion; who, in short, is self-contained and calm, will triumph where others fail, because of his reserve force.

It was said of Napoleon that he always knew the right moment to bring up his reserves. Let us say of all men that happy are they who have any reserves to bring up. Some of us are constantly spending all our forces instead of holding something in store for a time of need.

Naturally, a body that is kept under the tense strain of stimulants all the while, whether those stimulants come from within or without, cannot bear the sudden shock of some new strain with any fortitude. In the machinery of the great cable railway powerhouses of our cities is a vast balancewheel, weighing sometimes as much as forty tons. This wheel, with ponderous, calm revolutions, holds all the machinery steady, no matter how sudden and severe a strain may come. Every car on the line may grip the cable or let it go at once, and there is no jerk or jar to the machinery. What that great balancewheel is to the machinery, temperance in all things is to the power of a life.

Recently, in a famous hospital of the East, I saw a famous surgeon* perform four dangerous and delicate operations in less than three hours. Large, massive, calm was the skillful workman. There was no tremendous hurry, but there was steady and increasing rapidity of movement. It is said that, in the time it takes some men to open the abdomen he will perform a complete abdominal operation. All the movements and the words of the man, in and out of the operating room, are characterized by the same self-contained but purposeful equipoise. He works unceasingly but never overworks. A fifth operation was in store for him that day, but he postponed it. Four was enough, handrunning. He is temperate, even in work.

It is scarcely needful to add that this celebrated surgeon drinks no strong drink, smokes no nerve-shaking narcotic, and even refuses the ordinary stimulant of the breakfast table, coffee or tea. He has great need of steady nerve. But who has not in this world of ours?

A very significant passage was that in Mr. Kipling's recent account of a hospital train in South Africa, in which he refers to the prime condition of the constitutions of wounded men. They have every chance for getting well, *because for weeks and months they had been off their liquor* and their systems are sound and ready to respond to needed stimulants. So, when a man expects to meet shocks and strains upon his constitution—as in arctic exploration or army campaigning—let him beware of stimulants. And since a large part of this life is made up of the shocks of some sort of exploration or campaigning, it is worth while to avoid overstimulation of all kinds. Such temperance will increase power.

Nothing need be added regarding the influence of a temperate life over others. No one can pass into the presence of that great surgeon without being led to say: "I will be a calmer, a more temperate, a better man." The power of such temperance is the "power of an endless life."

*The surgeon here referred to is Dr. E. E. Montgomery, a Disciple, a member of the First Church in Philadelphia.

Bethany Reading Courses.

THE LORD'S TREASURY.

By F. D. Power, *Director*.

In Two Articles.—Article II.

Having considered the Bible teaching as to (1) the who, (2) the what, (3) the when and (4) the how of Christian giving, let us with open Bibles now seek divine instruction as to the objects to which we should give, and some of the reasons why we should give.

5. To what shall we give? To the expenses of the sanctuary. The church must be sustained. While the gospel is without money and without price, the laborer is worthy of his hire, and God hath ordained that they which preach the gospel should live by the gospel (Luke 10:7; 1 Cor. 9:14). In all organizations all members are expected to pay their part of all expenses. No organization so patiently and quietly submits to do-nothingism and pay-nothingism as does the church. Is not a man's debt here as binding as anywhere? Should not a man's promise here be kept, even more sacredly than his promise to his fellowman? Can a man expect his brother to pay his gospel bills any more than his grocery bills? Should a man feel any greater sensitiveness if his attention is called here to any failure on his part to meet his obligations than he feels when his gas bill is thrust under his door, or the newspaper man calls for his monthly dues, or when the railroad conductor cries: "Ticket, sir!" The Lord's business is business.

Again, we are to give to the poor. We had almost forgotten the poor. Among the first things taught in the apostolic church was the duty of Christians to the poor. "Blessed is he that considereth the poor." "Go sell that thou hast and give to the poor" (Ps. 41:1; Matt. 19:21). The churches of Macedonia are praised for their liberality to the poor. The churches of Corinth are enjoined to take an offering on every Lord's day for the poor. The churches in Jerusalem had all things in common, sold their possessions and goods and parted to all "as every man had need." A family was suffering. One of the children wrote a letter telling how poor and sick and hungry they were. He directed it to the "Good God in Heaven" and dropped it into the charity box of the church. Where else should it have gone? O, the opportunity of the church thus to reach thousands! O, the obligation of the church to care for the needy! O, the power of the church when she shall be filled with the spirit of kindness, goodness, compassion, mercy, helpfulness, that belonged to our Lord! Who are the millions and hundreds of millions in heathen lands to-day, but the poor—God's poor?

We are to give to missions. "Go into all the world and preach the gospel to every creature." "How can they call on him in whom they have not believed, or believe in him of whom they have not heard, or hear without a preacher, or preach except they be sent?" No power can ever bring the heathen nations to God but the gospel, and no institution is intrusted with this treasure but the church. The apostolic churches were missionary churches. The Christians in Jerusalem went everywhere preaching the Word. The Corinthians are exhorted by Paul to preach the gospel in the regions beyond them. The churches in Macedonia, when less than a year old, supported a foreign missionary. The harvest is truly plenteous, but the laborers are few. The man of Macedonia calls from every quarter. We are debtors, not to our city only, not to our nation only, but to Greeks and barbarians, to the lost of Europe, Asia and Africa, to the islands of the sea. "Ye are the light of the world." "Ye are the salt of the earth." "Enlarge the place of thy tent. Lengthen thy cords and strengthen thy stakes." Attempt great things for God and expect great things from him.

We can afford to be men of one idea if that idea be the conversion of the world to Christ. We can afford to make missions the first work of our churches, for if we get this spirit into our people it exorcises the spirit of selfishness. No trouble about the pastor's salary, no trouble about caring for the poor, no trouble about securing funds for local needs in a church that reaches out to India and China and Africa and the uttermost parts of the earth in its sympathies and with its help. O for the spirit of Paul! (Rom. 1:16; Phil. 4:12; 1 Cor. 4:11-13.)

6. How much shall we give? What is the Bible answer? "See that ye abound in this grace also" (2 Cor. 8:7). Abound is to flow over, go beyond all bounds. "He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully" (2 Cor. 9:6). "As God hath prospered" (1 Cor. 16:2). This is always a just measure. "Every man as God hath prospered him." "Unto whomsoever much is given, of him shall much be required" (Luke 12:48).

Dives needs looking after. Lazarus has had his turn. The greatest question of the age is: "What shall we do with Dives?" "What shall we do with our millionaires and our billionaires." Dives is under indictment as a thief. Five thousand works on Socialism are afloat, all of which agree in saying: "Dives is a thief!" "Property is theft!" We do not say this is true. We believe men have a right to their property, and in a sense every man may do what he will with his own. But we believe also that men are stewards; that all wealth is fiduciary and must be used for the benefit of the community; that every man is answerable to One who commands: "Thou shalt love the Lord thy God with all heart, and with all thy soul, and with all thy mind," and "thou shalt love thy neighbor as thyself" (Matt. 22:37-9); and that which men are to give voluntarily, he that is intrusted with much must give much.

But Lazarus is under indictment also. Millions are poor, not from any oppression of Dives. Gather up all the money that the working classes have spent for rum the last thirty years, and I will build for every man a house, and lay out for him a garden, and clothe his wife and children in the best, and give him a policy of life insurance so that his home may be well maintained after he is dead. Lazarus might have to give. The widows of Zarephat, the widows with the two mites, the poor, captive, robbed Jews had to give. And after all, it was the man with the one talent who went and hid his Lord's money. The Jews gave one-tenth; the Christians should at least equal the child of Israel in the measure of his offering.

7. Finally, why should we give? God's honor requires it. "Honor the Lord with thy substance and with the first fruits of thine increase" (Prov. 3:9). "To do good and to communicate forget not, for with such sacrifices God is well pleased" (Heb. 13:16). Gratitude demands it. "Ye know the contribution of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (2 Cor. 8:9). Conversion involves it. "Whoso hath this world's goods and seeth his brother in need and shutteth up his bowels from him, how dwelleth the love of God in him?" (1 John 41:7.) Heaven is not entered without it. No stingy man shall see God. "Lay not up for yourselves treasures on earth, but lay up for yourselves treasures in heaven" (Matt. 6:19-21). "Be a good man, my dear," said Walter Scott, when dying, to Lockhart. "Be a good man!"

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Literature.

The Dead Hand is the title of a brief sketch of the relation between church and state with regard to ecclesiastical property and the religious orders by Henry Charles Lea, LL. D.* This treatise is called out and of interest because of the ecclesiastical property question in our new possessions and recites some peculiar facts in the history of this question in some of the European countries.

Faithfulness and Romanism is the title of a tract of thirty-two pages published by Jas. W. Zachary, Lexington, Ky. Another tract of forty-eight pages by the same author is entitled Old Kentucky Whisky. This latter tract contains the gist of some of Brother Zachary's strong temperance lectures. We are glad to know that both of these messengers of good are heartily received by the people who love truth and righteousness. Price, ten cents each.

Volume second of the "Shorter Life of D. L. Moody," by Paul Dwight Moody and Arthur Percy Fitt, has been issued and deals more largely with his public life and works. These shorter biographies of Mr. Moody are issued by the Bible Institute Colportage Association, Chicago, and may be obtained of booksellers. The complete and authentic life of Moody by his son, W. R Moody, is now out, but to be had only from the institute or an agent. The "shorter life" editions are more convenient for mailing; the authentic, for the library.

A somewhat unique book called "The Pastor's Helper" is now before the public. Its peculiar feature is a complete ritual each for Baptist, Congregationalist, Methodist, Unitarian and Universalist preachers. Such a book seems to be quite prophetic of that long-sought day of Christian unity. It is at least suggestive of a time wherein preachers shall become interchangeable factors. The book is small, convenient and in good style, but we fear that it has been born out of due season. However, if it shall contribute to a better acquaintance and a more fraternal spirit between the religious bodies named it has come for a good purpose. The book is by Rev. N. T. Whitaker, and published by Lee and Shepherd, Boston. Price, cloth, $1.00.

Professor Fiske has undeniably earned a right to the title of dean of American historical writers. His large and important contribution to American history is to receive a valuable addition in a history of "The Mississippi Valley in the Civil War." The volume will be brought out in the spring by Houghton, Mifflin & Co. With the exception of a treatment of the Civil War, such as was necessary for his school history of the United States, the forthcoming volume marks his first entrance into this important field of historical research and writing. The struggle for the possession of the Mississippi Valley was a life-and death struggle for the Confederacy, and its history in Mr. Fiske's hands should be of the utmost importance and interest.

The American Newspaper Annual for 1900, by N. W. Ayer & Son, Philadelphia, is a prodigious affair. It reminds one of the directory of a large city and greatly emphasizes the magnitude to which American journalism has grown. There is little information you want about any publication in North America, the West Indies and our new possessions, or the town, city or county in which it is published, not contained in this volume. And then everything is so well classified and indexed that it is no trouble to find any publication about which you desire information. In addition there are 46 colored railroad maps, the vote of 1896 by counties and states, separate lists of religious and agricultural publications and other valuable facts and figures, thus greatly extending the usefulness and value of the book.

*Published by William J. Dorman, Philadelphia.

Bulbs and Blossoms, an Easter story, by Amy Le Feuore. Price, cloth, 50 cents. Fleming H. Revell Company, Chicago, publishers.

MAGAZINES.

The Alkehest, in its quest for literature worthily representative of the South, has found in Captain W. P. Usina, that brave old Confederate naval officer, a rare fund of thrilling stories of those stormy days of '64, when blockade runners crept up and dashed through triple lines of Federal warships, anchored with steam up, before Charleston and Wilmington. The various departments of this growing magazine are well sustained, especially in the last number.

The Woman's Home Companion for May is exceptionally rich in themes of a practical, domestic nature, such as "Child-life in the Home," "Schools for Domestic Science," "Beauty and Bad Temper," etc. One of the secrets of success of this journal is the attention it has given to variety in its columns. All are not of one taste in intellectual food any more than in the physical domain, and hence the wide adaptation of its literature. The May number is a model number in this respect.

Not for a long while have we seen and handled a more interesting magazine than the Ladies' Home Journal for May. No more fitting testimony to its popularity can be adduced than the rapid increase of its circulation, having now passed the nine hundred thousand limit. The increased circulation for this journal for the past four months is said to be over thirty-six thousand copies per month. And as to the contents of the May number we have not seen a more inviting outlay from any magazine this year.

Among the important article in the Century for May is an essay by Andrew Carnegie, entitled "Popular Illusions About Trusts," in which he contends that the popular welfare is increased by trusts; also, that such aggregations of capital are usually short-lived. The only people who have reason to fear trusts, he says, are those who trust them. An editorial in the same number entitled "The Real Danger of Trusts," agrees with Mr. Carnegie as to their material advantage, but shows wherein they are a menace to the independence of the individual and the state. These two views of this great subject are certainly timely and important, and cannot fail of a wide interest. They are valuable contributions to one of our greatest national problems. The entire contents of the May Century are likewise timely and interesting.

Scribner's for May deals with some themes of living, throbbing interest, among which may be named the "Paris Exposition," "Rapid Transit in New York" and "Cripple Creek." The latter article, by Francis Lynde, in its illustrated description of this great goldfield, the Randt of America, is almost enough to create a stampede from farm and city to these inestimable treasures of hidden wealth. It is hard to realize that almost within the geographical heart of the United States there exists such rich veins of gold. But a hint at the wealth of the Cripple Creek mines is not the only interesting feature in this article. It presents in a measure something of the influence of the yellow metal upon the mind and morals of those in possession and in search of it. It is something of a philosophical as well as a descriptive article. But this, of course, is not the only article of interest in this number of this popular magazine. Its leaders, its fiction and its poetry are all refreshing and attractive. It is a restful, stimulating, profitable number and fully abreast of any of its predecessors.

DESERVES IT.

Remarkable Success of a New Treatment for Piles.

For many years it has been supposed that the only absolute sure cure for piles was by surgical operation, but the danger to life and the pain and expense has been so great that many thousands suffer for years rather than submit to this last resort; or they seek the temporary relief in the many remedies claimed to relieve piles and rectal troubles, salves, ointments and similar simple remedies which give only slight and very temporary relief.

A new preparation which is painless and harmless, but which affords immediate relief and in many cases a complete cure in a very short time, is sold by druggists under the name of Pyramid Pile Cure.

It is in suppository form, used at night and its regular use has cured thousands of obstinate, long-standing cases, and it seems to be equally effective in all the various forms of piles, whether itching, bleeding or protruding.

The Pyramid Pile Cure allays the inflammation and intolerable itching, reduces the tumors and its astringent properties cause the enlarged blood-vessels to contract to a normal, healthy condition.

A Baltimore gentleman relates his experience with the Pyramid Pile Cure in these words:

"It affords me unusual pleasure to add my endorsement to those of others relative to your really wonderful pile remedy. I was a sufferer for years until told by a fellow salesman of the Pyramid Pile Cure. It has entirely cured me and I cheerfully send this for publication if you wish to use it in that direction. I wish you would send me one of your little books on cause and cure of piles, I desire to show it to some friends."

Any pile sufferer may use the Pyramid with certainty that it will give instant relief and regular use a permanent cure and the still further certainty that it contains no cocaine, morphine or metallic or mineral poison.

All druggists sell Pyramid Pile Cure, 50 cents for full sized treatment.

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Marriages.

DEMEM—DYER.—At the home of Dr. J. L. Edwards, in Florence, Col., on April 23, 1900, Mr. L. S. Demem and Miss Maud Dyer, both of Canon. City, Col.; Daniel Trundle, officiating.

SWETT—DYER.—At the home of Mr. W. A. Ingersoll, April 25, in Florence, Col., Mr. F. M. Swett and Miss Maud Dyer, both of Florence, Col.; Daniel Trundle, officiating.

Obituaries.

HAWES.

John Washington Hawes, one of the oldest and most respected citizens of this city, and one of the most devoted and earnest Christians I have ever known, passed to his well-earned reward April 21st, 1900, at his home in this city. He was 84 years of age and had been from early life a devoted and consistent Christian. Bro. Hawes was of a family distinguished for honesty and integrity, and his death was a great loss to our church and to the community. But he will be missed most of all by his widow and his son, who mourn his death. The church will miss him at her services and his friends will see his face no more on this side of the dark river; but in that land of brightness and beauty, where sorrow and sin, sickness and death are unknown, we shall have a glorious and happy reunion and amid the ecstasy of that meeting all our earthly troubles shall be forgotten as we join in the songs of the redeemed around the great white throne.

"Peace to the just man's memory; let it grow
Greener with the years and blossom through the flight
Of ages; let the mimic canvas show
His calm, benevolent features; let the light
Stream on his deeds of love, that shunned the sight
Of all but heaven, and in the book of fame
The glorious record of his virtues write,
And hold it up to men and bid them claim
A palm like his, and catch from him the hallowed flame."

W. R. JINNETT.

Atlanta, Ill., April 25, 1900.

HOUTCHEN.

Elijah Davis Houtchen was born in Nelson county, Ky., Oct. 26, 1869. He united with the Old Bedford Church, December, 1888. On Feb. 14, 1893, he was united in marriage to Emma Links. To them were born three boys, all living. He died at the Cottage Hospital, Galesburg, Ill., April 11, 1900. He bore his sickness with Christian fortitude. So intense was his suffering, yet he was patient, hopeful. His manly heart is greatly missed. Funeral services at the Old Bedford Church. L. F. DAVIS.

Blandinsville, Ill.

LOTZ.

Died, in this city, on Thursday the 19th inst., Bro. Robert L. Lotz, age 54 years and six months. Deceased was born in Daviess County, Mo., and at the age of 20 years united with the Church of Christ, and at once entered Christian University at Canton, Mo., to prepare himself for his life work in the service of his Master. While at college he supported himself, like his Master, at the carpenter's bench and by preaching in the surrounding country. After spending four years at college he graduated with high honors and at once entered the ministry as an evangelist. He has also held some of the most important pastorates in Missouri, Kansas, Ohio and the far Northwest; and wherever he has labored the cause of Christ has been greatly strengthened. He had been our pastor in this city since last November, and all had learned to love him dearly for the purity of his life and his faithfulness as a Christian educator. He literally died with "the harness on," as he did not miss a single Lord's day service before his death. On the last Lord's day evening he spent on earth, he preached on "New Testament Conversions" and plead with the sinner to accept Christ, whom he had so long and faithfully served. His funeral services were conducted by the Ministers' Alliance of this city, and the body sent to Bethany, Mo., his old home, for burial. He leaves a wife and six children to mourn his loss. But they do not mourn as those without hope, but with full assurance that if they follow in his footsteps they will meet him in that city where death cannot enter. His noble wife, the faithful companion of his life, and his dear little girls, have the unbounded sympathy of the congregation to whom he so faithfully ministered during his short pastorate here.

M. E. M.

West Plains, Mo.

NEELY.

Mrs. Mary Atwater Neely died at Bower, N. C., April 12, 1900. She was the daughter of Elder Darwin Atwater, and was born at Mantua, Ohio, Oct. 11, 1835. Her brothers, Elder O. C. Atwater, now of Bethany, Neb., Pres. John M. Atwater, deceased, of Hiram College, of Oskaloosa College, Iowa, and other institutions, and Amzi Atwater, lately of Indiana University, Bloomington, Ind., have been widely known for their work, both in the ministry and in educational fields. She was a student at Hiram in 1851, the second year of the Eclectic Institute, and was a pupil and friend of that wonderful teacher, Miss Almeda A. Booth, and later of James A. Garfield, who entered Hiram as a student the same fall term. She graduated at Oberlin in 1859. Miss Atwater was fortunate both as to the place and the persons affecting her education. At Hiram she had the strongest and most brilliant teacher among the Disciples—Garfield, Miss Booth and H. W. Everest. At Oberlin she drank deeply the spirit of that institution and was largely influenced by the noble band of professors that gathered about their noted president, Charles G. Finney. After teaching in various places in Ohio she went South after the war (1867) to teach among the freedmen, visiting on her way the colored school at Nashville, Tenn., which afterward became Fisk University. After teaching for sometime in Alabama she was married Jan. 22, 1870, to Elder Geo. W. Neely, who was at the time county superintendent of education. Mr. and Mrs. Neely traveled extensively in the South, he preaching and she teaching in many localities, which greatly needed both gospel preaching and common-school education. They finally settled on a farm of their own in North Carolina, his native state. Mrs. Neely had a great desire to see a college founded in North Carolina by the Disciples of Christ. She corresponded much on the subject, and at one time, having enlisted others in the enterprise, she seemed not far from realizing her hopes. Though not succeeding in that effort, she held a school at her own house for many years which did great good and was the means of largely educating several able young men for the ministry. These and many young people who have felt the inspiration of her teaching, her piety and her Christian zeal now rise up and call her blessed. She came North at the time of the World's Fair at Chicago, and wrote many letters on the great exposition for publication in the South. Elder Neely having died last September, she had remained quietly at her pleasant country home and her faiends fondly hoped that she had many years of a useful life yet before her. Her stepchildren, Mrs. Prof. W. R. Houghton, of Connersville, Ind., and Arthur C. Neely, and F. T. Neely, the publisher of New York and Chicago, whom she had educated with loving care, have dutifully cared for her in her last days. "Give her of the work of her hands and let her own works praise her in the gates."

AMZI ATWATER.

Bloomington, Ind., April 28.

PETER.

Sister Julietta Peter, wife of George Edward Peter, "fell asleep in Jesus" on the afternoon of April 14, 1900, at her home in Saginaw, Mich. She had been a sufferer many weeks, but finally yielded up her life at the command of the dread destroyer, pneumonia. Through all her suffering there was never a murmur nor complaint, but rather urged that as medicine seemed to do her so little good she might be allowed to go and be at rest. She was born in Canada and brought up under the teachings of the Christian Church, having been baptized at the age of 18. She had been a member of the church 33 years. There were few who were as faithful in attendance upon all the services of the Lord's house. Such earnest, faithful workers are sadly missed, and the large attendance of neighbors and church people to pay a last tribute of respect to the memory of our departed sister is evidence of the high esteem in which she was held by all who knew her. The funeral was conducted by the writer who, while comforting sorrowing friends and relatives, yet found cause for great joy in the promise that "there shall be no night there." S. W. P.

Saginaw, Mich., April 27, 1900.

DRUNKENNESS CURED.

An eminent St. Louis physician has given a positive answer to the oft asked question, is drunkenness a disease, or is it simply a temptation that cannot be resisted by a vast number of the human race? The physician in question is Dr. Ozias Paquin, who for years has been a practicing physician in the City of St. Louis. He has answered this question by taking five of the worst drunkards that could be found and cured them of all further appetite for intoxicating drinks. The five cases were all beyond middle age and they had sunk into the deepest pit of drunkenness, with the odor of drink about them so obnoxious that it was almost impossible to stand within speaking distance. He not only cured them of all desire for intoxicating drink, but at the same time placed upon their cheek the flush of health and into their eyes the light of happiness, and took from their person the odor of whiskey. It was almost a miracle, for he had raised five cases from degradation into the sunshine of health and happiness. Dr. Paquin has cured hundreds of patients who were relapses from other treatments, and in every instance he cured these patients, and they have remained cured for months and years. It can therefore be said that the Paquin Treatment is a permanent cure, and not a temporary one, for the patient never relapses to his former condition. We know of no more humane work being done at the present time than that which Dr. Paquin is doing, and it is the duty of every reader to assist Dr. Ozias Paquin in his noble work, and if any reader has brother, sister, husband, father or friend in whose system lurks the disease of drunkenness, he should at once send their name to Dr. Paquin or see that they either visit or place themselves in communication with the Ozias Paquin Immune Co., Suite 1113 Chemical Bldg., St. Louis. The reader that does this will certainly be doing a christian act, for no matter how hopeless the case may seem, and no matter how many other treatments have unsuccessfully been tried, the method known as Ozias Paquin Treatment will perfect a cure, dispelling all desire for drink, and at the same time will place the constitution in a robust and healthy condition.

SAUL.

Miss Olive A. Castleton was born in Elkville, Ill., September 1, 1874. She became a Christian in 1886. Was married to Mr. J. A. Saul May 25, 1892. She came to Centralia, Ill, soon after her marriage and united with the Christian Church, of which she was an honored member till she fell asleep in Jesus, April 25, 1900. She leaves a husband, two little boys, her father and mother, two sisters and six brothers who mourn her departure. She was a noble Christian woman. Her last words to her husband were: "Live a true Christian life, and bring our boys up in the Christian faith." J. H. SMART.

Centralia, Illinois.

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Daily Double Train Service to Portland,

Commencing April 22, Union Pacific Railroad Company, will run two daily trains from Chicago, Omaha, and Kansas City to Portland, Ore. These trains will be equipped with Buffet, Smoking, Library, and Dining Cars; Standard Sleepers, Ordinary Sleepers or Tourist Cars. Time from St. Louis to Portland via Omaha, 68 hours; from Chicago, 69 hours; from Omaha, 55 hours; from Kansas City, 68 hours. For particulars address E. L. Lomax, G. P. A., Omaha, or J. F. Aglar, Gen. Agt., 903 Century Building, St. Louis, Mo.

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Book Notes.

"Christian Science Dissected" is now ready for delivery. It was announced for May 1, but has been unavoidably delayed a few days. A large number of orders for this work were received in advance of publication, and it promises to have an unusually large circulation. Have you a friend who has been deceived by the sophistries of the Eddyites? A copy of this little book will show that friend the folly, the infidelity, the insanity of the doctrines and theories of the Christian Scientists. The price, postpaid, is only 25 cents.

Our splendid offer of the works of Alexander Campbell is certain to attract wide attention. A few weeks ago we reduced the price of the Campbell-Purcell Debate, Campbell-Owen Debate and Christian Baptism. We have now reduced prices on the Christian Baptist, Popular Lectures and Addresses, the Christian System and Familiar Lectures on the Pentateuch, one-third each. No other publisher can duplicate this offer—*Alexander Campbell's Complete Works for Eight Dollars!* The Campbell-Rice Debate is out of print, and has been for years, but otherwise our list is complete.

We have said nothing for several weeks concerning our *Map of the Travels of Jesus*, for the Sunday-school. Nevertheless, orders have been coming in steadily. Now that the International Sunday-school Lessons are on the life of Christ and will continue along the same line for more than a year yet to come, this map is especially valuable. Indeed, these lessons cannot be properly taught to the children without it. The map is six feet long, three feet wide, mounted on cloth, varnished, placed on rollers, all ready to hang up. The price was formerly $5, but has been reduced to $3.

The second edition of "Special Catalogue, No. 22," is nearly exhausted, and we are preparing a third. This little book is a descriptive list of about 175 different volumes that we are offering at reduced prices. The average reduction amounts to little more than one half. We have sent out many thousands of copies, but if you have not received one, drop us a card and inform us, and you will receive a copy, free.

We have a fine assortment of Children's Day exercises, concert services, etc. Children's Day is the first Sunday in June. It is high time your Sunday-school was preparing for the day. Write us about it.

San Antonio, Texas.

In November last I started a mission Sunday-school in the toughest part of San Antonio, near the Sunset Depot. I now have an enrollment of 40; the children are very poor, the majority never were in a church in their lives. When I commenced there was a baseball ground near, where some forty or fifty boys of all ages from eight to sixteen would congregate on Sunday evening at the hour my Sunday-school opened, 3:30 o'clock to play ball. I have now some ten to fifteen of those rough boys in my school and the ball game has been broken up. I have attending the school, Catholic children and one or two Jew boys. I feel confident the Lord will bless this work and that I will be able to lead many children out of darkness into light. I rented a hall for which I pay $4 per month, bought an organ on installment, which I now have paid for. The children are so poor that I have no collections of consequence and the burden is more than I can bare alone. So will be forced to give up the work unless I can get some assistance. I feel sure there are Endeavor Societies in our brotherhood that will assist me, also brethren. I will appreciate any assistance I can get, for I would regret to have to give up.

LEE D. MARTIN.

THE CHRISTIAN-EVANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

Vol. xxxvii May 17, 1900 No. 20

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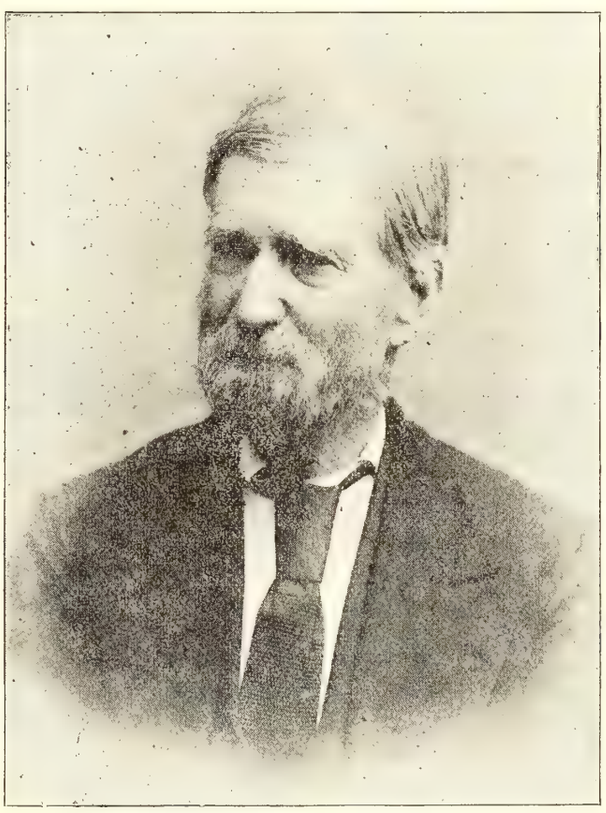

PHILANDER GREEN. (See Page 621.)

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Webster City, Ia., sends us thirty-seven new subscribers. That's doing well; but Webster City is a great church. We shall hope to double our present list there before another year. All we ask is for the present subscribers to read carefully our journal and tell their friends their sincere impressions concerning it.

A Watch made from the hull of the battleship Maine would be valuable as a souvenir if for no other reason. When a case of this kind encloses a splendid timekeeping movement it becomes useful as well as interesting. Five Dollars will advance your subscription to the CHRISTIAN-EVANGELIST one year and secure one of these watches for you.

Shelbyville, Ind., is just beginning to appreciate the merits of the CHRISTIAN-EVANGELIST, as a list of eleven subscribers just received testifies. These will study the paper and the list will grow.

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THE CHRISTIAN PUBLISHING COMPANY, ST. LOUIS, MO.

THE CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. xxxvii. St. Louis, Mo., Thursday, May 17, 1900. No. 20.

CURRENT EVENTS.

There is now a bill before Congress known as the Postal Check Currency Bill which is of far greater value to the public than the public realizes. The bill proposes that all one, two and five-dollar bills be reprinted in such a way as to leave blank signature lines whereby any such bill may be converted into a safe money order for transmission through the mail without additional precaution other than by simply writing the name of the receiver and sender of the bill on the bill so transmitted. This will not only be a great convenience to the public, but a much cheaper way of sending money by mail than the present expensive system. It is to be devoutly hoped that the bill will become a law and the present expensive method be laid aside. These postal bills, so long as unsigned, are to pass at face value as any other currency. But the moment one is signed and stamped it can be of value only to the person to whom it is sent, who may exchange it for a new bill of like value. In this way our paper money will be continually renewed, thus keeping it clean and crisp. But convenience and economy in transmitting money through the mails are its chief commendations. Ask your congressman to vote for the bill.

On Saturday, May 12, Lord Roberts entered Kroonstad without opposition. So well planned and timed were Lord Roberts' flanking armies that the Boers became disheartened and evacuated the place. The quarrel between the Transvaalers and the Free Staters seems to have been an additional disheartening element, and resulted in a separation of their army, General Botha and the Transvaalers trekking toward Pretoria and Pres. Steyn and a part of the Free Staters to Heilbrun. The evacuation of Kroonstad practically seals the fate of the South African Republics. Further resistance to Lord Roberts' superior and well-organized army seems wholly useless. But whatever resistance there may be at Pretoria, it is to be hoped that the further slaughter of men, such as has been in this war, will be avoided. And now that England is about to be given an opportunity to show her magnanimity, it is to be hoped that she will not be deprived of the privilege by any spirit of revenge or mercenary motives.

The tie-up of the street cars in this city last week shows how vital a part of city life the street car service has become. Business in a large measure is paralyzed. Some of the streets are more thronged with vehicles than before the strike, but they are largely conveyances brought out as a substitute for the street cars, and their variety is simply marvelous. All ideas of comfort are laid aside and the one thing sought after is transportation to and from places of business and work. Everybody, however, seems to be taking the inconvenience good-naturedly and making the best of the situation. Beyond expressions of opinion pro and con there is little disposition to indulge in hot or lengthy arguments over the matter. The older residents are reminded of the days when street cars were unknown, and a tramp of three or four miles to work was among the higher privileges of the day. But there is little comfort in those things now. We have passed into conditions which cannot be met by primitive methods and everybody is hoping for an early and satisfactory close of the strike.

Charles F. Neely, Treasurer of the Cuban Postal Department, is said to have defrauded the government out of over $100,000 in his official capacity. The defalctions throw a shadow over others officially associated with him and has created no small degree of excitement in Havana and in Washington. The disgrace is one of great humiliation to the administration and to the nation, but the matter is to be probed to the bottom and all implicated in the scandal will be punished. Director of the Posts, Mr. Rathbone, has been suspended and Mr. Neely is to be taken back from the United States to Havana for trial. The uncovering of such a fraud at the commencement of our government in Cuba is not likely to impress the Cubans favorably as to the change from Spanish to American rule, but punisnment of the guilty parties will relieve the government of the disgrace and will doubtless have a wholesome effect upon the Cubans and others.

Considerable headway has been made by the special committee on the World's Fair bill and final action is expected by the committee on the 22nd of the present month when the bill, all are confident, will be reported to the House. Some changes have to be made in the wording of different parts of the bill so that when it is presented it is thought that it will pass without further material changes. Those who are looking after the bill in the hands of the committee now feel reasonably sure of favorable action of the House and Senate before adjournment in June. The time is short and there is yet much more preliminary work to be done, so that unless action is taken this session of Congress, it is hardly possible for the enterprise to survive. But with favorable action things will take on new life in St. Louis and all will look forward to the great exposition with enthusiasm and joyful contemplation.

A very good indication of the rapid development of the South is the fact that the B. F. Johnson Publishing Co., of Richmond, Va., has been compelled to enlarge its capital and plant to meet the demands of its rapidly increasing business, having recently developed an extensive schoolbook trade in addition to its subscription book department. The capital of the reorganized company will be $1,250,000 and applications for stock have come from 21 states. "If any one had predicted a dozen years ago that the time would soon come when Southern school children would study their lessons from schoolbooks written by Southern authors and printed by a publishing house located in the South, he would have been set down as a dreamer rather than a prophet. But the publishing house is here and the books are almost everywhere, and at the present rate of progress, it is said that it will be but a short time before they will be found in every schoolhouse in the South."

Not a street car was run in St. Louis on last Sunday. The policemen having been on duty continuously from the commencement of the strike needed rest and were withdrawn from strike service for that purpose and in consequence of this the railroad companies decided not to attempt to run any cars during the day. The tie-up of the street car service since May 8th has been the greatest and probably the most complete in the history of the city. There are nearly 4,000 street car men out on the strike and out of 800 street cars that should run daily it is stated that less than 75 cars have been operated on any one day since the strike began and those only at irregular periods during the day and not at all at night. There has been but one life taken as yet, although several persons have been wounded. Neither has there been any great destruction of property—mostly broken windows—but the loss to the strikers in wages and to the company in fares is heavy to say nothing of the injury to the business interests of the city.

The attempted purchase of the Danish West Indies by Germany has been the cause of no small degree of alarm at Washington. Not that war is in sight, but that there are indications of an attempt to encroach upon or break down the Monroe doctrine, and this the people of the United States would not tolerate. Not long ago Secretary Root said

some very startling things on this subject in a speech in New York, and now Senator Lodge is reaffirming the danger in his defense of the bill for the purchase of armor-plate. In a speech in the Senate last week he strongly insisted upon our present and growing need of a stronger navy, giving as a reason therefor the defense of the Monroe doctrine and the yet-to-be Nicaraguan Canal. The way to keep down complications and to keep war in the background, in the opinion of Senator Lodge, is to build up a navy that will be able to meet any probable foe in the respects named. He is in favor of the increase of the navy as rapidly as possible until what might be called the safety point is reached. But due allowance must be made for the political uses of all such remarks on the eve of a presidential campaign.

During the past few days several political conventions of importance have been held. The Republicans of Illinois met in state convention at Peoria and nominated Richard Yates, of Jacksonville, for governor. Mr. Yates is a son of the famous war governor, "Dick" Yates. The platform indorses the present administration, approves the financial legislation of the present Congress, and and declares against trusts and in favor of the expansion policy of the President. The Iowa Republicans met at Des Moines, elected their delegates to the Philadelphia convention, and set forth their political faith in a platform which indorses the present financial policy, favors legislation that will effectually protect the public from the evils of combinations in restraint of trade, and "the extension of self-government to all the peoples that have lately come under the protection of this country as rapidly as they demonstate their capacity to exercise it." The brevity of this platform in contrast with some others is one of its striking features. The Republicans in Colorado, Utah and Oklahoma have also held their conventions, appointed their delegates to the national convention, and adopted platforms endorsing the President and the policy he has pursued toward our new possessions. There have been enough of these state conventions of both parties now held to indicate what are to be the leading issues in the campaign. The battle will be fought over what is called "imperialism," trusts, the money question and the tariff, particularly as it relates to our new possessions. The real issue to be decided under the term "imperialism" is, not whether this government will or should govern these islands without regard to their rights and interest, as permanently subject provinces, for no party in this country endorses such a policy; but it is, whether the fact of their coming under our protection gives them at once all the rights of citizenship which any other citizens possess, or whether we have the right and duty to adapt the form of government to their capacity, and extend to them self-government just as they are able to govern themselves. Is it better at once to throw these peoples on their own responsibility, and leave them to work out their own political salvation, or should we help them until they can stand alone? This is a great question and a new question for this nation, and the right solution of it demands the wisest statesmanship we can bring to bear upon it.

The People's party is represented this year in two sections, both of which held their national conventions during the past week. What is known as the Middle-of-the-Road wing of the party held its convention at Cincinnati, and nominated as its standard-bearers Wharton Barker for President and Ignatius Donnelly as Vice-President. This wing of the party differs from the other chiefly in being opposed to fusion with any other party. The fusionists met in national convention at Sioux Falls, S. D. Senators Butler, of Alabama, and Allen, of Nebraska, Gen. Weaver, of Iowa, and Congresaman Jerry Simpson, of Kansas, were the leading spirits in this convention. W. J. Bryan was nominated for President by acclamation, and then arose the first point of difference. Some favored making no nomination for Vice-President, but, instead, authorizing the national committee to attend the Kansas City convention, confer with its leaders and endorse such nomination for Vice-President as that convention might make. Others favored nominating five men, out of which number the Kansas City convention might make a selection. Both these plans were intended to avoid two Vice-Presidential nominees, which proved a handicap during the last campaign. But the majority favored nominating a Vice-President then and there, and the honor fell on Charles A. Towne, of Minnesota. The platform committee, of which Jerry Simpson was chairman, presented a lengthy platform, which was adopted. It denounces the whole monetary theory and practice of the party in power, declares in favor of the free and unlimited coinage of silver at the ratio of 16 to 1, denounces the administration for "changing a war of humanity into a war of conquest," asserts that the Constitution and the Declaration of Independence are inseparable, demands the stoppage of the Philippine war, sympathizes with the Boers of South Africa, favors electing United States senators and all other officials, as far as possible, by a direct vote of the people, endorses the initiative and referendum, condemns the wholesale system of disfranchisement practiced in some of the states, and the redtape method of administering the pension office. The platform was unanimously adopted. Mr. Bryan's nomination was accompanied by a remarkable outburst of enthusiasm, which lasted several minutes.

On Monday evening the striking employees of the Suburban Railroad, this city, and its management agreed to arbitrate their differences, and on Tuesday morning the strikers returned to work, and all the cars on that system were started on schedule time. But the attempt to reach an agreement between the Transit Company and its employees has not yet succeeded. The indications, however, are more favorable toward an agreement than at any time since the strike began. The order from the governor to the chief of police to call out 2,500 extra policemen came near precipitating a general strike of all labor unions in the city. But only about 500 applications were received, and better counsel prevailed in the representative meeting of the unions hastily called for Monday night. It is said that about one-eighth of the Transit Company's cars ran yesterday, and that about the same number will be run to-day. It is to be hoped, however, that to-day will see the end of the strike by an agreement to arbitrate their troubles.

Of all the exploration expeditions in Egypt and in the Tigris and Euphrates valleys, none are more successful than that of the American under the auspices of the University of Pennsylvania, led by Prof. Hilprecht. In a recent article from Prof. H. he says that within the last six weeks they have actually entered the temple library of ancient Nippur and taken out over 16,000 cuneiform documents belonging to the latter half of the third millennium B. C. The tablets were lying on ledges of unbaked clay serving as shelves for these imperishable old Babylonian records. Prof. Hilprecht says that the total number of tablets taken from different parts of these ruins during the present campaign now number over 21,000, and is rapidly increasing every day. The contents of this library, he says, is as varied as possible. "Lists of Sumerian words and cuneiform signs, arranged according to different principles, and of fundamental value for our knowledge of the early non-Semitic language of the country, figure prominently in the new find." On a number of other important finds he promises to report later.

A man must be a pessimist of the deepest dye who can walk forth these bright May days under the clear, blue skies, over the tender, springing grass, and amid the rustle of the fresh, young leaves, and not feel that this is a good world in which to live and labor and, at last, to die. Nature seems to be giving her contradiction to all the gloomy forebodings and dismal prophecies in which these beclouded philosophers indulge. Her singing birds, her opening flowers, her vernal zephyrs, her young life, manifesting its presence in so many forms—all these and a thousand other charms bespeak a world over which God is brooding with His tender love, and out of which He will bring at last the greatest possible good to every living thing. We can hardly agree with the old poetic line which declares that when we are happy in Him, "December's as pleasant as May." It is true, however, that when the soul is right with its Lord and Maker it will not fail to see evidences of His goodness in all the works of His hands. It is easier, however, we should say, to be optimistic in May than in some other months of the year. We who dwell in the cities get glimpses of the beauty of May and catch the breath of its fragrance at times, but we almost envy the lot of those who live in the midst of its charms in the country. But even the city cannot conceal entirely the presence of May, and we who dwell there rejoice, with those who live where nature is less interrupted, in the beauty and fragrance which she brings.

THE GOSPEL AT THE PARIS EXPOSITION.

For two years Bro. Z. T. Sweeney, of Columbus, Ind., has had under consideration the project of carrying on a series of Gospel Meetings in Paris, during the great Exposition. He has talked with a great number of brethren about the matter, and has everywhere received encouragement to carry out the plan. The plan is to rent a large hall, conveniently located, in which the gospel shall be preached during the Exposition, and our literature distributed to the people who attend these services. It is believed that the thousands of Americans and other English-speaking people who attend the Paris Exposition would welcome the privilege of attending religious services, conducted in English, where they would hear the gospel preached "in their own tongue wherein they were born." Americans especially would go to hear an American preach under such circumstances, when they probably would not do so at home.

It seems to us that this is an opportunity of making known the Word of truth which has been given to us, throughout the whole world, which we ought not to neglect. Bro. Sweeney has very generously consented to give up his engagements for the summer to go to Paris and conduct these religious services without any salary, if only his expenses and the expenses of the mission be provided by the brethren. Bro. Sweeney is a popular and attractive preacher of the gospel, and a series of discourses by him on the elements of the gospel and setting forth our plea for a return to the Christianity of Christ, and for the unity of Christ's followers, would, no doubt, fall upon many listening ears and and open minds and be productive of much good. And when this is supplemented by a generous distribution of literature of the same general character, the propaganda could hardly fail to widely disseminate those truths and principles which we feel that the world needs to-day.

We are glad to give our hearty endorsement to this enterprise and to commend it to the brotherhood as worthy of their support. There is need, however, of very prompt response, if the plan is to be carried out, for Bro. Sweeney should leave this country early in June, and the work should be begun in Paris by the 1st of July and continued through July, August, September and October. We will gladly receive any pledges for the support of this cause, in conjunction with our other papers, which are co-operating in this matter. We understand that a fund of at least $4,000 or $5.000 should be pledged in order to make the enterprise a success. Let those who believe that this opportunity should not be neglected communicate with us at once, stating the amount they are willing to pledge for this Paris propaganda The amounts and perhaps the names also of the donors will be reported in a later issue of the CHRISTIAN-EVANGELIST. What do you say, brethren? How *much* do you say? What thou doest, do quickly.

PUBLIC AND PRIVATE RIGHTS.

To any one who has at all studied the sociological conditions of our country it is apparent that a large per cent. of our troubles in the industrial world grow out of a failure to distinguish between that which rightfully belongs to men as individuals and to men in collective bodies. Organic collective bodies are as essential to a Christian civilization as are individuals to a collective organic body, and any theory of government that does not recognize this fact must prove abortive; it cannot attain to the right purposes of a just government. And the same thing is true of every kind of reform movement; unless they recognize the rights of the collective body as well as those of the individual or vice versa the cannot succeed.

When any government permits the appropriation of things which rightfully belong to the people in a collective sense to individuals for their individual use and enrichment without due compensation to the public, therefor it has failed in its duty as a government and opened the way to every kind of trouble. That many have come into the possession of great fortunes in this way is hardly a debatable question. And it is in this particular field that unscrupulous politicians and fortune-seekers have done untold injury to the people. The public lands have been squandered, cities plundered of their franchises and other storehouses of wealth perverted to private uses.

But it is encouraging to know that there is an awakening of the public conscience on these things. The distinction between public and private rights is becoming more apparent, and public sentiment is beginning to demand their recognition. What belongs to the public should be held as sacredly for the public as individual belongings, and in this way only will labor come into the rightful enjoyments of its fruits. When that which belongs to a city, state or nation is taken away and the burdens of these organic bodies thrown upon the individual, a great injustice has been done to the individual by the increase of his burdens and the decrease of his liberties.

It is not our purpose to go into details or attempt a catalogue of either public or private rights, but to call attention to the importance of a proper distinction between them and of the need for a more sacred observance them in our future. An awakened public conscience on this vital question will do much to rectify the evils of which we complain in the social, civil and industrial departments of life.

In a nation so thoroughly imbued with the spirit of commercialism as the United States the question of social, civic and commercial righteousness cannot be too strongly insisted upon. People's eyes are easily blinded by the god of this world and unless they can be kept open by the Word of truth we shall soon have a blind nation plunging headlong over the precipice to its destruction in its mad rush after wealth. The church never had a greater task before it than now, and that task can be accomplished only by the most urgent claims of the gospel upon men. The leaven of righteousness must be instilled into every department of our national life if we are ever to bring this or any other nation into the kingdom of Christ. H.

MR. CAMPBELL AND HIS WORKS.

On page 610 of this issue of the CHRISTIAN-EVANGELIST will be found an offer of the works of Alexander Campbell, made by the Christian Publishing Company. So great is the value of the books offered and so liberal are the terms, that we are justified in editorially directing the attention of our readers to it.

Alexander Campbell died thirty-four years ago. Like all men who have been truly great, he has continued to grow since he passed from earth. In the eyes of the religious world he is a greater man to-day than he was thought to be while living. His life was necessarily largely spent in conflict and controversy. The smoke of battle veiled him round and obscured his true stature. But now he is seen as one of the giants of the century that is closing. In the years to come, church historians will place him with Martin Luther and John Wesley among religious reformers.

Not even among the Disciples of Christ has Campbell received the honor that is his due. Fearful of the nickname, "Campbellite," and the reproach of "Campbellism," we have gone to an opposite extreme, and have minimized the influence and the place of the Sage of Bethany.

But all this is changing. Recently there have been signs of a revival of interest in the life and work of Mr. Campbell. Since the beginning of the present year there has been an unprecedented demand for the literary works which he left. Thousands of our preachers have never owned or read these volumes. They are beginning to supply their deficiency. To encourage this movement the Christian Publishing Company has made a generous reduction in the price of each of his works, with a still greater reduction when all are ordered at once. The complete works of Alexander Campbell for Eight Dollars is an unprecedented offer, which should immediately be taken advantage of by hundreds. The Campbell-Rice Debate is now out of print, but our "Campbell Library" includes all the other works of the great Reformer. The publishers do not guarantee the continuance of this offer for any length of time.

It is a source of gratification to us that our people are now reading more books than

ever before. This is due to two influences. The preachers are realizing that the men who suffer involuntary retirement at the age of forty-five or fifty are very largely the men who do not read books, and the prices at which first-class, standard works are now being offered by our publishers are enabling even those not abundantly blessed with this world's goods to possess the volumes which have hitherto been unattainable. The policy of the Christian Publishing Company is to issue the best possible literature at the lowest possible prices. The larger the circulation of any publication, book or periodical, the lower can it be sold. We ask the co-operation of the brotherhood in the work of extending the circulation and influence of a literature that tends to the upbuilding of character and of the Kingdom of God.

Hour of Prayer.

JOSHUA—A CHARACTER SKETCH.

(Josh. 1:1-8; 24:15.)

(Uniform Midweek Prayer-meeting Topic, May 23.)

CENTRAL TRUTH: *God chooses courageous and faithful men for important and difficult tasks, and the succession of such men to carry on his work never fails.*

It is a most interesting and instructive thing to study the succession of great men, by which God carries forward His great purposes in the world. It often seems to short-sighted mortals that the success of a great enterprise depends upon some single person, who is at its head, and that when his death occurs disaster will follow. But if the work be of God it will not fail for want of a proper man as leader. God has always raised up a succession of leaders, who carry forward His great enterprises.

It no doubt seemed to Israel that no man could take the place of Moses; and that was true in a sense. The place that Moses filled in the liberation of Israel from bondage, and in its organization, especially in the legislation for that nation, was unique. What was needed at his death was, not another Moses, but another leader who should meet the demand of his day and generation as Moses met the demand of his generation. Joshua was such a leader as Israel needed when it was about to cross the Jordan and take possession of the land of Canaan, according to the promise made by God to Abraham and Isaac and Jacob. It is not too much to say that he was better adapted for the exigencies of that period than Moses would have been. He had the same fidelity to the law of God which Moses manifested, but he was a general rather than a lawgiver. He was one of those bold, rugged, honest, outspoken characters, suited for dark and troublous times. He was not a legislator, but he was an executor of the law which had been given. He was a man of deeds rather than of words. He was greater in achievement than in working out theories and systems.

Joshua had manifested his qualities of leadership and fidelity many years before this, at the time of the return of the spies from Canaan, when they reported what they had seen and learned to Israel. He sided with Caleb against the other ten in the view that they should go forward and possess the land which God had given them. In this crisis, and in the subsequent experiences of Israel, he had proved himself to be a brave and loyal-hearted man, who could be trusted. It was this that led to his selection as the successor of Moses.

The commission which Joshua received from the Lord when he was appointed to his responsible position is interesting and instructive, renewing, as it does, the promise made unto the fathers for the possession of Canaan, assuring Joshua that he would be with him, and that no man would be able to stand before him, bidding him be strong and very courageous, and above all, to be loyal to the law of God, which had been given through Moses. With such a commission, containing such a guarantee of divine support, it is not strange that Joshua became the strong and invincible leader that he was.

Looking at the character of Joshua as it is portrayed in the Scriptures, the following traits seem to stand out prominently:

1. *He was a brave man, a man of high courage.* Otherwise, he would have been unable to accomplish the work to which he was called. He was willing to go up from the wilderness directly to Canaan and possess the land, and did not doubt the ability of Israel to accomplish this work. God does not choose cowards for great and difficult tasks, nor does He put them in the front as leaders. A leader should fear none but God.

2. *Fidelity to God was another characteristic of Joshua.* He was never seduced by any of the false gods to turn away from Jehovah and from following his law. When his army met with defeat, through some unfaithfulness on the part of Israel, he humbled himself before God until he found out where the evil was, and then he sought to remove it. He realized what every great leader must learn, that his success must come in carrying out God's purpose, and not in antagonizing that purpose.

3. *He was a man of decision of character.* This trait is brought out very strikingly in one of the citations given above, where he said to Israel, who were halting and hesitating about whether they would serve Jehovah or the gods which their fathers had served, "Choose you this day whom ye will serve; whether the gods which your fathers served that were beyond the river, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord."

Others might hesitate about whom they would serve, but not he. His mind was unalterably fixed. His heart was set on Jehovah. Even if all Israel turned away to serve other gods, as for him and his household, they would serve Jehovah. This had the ring of true courage and of that decision of character which is essential for a great leader. If a religious leader does not know what he believes, how can he inspire others with faith?

After such a statement we are not surprised to learn that the people answered and said: "God forbid that we should forsake the Lord to serve other gods." This shows the value of bold leadership.

Are not these qualities, which stand out so prominently in the character of Joshua, the very elements of character which are needed in the church of God to-day? Do we not need courage, fidelity to duty and decision of character? The value of such a study as this is in indicating defects in our own characters and in prompting us to strengthen them wherein they are weak, in order that God may use us for carrying forward His purposes in the world.

PRAYER.

Almighty God, from whom cometh all power and might and dominion, we thank Thee for the great characters of history, for the succession of mighty men whom Thou hast raised up as leaders of the people to accomplish Thy purposes in the world, to establish Thy kingdom among men. We thank Thee for the lessons learned from the study of the character of Joshua, Thy servant, and we pray Thee that Thou wouldst endow us with these qualities, which enabled him to be so useful in his day and generation. May we have courage, may we have an unwavering faith, may we be submissive to the divine will, and may our hearts be unalterably fixed on Thee amid all the changing experiences of this mortal life. So shall we enjoy Thy favor here and inherit everlasting life. In Christ's name. Amen!

Questions and Answers.

1. *Does the physical defense of our rights and privileges strengthen us in the graces of Christian life? If not, why, then, are we taught that it is right to do so?*

2. *Is it not a law of life and a scriptural injunction that we should not organically relate ourselves to the world? Why, then, do Christians do it?*

3. *Is the ordained grass-hopping preacher system of to-day in harmony with the universal priesthood thought of Christianity? If so, please show points of such. C. R. Paine.*

April 27, 1900.

1. If a ruffian attacks with murderous intent, and, by self-defense, the party attacked succeeds in thwarting the purpose of his enemy, he thereby perpetuates his own life and gives *opportunity* for strengthening himself "in the graces of Christian life." The right of self-defense on the part of individuals or of nations is inherent, and there is no teaching in the Scriptures that forbids it.

2. It depends upon what is meant by "the world" and by the term "organically." We cannot live in the world without mingling with and having relations with the people of the world. Perhaps our querist would understand human government to be a part of the world with which Christians should not be associated. There is a view of this kind held by some Christians. We do not believe it. We accept Christ's statement, that his followers are the salt of the earth, and we believe that the salt must come in contact with that which it saves. Human government is ordained of God, and

God desires it to be conducted in righteousness and justice. It is the duty of Christians, as far as in them lies, to see that it is so conducted.

3. We see no conflict between an ordained ministry for special service and a universal ministry for all Christians. The New Testament teaches both. Why should we reject either? We do not know what our brother means by "the grass-hopper preacher system," unless he refers to their frequent changes of place. It would be better, no doubt, if preachers were so trained and equipped for their work, and congregations were so intent on the building up of the kingdom of God, that preachers might remain located longer in one field. This, however, will be the case just in proportion as preachers and churches are educated as to the meaning and method of Christian service.

Who constitutes the official board of the Christian Church? Is the clerk, who is neither deacon or elder, considered one of the official board? *J. E. Walton.*

Humansville, Mo.

"The official board" is a phrase that has come into use to designate the collective body of the officers of the church, consisting ordinarily of the deacons and elders, together with the deaconesses, if there be such. There would be no impropriety in having the superintendent of the Sunday-school, the president of the Endeavor Society, or the president of the Ladies' Aid Society, or any other member holding a responsible position in the congregation, meet with this official board in their regular monthly meetings to hear reports of the work and consider how best to further the interests of the church. It is purely a matter of expediency and not of divine prescription. Perhaps it would be better, to avoid confusion, that the elders and deacons be considered the official board, and that they have the right to invite any member of the congregation to be present whom they may see proper to invite.

When the New Testament speaks of deacon (*Acts* 6, 1 *Timothy* 3:8-13), *there are no qualifications mentioned in regard to finance. Why is this the case if it is their duty to look after the finances of the church? I think it the duty of the treasurer and clerk, or of a finance committee to be appointed by the board.* *A Deacon.*

Perhaps undue stress has been laid on the financial duties of the deacons among us to the exclusion of other work which they were originally expected to perform. When, however, you have men "of good repute, full of the Spirit and of wisdom," they are capable of managing the business interests of any local church. It is well, perhaps, to have a special finance committee, composed of members of the diaconate. Both the treasurer and clerk of the church might well be members of this committee. If, however, deacons are to "purchase for themselves a good degree and great boldness in the faith," there should be laid out for them some religious work, as well as that of looking after the material interests of the church. This is a feature of the deacon's work that has been neglected and no doubt to the detriment, not only of the deacons themselves, but of the church.

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1. *Is there a sense in which the words "church" and "kingdom" are different in signification? If so, what is the nature and extent of that difference?*

2. *Is there also a sense in which these words are identical in meaning? If so, please cite Scriptures supporting this view.*

3. *Was the church, or kingdom, or both, in existence before the day of Pentecost? Give Scripture and reason.* *C. J. Kimball.*

St. Louis, Mo.

1. The words church and kingdom are not always synonymous. They touch at certain points, but *kingdom* is a broader term than *church*. Some one has expressed it that "the church is the kingdom as seen from below, while the kingdom is the church as seen from above." In other words, we suppose that the church is the objective and organized form of the Kingdom of God, but since the Kingdom of God is the rule or reign of God over the heart and lives of men, it is necessarily broader than any possible church.

2. It seems to us there is a sense, as indicated above, in which they refer, at least, to the same institution. For instance, in John 3:5, where the conditions of citizenship in the Kingdom of God are indicated, it would seem that the organized phase of the Kingdom, which we call the Church, is meant.

3. The Church had its birthday on Pentecost, when the spirit descended and filled the Apostles, and through their preaching 3,000 persons were converted, baptized and added to the nucleus of believers. The Kingdom of God in its New Testament sense had its beginning in Christ's own person and gradually extended over the lives of His immediate disciples. It may be said to have had a subjective existence in Christ, and in His Apostles to a certain degree, during Christ's ministry, but it had no objective or organized existence until Pentecost. Jesus said to His disciples: "The kingdom of God is within you, or among you," if the latter translation be preferred. In either case it is the kingdom in its spiritual, subjective force that is referred to.

If the Baptist Church is the Church of Christ, and was organized by John the Immerser, what church did Jesus speak of where he says: "On this rock will I build my church?" And what church was organized on the day of Pentecost? Let the Battle Flag answer through the Christian-Evangelist. *L. C. Wilson.*

We have no control over the Battle Flag, but when it gets its answer ready we will publish it. We do not believe, however, that the Battle Flag represents the great religious people known as Baptists. If a fairly representative man were answering this query he would probably say that there is no such an organization as "the Baptist Church," but that there are Baptist *churches* or local congregations, made up of baptized believers; and if he were a representative Baptist he would not claim that the present people known as Baptists could trace an unbroken succession back to John the Baptist. He would also probably say that the language quoted from Jesus refers to the church which most Baptists believe began during the earthly ministry of Christ, but which we believe had its birthday on the day of Pentecost. In so far as Baptists and Disciples of Christ are true believers they are members of the same church, namely, the church which Christ is building on the foundation of his Messiahship and divinity.

In the discussion of the familiar motto: "In matters of faith, unity; in matters of opinion, liberty; in all things, charity," at the Congress in Indianapolis, there was no little confusion as to the exact location of the line separating "faith" and "opinion." In the Homiletic Review, Vol. 34, p.448, I find this excellent motto quoted a little differently, and credited to Augustine: "In essentials, unity; in unessentials, liberty; in all things, charity." Does this make the matter any plainer, or is it just as difficult to distinguish between "essentials" and "unessentials" as it is to separate "faith" and "opinion?" *Percy Leach.*

The motto, as credited above, which was its original form, should not be credited to Augustine, but to Rupertus Meldenius. See our editorial on this motto in our issue of April 12.

On the last day of the Ecumenical Conference, "that great day of the feast," stood up Dr. A. J. F. Behrends, pastor of the Central Congregational Church, Brooklyn, and cried aloud, saying:

"Make a bonfire of all ecclesiastical millinery and cap the whole pile with hard criticism, strike a match, and blessed be God, how it will burn! But don't call out the fire department.

'I am tired of being a theological mummy. I believe in all creeds, but would put them all in a metal hopper and then let the mills go to grinding. From all those creeds would fly out sticks and stones, chaff and hay and straw, leaving only the golden grain of the gospel of Jesus Christ. Take all of your old doctrines and theological theories and store them in a theological museum under a glass case. I believe in creeds, and I will sign any creed that will permit me to sign all creeds. But unless you will permit me to sign all creeds, then I refuse to sign any of them."

For "hard criticism" it should probably read *higher* criticism. This substitution makes the whole thing hang together more consistently. We have no doubt this saying got the ear of the crowd and brought forth a rousing cheer, for it sounded, no doubt, a good deal better than it reads. It would strike the average reader that after the "bonfire" and "metal hopper" had done their work on the creeds, there wouldn't be very much left to preserve "under a glass case in a theological museum." It is a little difficult, too, for the average mind to understand how Dr. Behrends can believe in all creeds, both Calvinistic and Armenian, and be willing to sign them, when there is so much "sticks, stones, hay and chaff and straw" in them. Not many of us are sufficiently elastic in conscience and credulity as to enable us to do that. It is refreshing, however, to hear a man confess that he has been a "theological mummy," and that he is tired of being such and wants to be a living, thinking freeman in Christ Jesus. That is good. The trouble is, we have too many theological mummies in the church who are all unconscious that they have undergone the embalming process. Let us have some more good, healthy confessions like that of Dr. Behrends and it will be good for the soul.

THE SPIRITUAL SIDE OF OUR PLEA.

The Letter and the Spirit.

A. B. JONES.

The letter killeth, but the spirit giveth life (2 Cor. 3:6). What does that mean? It is a strong antithetical sentence, a bold declaration of thought. Whatever differences may obtain among scholars as to the details of their exegeses of that Scripture; however various their critical views of its *letter*, there is a general agreement as to the *spirit* of the passage. On all hands it is held that "the letter *killeth*, but the spirit *giveth life*."

Every law, every ordinance and every institution has its letter and its spirit. Nor may these distinct parts be lost sight of or confused and identified. That they were two separate and distinct things in the mind of Paul is made clear in the fact that he says the one "kills" and the other gives "life." The difference between the form and the substance, the expression and the essence of a thing is generally conceded. A word is said to be the sign of an idea, but is the word and the idea the same thing? Ideas existed before words, and words were formed as a means of transferring ideas from one mind to another. In this case the *word* is the "letter" and the *idea* is the "spirit." To listen to a flow of words that convey to us no ideas is a punishment, and tends to confusion and mental death; while words that do convey to us thought are a stimulus to the mind, and tend to enlarge its vitality, its capacity and its power. A written law is an assemblage of words, an association of ideas and an expression of thought. The written form is the "letter" of the law, the intention of the lawmaker is the "spirit" of the law. But is the thought of the lawgiver always adequately set forth in the written form of the law? If so, why these contests in courts over legal technicalities; and why these appeals to higher courts for a better interpretation and construction of the law? The letter of a law is what it says; the spirit of a law is what it means. But the law does not always mean what it says. "*Six days shalt thou labor.*" Does it mean just what it says, or does it mean that what labor is performed must not be done on the Sabbath, but within the six working days? "*Thou shalt not kill.*" If that means just what it says, then it is wrong to deprive an animal of life, to cut down a living tree or to pluck a flower. The meaning of this law, however, is evidently to interdict murder, as usually defined in our statutes. "*He that believeth not shall be damned.*" Construe that literally and every infant, and idiot and pagan is doomed to endless condemnation. But the law does not always mean what it says.

Nor does it always say what it means. "*Thou shalt make no graven image of anything in heaven or on earth.*" Abide by the letter and this interdicts art, as Mr. Ingersoll contended it did. In spite of this, however, Moses was instructed to make two cherubims and place them on the mercy seat in the tabernacle. While this was a violation of the letter of the law, yet it was not of its spirit. The law was intended as an inhibition of idol images. Hence, when the golden calf was made and set up in the camp of Israel as an object of worship, both the letter and the meaning of the law was infracted, and the divine wrath incurred.

"*Bear ye one another's burdens.*" "*Every man shall bear his own burden.*" Here are two injunctions of the Apostle Paul, couched close together in the same chapter. Construed literally they are contradictory in their teachings. When we "read between the lines," however, as we sometimes say, we are brought into touch with the spirit of the two texts and all trace of inconsistency disappears. "Bear ye one another's burdens," in Christian sympathy and fellowship; and "every man shall bear his own burden," of responsibility and accountability unto God, are each alike essential and fundamental principles of our holy religion.

What fantastic capers preachers do cut sometimes in their interpretations of Scripture, "playing hide-and-seek" between the letter and the spirit of the Word of God. When it suits a man's preconceived theory of any point in religious doctrine to construe a given text literally, the most easy and natural thing in the world for him to do is to stand by the letter of the law. When, however, the letter makes against his notions, he sees the wisdom of not being a literalist, but rather with a broad and liberal view he seeks to go beyond and behind the letter in quest of the meaning of the passage. And thus often the same text is construed literally by one theologian, and figuratively by another. What battles have been fought, what tournaments, what windmill feats have been exhibited in the valley that lies between the letter and the spirit of God's holy Word! And is there not some reason why this condition of things should obtain? While it is true that the law does not always say what it means, and does not always mean what it says, is it not true that sometimes the letter and the spirit of the law are commensurate with each other? Are there not instances in which the letter and the spirit, the form and the essence, the expression and the meaning so exactly coincide that there is left no ground for contention, no battlefield for the theological pugilists? Possibly so. "Thou shalt love the Lord thy God." "He commandeth all men everywhere to repent." "The Judge of all the earth will do right." Such declarations as these will perhaps be generally if not universally accepted at their face value. The necessity for penetrating beneath the surface of the outward form to ascertain the inward meaning of such passages of Scripture appears to be well-nigh eliminated —certainly it is reduced to a minimum.

It is safe to say that a habitual tendency to literalism, to literal constructions and interpretations of Scripture, is a dwarfing process; while a habitual tendency to interpret and live according to the spirit of the inspired writings has the effect to enlarge our spiritual nature and enjoyment.

"*Pray without ceasing,*" says the apostle. And yet the Pharisee may stand upon the street corners, or the hermit may kneel in his cave and repeat his prayers until he dies of exhaustion without understanding or obeying the injunction, "Pray without ceasing"—cultivate a prayerful spirit; lead a prayerful life.

"*He that confesseth me before men, him will I confess before my Father in heaven.*" What a depth of pathos in the true significance of this lesson; but how easy to stand before the great congregation and "confess with the mouth" without any adequate appreciation or appropriation of the mighty truth: "THOU ART THE CHRIST, THE SON OF THE LIVING GOD." "In vain do you worship me with your lips when the heart is far from me." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven."

Liberty, Mo.

(CONTINUED NEXT WEEK.)

RELIGIOUS WORLD MOVING TOWARD A COMMON CENTER.

D. A. WICKIZER.

The book entitled "The World's Parliament of Religions" has on its cover this text: "Have we not all one Father? Hath not one God created us?" (Mal. 2:10.) The sittings of that congress of men revealed to the world that in great minds of all religious colorings there was a desire that all should be drawn closer together by some great, central truth. Dr. Horace Bushnell said: "It is only religion, the great bond of love and duty to God, that makes any existence valuable or even tolerable." It is this same religion that enables us to respect and even admire men, though they may differ widely from us on what appears to us as vital doctrines.

With our greatest optimism we may not hope that this unification will be based upon like belief, in the abstract, on all questions. But rather it must be founded upon a common acceptance of fundamental principles of the Christian religion, accompanied by the spirit that will make toleration, forbearance and love prevailing virtues among us.

While in men the power of the mind varies, one is able only to catch a glimpse of that halo of glory that surrounds the Christ-life, while another, rising to those lofty conceptions of the Christian religion, is able to present his life a willing sacrifice that he may reflect the glory of the Christ among men; and while this is true there must of necessity exist a difference of belief in the abstract, though not necessarily a conflict between them. The one believeth that he may eat herbs, the other that he may eat all things.

John Henry Barrows said: "Religion, like the white light of heaven, has been broken into many-colored fragments by the prisms of men. One of the objects of the Parliament of Religions has been to change this many-colored radiance back into the white light of heavenly truth." The object of the Christian religion is to flood this world with the white light of heavenly

truth. Can this be best accomplished by God's searchlight piercing with a flood of light the darkest night and the wildest storm, casting a halo of glory about the vessel that is battling with the elements, or by placing our denominational lenses within this stream, diffusing and separating its light? The one is the light of the sun upon our meridian, the other the starlight of night. When it was proposed to hold the Parliament of Religions in connection with the World's Fair, fears were entertained that it would engender the animosities that have characterized our religious gatherings of the past. Scarcely a sadder comment could have been made against so-called Christian religion. Sad as the thought itself may be, sadder still is the realization of the conditions that make it possible. But at the close of that great Parliament Carroll Bonny voiced the sentiment of many hearts in this language: "What men deemed impossible God finally wrought. The religions of the world have met in a great and imposing assembly; they have conferred together upon the vital questions concerning life and immortality in a frank and friendly spirit, and now they part in peace, with many warm expressions of mutual love and respect." The pulsation of the spiritual heart of that Parliament was the desire for a foundation that should be common to all religions, which fact could only be true when all religions became one. If, then, the religions of the world can entertain a hope for such a basis, shall it be deemed impossible that they who accept the one Father above all and the one Savior among men shall discover the one common center about which we shall revolve, having been divested of selfish strife and harmful divisions? Z. Noguchi, of Japan, said: "Then is there a hope of decreasing the number of religions? Yes. How far? To one. Because the truth is only one. . . . If thousands of religions do continue to develop, and reach the state of full development, then there will be no distinction among them." If the Christian religion shall be able successfully to demonstrate to the world that it is the one and only true religion, that it is the consummation of the one great truth, its followers must of necessity become "one body in Christ Jesus." A spiritual unity cannot long exist without manifesting itself in an organic oneness.

If Brahman, Buddhist, Parsee, Confucian, Mohammedan, Jew and Christian can meet in prayerful and friendly convocation, while there exists between them the widest possible distinction in religious doctrine, does it not appear that the religious world is moving toward a common center? Why should not we, being filled with the Holy Spirit, representing the energy of God in us, dwell together in peace and harmony, being one great family in Christ Jesus? Then the world will believe on him who hath called us. Lady Henry Somerset — and this century has scarcely produced a greater among women—said: "A consensus of opinions on the practical workings of the Golden Rule, declared negatively by Confucius and positively by Christ, will bring us all into one camp, and that is precisely what the enemies of liberty, worship, purity and peace do not desire." Concerning the movement of religions toward a common center, Merwin Marie Snell said: "It is especially by love and in love that the breaking down of the old barriers will be realized. The fundamental characteristic of the religious future will be universal union in love." Upon this theme John Talbot Gracey said: "The irresistible laws that hold human society impel men toward some common faith. . . . It is much more probable that the faiths of the world will be readjusted than displaced, and just that religion which shall hold the key of the ultimate adjustment of the discordant beliefs of mankind will force itself into final acceptance." Dr. John J. Keen said, concerning this ultimate religion: "We feel as we look into one another's eyes that the only condition upon which we can ever attain to 'unity in truth' is to dismiss the spirit of hostility and suspicion and to meet on the basis of mutual truthfulness and charity." Josiah Strong said: "After having considered carefully the work of the Alliance, embracing a period of more than 50 years, the duty of 'Christian union' and co-operation becomes more evident as the sin and waste of selfish competition grow more apparent; and the weakness of disunion grows more apparent as we better appreciate the magnitude of the work demanded by the churches." He further states: "It seems to be the general conviction that the divisions of Protestant Christendom are lamentable, and that the selfish competition of the churches is scandalous." Mr. Strong gives as one of his first suggestions organic union as a remedy for all this. While we may not agree in the ultimate with all the above statements, we must by them be convinced that the eyes of leaders in great religious movements of the present are turning toward a common center. As Christ is the "central truth" concerning all that we hope and all that we are, we find the closing of this century with the minds of all men turning toward this center. One of the characteristics of the conventions of history was the formulating of doctrines composing creeds. But that which most characterizes the conventions of the present is the spirit of toleration—a seeking to get back to Christ in spirit as in doctrine, and an almost unanimous protest against the discord as seen among the churches. The thought is parent to the deed. May we not hope that with the birth of the new century the thoughts of getting back to Christ may give birth to deeds of fellowship and love, by which the energies of the mighty host of Jehovah shall be focused for the destruction of sin and the advancement of righteousness?

NOTE.—The above quotations are made from "The World's Parliament of Religions."

Beatrice, Neb.

"There is no little enemy." Little impurities in the blood are sources of great danger and should be expelled by Hood's Sarsaparilla.

INDIFFERENCE AMONG CHRISTIANS.

MRS. CORNELIUS M'KAY.

I am greatly impressed with the complaints that come from all our brotherhood through our papers of the lack of appreciation of their obligations as citizens of God's kingdom as evidenced by their failure to exercise their privileges of Christian citizenship among the great mass of our people.

It is greatly to be deplored that the great body of church members only enjoy in part their blessings and privileges. This fact is impressed upon me as I go out among our membership in our own church and mingle with them and hear them discuss with that intelligence born of much reading, thought and interest, all the topics of the day, from the newest style in dress to the latest war news, from the latest drama, opera or novel to the most advanced thought in sociology, political and progressive science, and in painful contrast is the lack of knowledge and appreciation of "natural law in the spiritual world," of the glories and beauties in the science of Christianity, of unfamiliarity with the grandeur, excellence and magnitude of the Bible, at once the oldest, newest, most interesting book ever written, comprising as it does the beginning and destiny of man, the highest principles of life, the purest ethics, and the only guide pointing man to that high and noble destiny to which he is born. The conclusion has been forced upon me that this great indifference to the obligations and privileges resting in such full measure upon all Christians is the result of ignorance. We don't study our Bibles. We may read in a perfunctory way our Bibles every day, but this will not avail—we must study it. We do not read our church papers. This great common school for the people which comes into the home every week, teaching, admonishing, warning, encouraging and strengthening us, while it brings greetings from all our brotherhood, from our churches, from all over the world, is the greatest educator of our times, and when our people read our best church papers closely you have a people full of zeal for the Master and his church. We must put forth more effort to awaken our people to the great importance of this too long neglected avenue to spiritual development. The benefit to be derived from reading our church papers cannot be measured—the influence goes on widening and circulating through all the ages, thus linking time to eternity.

From our papers we can engraft into our own minds and lives the grandest, noblest thoughts of our strongest men, both mentally and spiritually, and constant reading of noble sentiment and holy aspirations will inspire us with a desire to be noble and true. That our lives are influenced by our reading none will deny. How important, then, that we read only from the purest, best writers, whose words carry with them the conviction that the heart from which they emanated has been made pure by the blood of the Lamb. Our best papers are now within the reach of all. For the mere

pittance of $1.00 or $1.50 a teacher will be sent into each home that will make the Bible reading clearer, more delightful, that will give a fuller knowledge of Christian duties, and at the same time create a determination to discharge all Christian obligations and enjoy the privileges permitted only to a child of God. This silent but most effective teacher will enlarge the conception of the great work that depends upon each individual as it arouses to a sense the obligations resting upon every creature. It will keep us in touch, love and sympathy with our brotherhood and our work for the Master throughout all this beautiful world. It will make us active, earnest, working, praying, giving Christians, and open up fountains of joy and happiness that we never dreamed of, as it gradually causes the world to lose its hold upon us and gently but surely draws us to the feet of our Savior.

Our growth as a people has been wonderful, and our present attainments are but the bright foreshadowings of the future, the rosy dawn which harbingers the approach of day, but yet these bright prospects may be darkened by the clouds of ignorance, dwarfed by the chill winds of indifference, marred by the storms of worldliness and destroyed by the thunderbolt of ambition as it flashes from life to life, consuming by the fires of its worldly desires the nobler, the higher, the Godlikeness of man. The church—not only the pastor, but the elders, the whole membership—must begin an earnest, prayerful, aggressive campaign against this great enemy to spiritual life and growth, indifference. If we will work, talk, write and pray we will be heard. Let us present a solid phalanx to this great enemy of Christ's church, and never cease from our labors until we have placed a Christian paper in every Christian home; then we will have no empty pews in our churches, no church letters lying in the bottom of trunks or some far-away church, but we will be "as a city upon a hill," our mission boxes will be full and we will take the world for Christ.

Memphis, Tenn.

ELEVATING THE LAW ABOVE THE LAWGIVER.

JOSEPH FORT NEWTON.

The men of science have much to tell us about law. They proclaim the universal reign of law. They describe the order and unity of nature, the harmony of her great and lovely laws. These laws operate with unfailing accuracy. The universe is a perfect system. There is no anarchy. All is order. He who breaks a law must pay the penalty. We may safely trust the great order of the world. Everything is done by law. Law evolves this and destroys that. Things are fixed and we cannot alter them. Science deifies law. Whether there be a God is a theme with which it has not to do. Law is the only God it knows anything about.

But what is law? The term law implies two parties, one of whom has authority to command and power to enforce obedience, and another who is conscious of the ability and the obligation to obey. Law is a rule of action. When applied to nature it is the name for the manner in which we have observed some force at work. It is the statement of an invariable order of action. The use of the term law in connection with inanimate matter, where no conscious authority or obligation exists, has been the occasion of much confusion of thought, in that it seems to imply that law is itself a distinct entity, capable of acting. The way in which scientists speak of law would lead one to think that law is an independent existence, a creative energy, a sort of automatic creator. Speaking of the materialistic idea of laws and forces Huxley remarks: "They tell me that matter consists of atoms, which are separated by mere space devoid of contents, and that through this void radiate the attractive and repulsive forces whereby the atoms affect one another. If any one can clearly conceive the nature of these things, which not only exist in nothingness, but pull and push there with great vigor, I envy him the possession of an intellect of larger grasp than mine" This is a unique confession of the failure of materialistic philosophy. Materialism is an explanation that does not explain.

Force is nothing but a name for the cause of motion, and law is simply a name for the manner in which that force acts. To say that a thing is governed by law does not satisfy the mind. Law is not a force, but only a form; it is not a motor, but a regular motion. Laws do not create themselves; laws do not execute themselves. In the very nature of things law requires a lawmaker and an executive. To deny or disregard this essential truth is the height of unreason. To endow an effect with the power of a cause and ascribe to law the attributes which men have in all ages, by the very law of their reason, ascribed to the eternal Lawgiver, is a subterfuge born of a prejudice as culpable as that which the man of science so glibly condemns in the theologian. By a law of its nature the human mind must acknowledge God. There is no device by which proud science can escape from his presence. Mr. Spencer states the plain truth when he says that "the axiomatic truths of physical science unavoidably postulate absolute being as their common basis."

Mr. Tyndall states the case clearly: "The scientific mind can find no repose in the mere registration of sequence in nature. The further question obtrudes itself with resistless might, Whence came the sequence?" Even when the ambiguity concerning the term law, which may be due to the poverty of language, is cleared away, the mind refuses to rest with the explanation that a certain thing occurs simply because another thing preceded it in orderly arrangement. We instinctively feel the insufficiency of physical law to produce this bright and boundless universe, and persist in believing that there is some invisible and efficient intelligence connecting antecedent with consequent in stately progression. The present tendency of science is toward the conviction that spiritual forces are the basis of the natural order, that nature is at heart intelligent. It would be proper to say that the universe is governed *according* to law, meaning thereby the direct and consistent exertion of a spiritual intelligence.

The great poet may be right—poets are the pioneers of progress—who said: "Nature is spirit visible; spirit is nature invisible." The influence of the scientific method gave birth to that great religious book, "Natural Law in the Spiritual World," and the influence of religious thought may yet give birth to a great scientific book, "Spiritual Law in the Natural World." We may yet see a scientific exposition of religion blended with a spiritual exposition of science. The present writer hopes to see the day when the great faith which the soul of man eternally affirms will be actually confirmed and verified in the constitution of nature; when the title-deeds of our holy religion will be none other than the very laws of nature; when we shall know that the laws of nature are the habits of God and that the intuitions of the human soul are in harmony with the eternal verities of the universe. This was the vision that haunted the closing years of the life of Lord Alfred Tennyson, and upon which he looked through the dim gates of dream:

"God is law, say the wise, O soul, and let us rejoice;
For, if he thunder by law, the thunder is yet his voice.
Speak to him, then, for he hears, and Spirit with spirit may meet:
Closer is he than breathing, and nearer than hands and feet."

St. Louis, Mo.

NEWSPAPER REFORM.

REV. WILBUR F. CRAFTS, PH. D.

The one great benefit that should be obtained from the Sheldon paper is a thorough discussion of the daily paper as it is, and as it should be. Let us not allow this main question to be covered up with side issues and theological trifles, such as the charge of irreverence in the term, "What would Jesus do?" That phrase and "In His Steps," which expresses the same thing more briefly, are but synonyms of the still shorter command of Christ, "Follow me," expanded into the motto of John, "Even as he;" and yet more in the words of Christ, "I have given you an example that ye should do as I have done." John expresses it in this way: "We should walk even as he walked," the word "walk" having the sense of "behave;" and this is a precise equivalent of, "I will do what Jesus would have me do," which again is the equivalent of, "What would Jesus do?" Wiser than many of the critical editors was the little girl who, being asked, "What is it to be a Christian?" replied, "It is to do what Jesus would do if he was a little girl at our house."

The charge of irreverence, started by the secular papers and echoed by religious ones, is drawing attention from the really important issue. I move the main question: "What changes ought to be made in our daily papers?" Is it right for any man to defraud his fellows by publishing misleading advertisements that promise sudden wealth and sudden health, and invite to stock gambling as well as race gambling. There is not a single metropolitan daily paper in the United States, so far as I know, though many of them are edited by prominent Christians, that does not invite its readers to races and to rum; that does not advertise also the foulest theatrical shows that have a fee to pay. And there are some religious papers that are living on quack medicines.

In the matter of news, surely we have a right to demand that papers shall tell only the news that is worth telling, and that concisely and completely and correctly and cleanly. And the editorial of a Christian man ought to be as much a courageous utterance of conviction as the voice of the preacher, though there may be in it no pious word. We would not advocate the introduction of texts or prayers in a daily paper, but rather hiding the leaven of Christian principle in the very heart of every article, influencing, not only the matter included, but the very exclusions, which are equally important. Surely 27,000,000 of Christians ought to be able to develop and sustain a group of newspapers that will say nothing in their columns that a Christian man would not say in a Christian home. Some day some wise millionaire will see that instead of multiplying colleges he can best serve his age by establishing a syndicate of daily papers, both good and great, both popular and pure.

The Reform Bureau, 210 Delaware Ave., N. E., Washington, D. C., April 16, 1900.

Our Budget.

—"A little child shall lead them."

—Prophecy has become history, and the children of our churches and Sunday-schools are leading us into larger giving for the extension of Christ's kingdom.

—The children are the hope of the future. The cultivation of the missionary spirit in them by "Children's Day" is one of the greatest factors in our future development.

—There are signs of an abundant harvest throughout the country. Shall we not remember Him from whom cometh every good and perfect gift? Shall we receive bountifully and give sparingly?

—These lines are written amid the waving, undulating wheatfields of Oklahoma, one of the youngest and richest in future possibilities of all our territories. It is gratifying to know that something is being done to lay here the foundations of a Christian civilization.

—Nothing can save this country but the gospel, and nothing can save the churches but the earnest, aggressive efforts which they may put forth for the evangelization of this and other lands.

—This week closes the story of The Lost Emigrants, which has been running in our Family Circle for several months. The story is a valuable one, portraying, as it does, our plea, and is told in a very interesting way. If the demand from our readers is sufficient we shall publish the story in book form. Let those who think the story should be published drop us a postal card to that effect.

—On the third Sunday in June F. O. Fannon will preach at the dedication of the new house of worship built by and for the church in Spencer, Iowa, J. A. Seaton, pastor.

—What A. B. Jones wrote of Bro. Calvin in his article on "Our First Congress" last week as a "*full-orbed man*" the types transformed into a "full or big man." As the term "big man" is a very indefinite one Bro. Calvin had better know just what Bro. Jones did say about him. Our proof-reader was caught on the jury last week and had to divide up his time between the jury room and his office and this probably accounts for the oversight.

—The program of the Arkansas Missionary Cooperation, June 5-7, will appear in our next issue.

—Children's Day is the greatest day in the Sunday-schools in the year. It is the one day in the year when offerings are made to send the gospel to the ends of the earth. The first Sunday in June is the time.

—Children's Day was first observed by our people in 1881. Since that time the Sunday-schools have given $330,000 for Foreign Missions. Almost one-third of all the moneys received by the Foreign Society has come from this source.

—The children were the ones to start the work on heathen soil. As soon as they began to give they said they wanted their money to go to send the gospel to those who had never heard the name of Jesus. Their gifts and faith led to a change of policy on the part of the society.

—G. L. Wharton has resigned as a missionary of the Foreign Society. This was made necessary by the failure of the health of Mrs. Wharton. It is an inexpressible disappointment and grief to both. They entered upon the work expecting to live and die in it. But man proposes, and God disposes. Churches looking for a minister would do well to consider this man of God. He has culture, experience and consecration. He is a rare man, and should find an abundance of work at once. He will be ready for service about the first of July.

—The Eastern Iowa Preachers' Association will meet at Oskaloosa, Iowa, May 22-24. A good program and a cordial invitation is extended to all.

—Any church desiring to secure a preacher at moderate salary, either for part or all of the time, will be informed of such an one by addressing at once with stamp, L. S. Harrington, Sheldon, Ill.

—The Sedalia, Mo., District Convention, comprising the counties of Cooper, Cole, Camden, Benton, Pettis, Johnson, Moniteau, Lafayette, Morgan, Saline, Osage and Miller, meets at Holden, May 21-23, 1900. They want every church in the district represented at that convention, and the church at Holden will be glad to entertain all who attend. Let those intending to attend the convention send their names to David C. Peters, minister, at once.

—Cotner University is looking forward to its commencement, June 6th, for a grand time. Bro. J. B. Radford, of Eureka, who dedicated the University, is expected to be there.

—We are under obligations to Fillmore Brothers, Cincinnati, Ohio, for a copy of the "Jubilee Medley of Patriotic Airs," compiled and sung by Mrs. Princess C. Long. This certainly makes a beautiful and enjoyable souvenir of the Jubilee Convention and is fittingly dedicated to our secretary, Benj. L. Smith. A copy may be had of the Fillmore Bros. for seventy-five cents.

—We are in receipt of a communication from Bro. Baghdasarian, dated Kalamar, Salmas, Persia, April 2nd, in which he acknowledges with gratitude the receipt of the draft for $75, contributed by friends in this country, and forwarded by us to him in February last. He asks us to convey to the kind friends who sent their contributions his sincere thanks for their generosity and Christian charity. He adds that he would be very glad indeed to leave Persia at once and put an end to his troubles, but that, unfortunately, the fund raised and forwarded to him is not sufficient to defray the expenses of himself and family to this country, and that he would not be allowed by the Sultan to return to Armenia. In this condition of things he does not know exactly what course to pursue, but will think the matter over and adopt the course that seems the wisest to him. Meanwhile, he asks that friends in this country remember him in their prayers.

—The Democrat, of Bethany, Mo., for May 10, devotes two full pages to an illustrated account of the new house dedicated in that city for the Church of Christ on May 6. The morning sermon was preached by H. O. Breeden, of Des Moines, Ia., and the evening sermon by M. M. Goode, of St. Joseph, Mo. The building is modern, handsome, convenient and cost $10,000. The extreme measurements of the building is 54x92 feet. The main auditorium is 45x45 feet, with ceiling 26 feet above the floor; the Sunday-school room proper is 28x30 feet, with ceiling 20 feet above floor; four classrooms, 12x12 feet; pastor's study, 12x12 feet; robing room, 7x12 feet; four vestibules, averaging 9x12 feet; the gallery, 10 feet wide, extends the entire length of the main auditorium on west and south sides; height of main tower, 85 feet. The gallery is reached from both front and rear vestibules; the auditorium and Sunday-school room are separated by a system of handsome draperies; the basement is supplied by two approved furnaces, guaranteed to keep the building at even heat throughout; the finishings are of southern pine, and the whole is supplied with electrical appliances and water; handsome carpets supply the auditorium and gallery, which are also supplied with latest patterns of opera chairs.

"A Friend in Need Is a Friend Indeed."

Your blood is poor and therefore you suffer from eruptions, pains and general debility and "that tired feeling." The blood is the real source of all health. Hood's Sarsaparilla is the shepherd of health. Why? Because it purifies the blood as nothing else can.

Tired Feeling—*"I had that tired feeling and headaches. Was more tired in the morning than when I went to bed, and my back pained me. Hood's Sarsaparilla and Hood's Pills cured me and I feel ten years younger." B. Scheblein, 274 Bushwick Place, Brooklyn, N. Y.*

Be sure to get Hood's because

Hood's Sarsaparilla

Never Disappoints

Hood's Pills cure liver ills; the non-irritating and only cathartic to take with Hood's Sarsaparilla.

—The Fifth District of Nebraska will hold its annual convention at Belvidere from May 22 to 24. Congregations are urged to send two delegates for each department of their church work. Entertainment will be furnished free. Delegates should go prepared to make reports concerning their church work.

—Dr. B. B. Tyler is now in a meeting at Springfield, Mass., and will go from there to Boston, where he will dedicate the new church in Everett (Boston suburb), on May 20, and will remain there about two weeks. During his sojourn in the East he will write up our work in New England. He writes enthusiastically of his visit with old friends in New York, adding: "Blest be the tie that binds.'

—The refusal of the General Conference in Chicago last week to grant license to women to preach the gospel of Christ may emphasize the orthodoxy of that great religious body, but it will hardly advance its favor with the women. However, it shows how reluctantly a body imbued with the spirit of conservatism concedes an old position. It took that body fifty years to see its way clear to admit lay delegates into the fellowship, and the good sisters of the Methodist Church who want to proclaim the glad tidings of salvation to the unsaved will have to bide their time.

—We give again, on page 2 of this issue, our special announcement of a reduction in price of the works of Alexander Campbell. Every reader of the paper should carefully examine this announcement.

—After several vexatious delays "Wheeling Through Europe" and "Christian Science Dissected" are now ready. Both these books merit a wide reading.

—The first cover page of the New England Messenger for May is illuminated with the familiar face of B. B. Tyler. Dr. Tyler has been doing some evangelistic work at Danbury, Conn., of which he has written in his letters in our columns. The New England Messenger, as its name implies, is the organ of our people in the New England and Eastern States, and is always filled with encouraging reports. That our cause is rapidly growing on Eastern soil is a matter of great promise to the future of our movement in the United States and we all rejoice together in their success.

—The beauties of summer have come.

—Do not forget your obligations to the cause of Home Missions.

—No church should allow the month of May to pass without an offering for Home Missions.

—The 112th General Assembly of the Presbyterian Church convenes in this city on the 17th day of this month. It promises to be an interesting session.

—The Missouri Bible-school convention meets in California June 11-14. The program of this convention appeared in this paper last week. Preserve the paper for future reference.

—We suggest to our readers, and especially to the younger portion, that in selecting books for summer reading they give "The Dutchess," "Laura Jean Libbey" and "Ouida" a rest and take up something—fiction, poetry, history or treatise—that is really worth reading.

—"Missionary Addresses," by A. McLean, is a splendid volume of 292 pages, bound in cloth, illustrated with about seventy-five half tone portraits of our foreign missionarries, and is sent by the Christian Publishing Company, postpaid, for sixty cents.

—The Southern Illinois Ministerial Association, this year, will be held in the First Christian Church of East St. Louis, May 22-24, and a cordial invitation is extended to all to attend. The program of this meeting appears in our columns this week and on it will be found a number of the St. Louis preachers. It will be the nice thing for as many of our St. Louis brethren to attend as possible.

—The Texas Missionary Convention meets in Paris, June 12-15, and arrangements have been made for a convention commensurate with the greatness of the state. A splendid program has been prepared and appears in full in the Christian Courier for May 3. The Courier also prints a cut of the church in which the convention is to be held upon the first page, besides devoting much space to its demands and interests. We shall certainly hope to hear of a great convention at Paris at the time given.

—F. O. Fannon, of the First Church, this city, and Dr. Fullerton, of the Cumberland Presbyterian Church, exchanged pulpits last Sunday evening. Dr. Fullerton's sermon emphasized the necessity for Christian union and was greatly enjoyed by our people. There were three additions to the First Church on last Sunday and two at Ellendale; 15 in all to date at the meeting now in progress there by our city evangelist, A. J. Marshall. The collection at the Fourth Church for Home and City Missions on last Sunday was over $85. They will make it $100. Church attendance in this city was generally reduced on account of the street car strike. There were no cars at all throughout the entire day. No effort was even made to run them.

"Special Catalogue No. 22"

A neat booklet containing a large number of Book Bargains. Send us a postal card and we will send you a copy — free. You ought to know what books we are selling at Half Price — and sometimes less.

The Christian Pub. Co.
St. Louis.

—One of the facts emphasized by the strike in St. Louis last week is unity of municipal life. If one part is suspended then the entire city must suffer. In times of peace and the rush of business we forget these things. We also forget how vital to our well-being is labor and the laborer. Inventions may reduce labor here and there, but they can never eliminate it. Labor is one of the pillars of civilized life and must remain, no matter what the progress of the world.

—The Christian Courier, edited by Frank E. Mallory, Topeka, Kan., is a handsomly published church paper, being both neat and newsy.

—The India Famine Relief Work under the direction of the Christian Herald Bible House, New York City, will forward any contribution you can make for that purpose. In their strong appeal for help they say:

The half has has not been told. Our courage has failed us to present all the shocking details. Every time the clock strikes the hour it toils the deathknell of at least 500 victims in India who died for want of food. Your contribution to day may save scores, hundreds, yes thousands of lives to morrow. Twenty dollars will support a thousand lives for one day. A thousand dollars will save as many for two months. Two dollars will save a life until the next harvest, and that practically means that it will save it for good. We cable free of expense all you contribute. What will you give? What thou doest do quickly, for the Master's business requires haste. Send your contribution to India Famine Relief Work, Bible House, New York City.

—The first presidential ticket is already in the field. We are tardy in making the announcement. The "Union Christian Party" held its convention at Rock Island, Ill., on May 2, and nominated for President of the United States the Rev. S. C. Swallow, of Harrisburg, Pa., and for vice-President, John G. Woolley, of Chicago. The platform we are told is thus summarized:

"It deprecates certain alleged immoral laws that have grown out of the failure of the government to recognize the divine sovereignty, notably such as require the desecration of the Christian Sabbath, unscriptural marriage and divorce and the manufacture and sale of intoxicating liquors as a beverage, and asks for such amendments to the constitution as will eliminate these laws.

"It declares against war, favors the settlement of all disputes by arbitration; favors the daily reading of the Bible in the public schools, declares for government ownership of public utilities, for the election of President, vice-President and United States senators by direct vote of the people, and maintains that men and women were created free and with equal rights."

Most of the principles set forth in this platform, if not all, would meet with the favor of a large majority of Christian people, but we apprehend that there will not be a large number who will think that the best way to enforce these principles is to vote for the party that has put them in its platform.

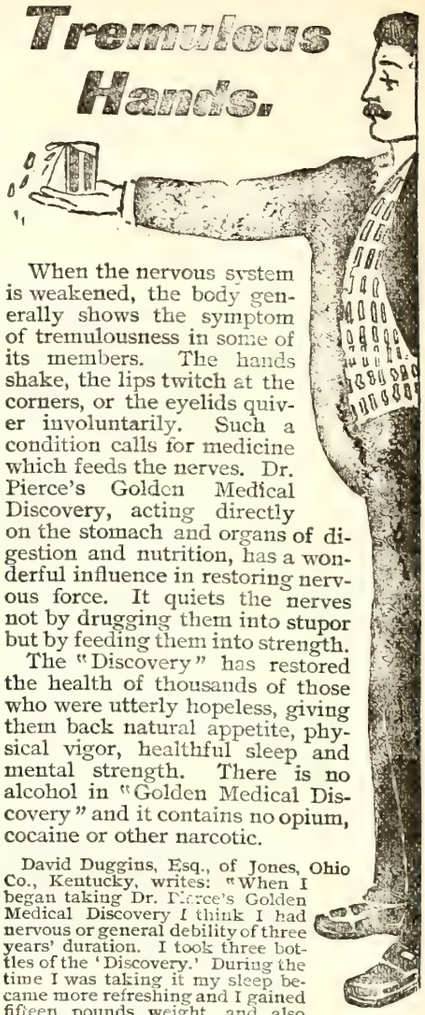
—The newspapers have revived once more the story of the alleged correspondence between Jesus and Agrippa, which is referred to by the historian, Eusebius, in the fourth century. Following is the alleged correspondence:

King Agrippa to Christ:—"I have heard of Thee and the cures wrought by Thee without herbs or medicine, for it is reported that Thou restoreth sight to the blind and maketh the lame to walk, cleanseth the leper, raiseth the dead, casteth out devils and unclean spirits and healeth those who are tormented of diseases of a long continuance. Hearing all this of Thee, I was fully persuaded that Thou art the very God come down from heaven to do such miracles, or that Thou art the Son of God and performeth them. Wherefore I have sent Thee a few lines entreating Thee to come hither and cure my disease. Besides, hearing that the Jews murmur against Thee and continue to do Thee mischief, I invite Thee to my city, which is but a little one, but is beautiful and sufficient to entertain us both."

Christ's reply to Agrippa:—"Blessed art thou for believing Me, whom thou hast not seen, for it is written of Me that they that have seen Me shall not believe and they that have not seen Me shall believe and be saved. But concerning them thou hast written, this is to acquaint thee that all things for which I was sent hither must be fulfilled and then I shall be taken up and return to Him that sent Me. But after My ascension I will send one of my disciples that shall cure thee of thy distemper and give life to all them that are with thee."

The recent claim is that these letters have been discovered in stone, over the gateway of the old palace of the king at Ephesus. Prof. Bohrmann is quoted as pronouncing these letters genuine. Whatever may be the opionion of experts as to the early date of this correspondence, very few Christian thinkers will give their consent to the view that such correspondence ever actually transpired between Jesus and Abgarus or Agrippa of the biblical text. To say nothing of the letter of King Agrippa, the alleged reply of Jesus is hardly what we would expect from Him. To one who recognized in Him only the healer of diseases, and whose only request from Jesus was that he might be healed of his own disease, we can hardly doubt but that Jesus would have replied, if at all, to such a request, by reminding the writer that his chief mission in this world was, not to heal diseases of the body, but to heal the soul of sin and its consequences. This correspondence may date back to one of the early centuries, but it evidently belongs to the class of pseudo-graphic literature, which sprang up concerning Christ in those early times.

Tremulous Hands.



When the nervous system is weakened, the body generally shows the symptom of tremulousness in some of its members. The hands shake, the lips twitch at the corners, or the eyelids quiver involuntarily. Such a condition calls for medicine which feeds the nerves. Dr. Pierce's Golden Medical Discovery, acting directly on the stomach and organs of digestion and nutrition, has a wonderful influence in restoring nervous force. It quiets the nerves not by drugging them into stupor but by feeding them into strength.

The "Discovery" has restored the health of thousands of those who were utterly hopeless, giving them back natural appetite, physical vigor, healthful sleep and mental strength. There is no alcohol in "Golden Medical Discovery" and it contains no opium, cocaine or other narcotic.

David Duggins, Esq., of Jones, Ohio Co., Kentucky, writes: "When I began taking Dr. Pierce's Golden Medical Discovery I think I had nervous or general debility of three years' duration. I took three bottles of the 'Discovery.' During the time I was taking it my sleep became more refreshing and I gained fifteen pounds weight, and also gained strength every day."

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—One of the largest conventions yet held by the Southern Baptists met May 11, at Hot Springs, Ark. Most of the 1,306 delegates from the fourteen states represented in the convention were in attendance, together with about 2,000 spectators. The total amount of money received by the board during the year was $75,866.68. Missionaries supported, 671; baptisms, 5,696; total additions reported, 11,951; churches constituted, 195; houses of worship built, 71. During the past year the board has aided in supporting 66 missionaries in the Indian Territory, 48 in Oklahoma and 171 in Texas. These latter figures furnish our own people some food for reflection on our Home Mission work in this territory.

—The third district missionary convention, of Illinois, will be held in Agusta, May 16, 17. L. F. Davis is pastor of the church in Agusta and will see that the CHRISTIAN-EVANGELIST is in evidence in the convention.

Philander Green.

Philander Green, who has just gone to his reward, was born in Canfield, Mahoning County, O., July 21, 1811. He was the son of Samuel Green, a native of Connecticut, and Lucy Bailey, who was of Welch descent. They came to Ohio in 1810 and settled in Canfield. Afterward they lived for a short time near where the city of Akron now stands, and then moved to Norton, where they resided until the death of Samuel Green, in 1836.

Philander's first schooling was received in a log schoolhouse which, if still standing, would be in the center of Akron. Afterward he attended school at Wadsworth. His parents were Baptists, and he was instructed in that faith, but as there was no Baptist Church near his home, he attended the services of Presbyterians and Methodists, and, as he once expressed it, "got pretty badly confused on religion." In June, 1830, William Hayden, a famous preacher among the Disciples of Christ in the Western Reserve, made an appointment to preach in Middlebury, and Philander and a friend—a cousin of Prof. B. A. Hinsdale—went to hear him. At the close of the service on Sunday morning he made the good confession and was straightway baptized in the river close by. The following Sunday he united with the church at Wadsworth. Very soon afterward he began to speak in the social meetings, and finally, in 1842, began to preach regularly. His first sermon was delivered near Manchester. From this time on he preached faithfully for the churches of Northern Ohio.

November 15, 1835, he was married to Tarissa Root. Two children, F. M. and A. W. Green, were the fruit of this union. Mrs. Green died a few days after the birth of the second son. Afterward Mr. Green married Lestina B. Briggs. She died in 1888. From that time until his death Mr. Green made his home with his older son, F. M. Green, one of our best and best known preachers of Ohio.

Philander Green belongs to a class of preachers whose work was as necessary, if not as noticeable as that of some of his contemporaries. He did not possess the analytical power of his brother, Almon, nor was he a daring polemic like Jasper Moss, or a silver-tongued exhorter like Harrison Jones; but in the qualities of intellect and heart that are necessary to keep a church in good order and peace he was their equal. He had the qualities of a good shepherd of the flock; good judgment, aptness to teach, vigilant, sober, of good behavior and given to hospitality, and he heeded the divine admonition to read, exhort and teach.

Personal Mention.

Morris J. Lynch, editor and publisher of the Texas Christian Endeavorer, has become managing editor of the Christian Courier, Dallas, Texas.

J. W. Lowber is delivering a series of chapel addresses at the University of Texas on the question: "In What Sense Am I my Brother's Keeper?"

Hattress H. Shick, of Herrin, Ill., has closed all his work with churches and is now ready to hold protracted meetings on easy terms.

C. C. Cline recently closd a successful meeting at Orange, Ill., with 42 additions and is now at home at Greensburg for a litttle rest.

The meeting reported in our columns recently as held by W. A. Van Dyke at Sherwood, Ohio, was held at Newark, Ohio, instead of Sherwood.

J. W. Ball, of Waterville, Kan., has received a call to preach full time for the church in Burr Oak, Kan., and will make his home there instead of Waterville.

J. M. Lowe, of Des Moines, Iowa, has resigned the pastorate of the East Side Church of that city with the intention of doing evangelistic work. The resignation takes effect August 1, 1900.

The Portland editor of the Pacific Christian expects to spend his vacation this summer in Nome City, Alaska, in search, probably, of authentic information on the land of the midnight sun.

Jeu Hawk is expected to be in St. Louis this week. He is on a lecture tour and will visit New York City, Boston and other cities before returning. He is preparing himself for his mission in China.

G. Halleck Rowe has accepted a unanimous call to the church in Rock Port, Mo., for three Lord's days per month; the fourth is taken at Linden, six miles north of Rock Port. His Address is Rock Port, Mo

C. H. Hilton, of Olathe, Kansas, has resigned that he might accept a call to the Clifton Church, Louisville, Ky. Bro. H. has been in Olathe fifteen months and leaves the work in good condition. He will be succeeded by S. H. Givler, of Osawatamie, Kansas.

S. G. Battenfield, pastor of the church in Eureka Springs, Ark., passed through this city last week with his children to La Grange, Ind., to see his mother-in-law, who is dangerously sick. His wife had previously gone to her mother's bedside.

The marriage of Frank D. Watson and Miss Loretta P. Vaugn, April 25, 1900, by Samuel B. Letson, was made doubly poetic by a very beautiful poem composed by the officiating minister on the following morning, inspired by the surroundings and dedicated to their marriage.

R. B. Havener, of Mechanicsburg, Ill., has resigned that he may accept work under the auspices of the Missouri Bible-school board in Southwest Missouri. He will locate at Windsor, Mo. This leaves Mechanicsburg, Ill., open for some preacher who can work for a small salary.

On April 22nd we received into our fellowship Rev. Edward Owers, a Baptist preacher, who has been dissatisfied with partyism for years and at last decided to become a Christian only. We have reason to believe Bro. Owens is a good and sincere man and believe him entireiy worthy of the confidence of the brethren.

J. P. LICHTENBERGER.

J. S. Hughes, who has published his book on the Revelation of St. John, and also "The Seer of Patmos," is preparing and will soon have ready for the press a handbook on the Revelation intended for colleges, seminaries and Sunday-school teachers. It is an outline dealing chiefly with the literary formation and object of the book.

Bro. Meigs, our missionary to China, is here with his wife and two beautiful little children, visiting the parents of Sister Meigs and other friends. Bro. Meigs was one time pastor of this church for a little while. Sister Meigs reached here several weeks in advance of her husband, she coming direct by way of San Francisco and he returning through Europe, thus completing a circuit of the earth. It was a great pleasure to see the faces of these good people in the audience last Lord's day, and we are anxious for the next Lord's day to come, for Bro. Meigs has promised to tell us of his work in China. DAVID C. PETERS.

Holden, Mo.

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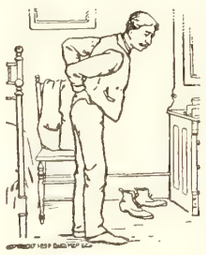
Kidney Trouble Makes You Miserable.

Almost everybody who reads the newspapers is sure to know of the wonderful cures made by Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy.



It is the great medical triumph of the nineteenth century; discovered after years of scientific research by Dr. Kilmer, the eminent kidney and bladder specialist, and is wonderfully successful in promptly curing lame back, kidney, bladder, uric acid troubles and Bright's Disease, which is the worst form of kidney trouble.

Dr. Kilmer's **Swamp-Root** is not recommended for everything but if you have kidney, liver or bladder trouble it will be found just the remedy you need. It has been tested in so many ways, in hospital work, in private practice, among the helpless too poor to purchase relief and has proved so successful in every case that a special arrangement has been made by which all readers of this paper who have not already tried it, may have a sample bottle sent free by mail, also a book telling more about Swamp-Root and how to find out if you have kidney or bladder trouble. When writing mention reading this generous offer in this paper and send your address to Dr. Kilmer & Co., Binghamton, N. Y. The regular fifty cent and dollar sizes are sold by all good druggists.

Home of Swamp-Root.

J. T. Ogle has accepted a unanimous call to the church in Guthrie, Oklahoma. This takes an another of our strong men from Missouri. Bro. Ogle has done a good and faithful service for the Carrollton Church and they will certainly miss his presence and efficient labors. Bro. Ogle, we know, regrets to leave old Missouri, but, like others, he will doubtless return again. He says that he is delighted with Guthrie in every way and will begin work there about the first or second week in June.

That our people are beginning to receive attention at the hands of other religious bodies in the East is indicated by the following clipping from The Herald, Syracuse, New York: "The Sunday services for men at the Young Men's Christian Association will assume a new form to-morrow. Under the leadership of the Rev. E. Richard Edwards a series of meetings will be conducted, the general topic of which will be 'The Conversations of Christ.' The first conversation as recorded in Luke, will be considered to morrow. Mr. Edwards is an enthusiastic member of the Y. M. C. A. business men's gymnasium class and has always been popular with young men. His church, the Church of Christ, has more young men in proportion to its membership than any other church in the city."

CHANGES.

A. Neese, LaCrosse to Alexander, Kan.
Jas. McGreive, Blue Rapids to Hiawatha, Kan.
A. N. Linsay Canton to New Franklin, Mo.
J. O. Davis, Waterville, Wash., to San Jose, Cal.
D. D. Boyle, Topeka, Kan., to Nevada, Mo.
A. C. Eaton, Buffalo, Ill., to Cobb, Wis.
S. B. Moore, Denver, Col., to Moberly, Mo.
F. E. Meigs, Nankin, China to Holden, Mo.
J. H. Hardin, Eureka, Ill., to Liberty, Mo.
R. W. Elder, Greenwood, Tenn., to Denver, Col.
N. G. Brown, Ottumwa to Earlville, Ia.
L. R. Thomas, Washington, D. C., to Brookland, D. C.

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Pinehurst. Pearson's Drive, Asheville, N. C.
Former proprietoress of "The Altimont."

About to Lose His Home.

To the Christian Churches, Greeting:

DEAR BRETHREN—Our beloved brother, John C. Mathes, is 79 years old. He has been preaching 48 years. Has lived here 30 years. Began preaching in Monroe Co., Ind., and organized many churches in Indiana and Illinois and received two thousand into the fellowship of the church. Through this long life of labor, and conflict his character has been above reproach. He is now aged and infirm. His home is sold under mortgage for $300. We ask you to read this letter to your congregation, ask them to give one collection to save his home. We will send letters to all our churches. Please take a collection or send a gift.

Please send all remittances to Miss Edna White, Atwood, Piatt Co., Illinois. Hoping we may receive a liberal contribution from you and thus relieve a worthy pioneer of the Christian Church,

We are truly yours,

A. H. HARRELL, Pastor.

WM. M. WHITE, JOHN H. EASTON, } Elders.

Southeast Missouri.

Last week the assistant editor of this paper took a trip over the Iron Mountain and Cotton Belt Railroads to Campbell, Dunklin Co., Mo. It is needless to say that a trip over these roads at this season of the year is especially enjoyable, passing, as they do, through some of the most fertile valleys of the state. A man does not have to go to the far East or far West for picturesque scenery. He can have it in its most attractive forms from the mountains of the Ozark to the lowlands of the Mississippi River, which probably even the Nile Valley does not excel in richness. The human eye has seldom beheld a prettier tract of land than may be seen along the Cotten Belt road from Dexter to Malden.

Planting down in that country, however, seemed to be in a very backward state, owing to the frequent rains this spring. We had no time to visit any of our churches in Southeastern Missouri this trip, as we should like to have done, but we regret that we have so few churches at all in this great and promising part of the state. How badly good evangelists are needed in all that country; and our state board would gladly give them if only they had the money. How inadequate our offerings to the state board, compared to the needs of the field. It is simply appalling to one who gets glimpses of the situation. If some way could be had to pass these regions before the larger and richer churches of the state there would certainly be an outpouring of funds that would enable the board to evangelize Southeastern Missouri in the next five years. It can and should be done. W. W. H.

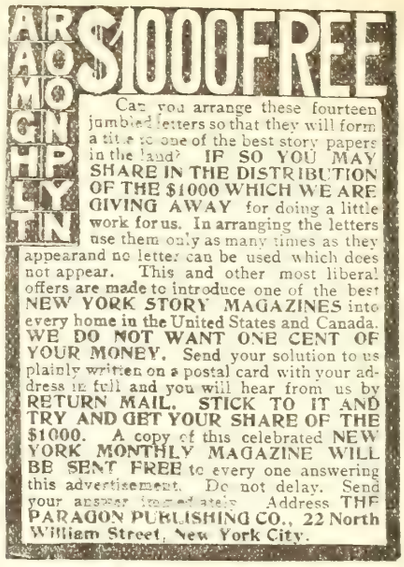
Shreveport Dedication.

It is almost with joy unspeakable that we announce the dedication of our new church, which is to take place on May 20th. Through many weary months the little congregation has worshiped in a rented store room, working, praying, sacrificing and longing for the glad day when they might have a creditable building in which to worship God.

The completion of this building is a great victory for the cause of primitive Christianity in this flourishing little city. It is the entering wedge in a large section where our people and great plea are hardly known. There remains but one thing to make the victory complete. The day of dedication will find $1,000 indebtedness upon the building. The joy of that day must not be marred nor the future of the church imperiled by such a debt. It must be wiped out. Though already burdened with much giving the membership and public will yet give more. But there is one feature of our program for the day of dedication which is for every Disciple in America. It is "Twenty Minutes' Fellowship with our Brethren abroad," in which messages of cheer will be read and one dollar offering received from all who have it in their hearts and power to join in this beautiful and effective fellowship. Send the messages whether you send the offerings or not. It is greatly desired that Disciples from every state in the Union should respond with a short message. It will inspire the membership and deeply impress the public. All letters with words of congratulation or offerings should be addressed to the undersigned and marked with a cross in the left-hand corner of envelop, so as not to be opened until dedication day. Will you who read this offer up one sentence of prayer, asking God to richly bless us upon that day and make it indeed a day of triumph? CLARINDA L. JONES,

1034 Hicks St.

Shreveport, La., May 2, 1900.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Correspondence.

B. B. Tyler's Letter.

The Ecumenical Missionary Conference was all and more than it promised to be. The attendance was large and the character of the addresses, as a whole, was high. The details of the great meeting you have already seen. I will not, therefore, speak of them. Let us look at some of the lessons of the conference.

1. It is evident that the church is beginning to understand her duty, her privilege, her honor in the work of evangelizing the nations. The whole body is beginning to be aroused to the prosecution of this work as at no previous period in her history. To make disciples of all the nations is at once the duty, the privilege and the glory of the Church of Christ.

2. The facts collected and exhibited by the speakers will greatly encourage the church. The ignorance of many Christians as to what has been done on the mission fields and by the missionary forces of the world is great. The addresses generally were filled with information. This information spread abroad among the people will dissipate much of the ignoranre concerning this work which exists. "Nothing succeeds like success." When the church awakens to the fact that the Lord is with his people and is crowning their efforts with marvelous success, a mighty impetus will be given to the work of preaching "the gospel to the whole creation."

3. As a result of the full, free, frank discussion of methods there will come greater efficiency in the work with non-Christian nations. This must of necessity be one and that a most important result of the Ecumenical Missionary Conference.

4. It seems to me that the church is at the beginning of such a wave of intelligent missionary enthusiasm, partly as a result of this conference, as has never been seen since Pentecost.

5. The church is slowly but surely coming to recognize in a practical way the Lordship of the Christ. Jesus said: "Why call ye me Lord, Lord, and do not the things which I say?" The last command of the Master, and in some respects the most important, was the command to "preach the gospel" EVERYWHERE. By engaging in this work the Lordship of the Son of Man is recognized, practically recognized, as in no other way.

6. An important step in the direction of the solution of the problem of Christian union was taken. The fact that so large a number of the followers of the Christ were brought face to face in an earnest and protracted discussion of questions relating to the Christianization of the world must, in itself, have a tendency to bring Christians into a more intimate fellowship. Such a meeting promotes acquaintance. This acquaintance promotes respect and this increased respect leads to confidence and affection. In these ways unity and union are promoted. But the discussion of "comity" was most important. There can be no "comity" in this work without a recognition of the fact that others are loyal to the Christ and preach his gospel. It is possible that others may not understand the nature and official dignity of our Lord so fully as we understand these things, that others do not so fully nor so accurately comprehend the gospel as we ourselves comprehend it; but others hold to the Christ and preach the gospel. This is a most important point. But this is involved in all that was said in favor of "comity" in the work of of evangelizing the heathens.

But the word "comity" is not the word to be used in this connection. It is not strong enough. Its use, however, marks a step in the right direction. The exercise of "comity" on the foreign mission field is a step in the direction of Christian unity and union. It is for this that our Lord prayed and it is for this that his disciples should labor and pray. The tide in favor of union among believers for the evangelization of the world is advancing. I recently attended a prayer-meeting in a Regular Baptist Church. The pastor gave his people an interesting and helpful account of the Ecumenical Missionary Conference. When he referred to what was said in this conference on the subject of "comity" he said: "This word is not strong enough. The desire for 'comity' does not go far enough. We need more than 'comity' and must have it." He then arraigned the church on a charge of the sin of sectarianism as I have seldom heard the church arraigned. The words "denominationalism" and "sectarianism" were used interchangeably. The present divided condition of the church is not merely unfortunate, a thing to be deplored; it is a sinful condition, and is to be repented of as every other sin is to be repented of and abandoned.

And this particular congregation of Baptist Christians has reached the point of granting letters to persons to unite with a church of Congregationalists. This is done I know, for I was present when three such letters were granted by a unanimous vote of the congregation on a recommendation of the board of deacons.

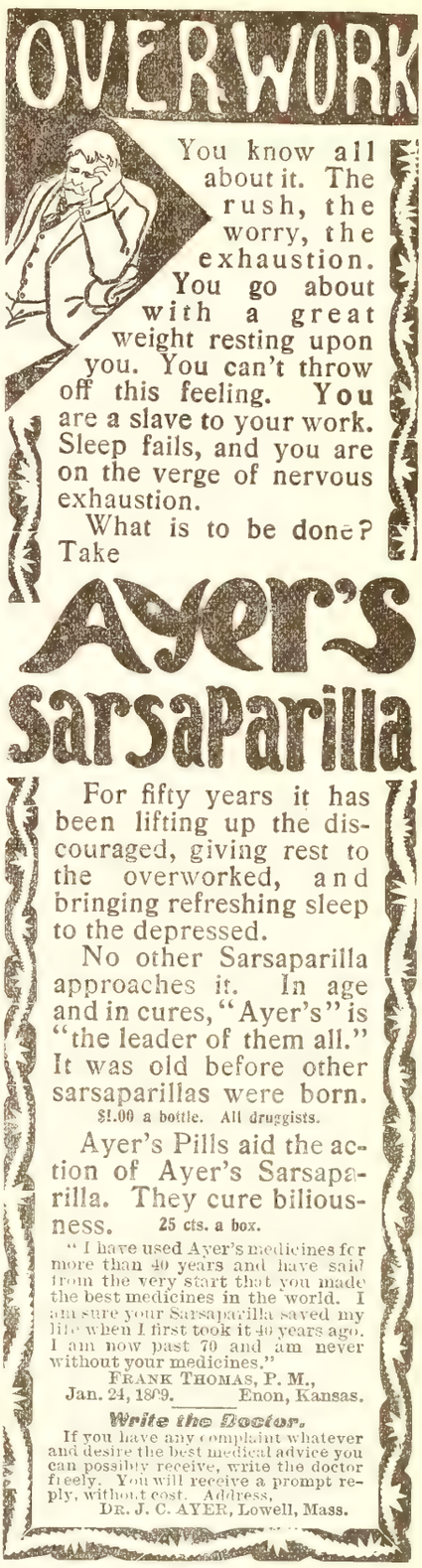
The Sunday-school Times of April 14 has an article on "What is the Sunday school Doing for Missions?" in which a tabulated statement is made of the receipts of thirteen missionary societies. From this it appears that the Sunday schools of the Disciples of Christ give a larger per cent. of the amount contributed than the Sunday-schools of any other people. This statement is concerning Foreign Missions alone. The statistics of the Methodist Episcopal Church (North) include Home Missions. The per cent. of the Methodists is a little larger than that of the Disciples; but this is the only exception. Ours is 26.2, that of the Methodists 32.3. The per cent. of the amount for Foreign Missions received by the American Board from Sunday-schools is 1.8, the American Baptist Missionary Union 1.7, the Presbyterian Board of Foreign Missions 4.8. The average amount contributed by each pupil in our Sunday-schools is exceeded only by the contributions of the Moravians, the Reformed Church in America, the Protestant Episcopal Church and the Methodist Episcopal Church (North).

There is not space in this letter to give in full the statistical table in the article referred to, but the figures are significant and suggestive. It appears that the Disciples of Christ are training their children to give to missions as but few other people are training their children in this great work. And what does this mean? It means that when those who are now children become men and women they will give to missions more freely and largely then their fathers give. It also means that those who are now neglected—the children of Congregationalists, Presbyterians, etc.—in this feature of the Christian life, will not give as generously as their fathers now contribute to the support of missions. The future for us is bright. We are working for coming generations. Thirty years from to-day the Disciples will be in the lead in conquering the world for the Christ. This result is inevitable from the training their children are receiving.

From a report presented to a meeting of the Ecumenical Conference it also appears that the Disciples have the second best handbooks on missions, if not the very best.

This letter is written in New Haven, Conn. I stopped here to visit the Toof family, and to baptize Elizabeth, the little daughter of the late J. T. Toof. Four years ago last January Bro. Toof in a moment by an accident was called from earth to heaven. Elizabeth was then about five years old. She now lacks a few days of being nine. Her mother and grandparents have so carefully trained the child in the Bible that she has for some time desired to publicly confess Christ and obey him in baptism, and naturally the family desired the baptism to be administered by an old friend of the father. The service was conducted in the Calvary Baptist Church. At the same time Mrs. Nettleton, who could not conform to the usages of the Baptists, confessed the Lord Jesus and was baptized. These are believed to be the first baptisms ever administered by a Disciple of Christ in this latter-day Athens.

B. B. T.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You know all about it. The rush, the worry, the exhaustion. You go about with a great weight resting upon you. You can't throw off this feeling. You are a slave to your work. Sleep fails, and you are on the verge of nervous exhaustion.
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FRANK THOMAS, P. M.,
Jan. 24, 1899. Enon, Kansas.
Write the Doctor.
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MRS. WINSLOW'S SOOTHING SYRUP has been used for over FIFTY YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. It SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHŒA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup" and take no other kind. Twenty-five cents a bottle.

Chicago Letter.

To one who spent ten years as far south as St. Louis, spring seems just a little belated. The air here is chill with the breath of winter, though the sun shines and the trees are putting forth their leaves. The ice cream manufacturers are complaining of the cold. One concern that has been selling from one to two hundred gallons a day all winter feels that it has a grievance against the weather clerk. Think of such an output of ice cream in a Chicago winter! The icy blasts without and the ice cream within almost transform the epicure into an ice sandwich.

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In a crisp article in The Advance on "Hindrances to Success in the Pulpit," Dr. D. J. Burrell mentions the pulpit itself; that is, the stand, the manuscript, indolence, the dictionary, dullness, an air of uncertainty, sensationalism. Under the last sub topic he says: "It is folly to undertake to recapture a lost congregation by putting in a hurdy-gurdy. The people do not go to church to hear music and see pictures, but to hear the gospel of Christ. The pastor who turns his church service into an entertainment is running a stern chase with other entertainers who can always furnish a better show for less money. Our coign of vantage is the presentation of the gospel. We have that field to ourselves, and it is quite large enough for the best of us."

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The Methodist Conference is full of business. Yesterday (May 9) the bishops were on the rack. The conference committee discussed a plan for making the episcopacy diocesan, at least for comparatively long periods. Those who favored the plan feel that the bishops do their work poorly under the present system; those who opposed it thought they would be still more inefficient if settled in permanent districts. "Your own safety lies in moving bishops," said Dr. A. B. Leonard. "Let the bishops come and go," said Rev. Jacob Graw. "They might easily do worse things than travel about. Some of them we would be glad to see never come back till we had all the rest." There is at least a suggestion of politics in the candidacy of some men for the office of bishop. As we write, the report of the committee on the time limit of the pastors is expected. It is said that the majority report will favor the removal of the time limit the second will either favor a reduction to three years, or oppose any change whatever.

The question of consolidation or unification of several of their societies is up, and the arguments pro and con remind one of our own discussion at Indianapolis. The committee having the matter under advisement has two lawyers as members, in view of the legal difficulties anticipated, because of property interests. The indications are that the majority of the committee will favor unification, and that no snags of legislation or judicial decision will be permitted to obstruct the progress toward unification and greater efficiency.

It was proposed to reduce the number of presiding elders. Judge O. H. Horton said: "There are 505 in the church at $2,000 a year, which costs $1,000,000,. I think there is a useless expenditure of at least part of this amount." There was a lengthy discussion, but nothing came of it. The anniversary of their Church Extension Society was a jubilant session. Ex-Governor Robert E. Pattison, of Pennsylvania, presided. Bishop C. C. McCabe reported that since 1868 the society has built 11,000 churches, housing 3,000,000 Methodists, and accumulated a fund of $1,600,000.

The Christian Advocate is issuing a daily during the conference. The superior fruitfulness of the West as a field for extension is shown by the figures reported: Sunday-schools, as 832 to 164; property values, as 1,520 to 321, and collections, as 1,709 to 86.

Chicago extends a hand of sympathy to St. Louis in her great street railway strike. The strike of the trades and labor unions is still on here, and while it does not cause the inconvenience daily and hourly of a street railway strike, it does cause suffering and loss. A call has been sent out to all the trade unionists to attend a convention next Sunday afternoon (May 13) to consider the strike situation and some method of settlement. The editorial in this week's Christian Endeavor World, "With Prosperity, Why Strikes?" is a sensible statement; marked copies ought to be sent to both parties in controversy. "We believe," writes the editor, "that one prevalent cause of strikes is the want of consideration by employers that do not understand their workingmen as well as they do their horses, and by superintendents that want to figure as little czars . . . Employers that show a brotherly spirit seldom have strikes. What some can do, all can do, with the same effort to establish kindly relations, provided always there is no outside interference."

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Mrs. E. W. Darst writes that her husband is improving in health, and that they will probably be able to return to Chicago this summer. The second quarterly rally of the Chicago Christian Missionary Society will be held at Kimball Hall, May 13, at 3 P. M. J. W. Allen, of the West Side, and W. B. Taylor, of the North Side, will deliver the addresses. The music will be led by a chorus of 100 voices. Geo. A. Campbell retires from the editorship of the Christian Century and Chas. A. Young takes the tripod. The University of Chicago is out with its announcements for the Summer Quarter. The Disciples' Divinity House offers two courses under Dr. Willett: "Practical Problems Among the Disciples of Christ" and "The Place of the Disciples of Christ Among the Relious Forces of To-day;" two also under Mr. Van Kirk: "First Principles" and "The Historical Theology of the Disciples of Christ." Address The University of Chicago, Chicago, Illinois 4957 Prairie Avenue.

FRANK G. TYRRELL.

Colorado Springs Letter.

I am very much in sympathy with the old lady who said: "We used to have fairly respectable weather until the weather bureau got to meddling with it; since then it has been horrible!" I have been here five weeks and during four of the five we have had about the ugliest weather I ever saw. During three Sundays it has rained and snowed all day and all night. I am interested to know how these good Colorado people, who boast of 365 days of sunshine in the year, are going to arrange their calendar so as to get them into this year. Almost every morning the predictions from the weather bureau in Washington say: "For Colorado, 'fair and warmer.'" That prediction reminds me of a squirrel hunt I once had over in Illinois. I borrowed an old squirrel dog of a friend and made for the woods. I had not gone far till the dog walked up to a tree and began to bark with great enthusiasm. I looked carefully over the tree but found no squirrel. That thing was repeated at least half a dozen times during the morning. When I took the dog home and reported his conduct to the owner he said: "I will explain that to you. The dog is quite old he has been hunting in these woods for many years. He has found squirrels in those trees; he is now 'treeing' largely from memory." So with the weather bureau. I think possibly there was a time when they could report for Colorado "fair and warmer;" and their work is now done largely from memory.

Regardless of the weather our work has begun beautifully. The attendance has been good, and the interest all that one could ask. Bro. and Sister Tyler, whose praise is well-nigh universal here, did a most excellent work in this church and left every department in excellent condition for the new pastor.

I find one of the best planned church houses in the brotherhood, and an enthusiastic body of young people who are already taking hold of the work with me. We have received six additions since I came, and I have the promise of several more to come soon. We shall take the collection for Home Missions next Sunday.

F. N. CALVIN.

May 1, 1900.

California Tourists.

Over thirty thousand have already visited California this season. But the large majority have only visited this drouth district of Southern California and have not seen the rich Sacramento Valley of the central part of the state. Only last week a gentleman who was a member of a great company of tourists run up here from the South. He was astonished to see the richness of the country and the splendid crops and to learn that the earliest fruits of the season are shipped from this Sacramento Valley, and most of all that the drouth never ruins the crops here. He said had his party visited this valley they would have carried back a better impression of the state. I write this for the benefit of persons who intend visiting California this summer.

The paragraph below is clipped from an article published in an Eastern paper by a man who had returned from a trip over the state:

"I write of the Sacramento Valley rather than of Northern California. I do this out of regard for the prejudice of Eastern residents who, without experience on the Pacific Coast, must associate the name with harsh, raw, cold climate. The fact is that the oranges, lemons and limes of the Sacramento Valley ripen two months earlier than do those 400 miles farther south in the luxurious climate from Pasadena to Riverside. The rich section of Sacramento Valley would take in the whole state of Massachusetts with ease and leave a fringe sufficient to make one or two Rhode Islands. It is a dual valley. It is as level as a prairie, as rich as the Valley of Nile, as healthful as Colorado, as tonic as San Francisco and as enterprising as Illinois."

J. J. MORGAN.

Woodland, Cal.

At a Sewing Society.

LADY GETS FUNNY ON A HARMLESS? DRINK.

"Our Sewing Society meets every week to sew and we always have lunch. Just as sure as I take a cup of coffee I act so silly and say such absurd things it seems as though I were intoxicated. I feel so ashamed of myself, but cannot help it. My heart will go like a triphammer and I am invariably kept awake half of that night. So I thought I would take my Postum Food Coffee the next time and you should have heard the names they called me, 'old maid,' 'crank,' etc. But before the lunch was through, Postum had more than one convert and those who tried it were delighted. They had heard of it, but had no idea it was so good.

"I have given a great deal of Postum away to friends, just to convince them how good it is, and they invariably adopt it. There are so many people who cannot drink coffee without it distressing them, and Postum Food Coffee seems to be exactly the thing. Postum and I have been friends for years. I began the use of it when it was first introduced, four or five years ago. At first I thought I could not use it, it was flat and tasteless, but when I found out that it simply required long boiling, the old trouble disappeared and we always have an elegant cup of coffee when we make Postum right." Send postal card to Postum Cereal Co., Ltd., Battle Creek, Mich., for the name and address. Put a small piece of butter the size of two peas in the pot, to prevent it boiling over.

Ohio Notes.

When this goes to press we will be within less than a week of the state convention of Mansfield, so this must be our final word before that convention opens. We are sending out from the Cleveland office thousands of copies of the convention program. It has also been published in our leading papers.

Everywhere we are receiving kindly words as to the most excellent program we have prepared. Take such speakers as F. D. Power, of Washington; W. J. Lhamon, of Allegheny; Geo. A. Miller, of Covington, Ky; Chas. Loos, of Lexington, Ky.; J. N. Kersey, of Bethany, W. Va., and G. W. Muckley of Kansas City, Mo., and they cannot help but lend power and enthusiasm to the convention.

Our corps of home speakers forms a no less able collection: M. L. Bates, of Newark; W. A. Harp, of Springfield; Chas. Fillmore, of Carthage; Benj. L. Smith, of Cincinnati; F. A. Bright, of Painesville, Ind.; W. W. Sniff, of Cleveland; C. A. Freer, of Columbus; John E. Pounds, of Cleveland Pres. E. V. Zollars, of Hiram,and others.

The C. W. B. M. program begins with the reception on Monday afternoon, and extending until Tuesday afternoon, is full of interest. Such names from abroad appear in these sessions as the following: Miss Mary Graybiel, Adelaide Gail Frost and G, L. Wharton, of India; Wm. M. Forrest, of Chicago University, and Helen F. Bames,traveling; secretary of the Young Woman's Christian Association. The home representatives upon the program present no less able and well-known speakers than Mrs. A. R. Teachout, Mrs. Jessie Brown Pounds and others.

The convention begins at three o'clock Monday afternoon with a reception in the Mansfield church. The final session will be held on Thursday evening with F. D. Power, of Washington, as the speaker upon the attractive theme, "Our Place To-day.' Hundreds have written us that they intend to attend the convention.

We are working for one thousand delegates and have every hope that we shall be able to reach this number. The times are prosperous. The year's work has shown a growing enthusiasm all over the state. The program is first-class, the railroads have granted a rate of a fare and one-third and the location is in the heart of our great state. Surely, we shall have a large and enthusiastic convention.

The work of the year has been successful in a very marked degree. Allen Wilson, our state evangelist, has held three great meetings since the first of January; one at Springfield, in which more than 90 made confession of Christ, and a weak struggling church was put upon its feet and enthused for larger and more effective work. This meeting closed three months ago, but the ingathering has not scattered, they are still at work.

The second meeting was held at Toledo. More than 300 were added to the Toledo Church and the Toledo Church feel that they have received the largest help for the permanency of their work that has ever come to them by any evangelistic effort.

The third meeting has just closed at Bellefontaine with 140 additions. This church was discouraged and unable to carry on its work. They are now full of courage and enthusiasm, and will locate a pastor at once and move on to future success.

Two of these meetings, that at Bellefontaine and Springfield, were entirely self-sustaining, and Toledo nearly so.

O. L. Cook, our state evangelist, has labored at Galion since November, with the exception of one month, in which he held a meeting at Warren. In this time the struggling mission at Galion has been put upon its feet. The little band of faithful workers have built and paid for an excellent tabernacle and they are practically free from debt. A man will be located with them immediately following the state convention. Brother Cook held a meeting for them as soon as the new tabernacle was completed and more than forty have been added to the membership of the church.

A. J. Sever, working at Coshocton, has aided this new work in building a house of worship, which is nearly paid for, with all lines of work prospering.

Solomon Metzler has labored at Marietta since the first of the year and has had excellent success in gathering in scattered Disciples in this community and organizing the church for work.

J. E. Pounds is our city evangelist for Cleveland, and he has been most effective in bringing encouragement and new life to the missions of our city. A new German mission has been started upon the West Side, and at the end of three months 360 were enrolled in the Sunday-school. All lines of work are prospering.

We have twenty-seven missions within the borders of Ohio, and shall be able to report at the state convention a year of aggressive and enthusiastic work, that has accomplished eminently large results.

We are at this writing within two days of the close of our financial year. We cannot tell exactly what shall be the entire amount that has been raised for the year, but we are confident that when all reports are in and our work tabulated, we shall have considerably more than was raised last year. Last year a large gift of $5,000 came from Lathrop Cooley just at the close of the year. We have no such large gift this year, but our general offerings have very materially increased.

Do not forget the convention at Mansfield begins Monday, May 21st, continuing until Thursday evening, May 24th. Come to the convention. Work up a large delegation from your church. We shall have an enthusiastic and soul-stirring time. When you purchase your ticket for Mansfield be sure and ask for a certificate. We must have 100 of those certificates in order to get the one-third rate. If you neglect to get this and hand it in at the convention, it cuts that many off from the total number we have. We are sure of far more than 100 this year if all get their certificates and present them at the convention. If we have a large delegation this year, possibly we may secure a one-half rate for next year. We are working towards this, and surely ought to have it. We will meet you at Mansfield May 21st to 24th.

S. H. BARTLETT, Cor. Sec.

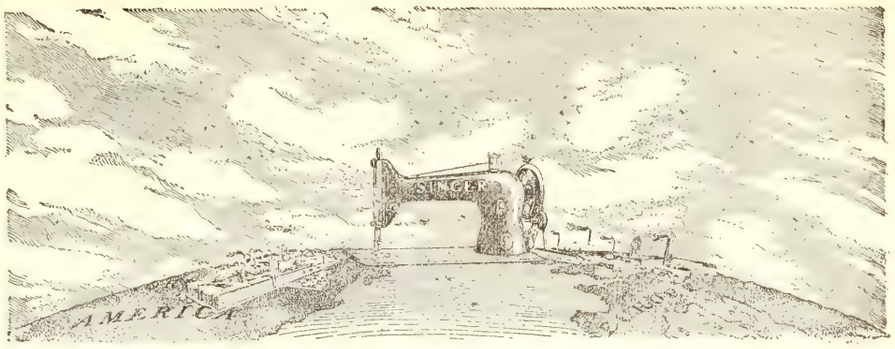
240 *Bell Ave., Cleveland, Ohio.*

Parsons, Kan.

We want you to know of the very large and enthusiastic services at this place last Lord's day. It was the climax to a missionary rally that had been running through the previous week. The following ministers were in attendance and assisted in the services: D. H. Johnston, C. E. Cole and W. E. Harlow, all of whom reside here; Col. R. Finley Smiley, the noted lecturer, and Bro. Jaggard, of Howard. The pastor spoke at the morning hour, and Col. Smiley in the evening. It was a beautiful day and all seemed to delight in making it a day of worship.

While I am sending this report I take pleasure in announcing also that Bro. W. E. Harlow, who has been engaged in business here since last September, has sold out to his partner and will again devote all of his time to evangelistic work. There is not a more successful evangelist in the entire brotherhood, and the church that calls him for a meeting will make no mistake.

W. W. BURKS.



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ONE MILLION SINGER SEWING-MACHINES WERE SOLD DURING THE YEAR 1899.

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Salt Lake Letter.

It is no uncommon thing to hear explosions in a mining camp. They may startle nervous persons in the immediate vicinity every day. Occasionally, one startles and horrifies the whole civilized world. And such was that one yesterday in the Pleasant Valley Coal Mines, about one hundred miles south of Salt Lake City, which resulted in the death of 250 men and boys. The awful roar of the explosion died out in a minute, but the groans of widows and orphans will be heard for years to come; the clouds of smoke and dust settled down in a short time, but the dark pall of sorrow and penury will hang over many homes till they cease to be such; the flying debris soon fell to the ground, but the tears of widows and orphans will still be falling after many, many days; the shock of the explosion was felt only for a moment, but the shock of the awful calamity will be felt by hundreds of hearts after the lapse of many long, sad years.

The twelfth annual convention of the Utah C. E. Union was held in this city on the 27-29th of April. It was the best in the history of the organization. About 100 delegates from different parts of the state outside Salt Lake City were in attendance. These represented the C. E, Epworth League and B. Y. P. U. Societies. It was a union convention of all these societies, but the C. E. was dominant. It was known as the C. E. convention, the badges were C. E. badges and the talks were C. E. talks. There seemed to be a hearty willingness on the part of the others that it should be so, and we saw many evidences of the fact that if the young people had been left to choose for themselves there never would have been any strictly denominational organizations among them. It is a case of young people having been turned from their first love and forced into distasteful unions by the old people. Their tractableness speaks well for the hearts of the young people, but it is to be hoped that the day will come when the leaders among God's people will be too Christlike in their breadth to force the sympathies and activities of the young people within the Chinese walls of denominationalism.

The speaker from abroad was Dr. David N. Beach, of the First Congregational Church, Denver, Colorado. Dr. Beach is a most earnest and enthusiastic Endeavorer, and captured the interest and the hearts of all. He has a big, broad, warm heart and an unctious, sympathetic manner that make him an interesting and attractive speaker. He was evidently here to help the young people, and devoted himself to that rather than to an effort to air his learning and eloquence, of both of which he is possessed in more than an average measure. Dr. Beach was enthusiastic over the outlook for Utah as he saw it revealed in our splendid convention. It was a great surprise to him to see the great throngs of young people that crowded all the sessions and overflowed the two large churches in which the closing exercises were held on Sunday night.

It will be gratifying to "our people" to know that the Central Christian Church of this city was right at the front in every way in the convention. In entertainment, in work in the diningroom and on the program our young people were right up at the front. If not the very best certainly one of the best papers read before the convention was read by the president of our society, Miss Nannie Clayton. The report of our society showed that we have about forty of the liveliest Endeavorers in the city. The retiring president of the State Union said that if he wanted anything done he felt safe in committing it to the hands of the representatives of the C. E. Society of the Central Christian Church.

Our work here will doubtless receive a great impetus from the convention. The prominence given to both pastor and young people will serve to encourage our own people to continue the good work they are doing, as well as to open the eyes of the community to the fact that we are a factor among the religious forces of the city. The outlook for our work here has never been brighter. We see our advantage and are determined to press forward to victory in spite of the fact that the way to the heights is long and steep.

If we could only get rid of our indebtedness. Does not some good brother and sister want to help two good causes at one and the same stroke by making the Extension Board a present of $5,000 or $6,000 in the name of the church at Salt Lake City? We have the permission of both the Home Board and the Extension Board to make a special appeal for help to relieve the church of its indebtedness. This growing and promising and important work in this strategic city ought to appeal to the generosity of some of our liberal-hearted members of large means. If any feel moved to respond to this informal appeal, a letter addressed to either myself or T. M. Breeze, of Salt Lake City, will open up the way.

W. H. BAGBY.

Salt Lake City, Utah.

Los Angeles Letter.

Lord's day, April 8, was a great day in the First Church. Seventeen persons presented themselves for membership; of these, ten had been baptized the previous Sunday. Two made a confession of their faith in the Son of God. Five came bearing letters of commendation. In my pastorate, now reaching nearly ten years with the First Church, so many were never received into our fellowship in one day. Those who were baptized came principally as the result of Decision Day in the Sunday-school. It was our first observance of this day and the results brought happiness to the hearts and homes of many families in our church. I would commend to all our churches the observance of Decision Day in their Sunday-schools.

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I fear that many of our churches do not appreciate the value of the Sunday-school as an evangelizing agency. The great commission comprehends two things, viz., the evangelization of the world—"preaching the gospel to every creature"—and the edification of the church—"teaching them to observe all things whatsoever I have commanded you." As in no other part of our church work the commands of the commission are carried out in our Sunday-schools. It is through them that the largest portion of recruits are brought into the church. It is by means of the Sunday school that the church does most of its teaching. The Sunday-school, in its true place, is but the church at work converting the unsaved and edifying the saints. In doing this it commands the ability of a large number of the choicest people in the church, and they become preachers of the gospel in a limited sphere. On account of the important place and work of the Sunday-school in our churches, there ought to be a general awakening of interest in Sunday-schools all along the line.

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The account published in the CHRISTIAN-EVANGELIST of the recent Congress in Indianapolis sets the heart of a Kentuckian to burning for the East. It creates homesickness in the hearts of many of us Eastern preachers whom the Lord has called to his work on this great Pacific Coast. We are deprived of many advantages that come to the preachers of the central states. Time, distance and cash separate us from many of the gatherings of the brethren back East, and this proves a genuine hardship to many of us. We are so few in number and too much scattered in territory to have such gatherings on the Coast. The result is that we must suffer the deprivation. Some atonement, however, is made in the superior climatic advantages furnished by the Golden State. Surely, no other place in the world more nearly approaches perfect climatic conditions than Southern California. This morning's press dispatches record a snowfall of three inches in Chicago, and here we are bathed in the glories of a California sun. Another atonement for our enforced absences from such meetings as the Congress is found in the splendid reports of these meetings given by our religious weeklies, and most especially the CHRISTIAN-EVANGELIST; for the CHRISTIAN-EVANGELIST is a paper that we can put into the hands of our religious neighbors with a just pride, since it has few if any superiors published in this country.

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This leads me to say that we have too long failed to appreciate the value of the religious newspaper in our church work. They ought to go into every family in our churches. They are able preachers of the gospel. They convict sinners and edify saints. They disseminate religious knowledge and foster missionary enthusiasm. They enlarge the spiritual horizon and deepen the spiritual life. They ought never to be characterized by a bitter, partisan or unchristian spirit. Everything that engenders strife ought to be put out of their columns. Editors of religious papers ought to be perfect. The ordinary imperfections of human nature ought not to characterize them. I think we ought to insist that the columns of our religious papers shall not be filled with personalities or strife. Let the spirit of the Master fill the columns of our religious newspapers as it ought to fill the pulpits of our churches.

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The church on the Pacific Coast has sustained an irreparable loss in the death of William A. Gardner, who passed from this life April 5. For the past ten years Brother Gardner has been a leading spirit in our work on this coast. He was for several years the successful pastor of the Woodlands Church. Leaving them he organized the West Side Church in San Francisco. This church flourished under his work and will long stand as a monument to his energy and consecration. He was an active supporter of our coast paper, the Pacific Christian, and was a moving spirit in the Berkeley Bible Seminary. Last year he spent in Honolulu. Some months ago he returned to Watsonville, where he yielded up his spirit to the God who gave it. He was an able exponent of the truth. He loved our plea. He was unremitting in his labors and self-sacrificing in his service to the Master's cause. He was prudent and far-seeing and commanded the confidence of the brotherhood. No one can fill his place, as he will be greatly missed from our councils. The memory of his beautiful life will long remain as a benediction to our churches on the Coast. May God comfort his sorrowing family.

A. C. SMITHER.

Los Angeles, Cal.

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Rheumatism
and drugs and doctors fail to cure you write to me, and I will send you free a trial package of a simple remedy, which cured me and thousands of others, among them cases of over 50 years' standing. This is no humbug or deception but an honest remedy that you can test without spending a cent. It recently cured a lady who had been an invalid for 52 years. Address
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VITALITY low, debilitated or exhausted, cured by Dr. Kline's Invigorating Tonic. FREE $1. Trial Bottle containing 2 weeks' treatment. Dr. Kline's Institute, 931 Arch Street, Philadelphia. Founded 1871.

Springfield, Mo.

The Queen City of the Ozarks has been the center of religious interest during the past winter that is seldom felt or witnessed in a city of this size. All the energies involved and the efforts put forth would make an interesting chapter.

The Ministerial Alliance of the city is a body of remarkable unity. It represents about all the religious organizations usually found in a city like ours. The ministers are godly, consecrated pastors, with the love of humanity burning constantly in their hearts. They love each other as brethren and work together for one common end. About one year ago now it was agreed that all the churches, so far as practicable, should begin meetings at the close of October or the opening of November following.

No claptrap methods were to be employed, nor was any one known to resort to such methods, but rather an earnest, prayerful, united effort to deepen piety, quicken zeal, broaden faith, and to purify the church rather than make converts.

The meetings were held, as agreed, with glorious results, closing some two weeks before Christmas, or earlier, as seemed best. The expectations of the pastors were more than realized. Our own church held its own meeting. Some thirty were added to the saved, and new life seemed to enter into every department. From the middle of November to this day only two Lord's days have passed without additions, and the end is not yet.

Immediately following Christmas Major J. H. Cole, of Chicago, came in response to a call of the Alliance. Meetings were begun and continued every day and night up to the present in some parts of the city, sometimes in churches, then in stores, shops, schools, courthouses—any and everywhere.

The writer has several times preached two sermons and a sermonette after 7 P. M., held a Young People's meeting, baptized, talked to two or three privately, and then gone home to try to sleep. For nearly three months the meetings were continued on the South Side. The pastors worked hard and incessantly. Almost every one of them was in bed sometime during the seige. One spirit seemed to possess all—the salvation of souls. This was the theme, in song and story, everywhere. On the streets, in stores and shops, in courthouse or college, the theme was the same. "Get right with God," the motto of Major Cole, was scattered on stickers throughout the city, "Springfield for Christ," "Yes, our town for Christ," "Frisco shops for Christ," "Yes, our schools for Christ," and such like catchy phrases were sung every day. A great wave of enthusiasm swept over the town. The great union revival was on every lip, and talked of in almost every circle.

Many, very many expressed a desire to live better lives, to accept Christ. The meetings extended into many corners and circles where religious influence is seldom felt. A goodly number of strong business men have gone into the churches. Many, of course, have gone back to the old haunts of vice. It is probably a safe estimation to say that about twenty-five or thirty per cent. will go into some church. Here is a great weakness, as we conceive, in suct meetings and in such methods. It is a very easy thing to express an interest by the uplifted hand or to promise to take Jesus as a personal Savior, and go no further. It is quite another thing to obey the gospel and take your place in the Church of Christ. There should be as many additions as conversions. This seems to be apostolic. "The Lord added to the church [not churches] daily such as were being saved."

During the meetings a wealthy merchant of Chicago, Hon. John V. Farwell, came in response to a telegram from Mayor Cole, and assisted for some days in the work. This was an effort to reach the business men. The Christian business men here were also enlisted. It was a great success, and to the writer opened up a new chapter in city evangelization. Why not our Christian business men go out with the evangelist or come at his call to bring the business men to Christ? They are able and should do it. Such a movement would work wonders. Here is a field that none can enter so effectively as the business man who is a consistent Christian. Shall we enter?

During the last three weeks we have had Bro. H. A. Northcutt with us in South Street Church. It was a glorious meeting, with highly gratifying results. Sixty-five were added to the church; fifty-five by baptism. Six families were among the number. It was a great and glorious time. Our expectations were more than realized. Had we continued, every indication pointed to even greater results than three years ago. But circumstances made it impossible to continue, Bro. Northcutt feeling urged to return. He left us, however, rejoicing in a rich harvest of souls.

The simple, tender, loving message brought by the evangelist sweetened all our lives and made us to love the dear Lord with a new affection. The church is in fine condition in every way. One of its oldest officers and chairman of its board of elders encourages us with the statement that the church was never so prosperous in her history. Our list of subsbribers to the CHRISTIAN-EVANGELIST has been more than doubled, now numbering some 84 names. Sister J. R. Haldeman has charge of this matter and is a tireless worker. It is in my heart to say that the CHRISTIAN-EVANGELIST represents to us the cream in religious journalism. May the Lord greatly bless it and send it foward in the new era of prosperity upon which it has entered. To him be all praise and glory evermore.

Last Lord's day we had one confession. In the afternoon we went six miles into the country and assisted Bros. Edward and Wade Moore in organizing a new congregation. A nice new church house is nearing completion, all paid for. A Bible-school of seventy, only three weeks old, is one of the hopeful signs. One confession at this service. This is a prosperous community of farmers and stockmen. They are happy and hopeful.

Many such fields are to be entered in Southwest Missouri. These are a progressive people. We shall be heard from some day.

D. W. MOORE.

I am glad to see the Campbell and Purcell debate pushed to the front. It indeed occupies a unique place in literature. I have examined numerous works on the Roman Catholic religion. Not one of them is to be compared to this book in the field that it covers. I delivered a series of twenty-six lectures on Romanism in Seattle, Washington, in 1894, and I found this debate the most valuable help in my library. Its statements were made in the presence of a most competent critic and received his most searching review, and is rendered doubly valuable on this account. R. E. DUNLAP.

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GUY B. WILLIAMSON, Singing Evangelist.

Arkansas State Convention.

The annual convention of the churches of Arkansas will be held in Little Rock, June 5-7. It is expected that this will be the most largely attended and best meeting ever held. The work in the state is growing nicely and good reports may be expected from all over the state. Secretary Browning will make glad all hearts. Some noted speakers will be present. Look for program later. A grand time is in store for all who attend. The church in Little Rock extends a cordial invitation and will be pleased if its ability to entertain shall be severely strained. The church wants the opportunity of entertaining a large number of delegates. Begin now to make ready to come. Write to J. N. Jessup for entertainment. There will be a cheap railroad fare. J. N. JESSUP.

Little Rock.

Two New Yorkers.

ONE GIVES THE OTHER A HANDY LIFT.

Mr. E. C. Hazard, one of the oldest and best-known wholesale grocers in New York, has for many years given his attention to the preparation of fine food delicacies. He has a farm and experiment station down on Staten Island, where the famous Shrewsbury Ketchup, Burnt Onion Sauce, Shrewsbury Mushrooms and other delicacies are prepared in a most skillful manner.

One evening last autumn while on his way home, Mr. H. sat with one of the officials of the N. J. C. Railroad, who seemed to be living with one foot in the grave—stomach so badly disordered that nothing would digest. It seemed only a question of a few weeks, at most, when death would come.

"Mr. Hazard insisted upon taking the gentleman to his house and giving him a package of Grape-Nuts breakfast food which is manufactured by the Postum Cereal Co., at the pure food factories at Battle Creek, Mich., a food which Mr. Hazard had been using at his own table for a long time, greatly to his benefit.

"He told the gentleman that he could get well in a few weeks by the use of perfectly prepared food of this sort, and would never forget the day when he first tried Grape-Nuts. The prediction came true; the official is not only alive to-day, but is in better health than he has experienced for many years, all of which he attributes to the use of Grape-Nuts and from the advice of Mr. Hazard."

There are two reasons for this; in the first place, Grape-Nuts are made from certain selected portions of wheat and barley that contain phosphate of potash and albumen which nature uses in the human system to make up the gray matter in the brain and nerve centers throughout the body.

The nervous system directly controls the digestive machinery and the brain controls the working and money-making power. Mr. Hazard knows this, from his knowledge of foods and from his own experience with Grape-Nuts. Therefore when he took the railway official in charge, he knew exactly what he was doing, and the result proved the correctness of his knowledge.

Missouri Bible-School Notes.

During the call of your servant to the bedside of my father, Brother J. A. McKenzie saw that no disappointment occurred with my appointments by meeting them for me, and I thank him publicly for it. I am compelled to keep within call, as it is getting serious with one whom I love very much.

The programs are before you and I am sure you have pronounced them good, it being common talk that it is one of the best we have ever had, and now let every one get ready for the convention.

Have you sent in your name? Well, even if you are not certain, send it in, and then if you can not possibly go, write C. C. Hill to that effect, but tell him that you expect to go, and he will do much better by you than he possibly can if you go in unexpectedly. See? Well, now, do so.

Yes, we are getting out the neatest thing in the shape of a souvenir ever issued for one of our conventions and the Register Publishing Company are going to show you what can be done when one has a mind that way.

J. B. Corwine, our president of the board, has spent the week in St. Louis, going over the files from the CHRISTIAN-EVANGELIST from 1875 so that we may include in our souvenir an outline of the work from its incipiency, and when the program comes to hand you will hold it for future reference.

The Christian Publishing Company's office editor, W. W. Hopkins, always a friend to our work, gave us every facility in the search for facts connected with our past history, and it was no small favor either.

This reminds me to ask the friends to look over their files and see if they can not send me copies of the minutes of our conventions beyond 1887, as mine were destroyed during a fire. I will cheerfully bear any expense in order to have them, and if you can, please help me in the case.

The brethren are beginning to hold Brother T. A. Hedges in proper light and are now writing him for dates. He goes to Wellsville, Belleflower, Middletown, Marceline and Elsberry during May, and if you are thinking of having his help any time soon you had better write him immediately.

John Giddens reports the house at Metz as done and the brethren as happy in their work, having had a struggle to accomplish what they have in the service of Christ. Our evangelist has been most faithful and we are trying to send him the salary for April immediately, but you must do it, and this is to urge that your school does. May 31 closes these books and the delinquents go before the convention and you must not charge your secretary nor his assistant with it; only yourselves are to blame in the matter.

Mitchell Park, St. Joe, is doing fine work, and at our rally we had a great day. They have bought a new lot, and then will come the new house. J. A. McKenzie is held in the highest esteem; while as superintendent L. A. Kelso is to the front. On Sunday afternoon we were with the Northside Mission where Will E. Woodson is doing a great work of God and the mission flourishes. Was glad to see the evidences of their growth and development in this high calling. Brother McKenzie was ordained that night at his request and the service did us all good. The missions of St. Joseph are worthy of the heartiest support of the congregations, and under Goode and Chilton will receive it, too.

Ridgely is always a friend to the work, and brethren Morgan and Creel mean to have it so this year, while DeKalb very promptly raised the apportionment and will send the same in this week.

New Santa Fe joins the army of helpers, sending in an offering to our work, while Raytown, as usual, pays in full. But what will you do about it?

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THE ACME SMELTING AND REFINING COMPANY, of Phœnix, Ariz., is controlled by Christian business men and offers for a short time excellent opportunities for either large or small investments. Write for full information. A thorough investigation is desired by the company.

Dedication.

The Church of Christ in Lansingburg, N. Y., organized the 28th of March, 1899, succeeded in purchasing a lot on 3rd Avenue, between 20th and 21st streets. On Jan. 1, 1900, they laid the corner stone, and on March 18 the house was opened for the worship of God. The day was fine, a large congregation was present. Pres. E. V. Zollars, of Hiram, Ohio, preached the dedicatory sermon, and raised by cash and pledges the amount of $1,450 toward the indebtedness. The brethren are greatly encouraged and the prospects so far for the cause of Christ in Lansingburg are very encouraging indeed. We have had about 14 additions by baptism and letter. Our audiences are large, and especially in the evening, when up to the present the house has been crowded. Our Sunday-school has increased in size very rapidly. The prospects for a large Sunday-school are good. There are many more to come, and we most sincerely hope to have many good things to report in the near future. The pastor, R. W. Stevenson, entered upon his work the 20th of January and the work has continued to improve. The gospe is gladly received by many. We look for quite an increase in the near future. "Paul may plant, Apollos water, but God gives the increase." Our prayers are to this end. R. W. S.

Drake University.

Des Moines is to the state of Iowa what Indianapolis is to Indiana, or Denver is to Colorado. It is the central city, the metropolis and the capital of one of our greatest states. It is a growing, thriving city, full of enterprise and progress. Some twenty years ago, under the patronage of Gov. F. M. Drake and the aid of some other excellent men, Drake University was founded here. It has the distinction of being inside of the city limits of the largest city in which the Disciples have a school in America. It has also the distinction of having grown up more rapidly and more substantially than any other school among the Churches of Christ. This is easily explained by the fact that Gov. Drake has made it the child of constant care. From first to last Gov. Drake has given more than $150,000 toward the buildings and endowment of this school. His recent gift to building an auditorium which will seat over 1,600 students was most timely and benevolent on his part. Having given some $50,000 so far as known to other benevolences, he is possibly the largest, and among the Disciples the most liberal giver.

Drake University has a campus valued at $100,000. The buildings, including the chapel, have cost $150,000, and they have near $200,000 of endowment. This gives them a working base of $450,000. One of the great surprises to the writer is the amount of work that is being done on this capital. Over 800 students have attended the collegiate departments (including commercial, oratorical and Bible College) this year. In addition to this there were 200 in the Law and Medical Colleges and over 800 more in the summer schools, or about 1,800 students in all. This whole work was done, too, in a most creditable manner and highly satisfactory to all. No wonder our people of Iowa feel a just sense of pride in Drake University, and a legion of others have united with Gov. Drake in establishing this great work of the Lord.

Chancellor Wm. Bayard Craig is an indefatigable and capable worker. His labors have been very fruitful in good results. The excellent auditorium just being completed, the new front to the main university building, the large increase in the number of students and the constant cry for more room to take care of the students who are pressing for admittance into this excellent institution, all go to show that the work of the chancellor is richly crowned with success. More buildings and a larger endowment is a great need of the University now and the Chancellor is to give his constant attention to these needs.

We highly appreciated the kindness and courtesies of Dean Haggard, of the Bible College. He states that they have over 100 students in his department of the University. The work the young men are doing is highly satisfactory and the Dean was well pleased with the outlook. Especially so as Prof. Clinton Lockhart, of Canton, Mo., was to be his assistant during the coming year.

We were also glad to meet Prof. Ed Amherst Ott, dean of the College of Oratory and English. The professor is not only at the head of the English department and teacher of elocution, but bears the distinction of being one of the finest lecturers on the American platform. It is a great benefit to a student to have such excellent advantages in this school of oratoy.

We also met I. N. McCash, H. O. Breeden and J. M. Lowe, pastors in the Des Moines churches. There are eight congregations and missions in the city with over 4,000 members. G. A. HOFFMANN.

"Sing His Praises."

A Service of Song for Children's Day.

By F. S. Shepard and L. E. Jones.

Contains the following songs, written for this work: "Brightest of the Festal Days," "Remember Thy Creator," "Children's Day," "Gladsome Days," "Do Something for Somebody, Quick!" "Little Workers," "We're Singing," "Swing Song," etc., etc. Recitations, Responsive Readings, etc.

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Home Mission Reports.

We took our joint offering for missions last Sunday at the First Church, amounting to $1,400, which will be apportioned among our various boards. I go to Jefferson City to-day to help Bro. Pinkerton in a short meeting. Yours,

W. F. RICHARDSON.

Kansas City, Mo. May 8, 1900.

Yesterday was my first day with the Ocala Church. I am very favorably impressed. Yesterday morning I spoke on Home Missions. The offering was $56.10. W. H. COLEMAN.

Ocala, Fla., May 7, 1900.

In spite of the rain we had a good audience and doubled our offering of last year.

WM. DRUMMET.

Shelbyville, Ill., May 7, 1900.

Our report for the March offering for Foreign Missions is our report for the May offering for Home Missions: "Collection yesterday exceeds apportionment and is the largest ever given by this church to that society." GUY HOOVER.

Minerva, O., May 7, 1900.

Offering for Home Missions from this church will probably be $30. We are hopeful of greater things next year. S. W. BROWN.

Beloit, Kan., May 6, 1900.

Our full apportionment, $30, for Home Missions raised last Sunday. Prosperity in all departments.

A. R. HUNT.

Savannah, Ga., May 9, 1900.

For Foreign Missions.

Comparing the receipts for Foreign Missions for the month of April with the corresponding month, 1899, shows the following:

	1899	1900	Gain
Churches,	943	941	Loss 2
Sunday-schools,	21	48	27
C. E. Societies,	32	58	26
Individual Offerings,	69	228	159
Amount,	$17,066.89	$25,493.62	$3,426.73

Comparing the receipts from different sources, shows the following:

	1899	1900	Gain
Churches,	$14,537.64	$14,960.97	$ 423.33
Sunday-schools,	44.54	316.69	272.15
C. E. Societies,	184.47	413.92	229.45
Individual Offerings,	1,186.85	899.42	Loss 287.43
Miscellaneous,	578.75	720.32	141.57
Annuities,		8,000.00	8,000.00
Bequests,	534 64	182.30	Loss 352.34

Gain in *regular receipts*, $779.07; gain in *annuities*, $8,000; loss in *bequests*, $352.34; total gain for the month, $8,426.73. F. M. RAINS, Treas.

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The Iron Mountain Shortens its Time to Texas.

Train No. 51 now leaves St. Louis 2:21 P. M., daily, shortens the time by several hours from St. Louis to Dallas, Fort Worth, Austin, San Antonio, Houston and Galveston. Through Pullman Buffet Sleeping Cars will be operated on this train from St. Louis to San Antonio, and reclining chair car service to Dallas and Fort Worth. A delightful feature of this train is the daylight ride along the Mississippi and through the beautiful Arcadia Valley. Time of other trains remains the same excepting train No. 57 for Delta, Columbus, Cairo and Shreveport which now leaves at 8:00 A. M.

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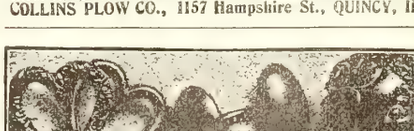

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Evangelistic.

OKLAHOMA.

Oklahoma City, May 7.—Four additions yesterday.—J. H. MARSHALL.

WASHINGTON.

Palouse, May 5.—Two by confession and baptism, since last report.—E. C. WIGMORE.

COLORADO.

Ft. Collins, May 7.—One confession here yesterday at the morning service. This makes two confesssions since last report.—S. P. TELFORD, pastor.

ONTARIO, CANADA.

Walkerton, May 6.—April 29, two confessions, one previously baptized received. May 6, one confession. Took Home Mission collection. Are preparing for Children's Day. Annual Ontario convention in Guelp, May 31 to June 4.—W. McM. LOGAN.

INDIANA.

Terre Haute, May 7.—Four confessions at the regular services yesterday; two confessions and four by letter the previous Sunday. The work prospers and the outlook is very good.—THEO. J. FREED.

Seymour, May 9.—Just closed a two weeks' meeting at Smithville with 55 added, mostly grown people. Go to Danville June 1st.—EUGENE MARTIN.

NEBRASKA.

Omaha, May 7.—Yesterday was a great day here in spite of the threatened rain all day. We raised nearly $500 to pay off the entire floating debt of the church. I never saw more cheerful and liberal giving. The mortgage debt will soon be wiped out. I am just starting in on my second month here. The blessing of God is with us and we are all greatly encouraged. Eighteen have been added; four by confession and baptism. We are planning a Sunday-school rally for the last of the month.—SUMNER T. MARTIN.

KANSAS.

North Lawrence, May 7.—Six additions to date. Pastor's salary greatly increased. Audiences and interest growing. Meeting continues. L. S. Ridenour and R. A. Givens, evangelists—H. L. WILLIS, pastor.

Augusta, May 8.—April 29, baptized three. May 3 moved into the new parsonage—a six-room cottage. May 6, one confession.—R. W. WOODSIDE.

Clay Center, May 9.—Revival meeting two days old; five additions to date. Evangelist J. R. Speck will reach us to-day and take charge of the meeting.—J. M. HARRIS.

IOWA.

Oelwein, May 7.—Three accessions yesterday. We are having additions almost every week. Outlook splendid for a great work. Brethren, pray for us.—J. H. STARK.

Greene, May 7.—Pleased to announce three additions by baptism the past four weeks. Twelve added since I came here, September 1. Have taken every missionary collection on time. Raised about $16 for B. C. C. C. Church is being newly carpeted this week. Organ tuned and cleaned. In fact, we are wholly alive at this place and good will prevails. Will preach the memorial sermon here.—G. A. HESS, pastor.

ILLINOIS.

Le Roy, May 8.—Seven accessions here last Lord's day, 36 since I began work last October.—F. A. SWORD, minister.

Charleston, May 7.—Two added here yesterday. Took Home Missionary Offering *on time* and it will be larger than heretofore.—F. W. BURNHAM.

Sullivan, May 8.—Two accessions here Sunday and others near. Mrs. Brickert received one into the church at Dalton City.—E. W. BRICKERT, pastor.

Stanford, May 7.—Our meeting at Browning, held during April, closed with nine additions. The Stanford Church tendered my time to the state mission work. Brethren J. Fred Jones, J. W. Knight, Prof. B. J. Radford and Miss Anna Hall spoke during my absence.—FRED E. HAGIN.

Watseka, May 7.—A most estimable young lady responded to the gospel invitation yesterday. I am preaching a series of Sunday evening sermons on "The Accusations of Infidelity Against the Bible." There are two or three small congregations in this county that should have regular preacning.—B. S. FERRELL, pastor.

MISSOURI.

Nevada, May 7.—Five more added to this congregation yesterday, making 10 at our two last services.—BEN F. HILL.

Kirksville, May 8.—Closed the meeting at Kansas City, Sunday night, with 10 added and fine interest. It was really only begun and I have accepted a unanimous indefinite call to become minister for this church (First of Kansas City, Kan.) and will take up the work about June 1.—T. L. NOBLITT.

Joplin, May 7.—During April we received 12 additions as follows: Letter, eight; reclaimed, two; statement, one; baptism, one. We have secured one of the finest lots in the city and have raised almost $9,000 towards a new building. Our Sunday-school is so large now that it can scarcely be handled in our present building.—W. F. TURNER.

Kansas City, 2841 E. 6th St., May 8.—Bro. Combs and his church are workers. Our revival revives at Sixth and Prospect Church this city. Sunday audiences utilized the utmost capacity of the building and 17 more were added, and 14 Monday night—last night—20 last Sunday; 135 to date. We had a great service Wednesday from 1:30 to 9:30 P. M., in which all our city pastors took part. Have 802 added in four meetings so far this year.—CHAS. REIGN SCOVILLE.

An All-Year Resort.

The Crescent Hotel, Eureka Springs, Ark. opens March 1, 1900. A most desirable, attractive and convenient resort for health and pleasure-seekers. Ideal climate, pure, sparkling water, best accommodations. Through Sleepers via Frisco Line. Write for particulars to Manager Hotel or to any representative of Frisco Line.

Reduced Rates to Denver, Colorado Springs and Pueblo.

May 15, June 5 and 19, the Union Pacific will sell round trip tickets from St. Louis and Kansas City or Omaha to above points at one fare plus $2.00. Illustrated publications, time tables and any desired information address J. F. Aglar, Gen'l Agent, St. Louis.

Excursions to Denver.

Denver, Colorado Springs and Pueblo are included in the territory to which homeseekers' excursion tickets will be sold by the Iowa Central Railway on the first and third Tuesdays in May, June, July, August. Only one fare plus two dollars for the round trip. Ask coupon ticket agents as to territory to which tickets are sold, dates of sale, limit and other information, or address Geo. S. Batty, G. P. & T. A., Marshalltown, Iowa.

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Among the list of near-by places are Fox Lake, Delavan, Lauderdale, Waukesha, Oconomowoc, Palmyra. The Dells at Kilbourne, Elkhart and Madison, while a little further off are Minocqua, Star Lake, Frontenac, White Bear, Minnetonka and Marquette on Lake Superior.

For pamphlet of "Summer Homes for 1900," or for copy of our handsomely illustrated Summer Book, entitled "In the Lake Country," apply to nearest ticket agent or address with four cents in postage, Geo. H. Heafford, General Passenger Agent, Old Colony Building, Chicago, Ill.

Iowa Central Excursions—1900.

On account of the following meetings the Iowa Central Railway will sell tickets at greatly reduced rates:

East St. Louis, Annual Convention, German Catholic Societies of Illinois, May 27-29.

North Manchester, Ind., May 28-30. Annual Meeting German Baptists.

Sioux Falls, S. D., June 9-20. Annual Meeting Supreme Lodge, A. O. U. W.

Waterloo, Iowa, May 23, 24. Annual Convention, Iowa Funeral Directors' Association

Kansas City, Mo., May 25, 26. Annual Meeting, Fraternity of Operative Millers of America.

Keokuk, Iowa, May 18-20. Annual Convention, Tenth District Iowa Christian Endeavor Union.

For date of sale of tickets, rates, time of trains and other information, inquire of Iowa Central agents, or address Geo. S. Batty, G. P. & T. A., Marshalltown, Iowa.

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Illinois Central R.R.

ANNOUNCEMENT FOR

WINTER TOURISTS.

The Illinois Central desires to call attention to the unexcelled service that is offered by its lines to the South for the season of 1899-1900.

CALIFORNIA via NEW ORLEANS

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FROM CHICAGO EVERY WEDNESDAY MORNING

Personally conducted. Runs through to Los Angeles and San Francisco, via New Orleans in connection with the Southern Pacific, leaving Chicago on the Central's fast "New Orleans Special;" connection also made by this train with daily trains out of New Orleans for the Pacific Coast. The Limited, from Chicago every evening, connects on Mondays and Thursdays at New Orleans (after December 18, 1899) with the

SUNSET LIMITED

of the Southern Pacific, giving special through service to San Francisco.

FLORIDA via NASHVILLE and ATLANTA

THROUGH SERVICE FROM ST. LOUIS.

Double daily service is maintained out of St. Louis via the Illinois Central and connecting lines to Nashville, Chattanooga and Atlanta, through sleeping car to Jacksonville, Fla., being carried on the

DIXIE FLYER

leaving St. Louis every evening. This train, as well as the Day Express leaving St. Louis in the morning, are both solid trains to Nashville, having through coaches and sleeping cars, running via Martin, Tenn., and the N. C. & St. L. Ry. Connection via this line for all principal points in the Southeast, such as Charleston, Wilmington, Aiken and Savannah, and for all points in Florida.

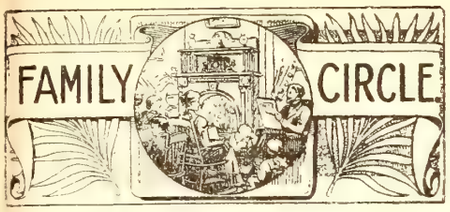
TWO SOLID FAST VESTIBULE TRAINS
DAILY FROM CHICAGO TO MEMPHIS AND NEW ORLEANS.

HOMESEEKERS' EXCURSIONS to certain points in the South on the lines of the Illinois Central and Y. & M. V. Railroads will be run on the first and third Tuesday of each month during the winter season.

Full particulars concerning all of the above can be had of agents of the Illinois Central, or by addressing A. H. Hanson, G. P. A., Chicago.

Reduced Rates to Colorado.

Union Pacific Railroad will make One Fare plus $2.00, or $19.00 for the Round Trip from Kansas City or Omaha to Denver, Colorado Springs and Pueblo, on May 1st and 15th, June 5th and 9th. For particulars address J. F. Aglar, Gen'l Agt., St. Louis, Mo.



The Lost Emigrants.

R. H. JOHNSON.

CHAPTER XXIX.

The white-winged angel of peace hovered over the island from the day of the departure of the malcontents. Industry thrived, and—

"All cheering plenty, with her flowing horn,"

lavished abundance on us all.

Religion with us, far from being simply a social matter, was an affair of life. We had not so much "got religion" as it had gotten us.

The Lord's day, with its sacred memories and hallowed associations, witnessed a total cessation of all secular pursuits. It was a day on which the incense of prayer and praise went up to God from all hearts; a day so sacred, calm and sweet that we hailed its coming with joy, and accepted it as a foretaste of the happy home—

"Where congregations ne'er break up
And sabbaths never end."

In due time, as had been forecasted, there was a double wedding; and although many a day has lapsed since the irrevocable vows were made, I think no one of the quartette has for a moment regretted the action of that auspicious day.

On the season following the departure of the Blackbirds, work on the ship was begun and carried on at intervals when other work was not pressing. But the ship was not completed until the next spring.

It was a staunch and thoroughly seaworthy schooner of about seventy-five tons, and was christened the Madora.

The name (not patented) was, I believe, the offspring of the two master geniuses of the island, Dr. Andral and Jack Burton, and was built by a scientific combination of the names Maria and Dora. Verily, word-building is more wonderful than shipbuilding!

During the ship's construction there had been a somewhat exultant feeling at the prospect of a return to the beloved land of our nativity. And now that a way was supplied for this the islanders were called together for a decision in the matter.

The Captain among his remarks said: "We've been in port for sometime, and now that the ship's ready, the question is, are you going to lift anchor and make sail for the port for which we cleared when we left Philadelphia?"

"Conditions have altogether changed since we started for San Francisco," said Smithson.

"We know nothing of the business chances there at present; and we do know that our means of entering into business are very limited, since our money was stolen by the Blackbirds, with the safe in which we had deposited it. It therefore appears to me unwise to continue our voyage."

"Well, then, if the wind's from that quarter," the Captain responded, "let's 'bout ship and head for the port from which we started."

"That would certainly be no better for us than San Francisco, since we would go back empty handed," answered Smithson. "I can think of no place so favorable for us as right here. We know what this island is. It's a good climate. There's no mad rush after riches, and into fashion and folly. We live a plain, simple life, without the worries of the hothouse civilization of the states. We have returned to the simplicity of the ancient gospel. We have a plain, sincere worship, with a cordiality and brotherly love, charming and inspiring to me. Having once enjoyed the blessedness of a church that is all for Christ, I could never be satisfied to go back to the narrowness of a church that is for Paul, or Apollos, or Cephas. I can never again take comfort in a worship so narrow and sectarian that I must raise the question of Paul: 'Is Christ divided?' I for one prefer to remain here."

"So the wind's dead against us for that cruise is it?" said Captain Wolcott. "Well, when the cabin mutinies, what are we to expect from the forecastle? What in the name of reason did we build the Madora for? How many are in the dead set against the ship's officers? Let's hear from you."

Thus invited, several freely gave their views, which may be summarized as follows: We had removed from the Atlantic States for the improvement of our condition. We had taken our little possessions with us and these had been lost. If we returned to the states it would be in an impoverished condition: it would be to engage in an unequal struggle with those possessed of abundance. Here, our simple wants were lavishly supplied, and we were of one heart and soul, and were loath to exchange the joys of our simple, earnest religion for the divided state of the worshipers we had left behind us.

To confess the truth we thought we wanted to get away from the island till we had the means of going; but brought face to face with the alternative, we were satisfied that no better and happier lot could be ours than the contentment and happiness of the peaceful abode of our Arcadia.

"Here's a pretty backwater," said the Captain, after our views were given. "We, at the cost of great labor, build a ship to get away from here and then everybody mutinies. May the Madora turn into a porpoise if it isn't just what I've been expecting all the time!

"I thought we'd have to make a ship to let you find out you did'nt want to leave here.

"Well, when the Captain's battened down under the hatches and the crew and passengers are on deck, he might do worse than to pull down his flag to them.

"It's all right, and I'm satisfied to make my home here. But I love the sea, and there are some good sailors here who, like me, having spent much time on the water, are sighing for—

HEART DISEASE.

Some Facts Regarding the Rapid Increase of Heart Troubles.

Heart trouble, at least among the Americans, is certainly increasing, and while this may be largely due to the excitement and worry of American business life, it is more often the result of weak stomachs, of poor digestion.

Real organic disease is incurable; but not one case in a hundred of heart trouble is organic.

The close relation between heart trouble and poor digestion is because both organs are controlled by the same great nerves, the Sympathetic and the Pneumogastric.

In another way also the heart is affected by the form of poor digestion, which causes gas and fermentation from half digested food. There is a feeling of oppression and heaviness in the chest caused by pressure of the distended stomach on the heart and lungs, interfering with their action; hence arises palpitation and short breath.

Poor digestion poisons the blood, makes it thin and watery, which irritates and weakens the heart.

The most sensible treatment for heart trouble is to improve the digestion and to insure the prompt assimilation of food.

This can be done by the regular use after meals of some safe, pleasant and effective digestive preparation, like Stuart's Dyspepsia Tablets, which may be found in drug stores, and which contains valuable, harmless digestive elements in a pleasant, convenient form.

It is safe to say that the regular, persistent use of Stuart's Dyspepsia Tablets at meal time will cure any form of stomach trouble except cancer of the stomach.

'A wet sheet and a flowing sea,
And the wind that follows fast,
And fills the white and rustling sail
And bends the gallant mast.'

"You all want to send letters and hear from the old home. Then there are some things we need and can't make. We want tools and horses and cows and books, and I'm going to make a run to San Francisco and back. Yes, make it every year, for that matter. But I'll stick to the island like a barnacle to a ship's bottom!" To all of which we gave a hearty amen.

Upon mature deliberation it was decided to make a run to the Coast of South America in the fall for the much-needed horses and cattle, and by next season, and yearly thereafter, to carry to San Francisco a cargo of the island's products to barter for needed articles.

When preparations were being made for the first trip to California, believing it to be my duty to make the voyage, I informed my husband to that effect. Greatly surprised he rejoined: "I thought you were wedded to this island." "So I am, and so I was," said I. "That is, I am wedded to the island, and was wedded on the island, to one of the best of men.

"But I must leave the dear island home and take the long and hazardous journey, because I cannot forget the dying wish of dear Mrs. Gray, that I should return to the states and tell the story of this colony, and of the blessedness of turning away from the world's wisdom, and sitting at the feet of the great Teacher and being his disciples; and discarding party names and creeds and profound theological speculations just to be simple Christians, as in the long ago. I can do that much for Mrs. Gray's sake, and I ought to be willing to do a thousand times as much for my Savior's sake. Do not discourage me, and God willing, I shall return."

"But," he said, "think of the dangers, and of your dreadful experience at sea."

"I have thought of that, and trusting in

Him who holds the sea in the hollow of his hand, I shall commit myself to the great deep without fear.

'I know not where his islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond his love and care.'"

The Doctor stood a moment looking thoughtfully out upon the sea. Then turning to me he said: "If Mrs. Gray asked it of you, you are right, and I will go with you. But we will come back again to our Arcadia."

CHAPTER XXX.

In due time the Madora brought her cargo from the island to San Francisco, and among those taking passage were Dr. Andral and myself. No sooner had we touched American soil than an insatiate desire of revisiting the scenes and mingling with the friends of former days seized us.

We were therefore soon flying across the continent. But we were doomed to a vexatious delay, as a wreck and a broken trestle were in our way. In consequence Saturday afternoon found us merely descending the great slanting plains east of the Rocky Mountains.

Under the conviction that since the great Proprietor, whose servants we were, had generously given us six days of the week for our own, we ought not to be so mean as to rob him of the one he had reserved for himself, we decided to stop over Lord's day, and accordingly got off at the little village of Amity.

We were pleased to learn that the churches had united in the call for a union meeting that evening. There were six meeting house, with more in prospect, in the village of about three hundred inhabitants, and with a sparse population in the surrounding country.

A majority of the people seldom attended meeting and the support of each church was necessarily very feeble; and the ministers were often in anxious suspense as to how their families should be fed.

It was in discouragement consequent on the religious apathy, the neglect of worship, the arrears of salary and the cheerless outlook that the ministers had called the meeting to take counsel together. It was evident that there were too many churches. These were overburdened and disheartened, without influence or zeal or hopefulness. How could it be otherwise? Are there not thousands of localities in a like condition all over the land from a like cause?

Various suggestions were offered in the way of propping up the feeble churches, but mainly of an impracticable character. Finally, one man, a member of a leading church, got up and suggested that the weaker churches be requested to move out and abandon the field to the stronger, but this was met instantly by the most bitter opposition, as contrary to the spirit of the gospel which enjoined upon the strong the duty of supporting the weak.

Amid the confusion an elderly gentleman —one whom you would notice in any audience—arose and said: "Pardon the intrusion of a stranger whose sole excuse is a desire to help you. There is surely a radical wrong in the condition that permits a half dozen sects to organize rival churches in a little town like this, incapable of supporting half as many. No sane man will believe that Christ ever intended that a half dozen little starveling churches should crowd and cripple each other, where there might be one of strength and influence to dominate the entire community. But for such partisan rivalry and waste and wickedness, what is the remedy? Shall some churches pull out and abandon the work to others? We have just had a practical proof that that will not work.

"Will all become Methodists, or Presbyterians, or Baptists? Every other sect rebels at the suggestion. This seems most unfortunate. It is bad enough to squander the Lord's money and bar the way to success in thousands of places all over the land by divisions, just as is being done here, but this is not the worst. Still more delporable is the wicked and open disobedience to Christ. He prayed for the union of all his followers. Dare any one call himself a Christian and not plead and work for that for which Jesus prayed?

"It is a serious thing to block the way of Jesus and to hinder the world's conquest. Why did he pray for the oneness of believers? 'That the world may believe that thou hrst sent me.' Will the world believe unless we are one? Never, never! *Jesus has said it.* He said it when he conditioned the world's belief on the union of his disciples. Will the blessing of Jesus rest on a divided and disobedient church?

"Will the Holy Spirit attend with power the preaching of a riven church? Will there, in this divided state, be a mighty harvest of thousands of souls from the preaching of a simple sermon, as in the early days of a united church? Never, never! *Jesus has said it.*

"But this does not fill up the measure of evil. While Protestantism is hopelessly weakened from its want of coherence, the papal church by its unity is possessed of vast power and influence.

"This mighty organization, giving allegiance to a foreign potentate who demands, according to Leo XIII., 'perfect submission and obedience of will to the church and the Sovereign Pontiff as to God himself,' this church, the foe to free government, to free schools, to freedom of conscience and to individual reason in the interpretation of the Bible, is making mighty headway in its avowed purpose to get control of this country. Father Hecker in 1870 said, and it could be emphaized to day: 'There is ere long to be a state religion in this country, and that state religion is to be Roman Catholic.'

"I hear some one say: 'Such dreams are the result of a disordered imagination.' But I tell you nay, and answer by the logic of facts.

"What with the mighty influx of illiterate papists from the old world, and the organized work of priests and parochial schools in America, the percentage of increase c Catholicism is greater than of all Prote tant churches combined. Take near c quite a score of our greatest cities, wit their pent-up populations of many millions and in numbers, power and influence th papal church is in the lead of the combine Protestant churches.

"Here, then, is the situation: One the o hand Protestantism, a disorganized mob; o the other Catholicism, organized, compac united. So much a unit that each one o its millions of subjects is bound to obey th will of one man as of God himself.

"Which force must inevitably wield th scepter of supremacy? There can be bu one answer. Protestantism, divided, mus go down before united, aggressive Roman ism; and I can give no better reasons tha to say God wills it. A church disobedien to the will of Jesus in its factionalism, can not cary out the great work committed t the Church of God.

"God will raise up a better, a loyal peopl to gather his followers into one and to wi the world to himself unless we awaken t duty. In that awakening is my hope an our salvation.

"I find encouragement in the fact tha there are many sagacious leaders alert t the impending dangers. Many consecrate leaders in all denominations are raisin their voices in condemnation of the sin an folly and ruin of divisions. There is growing love and sympathy that is gettin too Christlike to be shut up within narrov partisan bounds.

"There is everywhere a quickening of con science in regard to the sin of being fo Paul or for Apollos or for Cephas, when al should be for Christ and him alone.

"We are getting ashamed of denomina tionalism, of what is distinctive, and er the new century is shorn of its youthfu vigor I look to see a mighty impulse every where, a breaking down of sectarian bar riers and a uniting together simply a Christians, on broad and evangelica grounds, wherein all true disciples of ou Lord can agree.

"And then, the blessing of Jesus, with th help of the Holy Spirit and with the powe and efficiency of a united church, the da of the world's submission to Jesus is a hand; and America will lead in the van o the conquest.

"God rules in the affairs of nations. I was not by chance that America was dis covered. It was not by chance that th Anglo-Saxon race, the most enterprising in history, is in the ascendancy. It was no

A $12 Bath Cabinet FOR only $5.00

Our new 1902 style Square Quaker guaranteed best of all cabinets at any price. Has real door on hinges, steel frame, best materials, rubber lined, folds flat, lasts 20 years. Turkish and Vapor baths at home 3c each. Open the millions of pores, sweats poisons out of the blood, keeps you clean and healthy, beautifies complexion. Physicians recommend it for Colds, LaGrippe, Rheumatism, Neuralgia, Obesity, Female Ills, all Blood, Skin, Nerve or Kidney troubles. Money refunded after 30 days use, if not as represented. Price with heater, directions, formulas, $5.00. Face Steamer $1.00 extra. Order today. Write us. Valuable Book FREE. Big Wages. Splendid Seller. **Agents Wanted.**
World Mfg. Co., 37 World B'ld'g, Cincinnati, O.

y chance that this is the land of the ighest evolution of civil liberty known, nd that it is the birthplace of religious reedom. It was not by chance that but esterday, in snatching from a brutal opression the victims of a haughty, priestidden monarchy, the isles of the Occident nd of the far-off Orient fell to us as the ruits of victories that seem miraculous. Nor is it by chance that, as the gospel egan at the world's center, the junction of Europe, Asia and Africa, so now the gospel estored to its primitive simplicity shall go forth from the modern world's center, America, whose Eastern gates open on the highways of the seas to Europe and Africa, nd whose Western portals open on the highway of the Pacific to the isles of the Orient and to Asia, the cradle of our race.

"Happy will we be if we read in these onditions the call of God to enter upon our ofty mission—the call to preparation by hat unity and consecration that Jesus demands to fit us for the world's conquest.

"It is no time for croakers and doubters who decry the possibility of union. Union mpossible? *Jesus prayed for it.* That is ny answer to unbelief. The sun may fail n his rising, but the oneness for which esus prayed shall not fail to come. But ow? By our higher consecration. By ur having the spirit of Jesus. By our eing Christians—simply Christians—without a qualifying adjective. By our going ack to the simplicity of the ancient gospel nd sitting at Jesus' feet as his disciples. And then, under the mighty enthusiasm of he united millions of believers, and with he blessing of Jesus, the universal reign of he Prince of peace shall be ushered in."

At the conclusion of the speaker it was ecided to appoint another meeting for deiberation, and then the meeting adjourned.

I returned to my room and retired to seek est; but pondering deeply the thoughts of he evening, it was long before I sank into lumber; and then it was to dream.

I was in a spacious park, and a vast multitude was present. Gifted orators were here, impressively telling their reasons for heir religious beliefs; that is, "Why I am n Episcopalian," "Why I am a Lutheran," etc. Presently, I was gratified to hear one ay: "Without taking aught from the glory of your great leaders, and the great principles you stand for, I glory in a leader who n consecration, in culture, in labors, in sufferings and in winning souls is probably without a peer among all the followers of Jesus. Brethren, I glory in the name of Paul." And, as the others had called many to their standards, so did he lift up the standard of Paul, and call for adherents.

His words were so in harmony with my veneration of the great apostle to the Gentiles, who labored and suffered with such sublime heroism for Jesus, that I found myself flocking with the throng that came flockihg to his standard. And yet I came with a vague alarm, for the sun had hid its face, and the great forest trees loomed up with their shuddering branches like crosses toward an angry sky; and the weird sobbing of the winds was like the moaning of the crucified.

Among the many coming to the Pauline standard I notice done clad in a long garment like a Roman toga. He was small of stature, but with a countenance expressive of the highest intelligence and sagacity. Hastily approaching, he cried out: "Why this fulsome praise, this rallying to the banner of him who was less than the least of all the apostles?'

"Pray, who are you," said the bearer of the standard. "I am less than the least of saints," was the response. "I am not worthy to be called an apostle. Who is Paul and who is Apollos, but servants by whom ye believed? While one saith I am of Paul, and another I am of Apollos, are ye not carnal? Is Christ divided? Was Paul crucified for you, or were ye baptized in the name of Paul? Let no man glory in men. To him who was slain for us, whose name is above every name, be all the honor, all the glory. If ye would not dishonor Him, lay every trophy at Jesus' feet."

And seizing the banner of the last speaker, Paul—for it was he—advanced and laid it at the feet of one I had not seen before. His raiment was white and dazzling, and his countenance was as the sun shineth in his strength. And as I looked, I beheld the standards of every name brought and laid at the feet of him in the shining raiment.

And the bearers and the vast assemblage no longer divided into many parties cried: "God forbid that we should glory save in the cross of Christ the crucified. This alone shall be our standard evermore."

And they cried with a mighty voice as they went forth to the four winds: "Fly abroad, thou everlasting gospel; make the waste places glad and the deserts to bloom." And the clouds, no longer threatening, were radiant as with the wings of seraphim.

And the darkness fled before the advancing standard of the cross until all lands were aglow. And behold, from all peoples of earth there arose the voice of thanksgiving and praise to the Redeemer; while from the glowing heavens there came back a response to the acclamations of earth like the sound of many waters: "Alleluia; salvation and honor and glory and power unto the Lord our God, and to the Lamb that was slain for sin."

And then I awoke; and the vision and the glory were gone, and the gray light of dawn was stealing in at my window. And upon me still rested the burden of toil and suffering for the sake of Christ the crucified.

A Tour
of the
Great Lakes
Mackinac is Indian for "Island of Giant Fairies"—one of them they say formed Arched Rock. Odd formations and historic interest make Mackinac the "Gem of the Inland Seas." Tickets, St. Louis to Detroit, through Lake Huron to Mackinac, through Lake Michigan to Chicago, back to St. Louis, cost $25.50. Our booklet suggests
Summer Tours $20 to $100
illustrates them with beautiful engravings and gives valuable information to the contemplating summer vacationist. Bound in cloth—you will want to preserve it. It is free.
Give us some idea of how long you can take for your summer outing, how much you want it to cost you, etc. Ask for any information you may desire about any trip you have in mind. We will cheerfully answer any and all questions, and can make suggestions from the experience of others which will save you money and enhance the pleasure of your summer outing. We may be able to suggest just the trip you have been looking for. It will cost you but two cents postage. Address,
SUMMER TOUR DEPARTMENT, WABASH RAILROAD,
1640 LINCOLN TRUST BUILDING, ST. LOUIS.

Egyptian Impressions.

E. H. KELLAR.

You are impressed that the tourist agencies, Cook, Gaze & Co. desire strongly to do business for you and open or close so much of the Oriental door as they desire, according to program, at about ten dollars a day—dress suit at dinner, no contact with the natives, everything done for you—sit still and watch the procession go by. They impress you as being the authorized agents of the various steamship and railroad lines when you go to them for rates—behold, it is all connected with carriage drives, sight-seeing and hotels, and this or that sight or sixteen or thirty-two days itinerary, personally conducted—a program that gives you everything and you avoid all annoyance—

How much?

"O, very cheap; everything first-class."

How much?

"O, very cheap; $500, $1,000, $2,000; very cheap; everything paid," etc., etc.

But how much for steerage passage only? how much for third-class railway fare?

"O, nobody travels that way! O, you could not stand it! We provide everything first-class—"

Yes, high price; but how much for the cheap fares only?

"O, we don't know; can only give you first and second-class rates."

Even Baedeker (guide book) extensively advertises these tourist agencies, so withal you are impressed that these agencies have, so to speak, a "lead pipe cinch" on everything, having consummated a gigantic trust

of all steamships, railroads and hotels owning or controlling the sights, giving or withholding information.

Board in Cairo?

"O, very high; nothing lower than $2.00 per day, and in season, as it is now, $2.50 to $4.00." So say this great tourist monopoly.

As a matter of fact, I secured good board for 75 cents per day. Of course, a man could pay $3.00 to $4.00 per day in St. Louis, but you and I know he would be as happy, as well cared for, and could give vastly more for missions if he were to go to a $1.00-a-day house.

As for traveling up the Nile, these agencies want a small fortune, when you can disregard them and go from Cairo to Luxon 417 miles—for $2.50; round trip, 834 miles, for $5.00.

I am am telling this for the benefit of hundreds of economizing missionary people who would be vastly more useful from having visited historic lands, but have been prevented hitherto, judging the expenses from the figures and statements of these touring agencies.

So also many may be deterred from the great C. E. Convention in London because they cannot reach the figures published for the tour in the Christian Endeavor World.

Can one go steerage?

"Yes, if he is not too proud."

Can one go third-class or fourth-class on the railroads?

"Yes, if he is not 'too nice.' "

Can one put up at a cheap boarding house?

"Yes, if he will."

Nowhere is traveling or living cheaper than in the East, and my experience has been that one cannot look to these tourist agencies to help him ascertain the fact, whether from design or force of circumstances they are very little assistance to the man of small means.

Luxury and squalor run side by side everywhere, but here it is more glaring, distressing, sickening. We have been in Cairo but two weeks, yet we have seen these extremes.

Oriental luxury, swell turnouts, runners before carriages, servants galore, silks and satins and mirrors and perfumery and high-priced debauchery rampant, all the day idle. Oriental squalor, masses of people sore-eyed, filthy and wretched, all the day idle.

The American Mission (Presbyterian), the English Church (Church of England), the German Church (Evangelical), the Church Missionary Society (English), Russell's Soldier's Home (Interdenominational)—these are doing good reformatory work.

I see in to-day's Egyptian Gazette that an English company just organized proposes among other things to erect adjoining Cairo a model English village, industries and all.

If these Arabs can be induced to look at and study this village, it might still be a problem to get them to model after it.

I think it is the Englishman's religion makes him clean and industrious. However, the village contemplates that, too, and is well worth an effort.

Cairo, Egypt, Feb. 3, 1900.

God's Temple.

LAURENE HIGHFIELD.

There stands upon the shores of time,
In glory matchless, strength sublime,
  A temple pure and fair;
The line of judgment marked its site,
A Master workman built aright,
  And formed each part with care.

Infinite wisdom drew the plan,
Justice and truth adorned each span,
  Love guided every tool;
Righteousness was the plummet true;
It neither spot nor blemish knew,
  Perfection was the rule.

Exalted high above the hills,
Its grandeur all the heavens fills,
  It fears no earthly shock;
Secure against each stormy blast,
It never can be overcast,
  'Tis founded on a rock.

Built in a world of direst need,
A land of death and grief and greed,
  Sin-sick and sore oppressed;
It lifts its spires so fair to see,
Entrance into its courts is free;
  By it are nations blessed.

This temple is the Church of God;
And in the way that men once trod,
  In doubt and misery,
It rose majestic on their sight,
Supplanting every wrong with right,
  Woe with sublimity.

Builded of stones with hearts and brains,
With voices tuned to heavenly strains,
  Stones full of life and power;
With hearts to love both God and man,
With hands to work, with minds to plan,
  They form each wall and tower.

Christ is the sure foundation stone,
And on His lasting strength alone
  His church will e'er depend.
He is the corner stone, the head,
The high priest risen from the dead,
  Both origin and end.

It is His kingdom here on earth,
It stands for everything of worth
  The finite mind has known;
A refuge from the stormy way,
A shadow in the heat of day,
  A shelter for His own.

Transparent in its purity,
Fit for indwelling majesty,
  The Spirit of the Lord
With glory filleth all the place,
His presence every part doth grace,
  Its wisdom is His Word.

Beneath its sills abundant flows
Salvation's stream, which widening grows
  In cleansing power and worth;
Ever increasing still to be,
Till like the waters of the sea
  God's knowledge fills the earth.

To meet its destiny, God-given,
To show the way from earth to heaven
  And do His will aright,
The church must His commandments heed,
Must love in word, and love in deed,
  Abiding in the light.

Filled with His spirit, from each wall
In mystic radiance must fall
  Across the traveler's way;
The attributes of the divine,
In marvelous beauty they must shine,
  A cheering, guiding ray.

For God is love and God is light,
Omniscient majesty and might,
  And in communion sweet;
His people must his likeness wear,
Until through faith and zeal and prayer,
  Their mission is complete.

And though stones crumble and decay,
And from their places sink away
  As dust returns to dust;
In that blessed land which knows no sin.
They all shall be reset within
  The mansions of the just.

Sceptics may hurl their scorn and sneers,
Weak souls may quake with chilling fears,
  Yet God upholds His own;
The Church will stand serene and fast,
Assured against doubt's every blast,
  As steadfast as His throne.

For justice, mercy, hope and peace,
In glad acclaim that shall not cease,
  Resounding o'er and o'er;
The house of God shall ring with praise,
Unto the Ancient of all Days,
  Till time shall be no more.

Quincy, Ill.

The Open Mouth.

ARTHUR M. GROWDEN.

Sermon on the Mount. Christ "opened his mouth (Matt. 5:2) and taught them." Here we have a glimpse of Christ as a speaker.

He did not open one of the current fictions; neither did he read them a novel or a moral story.

He did not open a MS. with an elegant cover of embossed leather. He did not read a little essay on sociology or a plagiarized sermon as one of his own.

He opened his mouth and gave emphasis and articulation. The people understood, for he neither "mouthed" nor "muzzled" his words. What a startling lesson for many who pose as speakers!

They use neither the open eye nor the open mouth. The people, therefore, are deprived of the expression of the former and the power of the latter. With a half shut eye, and that half directed to the ceiling, some far-off window, at the floor or, what is as bad, chained to a manuscript, and with a half open mouth, mumbling the words—is it any wonder people lose interest in some speakers? Christ was an entertaining, instructive, optimistic speaker, and the masses heard him gladly. Even his enemies listened.

I remember a sermon I heard in Westminster Abbey—not deep nor learned, but clear and convincing—for an open heart, a clear brain and an open mouth were behind the words.

We are not called upon to shout our learning, the amazing depth of our profound research, but God does call for a worthy utterance for his unspeakable gospel, the power unto salvation. It is worthy of the purest rhetoric and sweetest elocution and best emphasis.

Why should any gospel preacher be dry or uninteresting? We are thinking and uttering God's thoughts after him in a more direct sense than any astronomer ever did. We are following God in his mighty plans, we are his coworkers in a world's regeneration!

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The Liquor Question in Japan.

LAURA DELANY GARST.

The native liquor of Japan is called *sake* (a-ah; e-ay).

It is made of rice. A yeast or ferment is made of steamed rice by putting it in a dark room at a low temperature, and a fungus growth is developed. To this more steamed rice is added and finally the mass is, when fully fermented, subjected to the *Pasteur* process, which, it is curious to relate, was used in Japan many, many years before Pasteur's time!

Sake contains about 11 per cent. of alcohol. A very strong brew is sometimes made of the dregs, containing ¼ to ½ alcohol.

Sake, though not nearly so strong as brandy, affects European heads more quickly.

Saloons have, till recently, been unknown in Japan. The onward march of "civilization," which carries, alas! so much death and destruction with it, is rapidly leading to their establishment already. Beer halls are being introduced in the large cities. With the *home* element so sadly lacking as it is in heathen lands, these dens of iniquity will be even a greater menace there than they are with us. Our W. C. T. U. sisters are raising their voices against such vicious innovations. A new responsibility is placed upon the Christian people of our land by the expansiveness of our national policy. Unless the expansion of the Christ-life in individuals here and in our churches is commensurate with the aggressions of war, we will but see "confusion worse confounded" in those lands beyond. How our boys at the front need every effort we can put forth against liquor being shipped into the East. Japanese food is very deficient in nutritive quality and the strong, adulterated *"fire water"* shipped to them, is especially destructive to manhood and womanhood. *Sake* is used on all occasions. It is served at the evening meal. It is a prominent feature of weddings and funeral ceremonies. It is offered as libations to the gods. It is most freely imbibed by Buddhist priests, those *"blind leaders of the blind."*

Some 200,000,000 gallons of *sake* are manufactured yearly in Japan. This besides the immense quantity of foreign wines and liquors put before the people. There, as here, the liquor question is a burning one. Its ravages constitute an additional Macedonian cry to Christian lovers of Christlike manhood and womanhood: "Come over and help us!"

What an impetus would be furnished every brave effort of our missionary workers there if they could say: *"Our government condemns the manufacture and sale of the vile, damning, poisonous stuff!"*

"Thy kingdom come; thy will be done on earth as it is in heaven."

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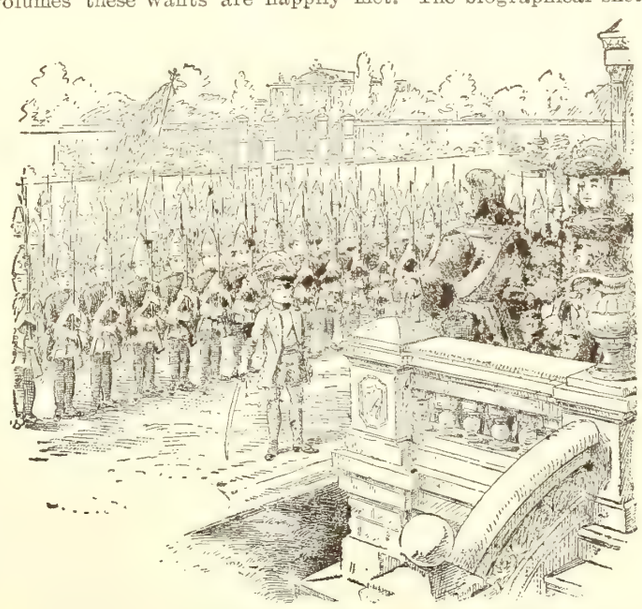

FRITZ AND HIS LITTLE CADETS. (From "Little Kings.")

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The Red Box Clew.

J. BRECKENRIDGE ELLIS.

From St. Louis the happy travelers went straight to Creekville, and they swooped down upon the Clarmonts, much to the secret disgust of Mrs. Clarmont. But she kissed Frank and said she was glad to find she had turned out not to be common after all, although Frank couldn't tell how she was any different from what she had been before. But Frank and Vega! How they embraced, and wandered off in the pasture to visit the summerhouse and the dam, and how Frank covered Vega's slate with writing; only she wrote so fast Vega couldn't read it, and Frank couldn't either! The first time they went to the branch they wouldn't let Ronald go with them, for if I am not mistaken they waded. Any way when they came up to the house Vega carried a very wet towel, and both of them looked rosy and bubbling over with merriment. After that Ronald accompanied them wherever they went. He walked with a crutch, but the doctor had promised him that would not be for long. And Vega told Frank that she had been baptized, and was now a member of the church, and her mother had stood it better than any one could have hoped. And she had at last determined to go to school; to an institution where the deaf are instructed. And she thought she would devote herself to art. Maybe she would become a great painter some day; being deaf would not interfere, of course. When Vega had confided these hopes she added, throwing her arms about Frank: "And I owe all this to you! That day I was so hateful to you—pushed you in the brook—and when I fell in myself, and then you kissed me." But Frank wouldn't let her go on; but they understood each other. And when they were going away, and everybody was at the depot except Mrs. Clarmont, Ronald took Frank aside and said: "If you never see me again, or hear of me—well, I thought you'd like to know now, that, *I* am going to be a Christian, too. You see, I had heard of Christianity all my life, only I never knew anything about people trying to *live* it. But I've seen what it has done done for you, and see every day how it has changed Vega."

"I am so glad!" said Frank, grasping his hand. "Oh, Ronald, I am so glad! if you had given me a diamond, it wouldn't have pleased me so much. But don't say I will never see you again."

"If I live," said the boy, "you will see me. It may not be till I am grown. But I will come to you then, and thank you for what you have been to me." And then it was "good-by," and the train bore them away. Good-by! many a word is in one language that has no equivalent in another; but it is the language of heaven that hath not its "good-by."

It was raining when they left Creekville, and it poured all night. As the train passed through Indiana, it came to a place where the bridge was unsafe. It was very dark and stormy, and the train crept as slowly as possible over the swollen stream. It was nearly across when the bridge fell in, and the last coach was torn loose from the train and cast into black space. Many on that coach were injured and some were killed. The engineer learned that another washout was ahead, so they had to wait there till it could be repaired. Those who had been recovered from the wrecked coach were carried to some farm houses that stood near the track. The Douglases were safe, since they had ridden in another coach. Mr. Douglas went to see if he could not render help to the unfortunates. He hurried back, about two hours later, with the news that a woman was dying, and that she was begging everybody that came near to send Frank Douglas to her. "She says she did you a great wrong," said Mr. Douglas, "and she cannot die without asking your forgiveness. Yes, it is the old woman who calls herself Nance. Will you go?"

Chapter XXIV.

"No, Mary," said her mother in quick alarm, "you must not go out into this storm, and who knows whether that wicked Nance is dying or not? She may be pretending; she may only want a chance to do you an injury." Now the real name of Frank Douglas was Mary; thus she had been called before she was stolen away. Her father liked to call her Frank in memory of his brother. But when Mrs. Douglas wanted to be particularly tender to her, the name "Mary" fell unconsciously from her lips; for all these years she had thought of her child as Mary. "Father," said Frank, "do you think she is dying?"

"She seems very ill," returned her father. "She says she is dying. She won't let anybody touch her. But she calls out that she wants to beg your forgiveness, and that she knows you are on the train and she prays people to send you to her. I leave it entirely with you. I will go with you if you wish and protect you if there is any danger. On the other hand if you do not care to go that is an end of it."

"But I *must* go," said the child, looking pale and unhappy. "I can't bear to think of her lying there calling for me, and may be dying and wanting to be forgiven. Dear mother, do not ask me to refuse her cry." So it ended in the only way it could have ended, by Frank and her father setting forth through the driving rain toward one of the farm houses where Nance lay. They would not let Mrs. Douglas go on account of the storm. As Frank was shown into the room—always holding her father's hand—she heard a shrill voice above the confusion, "Send Frank Douglas to me, good people, I want her forgiveness!" Frank went in the direction of the voice. Pallets had been spread upon the floor, and half a dozen people lay upon them groaning and sometimes shrieking out in an agony of pain. In a corner lay Nance, tossing her malignant face back and forth wildly and crying out for Frank Douglas. "I am here," said Frank, as she fell upon her knees beside the pallet. She was almost fainting from the effect of the dreadful scene, and the groans of the wounded passengers. Nance turned to her suddenly. "So you come, did you, pudding. I knowed you'd come to old Nance when you heerd she was adying. Tell yore pap to go away a little; I wants to have you all to myeelf."

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Sunday-School.

W. F. RICHARDSON.

PARABLES OF THE KINGDOM.*

The three parables included in the present lesson, together with that of the Sower, and the several additional brief ones found in the later portion of this chapter of Matthew, form a group of object-lessons concerning the kingdom of heaven which display its nature, purpose, law of progress, obstacles, and final victory, and are worthy of the careful study of every searcher after truth and righteousness. Our space will not permit us to enter on any analysis of the group, but we suggest that the teacher make an attempt at such analysis, as a means to better understanding of each separute parable. We must address ourselves at once to the three which enter into our present lesson—those of the tares, the mustard seed and the leaven.

The parable of the Sower dealt with the kingdom of heaven as it was received by men of different dispositions and circumstances. The truth was effective or otherwise according to the heart of the hearer. The parable of the Tares sets before us the efforts made by the evil one to thwart the work of the truth by planting falsehood side by side therewith. The former represented the conflict waged by the truth or Word of God with the unfavorable dispositions of men. This one shows us the strife between Christ and Satan for the possession of the world for good or evil. The first treats of the truth in its saving influence on the individual soul. The second of that truth embodied in righteous men living side by side with wicked men who are used by the devil as his instruments.

The story is short and simple. A farmer sowed good seed in his field and an enemy came in the night and scattered amid the wheat the seeds of the "bearded darnel," a plant whose grains are poisonous and nauseating. This base act was unknown until the grain reached the stage of heading out, when the darnel displayed its true character, and the farmer knew that an enemy had been seeking his hurt. When his servants brought him tidings of the wrong he had suffered, and suggested that they would go through the field and pull up the stalks of darnel, he forbade it lest they should pull up also the wheat. He bade them let the two grow together till the harvest time, when they should first gather out the tares and burn them, and then reap the good grain for the barn.

Many ingenious interpretations have been given of this parable, but we are spared the need of considering them, from the fact that Jesus himself gives us the full explanation of its meaning. In verses 36-43 the Master tells the meaning in simple speech. He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom, or Christians; the tares are the the children of the evil one, or Satan; he is the enemy who sowed them; the harvest is the end of the world, and the reapers are the angels. Heaven is the destiny of the righteous and hell of the unrighteous. These facts need little comment. A few words may be added with profit, perhaps.

The field is the world, not the church. This passage, therefore, has no bearing on the question of church discipline. Other Scriptures tell us how to deal with the brother that walketh disorderly. This parable exhibits, not the proper action of the church toward the unworthy member, but God's patient bearing with the sinful world. He will not suffer his angelic servants to remove the children of the evil one from the earth, but "is long-suffering to usward, not willing that any should perish, but that all should come to repentance." But the day will come when sin and righteousnesss will alike have ripened, and then this separation shall be effected. He will send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire. Then shall the righteous shine forth as the sun in the kingdom of their Father.

This parable suggests an answer to that perplexing question of the origin of sin in the world. Jesus says: "An enemy hath done this." The devil is charged with the introduction of sin into the heart of the world, but the assurance is given that his nefarious plot will be foiled and his wicked schemes come to an end. This is a comfort even in these times when we see the work of the enemy so widespread among men. Not forever shall he triumph. When each Christian shall watch the field of his own heart, uprooting from it the tares of selfishness and lust, that the good seed of God's Word may come to maturity in Christian character, he will hasten the harvest day when the tares shall be separated from the wheat and the work of the evil one on earth be ended.

The short parables of the mustard seed and the leaven bring us a different view of the kingdom in its relations with men. The parables of the Sower and the Tares show us the strength of the enemies of the kingdom, and how desperate is the warfare that must be waged against sin. These two tell us of the strength and certain growth of that kingdom and its victory as inevitable. The mustard seed is used to illustrate the power and the leaven to show the manner of the kingdom's growth.

Among herbs the mustard plant is noted for the smallness of its seed compared with the size of the mature plant. So Christianity began with insignificant means, judged from the standpoint of the world's wisdom. The Babe in the manger, the Carpentar of Nazareth, the fishermen of Galilee give little promise of the marvelous ministry that has transformed the race. The humble Monk of Erfurt was despised by the haughty prelates of an apostate church, but they soon learned to tremble at his voice; and a regenerated Europe is the fruit of his noble life. A young Scotch Presbyterian preacher and his aged father, pleading for Christian unity in the midst of an indifferent or hostile army of sects, met with cold contempt; but before they had passed to their reward they saw a mighty brotherhood bearing the banner of unity forward to a glorious success. The first missionaries to heathen lands were counted fanatics or worse, but the treasures of money and life-blood are now being poured out by an awakening church. The mustard seed is becoming a great tree in the earth, and its branches will spread until they shadow every nation and clime.

In like manner, the parable of the Leaven illustrates the manner of the kingdom's growth. It is by assimilation. The leaven is placed in the midst of the meal and it sends out its leavening power in every direction. So the truth of God is set in the midst of the world, in the life and ministry of the children of God. They are the salt of the earth, sweetening and saving it by the contact of their righteousness with its unrighteousness. They are the light of the world, banishing its darkness by the shining forth of their light. Sad would be the condition of the world if all the leaven now dwelling in Christian hearts and lives were banished from among men. Glorious would be the result if all Christians were so full of the Spirit of Christ as to be constantly making their saving influence felt. In the work of leaven every particle is of value and may bear its share in the leavening of the loaf. So, in the work of Christ every Christian, however humble, may be a saving power in the measure of his endowments and his diligence. The golden texts of last Sunday's lesson and of this are suggestive. "The seed is the Word of God." "The field is the world." Let us not forget to complete the lesson of these texts by adding the words of Jesus: "The good seed are the children of the kingdom." Truth in us, believed, loved, obeyed, preached, will become a seed of the kingdom to the whole earth.

Lesson for May 27—Matt. 13:24-33. Parallel passage—Mark 4:30-32

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By Burris A. Jenkins.

TOPIC FOR MAY 27.

HAVE PATIENCE.

(Matt. 18:21-35.)

"Forgive us our debts as we forgive our debtors." This is all that our Lord seemed to think we have a right to ask. "With what measure ye mete, it shall be measured." "Whatsoever a man soweth, that shall he also reap." These and many other words of sacred Scripture indicate to us that if we would receive mercy it is ours to exercise forbearance with others. Long-suffering is placed among the fruits of the Spirit, along with love, joy and peace.

Without reference, moreover, to the consequences in retaliation, one ought to bear with others. The beauty of patience in itself, its adorning power to a Christian life, is enough to induce one to seek it as a grace. To see one calm while others storm; to see one gentle while another is harsh; to see one forbearing with another who may or may not deserve kindness is refreshing.

Patience implies the ability to put one's self in another's place and see things with another's eyes, which, indeed, is the rarest virtue. How seldom do we find people large-minded enough to see two phases of a question at once, to look on both sides of a shield, to see not only from their own point of view, but also from that of others. O, rare hearts that can understand and appreciate the motives and temptations of others!

Sympathy, then, is also implied in patience—sympathy which is able to bear even with foolish and erring ones—for is it not true that even the erring ones?—may yearn for kindness and forbearance? As Shylock said of a Jew, so may we say of the unwise: "Hath not a fool eyes? Hath not a fool hands, organs, dimensions, senses, affections, passions?—fed with the same food, hurt with the same weapons, healed by the same means, warmed and cooled by the same winter and summer as the wise?" O, rare heart that can understand the weaknesses and failures of others, and can stretch out to the lonely one who has gone out into the night a hand of sympathy, pour into the void heart that has blundered among thieves and into debt, balm! Such sympathy is not strained, but is like the gentle rain that falls from heaven upon the place beneath. It is twice blest; it blesseth him that gives and him that takes. And how many there are, in debtors' prisons of one sort and another, who sigh for the touch of a vanished hand of tenderness and the sound of a voice of compassion that is stilled!

There is another sort of patience, not implied, perhaps, in the lesson, but very necessary; and that is the patience to bear with our own misfortunes. It is a monumental virtue, one that towers out conspicuous, wherever found, as in God's servant, Job. There is a beautiful passage in the blind Milton's poem about the blind Samson, which reads:

"Many are the sayings of the wise,
In ancient and in modern books enrolled,
Extolling patience as the truest fortitude, ...
But with the afflicted in his pangs their sound
Little prevails, or rather seems a tune
Harsh and of dissonant mood from his complaint,
Unless he feel within
Some source of consolation from above,
Secret refreshings that repair his strength
And fainting spirits uphold."

Such a secret and inner spring the blind bard certainly possessed amid the trying circumstances of his life. Indeed, there is no lesson of patience more effective for the most of us tempest-tossed than the patient faces of the blind!

"Help thy foolish ones to bear,
Help thy vain worlds to bear thy light!"

Bethany Reading Courses.

SARGENT'S PROPHETS.

By Herbert L. Willett, *Director.*

Probably no picture has attracted more attention during the past two years than the great fresco by Sargent in Boston Public Library entitled "The Prophets." It has been reproduced in photographic and nearly every other form, and hangs in a multitude of homes, in nearly every artist's studio, and in the majority of art salesrooms. Either the whole picture or certain figures from it have become so familiar that one feels a fresh interest in the subject which the artist tries to illuminate.

The central figure is that of Moses, the great lawgiver and prophet, holding in his hands the two tables of the law with their strangely backward written inscriptions in the Hebrew tongue, and his mysterious figure clothed about with the symbols of his divine legation. On either side stands a strong, heroic figure. That on the right is Joshua, young and ardent, his sword half drawn from its scabbard in token of his martial nature. That on the left is Elijah, with bared arms, strong, upward lifted face, and girt round with a mantle which partly hides the stout staff in his hand.

Then the various other figures of the prophetic groups extend to right and left. In one of these Isaiah is central, with uplifted arms and eyes fixed on the sky. At his side stands Habakkuk, shrouded in a long, white mantle and on the other side Jeremiah, with sad, downcast face, while Jonah reads from an inscription in the rear.

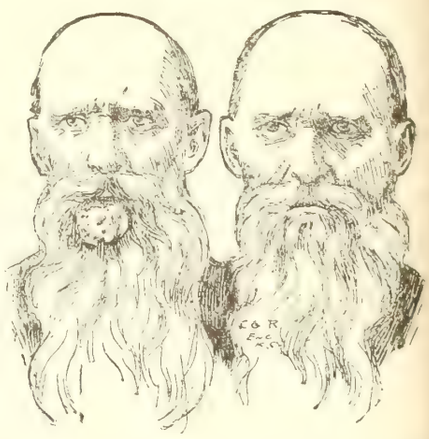
Beyond these stand the group of later prophets, all looking toward the future — Haggai and Malachi with embracing arms, and young Zachariah, rapt and expectant, while Micah, with face turned aside, covers his eyes with his uplifted hand. The group of which Ezekiel is the center shows also Daniel holding an open scroll; Nahum with mouth open as with a cry and Amos leaning upon his shepherd's crook. The last of the group reveals the most familiar of the entire series—Hosea, with mantle covering his entire person and thrown over his head like a monk's cowl; Obadiah sunk upon the ground in dejection; Joel with mantle covering his face as in despair, and Zephaniah gazing sadly upon the ground.

It is much to be able to see and appreciate such a picture as this, some of whose figures, like Hosea and Isaiah, have become better known in recent art than any other of the entire list of paintings. But it is still more worth the while to know something of these men, and thus be able to feel that thrill of appreciation with which only the Bible student can look upon such an array of familiar faces and feel within his soul that he knows them every one. And why should not these figures be familiar to us, since we have read of them from childhood? The reason that they are less understood than the apostles is because they have seemed to us like some far-off and mysterious beings who spoke out of cloudland to future generations, and had little touch with the actual affairs of the world. To realize that they were men with passions like ourselves, that they struggled with temptation as we do, but that in spite of all God used them for the highest purposes in the education of his people, is to find the secret of the interest which is drawing the world to a study of the prophets in these days.

Such is the purpose also of our course on the "Prophets of Israel" and such the value of the handbook of that course—not that it tells all that may be known of them, but that it supplies a point of view from which their activity and characteristics may be studied, and thus gives us such an introduction as makes them no longer strangers to our acquaintance.

Cancer of Lip Cured.

Regarding the Remarkable Case of Mr. John Johnson, Sullivan, Indiana.



Dear Dr. Bye: Mr. John Johnson's lip is healing up all right since the tumor dropped out after the last application. He was greatly discouraged for three or four weeks, and had it not been for me he would have abandoned the treatment, because several persons said to him: "Your lip is getting worse all the time." In the last two weeks they have changed their tune, however. Your remedy is a grand success. For the last two weeks I have bathed Mr. Johnson's lip with warm water and castile soap, and with a weakened solution of carbolic acid and water. The tumor finally came out and the lip healed rapidly. It took a month to perform a cure, but it was entirely satisfactory.

WM. T. CRAWFORD,
Pension Attorney and Real Estate Agent,
SULLIVAN, IND.

Mrs. Nancy Hughes, of Goss, Mo., says: "The cancer on my face has been removed and the sore is completely healed. I thank you and will gladly recommend your treatment for the removal of cancer."

Persons suffering with cancer should write for illustrated book, which treats cancer in all its phases, showing the action of the oils in each instance, and also their effect in the following diseases: Tumors, catarrah, piles, fistula and all forms of skin and womb diseases. Dr. Bye, Room 109, 9th and Broadway, Kansas City, U. S. A.

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Obituaries.

CARSON.

Isaac Carson was born in Pennsylvania Dec. 17, 1819. Died at Rock Port, Mo., May 1st, 1900. Funeral at the Christian Church at Rock Port, May 3rd, at 10 A. M., conducted by the writer. G. HALLECK ROWE.

GOODALE.

Our dear old father left us March 10 for his heavenly home, aged 93 years, 10 months and six days. Sometime in '51, I think, he was baptized by Elder Burns, having been interested in religious matters by the preaching of Burns and Jonas Hartzel of sacred memory. Grandpa had taken the CHRISTIAN-EVANGELIST ever since it was started as an experiment, and all that time never a week had passed that he did not have and read it. He came from Cedar County to live with us five years ago this spring, and we having the paper—he discontinued *his*. His death was caused by cold on his lungs and his extreme old age. Sure, a good man has gone home. May we all be prepared to meet him.

MRS. ELIZABETH GOODALE.

GREEN.

Philander Green was born in Canfield, Ohio, July 21, 1811 and died at the home of his son, F. M. Green, of Kent, O., April 18, 1900, at the age of 88 years, eight months and 27 days. He leaves two sons, F. M. Green, of Kent, O., and A. W. Green, of Alliance, O. Seven grandchildren and 12 great-grandchildren, and a large circle of friends to rejoice in his long and useful life and to mourn his departure. He was "a good man and full of the Holy Spirit and of faith." A sketch of his life will appear soon. F. M. GREEN.

Kent, O.

HENDERSON.

Died, at home, three and one-half miles northwest of Westboro, Mo., Katherine, wife of Frank Henderson, April 30, 1900. She was born in Iowa, October 9, 1866. Sister Henderson confessed her faith in the Savior and was baptized in his name by the writer, at Westboro, Mo., in March, 1900. Funeral at the Waldron Grove schoolhouse, three and one-half miles northwest of Westboro, May 1, at 10 A. M., conducted by the writer.

G. HALLECK ROWE.

Rockport, Mo., May 2.

JACKSON.

Calvin J. Jackson was born in Union County, Indiana, Dec. 2, 1820, and died in Mahaska County, Ia., March 3, 1900. Bro. Jackson was twice married. Of the first union seven children are living; Jennie, Belle, Frank, John, William, Mary and Allie; of the second union, Sister Parthenia K. Jackson, his bereaved wife, and Harry D. Jackson, only child. Bro. C. J. Jackson had been a member of the Church of Christ for 40 years. He has done noble work both as a minister of the gospel and as a teacher in the Bible-school. For nearly 40 years he has discharged the duties of elder in the local church at Rose Hill. His was a singularly strong and pure life. Gifted with vigorous mental powers and possessed of a deeply spiritual nature, his life was a benediction to those about him. Sister Jaskson says of him: "His life of unceasing love, of unselfish devotion and burden-bearing, his sweet, tender, forgiving spirit, his patience under trial and affliction, his great desire to do the will of his Heavenly Father, have made the earth-life of our Savior more real to me—more fully understood." To have companied with him was a precious privilege. We do not say "he is dead;" he has simply gone a little in advance. He "walked with God, and he was not, for God took him." Funeral services from the house, conducted by Bro. W. T. Fisher, Delta, Ia.

B. E. YOUTZ.

JOHNLON.

John W. Johnson was born in Shelby county, Ill., June 18, 1831. He died at his home in Chapin, Ill., on March 14, 1900. He obeyed the gospel in 1869 and was baptized by Bro. E. G. Rice. From that time until his death he lived a devoted and faithful Christian life. He was a charter member of the Concord Christian Church, and at the time of his death was a member of the official board of that congregation. He is survived by his wife and four daughters, but they sorrow not as they who have no hope. The funeral services were held at the Christian Church at Concord, Ill., March 16, 1900, conducted by Ivan W. Agee. "Blessed are the dead who die in the Lord."

I. W. A.

MOORE.

Nannie H. Graves was born in Nichols County, Ky., on Jan. 20, 1835, and was married to H. T. Moore April 2, 1857. To this union were born nine children, eight of whom with her aged and devoted husband survive her. Sister Moore became a Christian in 1853 and for 47 years was a true disciple of Jesus Christ. It has never been the writer's privilege to know a better woman, and the entire community was shocked and saddened on the morning of April 17 when it became known that she had succumbed to that dread disease, pneumonia. Her life was one of great activity and usefulness, her disposition cheerful and always kind, and the entire community, as one person, was saddened by her death. Her children were devoted to her as was also her husband, and all, except one, were present at the funeral service which was conducted by the writer at the Christian Church in Pleasant Hill on Thursday afternoon, April 19. During her life the Moore home was ever a preachers home, and many of our Missouri brethren who have enjoyed the hospitality of these worthy Disciples will be grieved to learn of her death. In the home and in the church there's a vacant place, but we know that heaven is richer and withal brought nearer to us by her departure. We sorrow, but not as those who have no hope. CLAUDE E. HILL.

Pleasant Hill, Mo.

MORGAN.

Mrs. Susan Morgan passed into rest at her home Hannibal, Mo., April 19, 1900, aged 80 years and one month. She was for about 50 years an earnest member of the Christian Church. She passed with a sweet spirit of resignation from the activities of a busy life into the quietude of old age and welcomed the messenger who opened to her the door of entrance into the larger life.

LEVI MARSHALL.

PHILLIPS.

Josiah W. Phillips was born Sept. 16, 1823, at Crooked Farm, Allegheny county, Pa., and died April 18, 1900, at Morgantown, W. Va. In 1850 he married Miss Susan Riggs, of Library, Pa. Had he lived one month longer the golden anniversary of this happy union, perfect in its harmony, would have been celebrated—an event to which our brother was looking forward with fond anticipation. Five children blessed this union, two of whom survive him, Mrs. L. F. Bittle and Mrs. J. L. McCutcheon, both of whom married ministers of the gospel. He was laid to rest near his old home at California, Pa. Throughout his long life he was noted for honesty and piety. His devotion to his family, his championship of the poor and oppressed, and fidelity to Christ and his church won for him the love and trust of all who knew him. He had been a faithful Christian for nearly 60 years. Wherever he held his membership, whether at Lebanon, Mo., California, Pa., or Morgantown, W. Va., his aptness to teach, his excellent judgment and spiritual life well fitted him to serve his brethren as an elder of the congregation. In his last hours his thoughts were on the little congregation of which he was the oldest member. One of his very last words when he was making arrangements for his departure was: "If the Lord has any other work for me to perform I would like to live to do it; but 'all things work together for good to them that love God.'" While his loss has brought unspeakable sorrow and loneliness to his home, yet his beautiful life as well as his triumphant death will be a perpetual benediction to those nearest and dearest to him.

L. C. WOOLERY.

Morgantown, W. Va., May 7, 1900.

RANDLE.

Jacob Randle, son of Samuel and Annie Randle, was born Nov. 3rd, 1819. Departed this life on the evening of May 2nd, 1900, at the advanced age of 80 years, five months and 29 days. He was baptized by Dr. Robert Foster, when a very young man. He was married in the early 40s to Sarah Sexton. To this union one child was born, Mrs. Priscilla Best, now near Albany, Mo., who was with him during the last 10 days of his illness. His second marriage was to Elizabeth Swain, August 26th, 1849. Bro. Randle's illness began April 11th. He united with the church here March 1st, 1871. Soon after this he was elected deacon of this church. April 18th, 1895, he was chosen as one of our elders. In his social life Bro. Randle was reticent. Besides his daughter, Mrs. Best, he leaves behind his aged widow, Sister Randle, and many relatives. The funeral discourse was preached by the writer in the Christian church, to a large audience, after which the remains were laid to rest in the country cemetery near this place. J. E. MASTERS.

Dorchester, Ill., May 5, 1900.

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RICHARDSON.

Bro. Jas. P. Richardson has gone to the faithful Christian's glorious home. He, with his estimable wife and nephew, Lurline, moved here from Decatur, Ill., some months ago for the purpose of regaining his health, which for some time had been failing. He was the last of five brothers, one of whom was pastor of the London Tabernacle Christian Church, England. He was born at Mt. Eden, in Spencer County, Ky., April 4th, 1848, and died here at Independence, Kan., March 30th, 1900. He became a Christian at the age of 18. At about 21 years of age he was married to Rebecca Cleveland, whom he has left behind. The services were conducted by the writer in connection with the "Modern Woodmen," of which the deceased was a member, after which the remains were sent to Decatur for burial.

J. C. COGGINS.

SANDERLIN.

Mrs. Lillie Sanderlin was born at Collierville, Tennessee, Feb. 14, 1859. At the age of 13 years she joined the Christian Church and always lived a consistent Christian life. She died April 23, 1900. She married W. F. Sanderlin, Dec. 23, 1880. To this union nine children were born. Her husband, seven children and mother survive her; two of her children preceded her to the other shore. She suffered most excruciating pain during her sickness, but not a murmur escaped her lips; she bore it all with Christian fortitude. I have never witnessed in thirty years' practice such beautiful Christian resignation. The funeral service was conducted by her physician,

DR. CLARK.

SEIFERT.

Sister Jennie Seifert was born in Springfield, Illinois, Nov. 30, 1853; died in her native city April 24, 1900. She was a faithful member of the Church of Christ. She served as organist at Cantrall and Springfield churches more than ten years. Her services were always faithful and efficient. She leaves four children to mourn their loss. The writer, a former pastor of hers, preached the funeral sermon at Springfield.

L. T. FAULDERS.

Sidell, Ill.

SHEWMAKER.

Lawrence S. Shewmaker, youngest child of Mr. and Mrs. Everett Shewmaker, was born Aug. 12th, 1899, and died April 22nd, 1900. Funeral at home and interment in Bennett Lane Cemetery.

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Announcements.

Program

Southern Illinois Ministerial Association, to be held at Christian Church, East St. Louis, May 22, 23, 24.

TUESEAY EVENING.

8:00. Praise Service, W. C. Swartz, Olney.
8:30. Sermon, J. H. Garrison, St. Louis.

WEDNESDAY MORNING.

8:30. Devotional.
8:45. President's Address, J. F. Rosborough, Sandoval.
9:00. "The Church"—
(a) "What Constitutes a Church?" J. H. Smart, Centralia.
(b) "Its Mission," E. H. Hart, Grayville.
(c) "Its Worship," W. C. Swartz, Olney.
(d) "Its Social Life," C. W. Freeman, Mt. Carmel.
(e) "Its Benevolences," Mrs. H. M. Meier, St. Louis.
(f) "Its Literature," H. Y. Kellar, Effingham.
10:30. Discussion.
11:30. Business.

WEDNESDAY AFTERNOON.

1:30. Devotional.
1:45. "The Minister"—
(a) "His Person," J. E. Moyer, Lawrenceville.
(b) "His Qualifications," J. T. Evans, Clay City
(c) "His Influence," Dr. A. M. Buxton, Louisville.
(d) "His Relation to God and the Bible," N. J. Wright, Olney.
(e) "His Relation to the Church," G. T. Smith, Bridgeport.
(f) "His Relation to the World," W. H. Kern, DuQuoin.
3:15. Discussion.

WEDNESDAY EVENING.

8:00. Praise Service.
8:30. Sermon, J. H. Stotler, Mt. Carmel.

THURSDAY MORNING.

8:30. Devotional.
8:45. "Our Attitude to the Liquor Traffic," Conference led by J. J. Harris, Marion.
9:30. "Our Attitude to Capital and Labor Questions," Conference led by W. W. Hopkins, St. Louis.
10:15. "Missions, Home and Foreign," W. Groves, Lawrenceville.
10:45. "Illinois Work," J. F. Jones, Stanford.

THURSDAY AFTERNOON.

1:30. Devotional.
1:45. "City Evangelization," O. A. Bartholomew, St. Louis.
2:15. "Country and Village Evangelization," E. E. Hartley, Toledo.
3:00. Discussion.
4:00. Closing Business.

THURSDAY EVENING.

8:00. Praise Service.
8:30. Sermon, F. O. Fannon, St. Louis.

Pastor W. A. Meloan and the church extend a cordial invitation.

Let us have a good attendance. Ample time for discussion.

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"Special Catalogue No. 22" is accomplishing the mission whereunto it was sent. One preacher sends for a list of eighteen books. Another list contained seventeen volumes. Still another ordered thirteen different volumes. Several orders for twelve books have been received. Scores of orders are for from five to ten of our unprecedented book bargains. Orders for one, two and three volumes are coming almost as fast as snowflakes in December. Of course we are glad, from a business standpoint, to be selling these books; but that isn't all. We rejoice for the sake of our patrons, that they are buying and reading more books than ever before.

All of Alexander Campbell's works have been reduced in price. Those which were formerly $1.50 are now selling for $1.00; those which sold for $3.00 are now selling for $2.00. "Christian Baptism," formerly sold at $1.00 and $1.25, now sells for 50 cents. The Campbell-Rice Debate has been out of print for many years, but with the exception of this volume we offer Campbell's Complete Works—eight fine volumes and three pamphlets—for EIGHT DOLLARS.

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"Doctrines and Dogmas of Mormonism," by D. H. Bays, contains more practical information about Mormonism than any other book of which we know. The author was for many years a preacher of Mormonism. He knows the system from the inside, and what he writes is reliable. The book contains 459 pages, and is handsomely bound in cloth. Price, $1.50.

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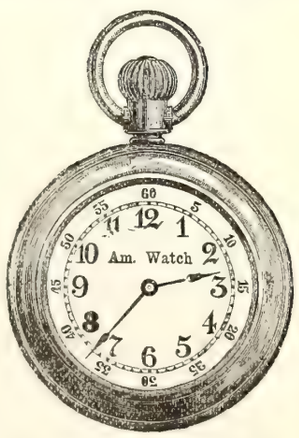

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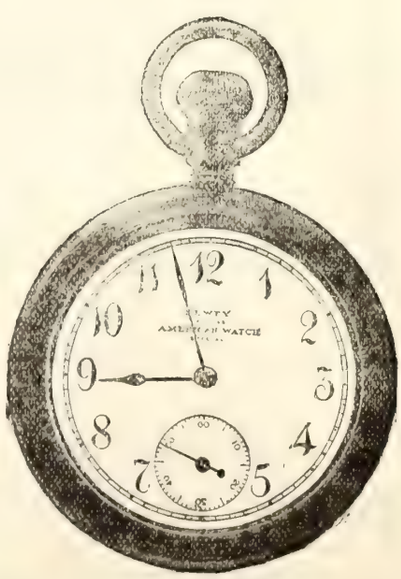

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THE CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. xxxvii. St. Louis, Mo., Thursday, May 24, 1900. No. 21.

CURRENT EVENTS.

The strike among the street car employes of this city drags its slow length along, to the great inconvenience of the public and with occasional scenes of disorder. The granting of an injunction by the United States Court last week against any interference with the mail cars on the part of the strikers or their sympathizers is so worded as to give protection to the wires, the tracks and car houses and all the property of the company, and has proved to be a valuable adjunct in preserving order. About three hundred out of eight hundred cars of the Transit Company are now running under police protection, and the street car managers promise to have other lines in operation soon. It is greatly to be regretted that the efforts of the Business Men's League and of the Merchants' Exchange to bring about a mutual agreement failed in their object after coming so near to success. The only remaining point of difference between the strikers and their employers was on the question of the Transit Company's receiving back into their employ all the original employes who went into the strike. The company claims that this would necessitate the dismissal of men they had employed to take the place of the strikers, with the promise of permanent employment, and that if they violated this agreement their employer could not rely upon them to keep their promise in any case. Negotiations were then broken off and at this writing they have not been resumed. It seems to us that this single point of difference might well have been submitted to a committee of fair-minded men, representing both sides, for arbitration. Whatever may be the merits of the question at issue, the people of the city are determined that law shall be enforced, order preserved and the street car service resumed at an early day. It is not reasonable that a city of 700,000 population should submit to such loss and inconvenience because of a difference of opinion between street car managers and their employes. Some way must be found by which these questions can be settled without inflicting so great a loss upon the public and upon the parties immediately concerned in the strike.

There is one phase of the strike that is of commanding importance. The executive committee of the Union has called for a sympathetic strike on the part of other labor Unions of the city. If this were responded to by all the Union men in the various lines of business, it would paralyze the business of the city, and bring untold loss and suffering upon the people, and could in no way, so far as we are able to see, benefit the cause of the strikers. We can see how a call for assistance, in the way of contributions from other Unions to support the men engaged in the strike, might be helpful to them, in assisting them to hold out, but the principle involved in the sympathetic strike seems to us essentially wrong, and is as serious an abuse of power as any trust is guilty of which destroys competition and oppresses the people in its own interest. We do not believe that the public sentiment of this country will ever endorse what is called the "sympathetic" strike, that is the striking of men who have no grievance with their employers, who are receiving satisfactory wages and satisfactory treatment, and thus inflicting great injury upon their employers themselves and the public, in order to express their opposition to a wrong which they believe some other corporation has committed against another class of labor. This is wrong in principle, wrong in policy, and the strikers that resort to it will be sure to call down upon themselves, sooner or later, the opposition of that public sentiment without which no strike can succeed. We are glad to state, however, that, so far, there has been little or no response to this appeal for a sympathetic strike, and we sincerely hope that we are near the amicable and just settlement of this unfortunate trouble.

Two important labor bills were passed in the House last week by a strong majority vote. One of the bills extends the eight-hour law to all laborers employed under contract upon government work, and the other prohibits interstate traffic in prison-made goods by bringing them under the jurisdiction of the police powers of the state. The eight-hour bill passed is designed to carry the law of 1892 to its logical conclusion. The adoption of this law now broadly covering all government work means the employment of more men, and also strongly commends the further adoption of the rule in the industrial world. It will also have its corresponding influence upon wages to the credit of the laborer. The bill was passed under a suspension of the rules by a vote of 151 to 24. Thus by peaceful methods the rights of the laborer are being recognized and guarded by legislation.

The relief of Mafeking was officially announced in Pretoria on the 18th instant. The news had been previously announced in London, but was not confirmed until the Pretoria dispatch had been published. The enthusiasm in London over the news is said to have equaled that of the relief of Ladysmith. Mafeking was besieged immediately after the declaration of war in South Africa and has bravely withstood repeated assaults, heavy bombardments and the ravages of hunger and disease until relieved. The pluck and heroism of the town and garrison has been of the most remarkable quality, and Baden-Powell has justly achieved the title of "a hero." The details of the seige have appeared from time to time in the press dispatches but the details of the succor of the garrison are not yet officially reported. That the relief came in as a part of General Roberts' sweeping movement seems evident at this writing. Every opposition is receding before his rapid movements and the end of the war is at hand.

The relief of Mafeking was effected May 17 by a composite column 2,300 strong, led by Colonel Mahan. This column was organized by General Hunter, and consisted of Imperial Light Horse, from Ladysmith, Kimberley Mounted Corps, Royal Horse Artillery and pom-pom, a select body of infantry from the Fusillier Brigade, and a special equipment of light-springed mule transports. The column left Barkley West May 4 and reached Vryburg May 11. After a fight with a Boer column that had been following them, Colonel Mahan joined Colonel Plumer May 15, and two days later Mafeking was in their hands. This expedition was accomplished in a remarkably short period of time after its organization, and their signal success was due largely to their rapid movements. The loss of Mafeking to the Boers greatly weakens the defense of Pretoria, as it opens the way to Lord Roberts to approach their citadel from the west.

Just previous to the relief of Mafeking a few days Baden-Powell gained a signal victory over the Boers investing the town. In making what proved to be their last attempt to take the place they fell into a trap, in which they suffered a loss of their commander, Sarel Eloff, President Kruger's grandson, and 150 men. More than half of their loss, however, were in prisoners, among whom was their commander. This signal defeat, followed by the approach of the relief column, seems to have disheartened the Boers, and led them to abandon the place to the British without further resistance. General Roberts' army is now advancing upon Pretoria from different quarters and with but little resistance. It was reported that President Kruger had sued for peace, but that report is now denied. The opinion still prevails that Pretoria will be defended to the last ditch.

The long political contest in Kentucky, which has been attended with so much excitement, and which has not been without its tragic phases, has been ended at last, so far as its legal phase is concerned, by the decision of the Supreme Court. The decision as handed down by Chief Justice Fuller, is in effect that the Supreme Court has no jurisdiction in the case. "It is obviously essential to the independence of the states, and to their peace and tranquility," says Justice Fuller, "that their power to prescribe the qualifications of their officers, and the tenure of their offces, the manner of their election, and the ground on which, the tribunal before which, and the mode in which, such elections may be contested, should be exclusive and free from external interference, except so far as plainly provided by the Constitution of the United States; and where controversies over the election of state officers have reached the state courts in the manner provided, and have been determined in accordance with state constitutions and laws, the cases must necessarally be rare in which the inteference of this court can be properly evoked." The Chief Justice then cites a number of cases in which this principle is set forth, and adds: "For more than one hundred years the constitution of Kentucky has provided that contested elections for governor and lieutenant-governor shall be determined by the General Assembly. The highest court of the state has ever held, and in the present case has again declared that under their constitutional provisions the power of the General Assembly to determine the result is exclusive, and that its decision is not open to judicial revision." Justices McKenna, Brewer and Harlan read dissenting opinions, Justice Harlan differing entirely from the decision of the majority, and the others on certain points. Justice Harlan holds that the Supreme Court has jurisdiction in a case like this, else it would follow that "while we may inquire whether the citizen's land or his mules have been taken from him by the legislative, executive or judiciary authorities of his state, without due process of law, we may not inquire whether the legislature or the judicial authorities of the state have without due process of law ousted one lawfully elected and holding the office of governor for a fixed term with a salary which cannot be diminished during such term, and put into his place one whom the people have said should not exercise the authority appertaining to that high position."

The above decision of the Supreme Court had been anticipated by most people, including Gov. Taylor himself, who accepts the same gracefully and yields the place to Gov. Beckham. There is, no doubt, room for difference of opinion as to the merits of the decision, as indicated by the dissenting opinions of the other Justices, but, on the whole, we think the preponderance of public opinion will endorse the decision as safe and conservative, even though it may and does, perhaps, work hardships in the present case. The effort to throw full responsibility on ach branch of the government for the decision of its own questions, and upon each state to solve its own domestic problems, within the limits of the Constitution of the United States, seems to us to be wise. Once it is clearly understood that the state legislature, acting under the forms of law, is the final tribunal for deciding who is elected governor and lieutenant-governor, the people will guard with all the greater vigilance the purity of the box, and will see that wise election laws are enacted to that end. If any injustice is done by this decision, if the will of the people of Kentucky has been perverted by the act of the General Assembly of that state, the remedy is to be found at the ballot box, and there the appeal must be made, and no doubt will be made. If the Goebel law tends to prevent the will of the people from being registered at the ballot box, the people of Kentucky will in time remove it from the statutes of the state. Kentucky and the country generally are to be congratulated on the termination of this long-pending contest, and let us hope that in this particular history will not repeat itself again.

The Boer envoys who have been sent to this country by the South African Republic to represent their cause and to plead for assistance from this government, have been received both at New York and in Washington with a great deal ot sympathy and enthusiasm, and many kind words have been spoken to them and for them since their arrival. They have been received at Washington by Secretary Hay, and have been accorded every mark of respect; but, of course, no assurance, or intimation even, has been given to them that this government can interfere in any way with the war in South Africa. Secretary Hay reminded the envoys of the action formerly taken by this government in tendering its good offices in the interest of peace, and said to them: "The President sympathizes heartily in the sincere desire of all the people of the United States that the war which is now afflicting South Africa may, for the sake of both parties engaged, come to a speedy close, but having done his full duty in preserving a strict neutral position between them, and in siezing the first offer that presented itself for tendering his good offices in the interests of peace, he feels that, in the present circumstances, no course is open to him, except to persist in the policy of impartial neutrality. To deviate from this would be contrary to all our traditions and all our national interests, and would lead to consequences which neither the President nor the people of the United States should regard with favor." It has been arranged that the Boer representatives be received by the President at the White House in an unofficial character. They will meet with a cordial reception there and everywhere, but any hope which they may entertain that this government can or will do anything to terminate the present struggle in South Africa is in vain. Both parties having appealed to arms, the issue must be decided by themselves, and the sooner it is decided, and the greater the magnanimity with which the defeated party is treated, the better will the American people be pleased.

But few people realize the magnitude of the oil industry in California. The output last year is given at 2,292,123 barrels, and it is said that these figures will be exceeded this year. The Union Oil Company now owns 100,000 acres of oil land in California and has wells that have been pumped steadily for twenty-four years. This company has produced 3,000,000 barrels of oil from one thousand acres of its land. Oil traces are found throughout the state, but the richest oil lands are said to be in the counties of Fresno, Los Angeles, Ventura, Santa Barbara, Orange, Kern and Santa Clara. But paying lands are by no means confined to these counties. An expert in oil lands has said that there is more oil in California than in any five states of the Union, including Pennsylvania, Ohio and Virginia. If any one wishes more accurate information on this subject let him send for the exclusive petroleum oil number of The Times, Los Angeles, Cal., and he will find figures and facts that are simply marvelous. California now ranks fourth among the oil producing states, and in the opinion of experts will before many years take front rank in this industry.

Encouraging progress has been made with the bill for the World's Fair celebrating the centennial of the Louisiana Purchase, in St. Louis. The committee having the matter in charge, it is said, will make a unanimous report in favor of the appropriation by Congress of the five million dollars necessary to insure the success of the enterprise. This, with the ten million dollars guaranteed by St. Louis, makes a respectable sum by which the proposed Fair may be made to compare favorably with other World's Fairs of recent date. An amendment has been suggested to the bill, by which the government is to share proportionately in any profits that may result from the Fair, along with the city and the citizens who subscribe to the fund. It is hardly probable, we think, that this amendment will be insisted upon, since it is not proposed that the government enter into partnership with the city of St. Louis and share with it any losses that may result beyond the amounts contributed. It is held by the friends of the bill, therefore, that since this is the case, and it has not been the custom in similar appropriations to attach this condition, it ought not to be insisted on in this case. The unanimity of sentiment on the propriety of holding such an Exposition in celebration of the Louisiana Purchase, so far as it has been expressed, is remarkable, and it is altogether probable that if the committee agrees on the provisions of the bill that it will pass Congress with little or no opposition. What the people of St. Louis fear most is not so much the defeat of the bill, as it is postponement until a later session of Congress, leaving the whole matter in uncertainty for some time to come. This would be unfortunate, as there is not too much

time to make all the necessary preparations for so gigantic an enterprise as the Fair is proposed to be. We hope next week to be able to report favorable action upon the bill, believing that such an exhibition of the best products of our civilization in this city would prove of great benefit, not only to the states included in the Louisiana Purchase, but to the entire country, and to all nations participating.

The annual meeting of the Bible Society was held in New York City May 10th. The Eighty-fourth Annual Report of the Board of Managers was presented, in substance as follows: Nineteen Life Directors were constituted during the year by the payment of one hundred and fifty dollars, and three hundred and ten Life Members were constituted by the payment of thirty dollars each. Receipts were $286,029. Cash balance, $18,265. The Society's drafts to meet obligations in foreign lands to the amount of $20,864 were outstanding at the close of the financial year. The apportionments already made for the foreign work during the current year amount to $192,260. Invested funds were increased by legacies and gifts during the year $43,300, and the total amount on the 31st of March, 1900, was $459,952. The income from these permanent funds for the past year was $18,126. The Society has other assets which are available for its general purposes. Their par value on the 31st of March, 1900, was $158,703.

The 112th General Assembly convened in this city May 17th, and after an eloquent sermon by the retiring moderator, Rev. Robt. F. Sample, D. D., LL.D., of New York, proceeded to the election of a new moderator, which honor fell upon Rev. Chas. A. Dickey, now of Philadelphia, but formerly of St. Louis. The election of Rev. Chas. A. Dickey is supposed to lend strength to the liberal element of the Assembly and to the question of creed revision which will come up at this session for consideration. One of our papers gives the following brief sketch of the new moderator's life:

Rev. Dr. Charles A. Dickey, the new moderator, is the third moderator in succession from Washington and Jefferson College, where he graduated in 1857. He was born in December, 1838, in Wheeling, W. Va., graduated from the United Presbyterian Theological Seminary, and was pastor of the Fourth United Presbyterian Church in Allegheny, Pa., for many years. His lifelong friend, Rev. Dr. S. J. Nicholls, brought him to this city, and he was for several years pastor of the First Presbyterian Church. He is now chief pastor of John Wanamaker's church, Bethany Presbyterian Church, in Philadelphia, and is president of the Presbyterian Hospital Association of that city.

The action of the General Conference on the popular amusement question is not likely to leave any room for believing that the Methodist Church contemplates any relaxation of discipline toward indulgence in things detrimental to spiritual life. The committee having charge of this matter have decided to recommend that the section of prohibited amusements be taken out and that a new section be inserted in the chapter on advices. The paragraph recommended for insertion reads as follows:

Our church has from the beginning of its history insisted that dancing, playing at games of chance, attending theaters, horse races, dancing parties, circuses or patronizing dancing schools and other amusements which cannot be used in the name of the Lord Jesus, are perilous to the spiritual life and influence of the members of our church and enervating to the spiritual power of the church in the great work of saving souls. The tendency in social circles toward amusements was never stronger than it is at the present time, and therefore we deem it wise to reaffirm our historic attitude upon this subject and urge our people to abstain from and bear their unwavering ties against all amusements and diversions which endanger Christian life and repress the spiritual power of the church. This advice must not be interpreted as the waiving churches' right to call to account any member who continues to indulge in these diversions which cannot be used in the name of the Lord Jesus."

CHILDREN'S DAY—A GREAT DAY.

One of the great days in our missionary calendar is the first Lord's day in June, which is known as Children's Day. It is a great day *for the children.* They look forward to it with interest. It is *their* day. On this one Sunday in the year, if on no other, the children come to the front and control the order of exercises. It is their songs, their recitations, their offerings that give character to the services of the day. This fact has vast and far-reaching educational influence on the children. The proper observance of the day and the preparation for the day, including some teaching and practice in self-denial, cannot fail to have a most wholesome effect on the future character of the children.

It is a great day for the *Sunday-schools.* Organizations and institutions thrive in proportion as they serve some useful purpose. Children's Day helps to give the Sunday-school a definite aim, a Christian purpose, in helping on the work of saving the world. An institution must have some purpose outside of itself in order to have the clearest right to exist and the highest claim for sympathy and support. Children's Day supplies this unselfish, altruistic aim to the Sunday-school, and thereby imparts to it a new dignity and value. Many who might otherwise "grow out of the Sunday-school" grow up in it, bound to it by associations sacred and tender, of lessons learned and service rendered.

It is a great day for *the churches.* Children in Christian training are the brightest jewels of the church. They are its future wealth. No church can have a better object-lesson than a Children's Day service, in which the little ones sing Christ's praise and make their little free-will offerings in His name for the conversion of the heathen world to Him. Thus it is that the prophetic words are true that "a little child shall lead them." The children in our homes, our Junior Societies and Sunday-schools are leading us to a higher appreciation of the joy and the blessedness of giving. Every congregation whose school observes Children's Day will be blessed by it, and will be the richer for it in proportion to the time and thought given to it.

It is a great day for our *Foreign Missions.* It means much now; it means more for the future. Think of what a blessing to the work in foreign fields is the aggregate sum of these little offerings, amounting to nearly $40,000 the past year, and likely to swell to $50,000 the present year! What would our foreign secretaries do without this help from the children? Let the children understand they are giving about one-third of the total amount contributed for Foreign Missions and they will feel that they are an important factor in the work of missions. And then the future! Who can tell to what magnitude these Children's Day offerings will grow? Who can forecast how many missionaries will grow up among these children and go to the foreign field?

In view of all these consequences are we not justified in calling the first Lord's day in June "a great day?" And ought we not to give to Children's Day the most thoughtful, prayerful and painstaking preparation, that it may best serve these worthy ends?

Dun's Review for the week ending May 19th, opens with the following statement on commercial and financial conditions:

Business is not what it was a year ago, but men do not agree in defining the difference. The working force, then increasing fast, is now decreasing. Works are stopping to relieve excessive output in manufactures of paper, cotton, wool, leather and some forms of steel, while prices are suddenly reduced for the same purpose in lead, wire and nails. What seems to some "merely spring dullness," others think "the beginning of reaction." The remedy for one difficulty does not fit the other, and there is more need than usual for close attention to the meaning of events.

While there is nothing alarming in the above diagnosis of the business world, there is food for reflection. The speculative element in business is an uncertain quantity, and it is not always possible for the public to know to what extent regular trade is influenced by this element. "Close attention to the meaning of events" is, therefore, a bit of timely advice from the wisdom of R. G. Dun & Co., to which the public would do well to give heed at this time.

Hour of Prayer.

"A LITTLE CHILD SHALL LEAD THEM."

(Isa. 11:1-10.)

(Uniform Midweek Prayer-meeting Topic, May 30.)

CENTRAL TRUTH: *There is a golden age coming in which all discords will be harmonized, and when the gentler and the moral forces shall dominate the world.*

This is a striking Messianic passage. It is a picture of a golden age yet to be. It is characteristic of the prophetic writings that they all look forward to a brighter day —to the complete triumph of righteousness. The pagan nations place their golden age in the past. In this the Bible writers are distinguished from pagan religious writers.

Isaiah sees that the future triumph of righteousness will come through a deliverer who shall be a descendant of Jesse. The characteristics of the deliverer are given, among which are wisdom and understanding, the spirit of counsel and might, righteousness in his own character and righteous judgments, and the power of judgment against the wicked.

The characteristics of the age which this deliverer was to introduce are next set forth. The wolf and the lamb are to dwell together, and the leopard shall lie down with the kid; also the calf and the young lion and the fatling; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. "They shall not hurt nor destroy in all my holy mountain."

The reason assigned for this universal peace, extending even to the domain of nature, is specially significant. "For the earth shall be full of the knowledge of the Lord as the waters cover the sea." This shows that the language of the prophet is a strong figurative expression of the moral changes to be brought about by the preaching of the gospel and the extension of Christ's reign. All the animosities and antagonisms among men shall be removed, and universal brotherhood shall prevail. Nature itself and all animal creation is to share in this restoration of the earth to its rightful relation to God.

In this process of bringing in universal peace and righteousness, through the extension of the knowledge of the Lord, it is recorded that "a little child shall lead them." Jesus said of little children, "Of such is the kingdom of heaven." They represent ideal citizens in the kingdom of God, in their humility, purity, trust and teachableness. The church has been slow to recognize this ideal type of citizenship. It is a noteworthy feature of modern times that the children have come into new prominence, not simply as worthy of special training and care, but as active agents for extending Christ's reign.

The Sunday-school and the Junior Endeavor Society are showing us, not only what children can *learn*, but what they can *do* for the Master who said, "Suffer little children to come unto me." Children's Day has become a recognized feature of our missionary activity. Beginning as a little rill or rivulet, it has grown to be a mighty river, which increases its depth and width every year. Nearly $40,000 was contributed by the children last year on Children's Day, and it is believed that $50,000 will be given by them on our next Children's Day, the first Lord's day in June. In unselfishly giving for Christ's sake, as in other things, the children are leading us. Let us encourage them in their gifts that they may lead us to a higher degree of missionary consecration.

PRAYER.

Our Father in heaven, we thank Thee for the glorious vision given to Thy prophets of old of a golden age to be, and we praise Thee for the gift of Christ, through whom this vision is to be realized. We thank Thee for the children and for the many lessons they are teaching us. May they lead us to a better understanding of Thy kingdom and to greater consecration in extending it over the world. In His name. Amen!

Editor's Easy Chair.

One sees things best by contrast. After spending ten days in the crowded city of New York and traveling through the eastern portion of the country, with only a few days of interval at home we were called into Oklahoma Territory, from which we have just returned, after a tour of ten days. Such a journey eastward and westward gives one a vivid impression of the greatness of our country—great in geographical extent, great in its agricultural, mineral and other resources, and great in the energy and enterprise of its population. Our first stop in Oklahoma was at Pond Creek, the county seat of Grant County, in what is known as "The Strip," the last part of the territory to be opened for settlement. We visited this section of the territory six years ago, only a few months after the great rush for homes had been made. At that time the country was beautiful, indeed, with young buffalo grass and its long stretches of undulating plains, but there was little else that was attractive. Dug-outs and "shacks" dotted the wide-stretching prairies, but improvements had scarcely begun. It was not even known at that time what the country was good for. It was in its experimental stage. Six years have brought about a wonderful change. Everywhere, now, one sees fields of waving wheat, of young corn, of growing orchards. Respectable-looking dwelling houses, too, have taken the place of the dug-out, or sod-house, and the shack. Schoolhouses and churches have gone up like magic, and all the necessary adjuncts of civilization are in evidence. Perhaps nothing in the history of the world has equaled the rapidity with which this portion of our national domain has been transformed from an uninhabited hunting ground, roamed over by Indian tribes, into an abode of civilization, filled with prosperous homes, thriving villages and growing young cities.

We have never seen, anywhere, in ar country, finer wheatfields than we saw i Oklahoma on this journey. Some of th fields we visited were immense in area, th wheat reaching the armpit and standin very thickly on the ground. When swaye by the wind, these fields presented th aspect of the sea, with its billows, witho the whitecaps. Many of these wheatfield will produce from forty to fifty bushels pe acre. Nor is wheat the only product of th country. Crops of growing corn and oat and fields covered with a luxurious growt of alfalfa, were seen on every side. Okla homa has proved to be, too, one of the bes cotton countries we have, producing no only a good yield, but a high grade of cot ton. The country is well watered an healthful. The only disagreeable featur that we noticed was the high winds whic prevailed for two or three days during ou stay, but these winds, we were told, nearl always precede and bring on the rain. I this case they were followed by mos copious rain, which seemed to preva throughout the territory. On the sam night on which these rains began, news wa received of the passage of the free home bill by the Senate without a dissentin vote, after its previous passage by th House. The territory was wild with joy Sky rockets rent the air and the explosio of dynamite carried the good news from th towns and cities to more distant settle ments. Dennis Flynn was the hero of th hour. For eight years this bill has bee his hobby and its passage, at last, put within his reach any office he may ask o the people of Oklahoma.

Pond Creek lies near a stream of th same name and has a population of abou 1,600, being as above stated, the county seat of Grant County. It has an excellen high school, the graduating exercises o which were in progress on the evening of ou arrival. We reached the operahouse, where the commencement exercises were being held, in time to give a brief address to the graduating class. A large audience, which more than filled the building, was present to witness these exercises. On the follow ing day, being Saturday, we attended the annual high school picnic in a grove on Pond Creek, about three miles from the town. It is a beautiful natural park which has been set apart by the legislature of the territory for the use of the precinct as a park. A large concourse of people was present, and there were recitations by school children and music by the glee clubs from Pond Creek and other neighboring towns. It was a good opportunity to study the character of the people and to witness their sociability and their neighborly qualities. Everybody seemed to know everybody else, and they were on free and easy terms with each other. Though a busy time of the year, the people had left their farms and shops and come together in wagons, carriages, on horseback and on foot, to meet each other and have a good time together. The people brought their dinners with them and spread bounteous

repasts under the shade of the great trees while they discussed politics, religion and free homes. It was delightful to see the people thus come together without regard to denominational or political lines and mingle freely together as neighbors, mutually interested in building up the community and establishing a high type of civilization. It carried us back to the days of our boyhood, when, in the rural districts of Missouri, the people came together on the Fourth of July for a barbecue and for a patriotic demonstration. These gatherings seem an essential feature of the life of a new country, helping as they do to foster that unity and mutual interest in each other which is so essential to the welfare of the community.

On Lord's day, by request, we delivered the baccalaureate sermon to the graduates of the High School in the forenoon, and preached again at night, both meetings being held in the Opera House. There were large and appreciative audiences at both these meetings. We have a young church in this town, which holds its meetings in the schoolhouse, having no building of its own. The church has recently engaged Bro. Monday as its preacher, and they are planning to build a house of worship as soon as possible. They have a good Sunday-school and Endeavor Society, and some of the most substantial men of the place and of the community are members. Under wise and energetic leadership there is no good reason why this church, with such material as it already possesses, should not occupy a leading, if not the leading, place among the religious factors of the community. Our visit to Pond Creek was chiefly for the purpose of visiting a brother, William Garrison, who has for several years been a member of the Oklahoma Senate, and who has given himself unstintedly to the promotion of the welfare of the territory, and whose health has been materially impaired by this service. Bro. J. W. Hopwood, known to many of our readers, resides near Pond Creek, and has been dividing his time between preaching and teaching and farming. His influence in whatever capacity he labors, with that of his excellent family, is always for the best interests of the cause and the community. The church has received recently some material additions to its strength by brethren who have moved into the community from Missouri and other states, and who have taken their places in the work of the church. We were delighted with this community, and when we learned the price of farms thereabouts, it was a wonder to us that more people were not availing themselves of the opportunity of securing cheap homes in a young and growing country.

A further object of our visit to the territory was to attend the annual meeting of our Ministerial Institute, which was held at Norman, in the southern part of the territory. The journey there gave us a good opportunity to note the development of the territory and to further appreciate its splendid possibilities in the future. The route led us by Kingfisher, El Reno and Oklahoma City, all thriving young cities. The meeting at Norman was not largely attended, being on one side of the territory, but the program was well arranged and fairly well carried out, though there were a number of absences. It was delightful to meet and have fellowship with such men as Bro. W. A. Humphrey, of Guthrie, the corresponding secretary of the territory and the chairman of the institute; Dr. H. R. Walling; C. W. Van Dolah, of Shawnee; Bro. Barney, of Perry; Bro. Carpenter, of Chandler; Bro. Wherry, of Norman; Bro. Marshall, of Oklahoma City; Bro. Puckett, and Bro. D. D. Boyle, who is engaged in a protracted meeting in the church at Norman; also Vernon Rose, who is in a meeting at Edmonds. The weather was against us in the way of local attendance, but the papers and discussions were of great value. By the invitation of President Boyd of the State University, which is located at this place, we addressed the students on Thursday morning at which time the institute visited the school in a body. The building is charmingly located on a high ground overlooking the town and country round about. There had been an enrollment of about three hundren students, though about one hundred and seventy-five were present at this time. Referring to the need of religion in education, mentioned in our address, President Boyd said the University would most gladly welcome biblical instruction in connection with the University, from our own or any other religious body that would establish such instruction near it. The church has a good building and is served by our young brother, W. W. Wherry, who is greatly esteemed by the church and community. Bro. Boyle was having a good meeting with prospects of larger success.

We reached Oklahoma City in the afternoon of Thursday and an appointment having been made for us, we addressed a good audience at night in the Christian Church at that place. We were delighted to find as large and prosperous a church in this, the chief city of Oklahoma. The city has a population of 15,000 or more, and has made rapid growth in the last year. The house was well filled with a very appreciative audience. Bro. J. B. Boen had that day returned home from a three or four months' visit to Palestine and Europe. Bro. Marshall has been supplying for him during his absence and kept the work moving. It was a joyful meeting to the church, greeting their pastor and his wife, for she too had been absent in Texas during his visit to the East. We were delighted with the reception we received in this church and with the spirit of aggressiveness which was manifest. Ours is the chief church in the city and has before it a useful career if it shall continue to be wisely managed. Leaving Oklahoma City the next morning by the Frisco, we came through a section of the Indian Territory which, like its close neighbor, Oklahoma, is rich in its undeveloped resources and which probably should be identified with it eventually in the blessings and privileges of statehood. This would make one of the strongest and wealthiest states in the Union in time to come. The capital, at Guthrie and the State University down at Norman have been located with a view to the union of these two territories into one state. Now that the Indian problem is practically solved, there remains few obstacles in the way of the admission of this territory into statehood. Dropping off in Southwest Missouri we preached Lord's day morning in the village of Crane, to an overflowing house, gathered at short notice. Our church here is building a new house of worship, which will be ready for dedication in a few weeks. All through Southwest Missouri our cause is looking more hopeful as we are securing more permanent pastors for the chief towns and cities. We reached St. Louis Monday morning, completing the circuit of about 1,200 miles through Missouri, Kansas, Oklahoma and Indian Territory and were impressed anew with the magnitude of this great Southwestern field and with its splendid future, if only it can be dominated by the religion of Christ and the civilization which it produces.

Christian Orphan School of Missouri.

The friends of this institution throughout Missouri will be glad to know that there is now a prospect of speedy liquidation of the debts which have so long existed.

The success of the school in the face of the difficulties created by the debts has challenged the esteem of its founders. The public are already familiar with the fact that during the past ten years the enrollment has been over 1,100 pupils. Of this number 180 were gratuitously educated, 325 were part beneficiaries, and the remainder were full-pay pupils. The efficiency and thoroughness of the graduates of this institution have commended them to the public esteem, and many of the young ladies occupy positions of usefulness in the public schools.

The directors, who met in Kansas City on the 8th inst., took steps for the liquidation of the debts of the school, and after mature reflexion, and acting under the resolutions passed at the last state convention at Jefferson City, Mo., the name of the school was changed. It will be known hereafter as "Daughters' College of the Christian Church of Missouri." It is distinctly understood, as expressed in the resolution passed by the convention and by the directors, that the purpose of the school will continue unchanged. The charter obligates the directors, as far as the income permits, to educate poor and dependent girls; but it is a fact which must be considered in all the movements of the directors, that the school has never been endowed, that the total receipts from endowment last year did not exceed $3,000, and that the remainder of money necessary to run the institution has come from pupils who pay for what they receive. We must, therefore, if the school continues its existence, either be endowed or adjust ourselves to our patronage. We have not been endowed and we must then yield to the demand for a change of name. J. B. JONES.

THE SPIRITUAL SIDE OF OUR PLEA.

The Letter and the Spirit—II.

A. B. JONES.

"*He that believeth and is baptized shall be saved.*" How brief these words; how comprehensive their import; how profound their significance: and yet, how flippant the manner in which they are sometimes preached, accepted and dispensed! Faith, we say, is the "belief of testimony." "If you believe the historical facts that George Washington lived and wrought and died, can you not believe the historical facts that Jesus lived and wrought and died and arose from the dead?" In this superficial way the superficial preacher often proclaims what he calls the gospel. "Yes," says the unsophisticated hearer, "I have always believed those facts of history." "Then," says the preacher, "You have faith; come along and be baptized, and be saved; the Savior says: '*He that believeth and is baptized shall be saved;*' take him at his word; obey and claim the promise." "But I don't feel like it now," says the honest man. "Don't *feel* like it!" exclaims the preacher. "You must not be governed by *feelings*—feelings are no evidence of pardon or acceptace with God."

Gentle reader, did you ever hear a preacher talk that way? What a caricature of the gospel! What a travesty on religion! And then again he says: "Repentance simply means a *change of mind*—a reformation of life. You changed your mind once, and joined the temperance society and reformed your habits of dissipation; now change your mind about religion and join the church and reform all your bad habits." But the honest sinner replies: "I don't feel like it." What a revelation there is in that honest man's remark: "I don't *feel* like it!" That man understands Christianity better than that preacher. He thinks religion ought, somehow, to embrace the heart, the emotional and affectional nature; that he ought to "feel" on the subject. And he realizes that there is nothing in abstract historical facts to move his soul. He cannot love facts, nor can facts love or save him. He can love a person and a person can love him; and a person only can save him—can forgive his sins, can guide his life, comfort him in sorrow, raise him from the dead, and show him the way to heaven and crown him with immortality and endless felicity. The man is "feeling after God, if perhaps he may find him;" while the blind preacher is leading him into the ditch of false views of religion into which he himself has fallen. *Salvation is a personal matter, and must be wrought out by a personal Savior through the heart and life of the personal sinner.*

Faith in Christ Jesus as the real, living, thinking, reigning, loving, "strong Son of God," moves the heart from center to circumference, and stirs the feelings to their profoundest depths. Faith in abstract facts of history has no such power. We love a person and admire things. And "we love him because he first loved us." Can a man *love* without *feeling?* Can a man *believe* on the blessed Savior of sinners without *feeling?* "With the *heart* man believeth." "Now faith is the assurance of things hoped for, the conviction of things not seen." The facts of history are important, they serve a purpose. They lead us to the "Christ of history," the mighty Redeemer of men, before whom we bow and worship, and in whom we trust. This is the "faith that worketh by love," and that "purifieth the heart." Paul, in his epistle to the Philippians speaks of the "joy of faith;" and we read of the early converts who "rejoiced, *believing* in God." And in his epistle to the saints in Rome Paul writes: "Now the God of hope fill you with all joy and peace *in believing;*" and the Apostle Peter says: "Yet, believing, ye rejoice with joy unspeakable and full of glory."

And what is repentance? Simply a "change of mind," did you say? A change of mind about what? About yourself as a sinner against the almighty and eternal God. Your view of self has changed. Your view of sin has changed. Your view of God has changed. Your view of the Christ has changed. Your views of life, of responsibility, of duty and destiny—all have changed. No "feeling" in all this? "Repentance from dead works." What does that mean? A "change of mind" from "dead works to serve the living God" certainly dips deep enough to root itself in the emotional nature of man. "Repentance unto life." Does not that imply a moral revolution, a change of the inner man, a change of state, of spiritual condition?

"The goodness of God leadeth thee to repentance." Can a man contemplate the amazing goodness of God as seen in his providences every day; as set forth in the incarnation of his Son; in his earnest teachings of divine truth; in his submission to human violence and cruelty; in his sorrow and humiliation; in the pathetic and plaintive utterance in Gethsemane: "My soul is exceeding sorrowful, even unto death;" in the wild and piercing agony of the cross: "My God, my God, why hast thou forsaken me?" Can such influences lead him to repentance, and yet his heart not be enlisted, his feelings unmoved?

"Godly sorrow worketh repentance unto salvation," says Paul. Is this possible without the soul's richest libations being poured out before the Heavenly Father?

We hold, then, that "repentance toward God and faith in our Lord Jesus Christ" are such subjective moral forces as strike their roots into the very innermost vital parts of man's spiritual being. They involve the rarest treasures of feeling known to human experience; the most potent energies and activities within the domain of human consciousness.

We confess to an admiration for the honest sinner when he says: "I don't *feel* like it now." Let him alone; he is not fit for baptism; it would be a solemn mockery in his case. Do you tell me that all he lacks is "obedience?" If you mean obedience to the call: "My son, give me thy heart," we say, Amen! But if you mean "obedience in baptism" or any other outward act, we protest, and declare such "obedience" impossible. When it is said: "Many of the people believed on Christ, yet they would not confess him for fear of the Pharisees; for they loved the praise of men more than the praise of God," do you tell me that all they lacked was obedience?" What they lacked was *faith—the heart's trnst* in Jesus Christ; with this, obedience would naturally follow. The devils believe and tremble." What do they lack? "Obediencej" Away with it! They lack moral character, spiritual discernment and loyalty of heart.

"According to thy *faith*, so be it unto thee," is a principle of universal application in spiritual life. "Except a man be *born again*, he cannot enter into the kingdom of God." "Whosoever *believeth* that Jesus is the Christ is born of God." Passages like these discover to us the subjective nature and power of faith—a personal faith in a personal Christ. It was views like these that obtruded themselves into the mind of that honest sinner who, when the preacher would have led him into a superficial profession of faith in the gospel, faltered and wisely observed: "I do not *feel* like it now." A heart-felt trust in Christ is one of the conditions of our acceptance with God. Hence, "feeling" may be reckoned one of the conditions of pardon. Even faith and repentance, then, have their "letter and spirit," their technical and scriptural import.

(CONTINUED NEXT WEEK.)

Liberty, Mo.

FACTS ABOUT THE ORIGIN OF THE F. C. M. S.

W. T. MOORE.

In a former article I gave a brief account of the organization of the Foreign Christian Missionary Society. I will now endeavor to make clear the reasons which led to that organization. In tracing these reasons it will be seen that the popular impression, in reference to the establishment of the English mission, is almost wholly wrong.

As far back as the year 1864 I find the following in the minutes of the General Society:

"Bro. W. T. Moore introduced the following preamble and resolution:

"*Whereas,* The little band of faithful brethren in the city of London has made a special call on the brethren of this country to send a missionary to that great metropolis, and whereas, such a mission promises well, and is likely soon to become self-sustaining; therefore, *Resolved,* That the board of this society be instructed to take into consideration the propriety of sending a missionary to that city, and if the means of the society will justify such a mission the coming year the board is hereby instructed to select a man for that work.

"Bro. Moore supported his resolution with some remarks showing the importance of establishing missions at the great centers of trade, learning and civilization, and expressed the conviction that a mission in London would soon become self-sustaining."

This resolution was heartily supported by O. A. Burgess, L. L. Pinkerton, A. I. Hobbs, W. B. Mooklar, Geo. Campbell and A. R.

Benton, and was finally heartily adopted by the convention.

It will be seen by this resolution that missions in England were seriously contemplated eleven years before the formation of the Foreign Missionary Society, and was not, therefore, a purely accidental thing, as some have supposed, growing out of the fact of Bro. Timothy Coop's liberality towards the society. It is true that his liberality greatly stimulated the desire to plant the cause in England, but this was mainly incidential, and had nothing whatever to do with the origin of the movement to send missionaries to that country.

In 1868 I visited Europe, and while in London I had a conference with leading brethren in reference to the matter of sending a missionary to that country, and I was requested to use my best endeavors, on my return to America, to secure the services of such a missionary.

At the annual meeting of the convention, held in October of that year, I find that the board was instructed, "as soon as means would justify, to open a correspondence with brethren in London with reference to sending an evangelist to that city."

I was a member of the committee which reported this resolution, and the resolution was ably sustained by R. R. Sloan, James Challen, O. A. Burgess, P. B. Wiles, T. D. Garven and L. L. Pinkerton.

These facts completely dispose of at least two misapprehensions as regards the English work. *First*, the establishment of missions in England was no incidental afterthought when the Foreign Society was organized, but grew out of a deep and long-settled conviction that it was exactly the thing to do. *Second*, the sending of missionaries to that country was not an impertinence on our part, as has been alleged by some, but was at the suggestion and urgency of brethren in England.

In 1869, at the semi-annual meeting of the General Convention, held in May, at St. Louis, I offered the somewhat notorious resolution appointing the committee of twenty to report a plan of general co-operation. This committee, at the subsequent October meeting, reported a plan which, in my opinion, was about as perfect as a plan could be. But when the plan came before the convention, an amendment to the eighth article, proposed by J. W. McGarvey, and finally adopted, practically killed the whole plan by leaving all contributions optional with the donors as to how the money should be divided. This amendment broke the backbone of the whole plan and really left us in a worse condition than we were before. Just here is where the "Louisville Plan" became a failure. J. W. McGarvey did it with his little amendment.

From the moment that amendment was passed I had little or no hope that the plan would amount to anything; and after a few years' experience with the plan I gave it up altogether; and finally I wrote an article in the October Quarterly, 1874, in which I took strong ground that the "Louisville Plan" was a failure, and that the time had come when we must go forward to something else. If any one should have had pride in that plan, I was surely that one. I had done more than any other person to originate and perfect it. Indeed, as it was reported to the convention it was, in a large sense, my own work. But when I saw it was a failure I did not hesitate to abandon it for something else.

This brings us again to the convention of 1874, during which the first meeting was held to organize a Foreign Society. I saw that the convention would do nothing definite as regards Foreign Missions, and, indeed, could do nothing, owing to the inefficiency of the "Louisville Plan." I at once called the conference meeting to which reference was made in my former article. This conference led to the formation of the Foreign Society.

At the annual meeting of the convention, next year, as chairman of the committee on Foreign Missions I made a report, in the course of which I gave some reasons for the organization of the Foreign Society. These reasons may be interesting to the readers of the CHRISTIAN-EVANGELIST. They are as follows:

"First, we do not think it necessary to discuss the importance of the work proposed. It must be abundantly evident that it is a work greatly needed. In fact, we can never be a truly missionary people until such a work is begun and energetically pushed to success. We need, therefore, only to call attention to the importance of beginning that work *now*. Now, indeed, is the accepted time, now the day of salvation.

"Second, if it be asked why we are making the present movement, we answer: The general plan under which we are now working is admirable for home work, but until states and districts are all thoroughly organized so that the General Board can receive its *share* of the contributions, it will be practically impossible to do any work through this instrumentality in foreign fields worthy of the name.

"But even should the General Board receive, by special contributions, a sufficient amount of means to begin a foreign mission, it is by no means certain that it could be sustained. The board is elected annually by a convention, made up of delegates, the majority of whom do not, perhaps, represent a dollar in the treasury. Of course, it is doubtful whether such a convention would control the mission in harmony with the wishes of those who contribute to it, even though the mission should be continued and sustained with the money sent to the board. Hence, it is evident, in the very nature of things, that the work of the General Board must be confined, at least for the present, to 'promoting the co-operation of the churches,' and such work as may be accomplished in the home field. It was in view of these facts that the General Board abandoned its purpose to enter the foreign field, and gave its cordial assent to the present movement."

A third division of the report affirmed the intention to hold the Foreign Society in working harmony with the General Board, and to this end it was proposed to hold the two conventions at the same time and place.

Such was the origin of the Foreign Society, and such some of the motives which influenced its formation. The facts in the case suggests the following reflections:

(1) The starting of the Foreign Society was no premeditated movement, but came out of a conjunction of facts which made the movement necessary, at least in the opinion of one man. He soon found his own convictions were catagious. There was a general feeling that something should be done and the suggestion of a Foreign Society at once became popular.

(2) The spirit of those early days has continued throughout the history of the society. It was never intended in any way to interfere with our home work. It was believed that the two societies, working separately, would accomplish more than would be done without such separation.

(3) The time may come when a union of the two societies will be desirable, but there can be no doubt that at the beginning of the foreign work in earnest it was a wise move to start a Foreign Society, such as was organized in 1875.

JESUS AND CHILDREN'S DAY.

J. P. ROSE.

It was a long lapse of time with very dark ages between the blessed teachings of Jesus concerning the little ones and Frœbel's beautiful exhortation: "Come, let us live with the children." Thousands of the greatest leaders are giving their time and talent to the development of child-life today, where scarcely one gave it a thought a hundred years ago. This is emphatically, not the age of steam and electricity and smokeless powder; it is the *children's age*. There is more steam, electricity and smokeless powder for the good of the world and the glory of God in the Sunday-school army to-day than in all the martial hosts ever arrayed to conquer by killing men! To-day's Sunday-school will make to-morrow's church. "Their muster rolls contain the names of pastor, teacher, Sunday-school superintendent. Would you free the church of the coming generation from the ignorance, narrowness and selfishness which blight its growth and threaten its life to day? Then give to the boys and girls the broadest possible instruction in the Bible and world-wide missions, and *train them, in the impressionable age of childhood, in the habit of liberal giving.*"

Of all the glad days in the year, none is so well calculated to accomplish this result as "Children's Day"—the first Sunday in June. Did you ever consider how many children's days Jesus brought to this sad world? That was a child's day when, at twelve years of age, Jesus lingered in the temple at Jerusalem, "sitting in the midst of the doctors, both hearing them and asking them questions. And all that heard him were astonished at his understanding and answers." That was a new day for Jerusa-

lem, and so it will be for you when you hear your boys' and girls' understanding and answers concerning the "Father's business" on "Children's Day."

It was another children's day when, in spite of rebuking disciples, the little children were brought to Jesus "that he should put his hands on them and pray," and he pronounced them citizens of the kingdom of heaven.

It was another glad children's day with songs and sunshine and flowers when Jesus had made his triumphal entry into Jerusalem, had cleansed the temple of its merchants and money changers, and "the chief priests and scribes seeing the wonderful things he did, and the children crying in the temple and saying, Hosanna to the son of David; they were sore displeased, and said unto him, Hearest thou what these say? And Jesus said unto them, Yea; have ye never read, Out of the mouths of babes and sucklings thou hast perfected praise?"

Children's Day had its origin with Jesus. The world never knew a children's day till he came. He has blessed the day and those who have observed it as more and more the children are being taught to obey his great commission in the lessons, exercises and offerings of this day.

See how it has grown, building up the church and blessing the world! In 1881, 198 schools gave $750. "In 1899, 3,187 schools gave $39,071, and the total given from '81 to '99 aggregates $330,375. The children are sending the gospel to all nations. They have built ships, and homes, and schools, and chapels, and hospitals; they have paid for the education of thousands of children; they have supported native teachers and preachers; they have provided printing presses for the missionaries; they are willing to do more than they have done to expel debasing superstition and to give to every heart the ennobling influences of the Christian religion. There is scarcely a limit to the resources of the Sunday schools."

Very much depends on the superintendent. Let him bring it before his teachers at once and announce it thoroughly to all the school as a grand rally and jubilee day. Some of the best results have been obtained by giving out the envelopes or "pockets" weeks beforehand and securing from each class a promise to try to raise a definite *amount*. Our superintendent stimulated this by giving to each of his 20 classes a half dollar and asking them to raise an average of $5.00 each. This they did easily and gladly. Not all superintendents can do this, but perhaps some one in the congregation can.*

Get the children and young people to do all the work you can. Put them on decoration committees to gather flowers and flags, which may be had without expense. Prepare your program carefully. Invite the aged and infirm who are scarcely able ever to come to church. Send the careful boys and young men with family carriages for them on the morning of Children's Day. Let the old and the young rejoice together. It will be a spiritual revival for the whole community, for "the light that shines farthest abroad shines brightest at home," and Jesus will be with you on Children's Day. Out of the mouths of children he will perfect praise.

Lebanon, Ind.

*This year the officers of the school offer $5.00 for every $2.50 raised by the school.

THE CHAGELESS AND THE GROWING CREED.

GEO. T. SMITH.

The Bible has confessions of faith. There is that of the Pharisees, to which Paul subscribed (Acts 23). Paul also confessed that after the way which they called a sect he worshiped God, believing the law and the prophets. Jesus made a good confession before Pilate, and Timothy did the same. That is, that Jesus is King, that he is a prophet of the truth, that he is the way by which men come to the truth and God. This is the changeless creed, the one that is living and can never be revised. It is the core of the entire revelation of God. All the Old Testament looks forward to it and is an enigma without it. The life of the New Testament lies in that simple formula.

Therefore the Bible is concerned to prove that, nothing more. That carries all.

The Gospels are written to prove and to exemplify it. Matthew writes of the Son of David; Mark, "The beginning—Jesus Christ, the Son of God;" Luke, "The matters which have been fully established among us;" John, "In the beginning was the Word—and the Word became flesh." "These things are written that ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life in his name."

The apostles preached it. Though we may find a dozen theses which they upheld they are all rays of the Sun of Righteousness. Men confessed that and nothing more. "He that confesseth me before men." "What saith it? . . . If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved."

This unchangeable creed, held by all Christian people, has its advantages over any doctrinal statement of belief.

It is simple. Any one can understand it. John 3:16 is music to the vilest when stricken with a sense of sin. "God so loved." It is faith to a person. How simple, how sweeping, how triumphant is Paul's swan song: "I know whom I have believed, and am persuaded that he is able." It is sufficient. God has had but one issue with man at any one time. First, God is, and is a rewarder; second, God is one, one only and a spirit supreme; third, Jesus is the Christ. In its form the good confession involves the human and the divine.

It is perfectly adapted to man. For he is ignorant, sinful and a slave. By this confession he takes Jesus as his Prophet or Teacher, his High Priest to take away his sin and King to deliver from; the blackness of evil and the midnight of the grave.

It is divine. It was first confessed by God. He has commanded the angels to acknowledge Jesus and yielded his throne to the Divine Man. It is unifying. Creeds have done good. So have crutches. Human creeds have parted the body of Christ as the soldiers did his raiment. It can never be revised. Perfect as the pearl, which can not be polished by the lapidary, so this creed can never be improved. It is personal, not doctrinal. The question is whom do you believe, not what. Suppose as a preacher a man's soundness in the faith is suspected: is the faith in Christ sufficient? No. Paul says of some, they had erred from the faith; they said that the resurrection is past already and overthrew the faith of others. He says that to say there is no resurrection is to make faith vain and to leave men in their sins. He decides it too by the logical results which he traces of such belief. The faith in a personal Christ is for salvation. The faith in this larger sense, the holding of the truth as it is in Jesus, is for instruction. Privately a man may hold to views which are not in harmony with the Scriptures, the majority of his intelligent brethren being judges, and yet be saved. He may be a weak brother, yet God is able to cause him to stand. His liberty is checked the moment he steps into the pulpit. That is not his as an individual possession. It has been built by men who hold to a certain consensus of belief, and he is their voice to the community. Still, he is to grow. Whatever lives, grows. Whatever grows, changes. No man should hold precisely the faith he held last year. The birds always build new nests.

In this sense a man may preach what his hearers do not believe. He is leading them higher. But if they decide that his new revelation is some old heresy, as an honorable man he must consent to remain silent or step aside. He may be right. Let him be a martyr. He may be wrong. Let him be a man of sensitive honor.

This creed is ever growing. The Bible is a mine inexhaustible. No one has sunk the plummet to its depths, none has soared to its summits. Having it as our rule of faith we may survey with pleasure the shortening of human standards under which such sturdy specimens of manhood have grown. But alas! those ironclad creeds put men under the harrow. Beecher said they made men, but where they made one they killed a thousand. When asked during his Yale lectures by a pompous professor if he thought some church architects ought to be hanged he replied: "No; hanging is too good for them. They ought to be made to read the Westminster Confession of Faith!"

Now is the time to preach "the Creed that cannot be Revised," and to cry "Home Missions to-day is Foreign Missions to-morrow," and "America in the Twentieth Century is the World in the Thirtieth."

Winfield, Kan.

Rest and Health to Mother and Child.

MRS. WINSLOW'S SOOTHING SYRUP has been used for over FIFTY YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. It SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHŒA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup" and take no other kind. Twenty-five cents a bottle.

Our Budget.

—St. Louis strike continues.

—Presbyterian General Assembly in session.

—St. Louis had a pleasant visit from Secretary Baer.

—Everybody getting ready for Children's Day.

—Press all the work before the summer hegira begins.

—One by one our great leaders are falling, nay, rather, are rising to the higher and holier fellowships of heaven.

—Thank God for the number of young men pressing on to take their places and to carry the banner forward to victory.

—We shall have something to say in our next concerning the Presbyterian Assembly, now in session in this city. Many things are crowded out this week.

—One of the most enjoyable days of the year is Children's Day. There is no joy so enjoyable as children's joy, and they are never happier than when heartily enlisted in doing good. There is no grudging in children's giving. It is a free will offering indeed on their part. Encourage the children by helping to make their day one of crowning joy and abundant giving, and the good you do will never end.

—Send to A. McLean, Cincinnati, Ohio, for the "Children's Day Manual." This valuable tract should be scattered throughout the entire brotherhood. It contains all the facts of Children's Day in a nutshell. You will be surprised at the information it contains and benefited beyond expression. Send for enough for your school, C. E. Society and church.

—H. F. Davis authorizes us to announce that the Missouri Pacific Railroad Co. has granted a one-fare rate to the Missouri Bible-school convention at California. Round-trip tickets will be on sale June 11, 12. This is a kindness from the M. P. that the brotherhood of Missouri will appreciate and a kindness that they would be glad to be constrained to extend other railroad companies in the state for similar reasons.

—If you reside in St. Louis or vicinity and expect to attend the Bible-school convention at California, Mo., June 11-14, please send your name and address to W. D. Cree, care of this office. A special coach will be attached to the Missouri Pacific express train leaving St. Louis at 9 A. M., June 11th, for our accommodation, if a sufficient number respond. This invitation is also extended to those from other points who come by way of St. Louis. Please let us hear from you at once. Remember, the rate from this city is one fare for the round trip, four dollars and fifty cents.

—The relief on the way to the famine sufferers of India, told in the New York Letter, this week, will be cheerful news to our readers. The condition of these suffering ones in India is indescribable, heart-rending. And yet in Christian America and England wealth is used as lavishly as though there was not a sufferer for the want of bread upon the face of the earth. Just recently read of a gathering at a place of amusement where the diamonds worn by the audience were estimated at thirty millions of dollars, and in another instance of the millions of dollars that will be invested in yachts this summer. Surely, the wealth of the world has not yet felt the subjugating influence of Christ very strongly or such contrasts would be unknown. But we are glad to know that there are those who are sharing of their abundance for the famine stricken region of India.

—The Missionary Intelligencer for June is a splendid number. Of course it dwells upon the importance of Children's Day in the interest of Foreign Missions, but it comprehends within its grasp a wide knowledge of the mission field and of mission work.

—One day last week we mailed forty-one copies of "Christian Science Dissected." This is an indication of how the book is selling. At the low price at which it is sold (twenty-five cents) there is no excuse for any one remaining ignorant of the real character of Mrs. Eddy and her doctrine.

—Ministers and superintendents should strive to impress upon the children that the work of evangelizing the world is the greatest work that Christ left for his church. The church does not exist for itself any more than a steam engine or a gristmill exists for itself. The church is the agent of Jesus Christ. Its business is to carry the gospel to every kindred and tongue and tribe and people.

—If for any reason a school cannot observe Children's Day and give the exercise, an offering should be taken and forwarded to the treasurer of the society. This will be a good thing for the school; it will bring the children into touch with Christ's purpose and Christ's efforts to redeem a lost world. If the exercise can be given it should be given. This will be a good thing for the school: it will increase the interest of the parents; it will make a suitable impression upon the entire community.

—The railroads of Missouri are kindly offering reduced rates, one and one-third fare, to teachers intending to attend the summer school of the Missouri University, June 4th to August 25th. Teachers must pay full fare one way to Columbia and take a receipt therefor. Upon presentation of this receipt, together with a certificate that they have been in the summer school, they can purchase a return ticket at one-third fare. As several of the roads have agreed to this it is thought that all the roads in the state will do likewise.

—W. D. Cree, manager of our subscription department, and Barclay Meador, manager of our advertising department, are at work on special rates, special coach and an especially large delegation to the Missouri Bible-school Convention at California, June 11-14. Bro. Meador is at work on a delegation from the Mt. Cabanne Church and Bro. Cree from the Beulah Church. There will be a large delegation from our churches in St. Louis as it now looks.

—Infidelity among the Bohemians in the United States, to which Dr. Tyler alludes in his letter in our issue of May 3rd, seems to exist to an alarming extent. To think that a society exists among them for the propagation of infidelity here in enlightened, Christianized (?) America, is a matter for serious reflection. Is it an accident, or are we preparing soil congenial to the growth of such deadly trees? Surely, the importance of Home Missions cannot be overstated. If Christianity is to save America it must be done now. A few decades more may be too late. Surely, the foreigners who come to our shores do not know of the benefits of the gospel of Christ to the world, or they would not seek its destruction by the propagation of infidelity.

—The central division of the Christian Endeavor Union, of St. Louis, will hold its quarterly meeting in the Beulah Christian Church on the evening of May 29, at which time and place an enthusiastic season is anticipated.

—The name of the Christian Orphan School, Fulton, Mo., has been legally changed to Daughters' College of the Christian Church of Missouri. This change was made because it was felt that the former name did not cover the work done by the school and does not therefore mean any change whatever in its purpose. Orphan girls will still be educated by it, but its work will by no means be limited to orphan girls.

—The Presbyterian Church is not waiting until the Philippine Islands are Americanized or their missionaries Philippinized to give them the gospel, but propose to furnish them Bibles in their own tongue wherein they were born. The Bible Society of the Presbyterian Church has instructed their agent in the Philippine Islands to select four of the fifty Malayan tongues spoken there and into which to have the Bible translated and printed at once. The Home Mission Society of the Presbyterian Church uses five thousand copies of the Bible from the Bible Society annually in its work. Here is a matter that we, whose special plea is the Bible and the Bible only would do well to carefully consider.

—An unfortunate event occurred at the opening of the 112th General Assembly of the Presbyterian Church in this city, May 17th. While sitting in his pew the Rev. William A. Echols, of Middleport, Ohio, suddenly expired and was carried into the pastor's study of the Compton and Washington Ave. Presbyterian Church a corpse. The event stopped all proceedings for awhile and cast a deep gloom over the sessions of the day. It is said that this is the third event of this kind that has occurred in the last three sessions of this body.

—A number of our pulpits in this city were filled on last Sunday by preachers from the General Assembly, now in session in this city. At Mt. Cabanne Rev. Dr. Daniel Fisher, president Hanover College, preached in the morning and Rev. Dr. Bonner, of Florida, N. Y., in the evening. At the First Church Rev. Dr. Hindman, of Lincoln, Neb., A. M., and Rev. Dr. Smith, Clarinda, Ia., P. M. At Beulah Rev. W. C. Court, of St. Paul, Minn., A. M., and others of which we probably are not yet informed. We are glad to see this courtesy extended by our people and are sure that the effect upon our Presbyterian friends cannot be other than pleasant and profitable.

—Miss Zoe Franklin, eldest daughter of Joseph and Sarah E. Franklin, of Bedford, Ind., and sister to Josepha, Stella and Mildred Franklin, missionaries in India, died May 14, 1900. She was born at West Lebanon, Ind., Sept. 30, 1858. At the age of fifteen years she was baptized by the late Eld. John F. Rowe, and was a faithful and earnest Christian ever afterward. Teaching was her profession. This led her into the Sunday-school as her especial line of church work. She was superintendent of the Bedford (Ind.) Christian Sunday-school when attacked by the malady which has proved fatal. Nearly two years she was a sufferer, patient, kind, grateful to the many friends who sought to help her, and always more thoughtful for others than for herself. This will be a sad message to her sisters in the foreign field, but the faith that has led them into that land will comfort them in the loss of their sister, who made it possible for them to become the efficient missionaries they are. To these sisters and to the parents of our departed sister we extend our deepest sympathy and pray the God of all consolation to sustain and comfort them.

—The time of the Bible-school convention for Missouri is now at hand. Great preparations have been made by the board and the corresponding secretary for a fine convention. Some new features are to be given in this convention of great additional interest. The program, which we published May 10th, is a good one and insures an enthusiastic, busy convention. Do not fail to send your name to C. C. Hill, California, Mo., at once for entertainment. This is important for several good reasons. Be kind enough to make the burden of the brethren and committees in California as light as possible by sending in your name immediately if you have not already done so. This convention ought to start the Bible-school work of Missouri off on an era of renewed and enlarged prosperity. Do not think for a moment that your presence is not needed in that convention. Let it be the largest and the best in our history.

—Fraternal greetings were exchanged between the General Conference of the Methodist Church, now in session in Chicago, and the General Assembly of the Presbyterian Church, now in session in this city. Such expressions of Christian greeting form a beautiful prelude to that Christian union which is surely coming.

—We regret the discomfiture of the street car strike to our distinguished visitors in St. Louis, the General Assembly, but they are not alone in the privation. We are all sufferers together, not by choice, but by reason of those who are afraid to commit their cause to arbitration.

—The General Assembly is taking strong ground against Sabbath desecration, as they term it, and we all know what they mean thereby. Among their strong resolutions on the subject is the following touching upon the labor question:

Resolved, That we deprecate the rapidly increasing slavery of corporate employes in this country, so that to-day by a careful estimate no less than 4,000,000 men are thus enslaved and robbed of their inalienable right to this day of rest.

—The 19th anniversary exercises of the Tuskegee Normal and Industrial Institute, Tuskegee, Alabama, will be held May 27th to 31st. Rev. H. H. Proctor, pastor First Congregational Church, Atlanta, Ga., will deliver the commencement sermon and Rev. I. B. Scott, D. D., editor Southwestern Christian Advocate, of New Orleans, will deliver the annual address. The Tuskegee Normal Institute, under Booker T. Washington, is doing a work not only for the colored people of the South, but for the nation, that is hardly excelled by any other one institution of learning. It is one of the solvent factors of the race problem in the United States.

—In the conference of the Board of Foreign Missions, in this city last week, in the discussion on the best methods of using missionary literature, Rev. Dr. A. W. Halsey criticised much of the current literature on the ground that it was lacking in interest and power, and we fear that that the occasion for the criticism is too conspicuous generally. It is not the quantity that counts, but that which appeals most directly to the head and heart. The people want knowledge of the fruits of missionaries, and nothing inspires them to liberal giving like their trials and triumphs in the mission field.

—We regret that a number of important communications, some of which are in type, cannot appear this week. We are so crowded with matter that it is impossible to find room for all. It is also difficult to tell what to leave over for next week. Let those whose articles have not yet appeared have patience and we shall give them space as soon as it becomes possible to do so.

—The district C. E. convention of Minnesota was held in Olivia, May 19, 20. The closing address of an interesting and profitable program was delivered by Henry Goodacre, state vice-president, of Redwood Falls.

—An evidence of the growth of the Woman's Board of Home Missions of the Presbyterian Church was furnished in the report of Miss S. F. Lincoln, treasurer, in a comparative statement of receipts since its organization. In the first five years they amounted to $163,715; the next five years to $831,000; the next to $1,734,000, and the next to $1,677,000. The receipts in the last year were $345,857, while the disbursements were $285,854 exclusive of $55,736 set aside for the Freedmen's Bureau.

—The fourth national Congress of Mothers is to be held in Des Moines, Iowa, this week, May 21-25. The program for this assembly is an artistic and elaborate affair, containing in addition to the program and some attractive advertisements much information about the Congress of Mothers. The program is one of promise, containing as it does many vital themes and prominent women for addresses. The program will make a very suitable souvenir of the Congress, and the Congress we are sure will contribute to the uplifting of our homes.

—The popularity of Chautauqua as a profitable summer resort needs no comment. It is purely an educational institution. Its summer schools, lectures, concerts and entertainments afford every opportunity for intellectual, moral and spiritual improvement as well as mental and physical recreation. The catalogue of the Chautauqua Summes Schools presents an inviting course of study and the descriptive circular of Pictorial Chautauqua an inviting rest.

—On April 22nd, Lillian, the daughter of G. D. and L. M. Jackson, was called "up higher." While her life was in a certain extent confined to the home circle on account of paralysis, during the almost fourteen and one-half years of her stay on earth, she had won a place in the hearts of her family and friends that makes her memory all the more sacred. She had taught the lesson of the "good Father" and we are the richer and better. F. J. LONGDON, JR.

DeLand, Fla., May 17, 1900.

—The Chicago Christian Missionary Society is an organization formed of the Churches of Christ in that city for the work of city evangelization. They are going about the work in a systematic way, having started the publication of a paper called the Chicago Christian Missionary Society Bulletin, the appearance and contents of which have a very businesslike tone.

—Carlton College, Bonham, Texas, held its commencement exercises May 18-23. The baccalaureate sermon was preached by Elder J. B. Sweeney and the address to the graduates was delivered by Elder David Walk.

—The eighth annual commencement of Central Christian College, of Albany, Mo., will be June 10-14, 1900. Sunday, June 10, baccalaureate sermon by Eld. S. J. White, of Cameron, Mo. Monday 11, a play, "The Miller's Daughter." Tuesday 12, entertainment by the John S. Allen Literary Society. Wednesday 14, commencement exercises and annual address by Eld. George H. Combs, of Kansas City, Mo.

—The 12th annual catalogue of the Women's College, of Baltimore, is before us and from it we are at once impressed with the magnitude of this institution of learning. The fine full-page illustrations of its magnificent buildings and the record of its faculty, alumnæ and other information, indicates a school of the first rank and enduring qualities.

"A Stitch in Time Saves Nine."

A broken stitch, like the "little rift within the late," is the beginning of trouble. "I am tired, not ill." "It will soon pass away." "I don't believe in medicine." These are the broken stitches that lead to serious illness. Nature is wise and in Hood's Sarsaparilla she has furnished the means to take up broken stitches. Why? Because it starts at the root and cleanses the blood.

Bad Blood — *"For years I was troubled with my blood, my face was pale, I never felt well. Three bottles of Hood's Sarsaparilla made me feel better and gave me a healthy color." Mae Cross, 24 Cedar Av., South, Minneapolis, Minn.*

Hood's Sarsaparilla
Never Disappoints

Hood's Pills cure liver ills; the non-irritating and only cathartic to take with Hood's Sarsaparilla.

—The convention of the fifth missionary district of Illinois will be held in Virden, June 5-7. A good program has been prepared and a good convention is hoped for. Let all interested in this convention help to make it the success that the cause in Illinois demands.

—The people of California, Mo., irrespective of religious faith, have generously promised to help to entertain our State Bible-school Convention. We anticipate a "feast of good things" and after reading the program we know we will not be disappointed. Delegates, please send your names so you can be assigned to your homes while you are with us. Do not forget the date, June 11-14.

P. D. GUNTER.

California, Mo.

—The address delivered before the National Biblical Congress, held in Washington, D. C., April 17-19, by Dr. T. T. Eaton, of Louisville, Ky., is a strong appeal to the American people to study the Bible. The address may be had by a card to J. H. Gilbert, D. D., 1503 R St. N. W., Washington, D. C. The American Society of Religious Education has its headquarters in Washington.

—A conference of Bible students will be held at Winona Lake, Indiana, August 19-29, to which all persons interested in a careful study of the Bible are cordially invited. Union Lake is on the Pittsbuag, Ft. Wayne and Chicago Railroad; also on a branch of the Big Four, with station at Warsaw. This conference was inaugurated four years ago and has rapidly grown in its attendance. Some able speakers have been secured for the coming session. J. Wilbur Chapman is the director of the conference.

—The eleventh annual commencement of Cotner University will begin Thursday, May 31st and end Wednesday, June 6th. The usual recitals of the departments of music and elocution, exhibitions of literary societies and class exercises will be given. The baccalaurate sermon will be delivered by Sumner T. Martin, of Omaha, Sunday, June 2nd, at 11 A. M. The annual commencement oration will be made by B. J. Radford on Wednesday at 10:30 A. M., June 6th. In the afternoon at 3 o'clock there will be a meeting of the alumni. An address will be given by A. D. Harman, of St. Paul, Minn., together with other interesting exercises. It will be a jubilee. All friends cordially invited.

—After a lingering illness, lasting through many years, Mrs. F. M. Call, wife of the former business manager of this company, passed away from the seen to the unseen, and from the mortal to the immortal, on Wednesday of last week. For the last five years Sister Call had been a great sufferer, and a hopeless sufferer, so far as her recovery from her illness was concerned, and yet she bore her pain without murmuring and with the greatest Christian resignation. She had long anticipated death, had made every preparation for it, and it had no terrors for her. She leaves a husband and three children, two daughters and a son, the daughters both being married. While her recovery was not even hoped for by her physician or her family, the loss is nevertheless deeply felt. In a letter from Bro. Call he says: "No one can understand the loneliness and the vacancy and sadness of the departure of wife and mother until the experience comes to him. The years of expectation and preparation had not brought us quite to a realization of the awfulness of a separation. But it is a comfort to know that she has entered into a rest where there is no more suffering. For nearly five years she has been a constant sufferer, not knowing a well day, yet without complaint." Such is the resignation which Christian faith inspires and makes possible. To the bereaved family we tender our sincere sympathies in this their great bereavement.

—Prof. O. C. Atwater, of Bethany, Neb., calls our attention to the fact that Rev. Judson Smith, to whom we referred recently as "Secretary of the Baptist Foreign Missionary Society," is and has been for a long time the senior Secretary of the "A. B. C. F. M.," the well-known Missionary Society of the Congregationalists. We knew this, but must have been led into the mistake by the name Judson, in associating him with the Baptists.

—We are just in receipt of the news of the death of James B. Goff, of Austin, Texas, for many years a resident of St. Louis, and a charter member and officer of Central Christian Church in this city until his removal to Texas. A tender and appreciative tribute to him from the pen of Bro. J. P. Pinkerton is received and will appear in our next issue. To Sister Goff and the family our hearty sympathy is extended.

—We learn that the Christian Century, of Chicago, has purchased the Christian Tribune, of Baltimore, Richmond and St. Louis, and that Peter Ainslie, the editor of the Tribune, is to be associated, editorially, with the Century. We trust this consolidation, if consummated, will result satisfactorily to all concerned.

—The commencement exercises of Milligan College will be held June 1-9. The baccalaureate sermon will be preached Sunday June 3rd, by J. A. Lord, editor of the Christian Standard. A number of addresses and lectures appear upon the program. The alumni reunion and dinner will be at 2 P. M. Thursday, June 7th.

H. W. Everest's Death.

This morning at twenty minutes past seven o'clock H. W. Everest, Dean of the College of the Bible, Drake University, passed to his home above. In November, 1898, he was partially disabled by a stroke of paralysis and did not resume class work until in September, 1899. At the beginning of the present term he was again compelled to lay down his work in the classroom. During the past week he sank rapidly and for three days had lain in an unconscious condition. He passed away as peacefully as a child falls asleep.

The remains will be taken to Hutchinson, Kan. The Des Moines services will be held in the University Place Church probably on Wednesday of this week. A great, good man has entered into the rest of his Lord and Master.

A. M. HAYWARD.

University Station, Des Moines, Ia., May 21.

This announcement will be read with profound sadness by thousands of our readers who knew Bro. Everest, either personally or by reputation, and who esteemed him highly, both for his moral and intellectual worth. We have known Bro. Everest rather intimately for more than thirty years. Our first acquaintance with him was during his presidency of Eureka College, when we were engaged in an effort, which proved unsuccessful at that time, but which later became a reality, to unite Abingdon and Eureka Colleges. In later years we came to know him more intimately in a social way during his summer residence at Macatawa Park. We came closer to him there and learned to appreciate him more highly, both on account of his pure Christian character and his high order of intellect. Bro. Everest has made his mark among us, both as a preacher and a writer. He was also widely known as a teacher and an author. For many years his health has been growing feebler, the result, perhaps, of continuous intellectual labor, and we had learned but recently through private sources that he was nearing the end. We can do no more at present than lay this humble tribute on his grave and express our profound and sincere sympathy with his wife and family.

On our first page we present our readers an excellent likeness of Bro. Everest. He was born in Essex county, New York, May 10, 1831, and had just passed his 69th birthday. He attended school in Geauga Seminary, Ohio, the Western Reserve Eclectic Institute, Hiram, Ohio, Bethany College and Oberlin College, Oberlin, Ohio. He became president of Eureka College in 1864, and served in this capacity for several years. Later he served as professor in Kentucky University for two years, and still later became President of Butler University, and then Chancellor of Drake University. His last teaching before going to Drake was with the Illinois State Normal College at Carbondale, of which institution he was President. He has held several pastorates, as at Eureka, Normal, Springfield, Ill., and Hutchinson, Kan. He is the author of "The Divine Demonstration"—a work on Christian Evidences, and "Science and Pedagogy of Ethics." He was Dean of the Bible department at Drake at the time of his death.

Hard To Break.

BUT THE COFFEE HABIT CAN BE PUT OFF.

"I was a coffee user from early childhood, but it finally made me so nervous that I spent a great many sleepless nights, starting at every sound I heard and suffering with a continual dull headache. My hands trembled and I was also troubled with shortness of breath and palpitation of the heart. The whole system showed a poisoned condition and I was told to leave off coffee, for that was the cause of it. I was unable to break myself of the habit until some one induced me to try Postum Food Coffee.

"The first trial the Food Coffee was flat and tasteless and I thought it was horrid stuff, but my friend urged me to try again and let it boil longer. This time I had a very delightful beverage and have been enjoying it ever since, and am now in a very greatly improved condition of health.

"My brother is also using Postum instead of coffee, and a friend of ours, Mr. W., who was a great coffee user, found himself growing more and more nervous and was troubled at times with dizzy spells. His wife suffered with nausea and indigestion, also from coffee. They left it off and have been using Postum Food Coffee for some time and are now in a perfect condition of health." Grace C. M., Cuyahoga Falls, Ohio.

Put a piece of butter the size of two peas in the pot, to prevent it boiling over.

Book Notes.

Concerning music books: Their name is legion! Every year a new crop is harvested from the printing press and offered to a guileless and unsuspecting public. Some of them are excellent; a few more are fair only; the great majority are worthless. It doesn't take very much musical knowledge to sit down and grind out a certain kind of "music" in indefinite quantities, but this sort of stuff should properly be sold by the yard. Good hymn writers are scarce, and only a small percentage of even their productions have sufficient vitality to survive more than one publication. These worthless books are filled with machine-made melodies, are offered at attractive prices (the publisher having expended little or nothing for copyright privileges) and are purchased by unsophisticated churches and Sunday-schools whose members presently wonder why it is that their singing has so degenerated.

These remarks *do not* apply to our two new books, "Silver and Gold" and "Tidings of Salvation." The first thought of the publishers was: "How good a collection of hymns can we produce?" When the collection was complete, the owners of the music selected were written to and their terms secured. Thousands of dollars were spent in purchasing permission to use valuable music. The next thought was: "Now how cheaply can we sell the splendid volumes we have planned?" A reference to the price list of these two books will demonstrate that the price was put very low. "Tidings of Salvation" can be had as low as $10 per hundred. "Silver and Gold," a larger book, may be had for $15 per hundred. We have prepared little pamphlets giving sample pages (reduced) of these two books, with facsimile cover. We send these free to any who ask for them. Drop us a postal card, get the sample, and see for yourself that what we have stated above is strictly true.

The author of "Christian Science Dissected" told us, when giving us the manuscript of the work, that he had earnestly tried to treat the subject seriously, but that there were so many things about Christian Science that appealed to his sense of humor that he just couldn't help "slopping over" at times. The reader of the book will find a number of laughs in it, though, in the main, the book is a most serious and forcible—examination—a real dissection—of that archcharlatan and rogue, Mary Baker Eddy, and that conglomeration of paganism, infidelity, idiocy and mendacity known as "Christian Science." The price of the book, postpaid, is only twenty-five cents.

From California, Nova Scotia, Florida and the uttermost parts of these United States come reports that "Special Catalogue No. 22" has received an enthusiastic and hearty welcome into the homes of our patrons. It is not surprising that we are selling more books than ever before. It would be strange indeed if the people did not take advantage of the special offers now being made, and our book department was not working overtime trying to keep up with orders. We try to fill every order on the same day it is received and generally succeed in so doing. We ask the indulgence of our patrons, however, if books reach them a day later than they were expected. We are very busy, but we are doing the best we can.

CHRISTIAN PUBLISHING COMPANY.

St. Louis.

The June meeting for central New York will be held at South Butler, Wayne County, beginning Friday evening, June 1st, continuing over Lord's day. The nearest railroad station is Savannah, on the N. Y. C. R. R. A. B. CHAMBERLAIN.

Auburn, N. Y.

Personal Mention.

H. Goodacre, of Redwood Falls, Minn., is to deliver the Decoration Day address at that place.

R. E. McKnight has been engaged to preach for the church in Sumner, Washington, for one-half time.

D. H. Patterson, after an extended visit to Carbondale, Kan., has returned to his home in Auburn, N. Y.

M. L. Anthony's address is now Altamont, Mo He expects to labor in Missouri for the present Will locate at Altamont.

J. L. Smith has closed his work in St. Louis, Mich., and solicits work in another field. His address will be 141 Ludlow St., Dayton, Ohio.

Edgar D. Jones reports an offering for Home Missions of $27.01 by the church in Bullittsville, Ky., the largest in the history of the church.

W. F. McCormick reports $15 raised for Home Missions by the church in Iowa Falls, Iowa. A liberal gift for a small band of workers.

Clark Bateman, of Monticello, Iowa, has resigned and the church there is desirious of another good preacher to succeed him. Address Wm. Brazelton.

J. P. Davis, of Fairfield, Neb., preaches the baccalaureate sermon to the graduating class of the High School in Fairfield, also the memorial sermon to the G. A. R.

J. D. Greer closed his work at Laddonia, Mo., with a collection for Foreign Missions and opened his new work in Mt. Sterling, Iowa, with a collection for Home Missions.

J. H. Harris reports $12 for Home Missions, $6.50 for the India famine sufferers and $2 for the Lawrence Bible Chair Fund, all contributed recently by the church in Miltonvale, Kansas.

Geo. F. Hall, of Decatur, Ill., recently delivered his lecture on "The New Woman" in Mauch Chunk, Pa. His address to men on the night previous was pronounced an able one by the Daily Times of that city.

President Clinton Lockhart, of Canton, Mo., will take the chair of Semitic Languages and Literature in the College of the Bible, Drake University. I will also be assisted by three other instructors in this department. A. M. H.

The church in Hebron, Neb., wants a member of the Christian Church to purchase a good grocery in that city. Also a young man who can sing and a good church worker for a permanent place in a printing office. Address R. A. Schell.

M. J. Duncan, of Burton, Kan., reports $14 raised there for Home Missions, house repaired and work of repapering. He also reports a visit to Kansas City, Kan., where he heard Brother Noblitt and Brother Ballon preach excellent sermons.

B. B. Tyler's address, until June 1, will be No. 44, Cleveland Avenue, Everett, Mass., where all communications intended for him should be directed. He is assisting the young church there in a meeting following the dedication of their new building.

Bible Study, edited by G. H. P. Showalter, Lockney, Texas, is an interesting journal. There is nothing sickly or trashy on its pages. Brother Showalter is president of Lockney Christian College, a flourishing institution of learning open to both sexes.

"Special Catalogue No. 22"

A neat booklet containing a large number of Book Bargains. Send us a postal card and we will send you a copy — free. You ought to know what books we are selling at Half Price — and sometimes less.

The Christian Pub. Co.
St. Louis.

L. W. Myers, of Blue Rapids, Kan., will locate in Powhatton, Kan., and preach one-half time for the church there. Powhatton will also be the home of D. H. Trowbridge for a few months.

The Compton Heights Christian Church will give their pastor, S. B. Moore, a month's vacation this summer, which month the pastor will spend in holding a protracted meeting somewhere. But month nor the place of the meeting have yet been decided.

One of the pleasant surprises of last week was the unexpected appearance of Howard C. Rash, of Salina, Kansas, in this office. Though it was Rash yet no one could have come in more quietly or talked more pleasantly. His report of the work and of things in general in Kansas was optimistic.

J. W. Coggins, of Odessa, Mo., reports a collection of nearly $100 from the church there for Home Missions. This, he says, is the largest missionary collection in the history of the church.

E. H. Kellar has just returned from his trip to Palestine and is now at Sullivan, Ill., where he preached on last Sunday night. There was one confession at the morning service. Pastor E. W. Brickert says that they will dedicate their new house of worship July 8th.

Concerning his work at Paynesville J. O. Walton, of Canton, Mo., says: "Our work with the church commenced most pleasantly last Lord's day. The house has been remodeled and thoroughly repaired and is now both attractive and convenient. Everything seems to promise a pleasant and profitable season of Christian work."

P. J. Dickerson, of Virginia, recently held a successful meeting in Rich Hill, Mo. He would be glad to engage with churches for meetings this summer on his way back to Virginia. He can furnish a singer for his meetings. His address will still be Holden, Mo., for a short time. While at Rich Hill he prepared and published a combined history, plea and directory of the Rich Hill Church, a tract of 16 pages.

Bro. W. A Foster entered upon his second year as pastor of the Walnut Hills Christian Church yesterday. There was one addition by letter in the morning and one was baptized in the evening. There have been accessions to our church every Lord's day for the past seven weeks. Our offering to both Home and Foreign Missions this year is the largest in the history of our church. We are all happy and united under the wise leadership of our beloved pastor. S. M. COOPER.
Cincinnati, May 21.

C. C. Hill, pastor of the church in California, Mo., and J. F. Short, of California, called at this office last week. Bro. Hill reports preparations for a great convention there next month. The church in California has already extended a call to Bro. Hill to preach for them another year three months in advance of the expiration of the first year. Such a compliment to efficiency of work is enough to touch the heart of any faithful pastor. We have known the Hill brothers for many years and know of no truer men to the high calling of the ministry.

Brother J. G. M. Luttenberger and his wife, of Dorchester, Ill., Miss Sophia Meyer, of Hayward, Cal., Bro. Alexander Morrow and his wife, of Greenfield, Ill., and Sister Sarah Helmick and her son, of Argenta, Ill., sail for Hamburg, Germany, on the First Bismarck, May 31st. They leave for New York via Washington and Philadelphia, May 24. Their tour will embrace Germany, Austria, Turkey, Palestine and France, and occupy about four months. Brother Luttenberger wishes it announced that his tent is sold, so that others need not inquire after it. The CHRISTIAN-EVANGELIST wishes the above parties a profitable tour and a safe return to their home and friends.

C. A. Young, editor of Christian Century, with his wife and daughter, will sail on the "City of Rome," June 2, from New York to Glasgow. They will spend a few weeks resting in Edinburgh and among the Scottish lakes, and will then make a tour through England, visiting the old cathedrals, where Mrs. Young wishes to do some sketching. They will visit London, and the principal art galleries of Holland, giving a week to Paris and the Exposition. They hope also to take in the "Passion Play" at Oberammergau. They expect to return late in August on the Holland-American Steamship "Potsdam," in time to spend a month in the field, helping to complete the $25,000 endowment of the Bible Lectureship of the University of Virginia, founded by John B. Cary. We wish them a happy and prosperous voyage.

CHANGES.

E. K. VanWinkle, Madisonville, O., to Ludlow, Ky.
E. W. Bowers, Miller, S. D., to Springfield, Mo.
J. T. Ogle, Carrollton, Mo., to Guthrie, O. T.
J. W. Ball, Waterville to Burr Oak, Kan.

Reduced Rates to Colorado.

Union Pacific Railroad will make One Fare plus $2.00, or $19.00 for the Round Trip from Kansas City or Omaha to Denver, Colorado Springs and Pueblo, on May 1st and 15th, June 5th and 9th. For particulars address J. F. Aglar, Gen'l Agt., St. Louis, Mo.

Homeseekers' Best Route.

The Iowa Central Railway is the most direct and best line for Homeseekers' excursionists. Tickets sold on first and third Tuesdays of each month to points in the west, northwest, south and southeast and southwest at rate of one fare plus two dollars for round trip, including Denver, Colorado Springs and Pueblo. Ask any coupon ticket agent for dates of sale, limit territory to which tickets are sold, or any other information, or address Geo. S. Batty, G. P. & T. A., Marshalltown, Ia.

The Iron Mountain Shortens its Time to Texas.

Train No. 51 now leaves St. Louis 2:21 P. M., daily, shortens the time by several hours from St. Louis to Dallas, Fort Worth, Austin, San Antonio, Houston and Galveston. Through Pullman Buffet Sleeping Cars will be operated on this train from St. Louis to San Antonio, and reclining chair car service to Dallas and Fort Worth. A delightful feature of this train is the daylight ride along the Mississippi and through the beautiful Arcadia Valley. Time of other trains remains the same excepting train No. 57 for Delta, Columbus, Cairo and Shreveport which now leaves at 8:00 A. M.

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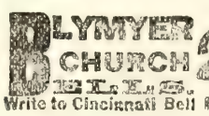

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Correspondence.

English Topics.

AN UPGRADE OF LOVE.

The English Baptists are rejoicing over three great encouragements. In the first place, they have been enabled at the great Spring Assembly of the Baptist Union to report an increased membership in the English churches through many more baptisms than last year. In the next place, the best reports ever received in any year have come from the Foreign Mission field. Lastly, there is now an "upgrade of love," as one of the most earnest of the ministers puts it, after that long and dreary "downgrade of faith," which shortened dear Spurgeon's life and blighted the happiness of hundreds of Christian communions. Now, the whole life of an individual Christian, or of a church, or of any body of churches, depends on the difference between the downgrade of faith or the upgrade of love. There are times of tendency downward in every believer's life, as well as in the experience of every church; but, thank God for the sincere followers of Jesus, the sure reaction follows in the upward direction. Going to attend the missionary soiree of the Baptists it did my heart good to find them as my old friends rejoicing on the grand upgrade. We do not lose our love for old friends. Kind words from some of them, and meetings and greetings from friends of faded years, are like the still fragrant petals in a jar of rose-leaves, which carry through time the perfume of gardens haunted in periods of the past. As we make progress in knowledge of the truth may we all still hold retentively the memories of all the good and gracious experiences which helped us in youth!

AMERICANS IN ENGLAND.

As the beautiful swallows fly back to our shores and for the summer make their homes in the eaves of our English cottages, so to our island shores, to sojourn with us awhile, come multitudes of welcome guests from other lands, large numbers being visitors from America. This year we are already greeting some distinguished men and women from the United States. Talmage is with us. We have just interviewed him and have admired the graceful and sympathetic expressions which he had freely to spare for England. Dr. Talmage is unable to indulge even in casual chat without betraying his genius. He cannot reel off small talk. He is a grand American and seems to be now in the plenitude of his powers. He is an extraordinary optimist, and has been telling us frankly that he expects Providence to be on its very best behavior with mankind in the near future. We have in England a lot of little peddling prophets, each of whom is constantly retailing out a miniature apocalypse of coming horrors ending in "everlasting smash." Dr. Talmage seems to cherish splendid hopes of both England and America. As I venture to hold precisely similar hopes concerning both nations I am glad that the English people are thus encouraged by a famous American. Talmage declares that in America there is more religion than ever, and that it is of a higher order. That is equally true of England. He says that the tendency is for good to overcome evil. He made up his mind long ago that the Lord is stronger than the devil. God never likes a failure. He thinks the West the promising part of America. He maintains that the war with Spain would have been in full blast at this hour if England had not proclaimed to the world her full sympathy with America at this trying juncture. Dr. Talmage is confident that Mr. McKinley will be re-elected. He considers that the President is one of the grandest of men. As for Mr. Bryan he says that he is one of the most genial men he ever met. Dr. Talmage believes the election will work out all right. He thinks that the hand of God has been very conspicuous in American history. Even the mistakes of the American people have been overruled for good. Just as in the case of a private individual, if his face is in the right direction he will come out all right in the end.

BROTHERS ASSITER, KELLAR AND MEIGS.

It has been my great good fortune to see amongst other American friends just recently in London some whom I longed once more to greet. This life is very much made up of greetings and partings, of coming together and parting asunder. The coming is glad. The going is melancholy. I have had the privilege of some delightful conversations with Bro. Meigs on his way from China to America. This intercourse followed pleasant chats *in transitu* with Misses Graybiel and Frost. By this time those sisters from India are amongst your churches. Bro. Meigs has stirring and stimulating accounts to give of the good work in China. Next Sunday evening my people are to enjoy the privilege of a sermon from Bro. E. H. Kellar, of Texas, who is with us in London resting and studying for a brief spell after a tour on the Continent. Last Sunday he preached at West London Tabernacle to E. M. Todd's people. Our American preachers are all the time welcome whenever we can get a visit from any of them. During this month Bro. G. F. Assiter will give us a week's mission sermons at Hornsey. This "singing evangelist" is equally an Englishman and an American. He has been eight years preaching in Missouri and has lately left his sphere at Boonville and New Franklin to begin work either in the new country or in the old, according as God may lead him. Being an Englishman, at one moment he seems to think he loves England the better, but the next instant he appears to prefer America. I feel like that myself since I saw America. I shall never again be able to say which I think is the better country, for I am in this respect reduced to the quandary of the Irishman who declared that "one was as good as the other and better too."

OUR WORK MARCHES ON.

From some of our churches in this country the present reports are again encouraging. Efforts are being made by our churches unitedly to gather funds for the starting of a new cause in some part of England. Our Bro. Rapkin, of Margate, conceived the idea of a Self-denial Fund by the collection of a penny a week from every member of every church. This has been partially successful only at first, but it is likely to become a good and great move, for the churches are one by one coming into line. One of our hardest working men is Bro. Bicknell, who has brought the Liverpool Church up to a hopeful prosperity combined with real concord unknown before in its history. This indefatigable preacher has been holding protracted meetings in several of the neighboring churches with fine results. At Saltney, Lancaster and Birkenhead there were many additions after his sermons. It is nonsense for anybody to say that American preachers do not find acceptance in this country. The truth is, that when they are really good preachers they command better success than Englishmen themselves. Bro. Todd, at West London Tabernacle, is able to report that last year was a time of progress. There were 55 additions. This grand sphere, the scene of the devoted labors of Varley, Moore and Walden, as well as the all-too-short pastorates of Brooks and Morgan, is a center of work which will one day spring into commanding influence. But that will not be till its burden of indebtedness is abolished. Great honor is due to Bro. Todd for leaving the position where he flourished in the midst of the loving people of Chester to undertake the most onerous post of all in our English work. Nothing that can possibly be done should be omitted to encourage and sustain him. I was glad at heart when, a few weeks ago, the new pastor of Southampton sent me a brief note relating a series of successes there. So does prosperity at last come to any faithful people. In some of our churches the trials that happen are crucial, but if they are endured with fidelity, then "joy cometh in the morning." There is a disposition in our congregations to go right forward. W. DURBAN.

43 *Park Road, South Tottenham, London, April* 26, 1900.

The real rough rider is the man who rides the river with a twisting, squirming log for a saddle, on which he stands, balancing himself to its every motion. If his coolness fails or his nerve gives way, disaster and death reach out for him.

It's the giving way of the "nerve" which proves fatal to so many a man. Perhaps he is simply crossing the street, as he has done ten thousand times. He hears a shout, stops, hesitates, gets "rattled" and is run over. When a man finds that his memory plays him false often, when he starts off to get something and forgets what he went for, when he *knows* he has locked the front door and yet an irritating uncertainty compels him to get up and verify his knowledge, then that man is in danger at any minute when confronted by a trifling danger. He is unnerved.

This condition can be perfectly cured by the use of Dr. Pierce's Golden Medical Discovery. It strengthens the stomach, nourishes the nerves, and purifies the blood. It contains no alcohol, whisky or other intoxicant.

"The reason I delayed writing was because I wanted to wait *one year* after I had taken the medicine before giving my statement, and now I can send a good, conscientious testimonial," writes Chas. H. Sergeant, Esq., of Plain City, Madison Co., Ohio. "During the summer and fall of 1896 I became all "run down," nerves were out of order and stomach out of order. I wrote to Dr. Pierce for advice. He said I had general debility, and advised Dr. Pierce's Golden Medical Discovery, and, thanks to you for your advice, I used six bottles; and since I stopped taking it, about one year ago, I have not taken any medicine of any kind, and *have been able to work every day.* My appetite is good, I can eat three square meals a day, I do not feel that miserable burning in the stomach after eating, and my blood and nerves are in good shape."

Dr. Pierce's Pellets cure biliousness.

Tyrrell at Vandalia, Mo.

We have had the imperial Frank G. Tyrrell with us for four nights and have heard him discuss living issues. His addresses are calculated to loosen the wool on the hide bound, petrified politicians and "shake the cobwebs from the intellectual interiors of those who are orthodox on the issues of the '60's." Those who are conscious that there are problems of social ethics and civic righteousness as grave as those which confronted the colonists or the abolitionists of chattel slavery, while they may not agree with him in all his premises will recognize his effort as a manly effort at solution. The result cannot fail to be helpful and generate a healthier municipal government.

God cannot use a man in his church who is not thrilled by the sight and sound of the suffering and whose gray matter has become stagnant because it is not agitated by the problem of industrial slavery.

Let us have more of those themes that breathe in the CHRISTIAN-EVANGELIST. F. A. MAYHALL.

New York Letter.

On Thursday afternoon, May 10, the good steamship, Quito, sailed from this port with 200,000 bushels of corn for the relief of famine stricken India. Before sailing special services were held aboard the ship, in which addresses were made by the Rev. Dr. R. G. Hobbs (who also presided), S. T. Willis, Countess Schimmelman, Commander Booth-Tucker, the Rev. Richard Winsor and the Rev. Dr. A. C. Dixon on the beneficent character of the enterprise and the distress of India.

The Quito was chartered by the United States Government for the Christian Herald, of this city, at an expense of $40,000, and that splendid paper provided, through the generosity of its constituency, the great cargo of 200,000 bushels of two-year-old corn, which is valued at $100,000, and is equal in India, at prevailing famine prices, to more than $300,000. Contributors of the cargo include Presbyterians, Methodists, Baptists, Lutherans, Mennonites, Friends, Disciples of Christ, Episcopalians, Congregationalists and other religious people; many church societies, town and village communities and individuals in every state. A number of contributions also came from Canada.

Dr. Louis Klopsch, proprietor of the Christian Herald, is at Bombay and will receive the ship there about June 20, when the corn will be distributed through the interdenominational committee as follows: Rev. Edgar M. Wilson, Presbyterian Mission, Ratnagiri; Rev. G. N. Thomssen, Baptist Mission, Bapatla; Rev. Edwin F. Frease, Methodist Episcopal Mission, Baroda; Rev. J. H. Harpster, Lutheran Mission, Gunter; Rev. M. D. Adams, Church of the Disciples Mission, Bilaspur; Rev. M. B. Fuller, Alliance Mission, Girgaon; Rev. E. S. Hume, Missionary of the A. B. C. F. M. at Byculla, Bombay, secretary; Rev. Dr. Robinson, Methodist, Calcutta, representing Bishop Thoburn, chairman.

This is a most blessed work embodying the gospel of Christ who said: "Inasmuch as ye have done it unto the least of these ye have done it unto me." This cargo of corn also shows the solid unity of Christian sentiment, of sympathy and love in the hearts of Christ's people for the suffering and dying in India. It is the best possible evidence of the Christian religion, and will do more than all else to give weight to the gospel message in that land of hunger and death.

Twenty-five million people are suffering there on account of the famine, which was caused largely by the failure of the monsoon from the Indian Ocean, on which the crops in that section are dependent in a large measure. As the next harvest will not come until October, no relief can possibly come to them for five months, except what the generous, willing-hearted shall give. Are there not many readers of this who will respond to India's call for bread, either through the Christian Herald or the Foreign Christian Missionary Society at Cincinnati?

The agitation in favor of creed-revision goes on with increasing velocity and is extending into several denominations. The movement has invaded the Baptist ranks. The Rev. Dr. Daniel Johnston Myers, of Chicago, said a few days ago in an address at the Rochester Theological Seminary: "We Baptists need to change some of our statements of doctrine as the Presbyterians are thinking of doing. The world is moving on and if we would continue to lead men to Christ we must accept the new truths that show Christ in a light which can illumine the world to-day.

"We need," said he, "a new statement of the theory of inspiration, of the doctrine of the atonement and of the church ordinances. Now, Rochester Seminary must be the institution to do this work. The University of Chicago Divinity School is too new and untrustworthy. The seminaries of the East have the only unbroken conservatism. I would have our president formulate a new system and a new theology—not the new theology in which we find little satisfaction. Let Dr. Strong write another book to give our entire church the truth of to-day. The tendency of our age is perfectly safe; it is toward a Christ-centered theology—not that the Bible is the revelation of God. Only when death ends all will change cease in this world."

While others are wrestling with the necessity of revising creeds, confessions and denominational standards we may well rejoice that such a necessity is not laid upon us, for our creed—Jesus is the Christ, the Son of the living God—is eternally unchangeable and the conditions of life offered under it are as flexible as human need. But the tendency of all this agitation among the denominations is toward the fundamental position of the Disciples of Christ.

The sentiments of the comity and interchurch fellowship evidently are growing, and while they are not all that the Christian people should look for, the ultimate end—Christian union—is materially helped by their cultivation. At a recent meeting of the Congregational Association of New York and vicinity special emphasis was placed upon the importance of interdenominational work and fellowship. One whole session of the recent Ecumenical Missionary Conference was devoted to it and an after-meeting, attended by many missionaries and delegates, still further enlarged upon the desirability of co operation and mutual helpfulness on the mission field. The National Committee of Church Federation, on which I have the honor of being a member, is just now drafting a letter of information and appeal looking toward the closer federation of God's people in all Christian work. I believe the Disciples of Christ should take hold of this movement and do all within their power for the unification of Christian people. The plea we make for Christian union is the only one that can possibly win, and we should hasten the day of organic, visible union by availing ourselves of every opportunity to set forth its strength and beauty. There is much nonsense and twaddle about "comity," but the very fact that it occupies so large a place in the current Christian thought is in itself a hopeful sign and gives promise of the certain coming of Christian unity in due time.

On Lord's day, the 13th, Bro. G. B. Bowen, of Oklahoma City, Oklahoma, preached for us at the One Hundred and Sixty ninth Street Church, at the evening service, giving a good descriptive discourse, illustrating the pathway of life by a trip through Mammoth Cave. Bro. Bowen was a classmate of ours in college, and naturally we have watched his evangelistic career with deep interest, for as such he has been a great success. Under his ministry more than 4,000 souls have been brought into the churches within the last ten years. His greatest success was won, perhaps, while state evangelist of Texas, when he held a number of great meetings in different parts of the state. Bro. Bowen has traveled extensively in the New World and the Old and has the advantage of drawing upon his observations and experiences to illustrate and enforce his message. He has just completed a tour of three months through Italy, France, England, Egypt, Turkey, Greece and other Eastern countries. He had the priviledge of baptizing a woman at or about the place in the Jordan where Jesus was baptized. We enjoyed with Bro. Bowen in our house a review of the college days when in imagination many of the "old boys" of the College of the Bible passed before us. We concluded that there were no better boys in the world than those from Lexington.

S. T. WILLIS.

1281 *Union Avenue.*

B. B. Tyler's Letter.

The congregation of Disciples of Christ on West Fifty-sixth Street, in New York, is coming into a fine condition. B. Q. Denham has been with this church only a few months, but already the good results of his enthusiasm are visible. I have never seen the church so hearty in the support of a pastor as it is in the support of Bro. Denham. Thirty-two years ago, this month, I first visited this body of believers. My interest has been constant during all these years. With their history for almost a third of a century I have been more or less familiar. During a portion of this time my acquaintance with the Disciples in New York was quite intimate. It is, therefore, with no ordinary pleasure that the present apparently prosperous condition of the church on West Fifty-sixth Street is noted.

The offering Easter morning was more than a thousand dollars. This was a special contribution to assist in paying off an indebtedness which has been accumulating for a number of years. Such an offering is a hopeful sign. This is a thoroughly missionary church. It was the first church whose Sunday-school sent a gift to the Foreign Christian Missionary Society. It is believed that this Sunday-school has not failed to send an annual offering in aid of the work of Christianizing the world since the organization of the society in 1875. This is a record of which any congregation and Bible school may well be proud. STEADINESS in the work of the Lord is a grace that needs to be cultivated by almost all Disciples of Jesus. Nor has this church been indifferent to the claims of the home field. It liberally supports the work of evangelism in New York State. Then some years one-fourth of the money annually contributed by the Disciples in the Empire State for work in the state was given by the Disciples of Christ on West Fifty-sixth Street.

The work at One Hundred and Sixty-ninth Street, of which S. T. Willis is in charge, is in a prosperous condition. Fifteen years ago this was a mission point. Less than fifteen years ago it seemed to be in a dying condition. It is far from being in a moribund condition now. The success of Bro. Willis in Upper New York has been remarkable. The progress from the beginning of his work has been steady. At no time has the movement been rapid. The church has never experienced a spiritual cyclone. May it never be so unfortunate. A real-estate boom is bad, a church boom is worse. That a real-estate boom is bad, see the cities that have had such an experience; that a church boom is worse, see the congregations that have been so afflicted. It is evident that Bro. Willis has the work better in hand now than at any previous period. There are not less than about five hundred children in his Sunday-school. It is now no unusual thing for this house of worship to be filled with people to hear the Word. Some enlargements and other improvements in the house are in contemplation, to be made in the near future. Both of these churches are free from debt. There is a small floating debt carried by the brethren who worship at West Fifty-sixth Street; but on neither of the churches here named is there a mortgage indebtedness. This is a remarkable experience in New York.

M. E. Harlan speaks encouragingly of the work which he has in hand in Brooklyn.

The congregations of Disciples in Greater New York co-operated cordially in extending a welcome to their brethren who attended the Ecumenical Missionary Conference, and they ought to know that their efforts were appreciated by their country cousins and that we rejoiced in the evidences of progress and prosperity which were visible.

This Eastern field is difficult, but fruitful. It has well repaid the labor which has been here ex-

pended. By the Eastern field is not meant Ohio and Western New York; but the cities on the Atlantic Coast—Boston, New York, Brooklyn and Baltimore. Western New York is no more the Eastern field than is Eastern Ohio. It is not especially difficult; but in the region properly characterized as the Eastern field the progress of the Disciples has been and is slow when compared with other parts of our country. There is, however, no reason for disheartenment. Let the seed be freely scattered in this part of the land and a harvest will certainly reward the husbandman.

There is an increasing demand for such work as the Disciples are capable of doing. Leslie's Weekly, New York, for May 12, has an editorial entitled, "Pulpit Reform Needed," from which the following is quoted:

"The demand for the picturesque in the pulpit lessens. The demand for the rational increases. Craving for the emotional, hankering after stories and anecdotes, diminishes. The appetite for the solid, the substantial, the intellectual, strengthens. People are calling less loudly for the clergyman to set forth homiletical dainties, and they are calling more strongly for him to give them the roast beef of logic and thought.

"The change is salutary, and it is fraught with hope for the higher intellectual and religious interests of mankind. For people have become wofully ignorant of the Scriptures as a simple piece of literature. Put into the hand of the ordinary man or woman a volume of a modern poet and ask him to explain the biblical allusions, and he is proved to be sadly and ridiculously ignorant. People are hardly less ignorant, too, of the supreme lessons which the Scriptures are designed to teach, as touching life, doctrine, character. People need to learn, and they are eager to learn, that Christianity is a system of truth which its adherents believe is addressed primarily to the reason and to the understanding. To this demand of the people the pulpit should respond.

. . . . . .

"The pulpit should cease a large part of its exhortation. It should preach as if it had a message for dying and sinning men, but it should seek to prove that its message is the message which bears life and help.

. . . . . .

"The pulpit must not unduly tax faith. It should not minister to that vice and sin of weak minds—credulousness. It should adopt the mood and the method, be it said, of the lawyer talking to the Jury or to the Bench. It should give to the human reason of our day, thirsting for truth, the water of thought, and not the foam of emotional exultation. Come, oh, ministers, let us reason."

This editorial is one of the signs of the times. This appeal to the ministers is significant. The foregoing declaration concerning the ignorance of the people is the statement of a fact. It is not egotism or Phariseeism to say that the Disciples of Christ are able to meet the conditions indicated in the above quotation a little better, *if they will*, than any other people. They are much better prepared to do this character of work than they are to play the part of "salvationists."

A good story concerning ignorance of the Bible is told on a judge of the Supreme Court of New York. In a legal opinion he said: "We have the highest authority for saying: 'Skin for skin; yea, all that a man hath will he give for his life.'" The next morning the New York Herald commented on this opinion as follows: "We find that it was the devil who said, 'Skin for skin, yea, all that a man hath will he give for his life.' Now we know who it is that our Supreme Court Judges regard as the highest possible authority."

The Century Magazine for May contains an article from the Rev. C. F. Thwing, D. D., on "Significant Ignorance About the Bible"—as shown among college students of both sexes. This paper presents some surprising revelations on this subject.

This letter is written in Springfield, Mass. There is in this city a "Bible Normal College." Of this I will have something to say next week. There is a congregation of Disciples of Christ here which numbers between fifty and sixty members. E. C. Davis is the pastor of this little flock. The chapel is a model of neatness and comfort. The work is in good condition. The future is encouraging. But enough of this for the present.

B. B. T.

Washington (D. C.) Letter.

Friday, May 11, at the Vermont Avenue Church, of this city, representatives of our four churches gathered and solemnly set apart Frank T. Lea to the work of an evangelist. A large audience was present. F. D. Power presided, W. J. Wright made an address, Ira W. Kimmel offered ordination prayer and E. B. Bagby delivered the charge. The service was followed by a reception tendered Bro. Lea by the C. E. Society of the Vermont Avenue Church. Bro. Lea sails within a few days for Africa, where he will labor in the future with Bros. Faris and Dye at Bolengi on the Congo.

The first chapters in the life of a new missionary make an interesting story. Frank T. Lea was born in Montgomery County, Maryland, in 1869. His parents were Hicksite Quakers and he was reared in that faith. In 1891 he came to Washington and worked as a carpenter, devoting his earnings to the study of architecture. One day, while engaged in the construction of a fence around the Y. M. C. A. Athletic Park, a fellow-workman, whose name was Philip Johnson, inquired if he was a Christian. Young Lea replied that he had been converted a few days before at a Y. M. C. A. meeting, but had not joined the church. His companion took him to the Vermont Avenue Church. His reception there was so cordial that in a short time he was baptized by Bro. Power and received into fellowship.

Before the foundations, of the fence were finished they had settled the foundations of their lives and determined to give up their trade for a life of wider usefulness.

In September they entered Bethany College. There young Lea became interested in the Students' Volunteer Movement, and especially interested in one of the volunteers, Miss Grace Fortier, who afterwards became his wife.

After leaving Bethany Bro. Lea took a course in a medical college in New York City. For some months he was associated with B. B. Tyler at the 56th Street Church, where he was known as "the children's pastor."

He found time also to organize what is known as "Sunshine Mission in Hell's Kitchen." His success in mission work in the New York slums augurs well for his future career in foreign lands. In February, 1897, he was accepted as a missionary of the Philafrican League. The purpose of this league is to plant self-supporting Christian colonies in Africa. Bro. Lea became the mechanical director of the first colony, which was located in Portugese Territory, West Africa, some two hundred miles from the coast.

Bro. Lea found himself under such restrictions that he could not work to advantage, so moved inland about thirty miles, built a house and applied to the churches of Washington for support. We consented to sustain him provided he would enter the employ of the Foreign Christian Missionary Society. Before the arrangements could be consummated Bro. Lea found it necessary to return at once for a surgical operation. As his funds were nearly exhausted he had to come as a steerage passenger and was obliged to leave his wife behind. Her position was by no means an enviable one. She was alone in the house with only two children. The nearest white resident was more than a mile distant. Within a radius of three miles there were more than 1,500 natives. In this vicinity in the past six years 43 lions have been killed.

Bro. Lea has lately received news that his wife has been kidnapped. Missionaries of the American Board, stationed at Baibendi, some 200 miles to the north, hearing that she was alone, sent one of their number down and had her conveyed in a hammock to their own settlement to await there Bro. Lea's return. Bro. Lea expects to go first to Baibendi, and then to his own station, to settle his affairs, return to Baibendi for his wife and then again to the coast.

This will require a jaunt of 800 miles. As the surgical operation was a complete success and his walking powers the best, we expect him to complete the journey without serious mishap.

A man of such diversified talents and consecrated energy will make a valuable addition to our force on the Congo. We shall be disappointed if that part of the Dark Continent does not soon begin to glow with the light of the gospel.

* * *

The brethren who go from this city to the Hagerstown conference will take good reports from our four churches.

Whitney Avenue recently closed a meeting with twenty-four additions. When I. W. Kimmel began work with this mission last July some of the sanguine ones predicted that within a year he would have a congregation of one hundred members. He has at the present date ninety-eight and two others promised.

Vermont Avenue Church is much improved by the introduction of electric lights, frescoing, new carpets, etc. There has been a number of additions.

Ninth Street has had eighty additions since Jan 1st. Our attendance at Sunday-school for several Sundays has been above the 400 mark. Since Jan. 1, 1898, the pastor has married eighty-couples.

EDWARD B. BAGBY.

631 *Eighth Street, N. E.*

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Diploma and degree course right at your home. No loss of time from regular work. Terms, $1 per month. Trial lesson free. Write Prof. C. J. Burton, Christian University, Canton, Mo.

Texas Letter.

J. C. Mason, of Houston, has just celebrated his eleventh anniversary as pastor in that important city. The history of his work there is full of interest and inspiration. On May 22, 1885 a little church of fifteen members were organized. They had no house and worshiped in private homes, vacant business houses and halls, as they could get them, till April 24, 1889, when Bro. Mason took charge of the work. His coming was the dawning of the day of prosperity. He soon began to talk about a new house, and he did not talk in vain, for in due time it came, a handsome and commodious structure, costing $18,000.

The membership has increased to more than 500, with a number of prosperous missions well located, which are destined soon to become self-supporting churches. Net gain for the eleventh year is 100, with $4,000 raised, $320 of which is for missions. The Sunday-school, under the care of J. H. Douthit, is one of the best in the state. The average collection is over $8 per week. If any one has doubts as to the wisdom of sustaining strong men in important missionary centers, let him study the history of Houston and his doubts will vanish.

C. McPherson and wife have been married 25 years and the First Church, of Ft. Worth, where they are pastors, emphasized the fact by "storming" them in their home in a most orthodox way. Many of the flock, with genial faces and silvery gifts and golden words of congratulation and encouragement, spent the evening with them. It was a delightful affair, and it will do good. Even so sensible and matter-of-fact a man as McPherson needs and appreciates such tokens of love and confidence, while the warm heart of his wife can hardly live without them. So let the good work go on. Why not? According to the laws of reciprocity it ought to continue. The preachers pound the people and why should they not pound us sometimes?

Jno. P. Homan, son of the Courier editor, is away from home in search of health. "Pat" is a bright, noble young Christian, with great possibilities before him, provided he can have health; and there are many praying for his speedy recovery. As an evidence of his popularity, at the last election he was elected to the city council by a handsome majority.

Geo. B. Ranshaw, our San Antonio pastor, has been called to the sickbed of his father in Covington, Ky. The Ranshaw family have long been pillars in the church, and we hope the father will be given his health again.

Morris J. Lynch, the successful editor and publisher of the Texas Christian Endeavorer, has become publisher and business manager of the Christian Courier. His energy, newspaper knowledge and ability will be felt in the paper, while the overworked editor will now have ample time for his special department; so we congratulate the Courier on the new arrangement.

Our state convention, Paris, June 11-15, promises to be the best in our history. Here are some of the men who will make addresses: Judge J. T. Brown, of the Supreme Court; Judge Anson Rainey, of the Court of Civil Appeals; C. C. Smith, G. W. Muckley, J. S. Myers, B. B. Sanders, A. J. Bush, E. C. Boynton, F. E. Meigs, Granville Jones, J. W. Lowber, Prof. F. H. Marshall. These men will say something worth hearing. Then there will be reports from our fifteen workers. Send your name to J. N. Crutcher, and come and enjoy a great meeting with us.

M. M. DAVIS

833 *Live Oak St., Dallas, Tex.*

"Catch the opportunity." By taking Hood's Sarsaparilla now you may build up your health and prevent serious illness.

Colorado Letter.

F. N. Calvin has struck a popular chord in beginning his work at Colorado Springs. His work opens hopefully.

Flournoy Payne, formerly pastor of East Side Church in Denver, is doing a good work for Colorado City Church, while attending Colorado College at Colorado Springs.

Trinidad is the gateway to New Mexico. It is an important town of 10,000 people. F. W. Henry, formerly pastor at Loveland, having completed his special studies in the University of Nebraska, has accepted the pastorate at Trinidad.

Missouri readers of the CHRISTIAN-EVANGELIST will be glad to learn of good work in the East Side Church, Denver, where A. F. Holden ministers. The business of the congregation is kept in good condition, and the missionary interests of the church faithfully presented. The Sunday-school is large and growing. The church will probably build this year.

Grand Junction is the metropolis of the Western Slope, in Colorado, and has 5,000 people. The little city is prospering splendidly, and has excellent prospects. M. A. Thompson, of Des Moines, began April 1st., and there have been three additions, besides the prayer-meeting and C. E. Society have been reorganized. A new building is contemplated soon.

The Central, of Denver, has had offers upon their present property, and may sell. The present location is now needed for business, and a large hotel company seeks the site. Should the Central sell, they would erect their new building probably a little way up on Capitol Hill.

W. M. Taylor, of Chattanooga, Tenn., is supplying the pulpit of South Broadway Church, Denver, during May.

Mrs. Laura A. Pettit, who has been preaching for the Berkeley Church, Denver, since the death of her husband, F. D. Pettit, is being heard by interested audiences, and has frequent additions. Three were baptized by the state evangelist on May 6th. We regret that Sister Pettit's health may make it necessary for her to surrender that work.

La Junta is the principal town east of Pueblo in the Arkansas Valley. It is an important railroad center. The Disciples there own an excellent corner on which they expect to build a modern house as soon as they can sell the old property. B. F. Vaughan came from Horton, Kan., and began his ministry Feb. 15th, and the work is prospering in his hands.

D. A. Trundle, of Springdale, Ark., took the pastorate at Florence, January 1st. This town is the center of a great oil industry, and is the terminus of the Florence and Cripple Creek Railroad, and its junction with the Denver & Rio Grande. It has 4,000 to 5,000 people. The Disciples meet in a hall, up stairs. Their influence is spreading, and a place of their own will be sought before long.

D. W. Conner recently held a meeting of several weeks with his home congregation at Canon City, with 24 additions. The church is entirely free from debt, and has recently seated its house with pews.

J. P. Lucas, of Colorado City, is giving his entire time to evangelistic work. He has just held meetings at Lawrence and Leavenworth, Kan

The annual meeting of the northern district convention will be held with the church at Ft. Collins, June 6, 7. The first southern district will be organized in a convention to be held with Central Church, Pueblo, June 12, 13.

In Colorado's effort for $1,500 for state work this year there is now $773 under pledge and $460 cash.

LEONARD G. THOMPSON, Cor. Sec.

Denver, Col.

The Hannibal Meeting.

The writer has just returned from a ten days' stay in Hannibal, Mo., during which he assisted the pastor, Levi Marshall, in a meeting. Any one who has ever spent any time in Hannibal does not need to be told of the many ideal features of the church. With an elegant building, a host of intelligent workers, scores of people blessed with this world's goods and a long record of good works, they push ahead in all the Lord's work. No small amount of the present efficiency is due to the leadership of Levi Marshall. He is not a man who advertises himself as systematically as some, but we have few men who have prepared as thoroughly for the work as he. He has earned the degrees of A. B., B. D., Ph. D., from some of the best educational institutions in the land. He is a man of faith and a man of the Word. It was at his request a series of sermons on the position of the Disciples was delivered during the meeting, and he was as much delighted to hear these gospel themes handled as the writer was to handle them. The hospitality of Bro. Marshall's home and the side trips to the places of Mark Twain's fame in the vicinity of Hannibal every day will linger long in my memory. We explored the cave of Twain's fame and saw Grand Avenue, the Elephant's Trunk, the Parlor, the Boat, Five Points, the Springs and many other features of this underground wonderland. The cave is dry and the air not foul. You can go through in your Sunday clothes and come out unsoiled. The old guide told me of the time when the state C. E.s held services in Grand Avenue. He says: "They came in singin', they were singin' and preachin' all the while they were in; they went out singin', and I told a man I guessed they were still singin'."

H. A. DENTON.

Warrensburg, Mo., May 5, 1900.

A Scientific Breakfast.

Rightly selected food will cure more than half the diseases. Try a scientific and healthy breakfast:—Fruit of some kind, preferably cooked; a a dish of Grape-Nuts, with cream; two soft-boiled eggs. Put two eggs in a tin pint cup of boiling water, cover and set off nine minutes. Whites will then be the consistency of cream and most easily digested. One slice of bread with butter; cup of Postum Cereal Food Coffee.

On that breakfast you can work like a horse and be perfectly nourished until noon. Your nervous troubles, heart palpitation, stomach and bowel troubles, kidney complaints and various other disorders will gradually disappear and firm, solid health will set in.

Why? You have probably been living on poorly selected food, that is, food that does not contain the required elements the body needs. That sort of food, and coffee, is the direct or indirect cause of more than half the ills the human body acquires.

Grape-Nuts is a perfectly cooked food and both that and the Postum Food Coffee contain fine microscopic particles of phosphate of potash obtained in a natural way from the grains of the field and by scientific food experts incorporated into food and drink. That element joins with the albumen in food to make gray matter, which is the filling of the brain cells and the nerve-centers all over the human body.

A man or woman thus fed is scientifically fed and rapidly grows in vigor and vitality, and becomes capable of conducting successfully the affairs of life. To produce a perfect body and a money-making brain the body *must have* the right kind of food, and the expert food specialist knows how to make it. That is Grape-Nuts and Postum Cereal Food Coffee, produced at the pure food factories of the Postum Cereal Co., Ltd., at Battle Creek, Mich.

Missouri Bible-school Notes.

Have you sent word to C. C. Hill, California, Mo., that you expect to attend the convention. If not, please do so. If you do not go it is easier to strike the name off than to hunt you a home afterward. Hear?

Blairstown, C. B. Lotspeich, minister, meets apportionment in full.

Bro. M. H. Wood is doing a fine work at Ava, county seat of Douglas, with an organization of 50 members. Money being raised for a new house. All of which insures the permanency of the work.

Platte City and E. B. Redd, as usual, did well by this work when I was with them, for they are friends to this good cause. H. Campbell Wells and Mrs. Nannie Krause especially helping us in our time of need. Campbell is one of the board of curators of the State University, one of the first business men of Northwest Missouri, is always in the lead in giving to good works, while Sister Krause has continued the annual offering of her good husband since his death, paying it this year weeks in advance. E. B. is doing good work for the brethren and is highly appreciated, while his sister, Miss Kate, is caring for his home since the loss that comes so heavy upon every true husband in such an hour. Then, too, the day of my visit the boys and girls gave nearly $40 to the Orphans' Home, for it was Easter Sunday; no one was loser by it, but many will be bettered and happified because of it.

Ravenswood, another school worthy of imitation, sends in its offering to our work every year, though we scarcely ever go near them, as does Sweet Springs, and this quickens us to urge others to be like-minded in this holy cause.

Remember that the books must be closed May 31st, and you must "show up" before that, or be "shown up" afterwards. Which will it be?

W. E. M. Hackleman has charge of the music and wants the singers to came prepared to join him in making the song services one of the most attractive features of the convention. Urge this in your schools.

Walker and Dr. I. N. Lunsford do not often forget us; in fact, have not for years, this time sending almost their full apportionment. Thanks to all.

The work of T. A. Hedges cannot be tabulated nor made to show upon paper, but is highly appreciated by those who long to see better things in school and church work, and his going into the general field will be a loss to our state, but a great gain to many needy churches at large. Missourians, give him a hearty Godspeed.

It is good news to all that our Meigs is home again after so many years in the foreign field, and many will come to California to greet him at our 25th anniversary. His "cut" in the souvenir program is one of the best.

Will not the schools now delinquent see that it is paid in full before the close of this month, making yourselves happy, the field force happier and the treasurer to rejoice? Now for the strong pull of the year by all.

Lucullus Sanford and Emerson had made great preparation for the rally. The Baptist brethren had prepared to join us, but the rain cut us out of every service, and as it was badly needed all rejoiced, even at some cost.

The county superintendents are trying hard for complete statistics, and you can help so much and easily if you will. We want the records correct, but it is in your hands to make them so, and now let every school see that the report is made and sent to this office and the county superintendent.

Did you see the program? Many write us that it is fine, but get ready to go in person and see it carried out; it will help you and the school both.

J. N. Dalby promises his primary department at the convention; think of that. It will be worth coming a long way for the primary workers to see him at work with them in his own unique way. H. F. DAVIS.

Commercial Building, St. Louis.

LESS THAN **ONE CENT** PER WEEK

Is the price of OUR YOUNG FOLKS, a large, Sixteen-Page Illustrated Weekly dovoted to Bible Study and Christian Work, universally acknowledged by competent critics to be the Neatest, Best and most Helpful Journal for Sunday-School Teachers, Senior Pupils, Endeavorers and all Classes of Christian Workers ever published by the Disciples of Christ, and when genuine merit is considered, the cheapest.

IT HAS The Finest Pictures and Most Charming Stories,
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The Best Primary Teachers' Helps,
The Most Gifted Contributors in Every Department, and the best of everything that the long experience of its Editors and the great facilities and resources of the foremost Publishing House of the Christian Brotherhood can command.

WHATEVER OTHER papers or lesson helps you may decide to do without next quarter, be sure to include in your order enough copies of OUR YOUNG FOLKS to supply your Teachers and all members of the Advanced Classes, and you will find it will prove to be the best and altogether the most satisfactory Investment of Sunday-School funds you ever made.

THIS TESTIMONIAL from a "Prince among Sunday-School Superintendents," who is fully abreast of the times, and thoroughly familiar with all advanced methods and appliances, and whose School is one of the largest and very best in the great State famous for its Sunday-Schools, is worthy of your attention:

Bloomington, Ill., April, 1900.

NO PAPER has ever before been given such an enthusiastic Reception in our School as OUR YOUNG FOLKS. It is a great accessory in promoting attendance. GEORGE D. SITHERWOOD.

If you are not already numbered among the Patrons of OUR YOUNG FOLKS try it for the Third Quarter of 1900. It will cost you but

12 1-2 CENTS a copy per quarter in clubs of ten and upwards. Send your order immediately, and the remaining issues of the Second Quarter will be sent *free.*

Christian Publishing Company, St. Louis, Mo.

The Souvenir Programs

will contain "cuts" of the following:

1. Officers of the first Bible-school convention: W. H. Hopson, president; L. B. Wilkes, vice-president; Jno. W. Mountjoy, recording secretary; L. H. Dowling, normal instructor.

2. Officers of present Bible-school convention: C. C. Hill, president; W. F. Turner, recording secretary; C. C. Hill, auditor; T. A. Abbott, R. R. secretary.

3. First Bible-school board: J. H. Garrison, president; T. P. Haley, vice-president; Irving McGowan, F. E. Udell, assistants.

4. Present Bible-school board: Jno. B. Corwine, president; Levi Marshall, vice-president; Jno. W. Mounce, recording secretary; M. J. Nicoson, Mrs. H. F. Davis, assistant.

5. First Bible-school evangelists: John Burns, J. H. Hardin, G. A. Hoffmann, F. E. Meigs and A. I. Myrrh.

6. Present Biblr-school evangelists: H. F. Davis, John Giddens, M. H. Wood, R. B. Havener.

7. Miscellaneous: Claude E. Hill, state superintendent Y. P. S. C. E.; Mrs. Mary Wisdom Grant, state superintendent primary department; Miss Susie Browning, "a friend indeed;" W. E. M. Hackleman, musical director.

8. "Samples" of our work.

9. Brief history of the work from its incipiency to the present time.

10. List of standing committees.

11. This year's proceedings in full.

One each will be sent to the Bible-schools of the state and to the preachers. Five hundred will be reserved for the convention. To help us meet the expenses, all others will be mailed to any one wanting them at 10 cents each; $1 per dozen. Postage prepaid until all are used. Write immediately.

H. F. DAVIS.

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25 CTS. PISO'S CURE FOR CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists. CONSUMPTION 25 CTS.

Missionary.

Children's Day.

Praise God for children! Let the church rejoice in the promise of their sweet, opening lives. Wonderful fruitage, fragmant and life-giving, is to be gathered from them in the years to come. The years to come are not far away. To-morrow the children are our tall sons and daughters and the next day are trees of life on either side of the river of God's flowing grace with healing and fruit for famishing nations. We may cultivate them now, must do it, for the richest of God's purposes are waiting for them.

Children's Day! Beautiful time. Hope of the church and earnest of good to nations in darkness that know nothing of the meaning of childhood. Let us make the first day of June the most gloriously fragrant day of the series since the beginning in 1880.

From the first children's offering of $1.13 the gifts have grown to be $330,375; from the children of one family the number has increased to 3,187 schools full of children. The children delight in this ministry. They understand the heart of Christ. To encourage them is to help them to enjoy him. To discourage them is to turn them away from him with rudeness. They are quick to sympathize with their little brothers and sisters in the dark lands. Give them the opportunity and therein renew your own youth. Let their pure lives add beauty to June flowers and let their songs emulate the birds' songs. Help them to have a rich offering of dimes and dollars to lay in their dear Savior's hand for his little ones who have not yet heard his beautiful name.

You will help them prepare for the day. The exercise, Silver Bells, is the best one of the series. Its music, recitations and readings are choice and reverent and charming. The Missionary Pockets are attractive and roomy. Birthday pennies will go into the box if you will remind the children of it. Many of them will give at least a dollar and join the dollar league. Many a school will give more than the twenty-five dollars that entitles it to a place in the Silver Jubilee League. These supplies are yours for the asking of F. M. Rains, Box 884, Cincinnati. They have been offered you: perhaps you have them and are nearly ready for the day. There is time yet to prepare if you do it quick! Do it, for your sake, the children's sake and for our dear Lord's sake, who wants his arms full of sweet children of strange lands that have never heard his sweet name.

MARION STEVENSON.

Decatur, Ill.

Three Things.

The splendid growth in interest on the part of our Sunday-schools in Foreign Missions is very gratifying. The steady increase from 198 schools and $750 in 1881 to 3,187 schools and nearly $40,000 in 1899 is cause for pardonable pride. What we have done is proof of what we can do; what we can do the Lord expects us to do. This is the Lord's work.

The request for $50,000 from the Sunday-schools this year is a moderate and reasonable one. It will be a burning shame if we fall below it. But there must be no suggestion of doubt about it. Convinced of our duty, let us plan to do it.

1. Not a school that has heretofore contributed should drop out this year.

2. Every school should make a larger offering this year, even though the increase be but trifling.

3. New schools must be enlisted.

These three simple rules observed and we will raise the $50,000 and feel in the spirit of celebrating a glorious jubilee.

CHAS. M. FILLMORE.

Carthage, C.

ARMSTRONG & McKELVY Pittsburgh.
BEYMER-BAUMAN Pittsburgh.
DAVIS-CHAMBERS Pittsburgh.
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SALEM Salem, Mass.
CORNELL Buffalo.
KENTUCKY Louisville.

EMPLOY a practical painter. There's no economy in buying ready-mixed paint and employing a tramp to slather it on. The experienced painter will tell you that if you want paint which lasts you must use **Pure White Lead.** To be sure that it is pure, see that the packages bear one of the brands named in margin.

FREE For colors use National Lead Company's Pure White Lead Tinting Colors. Any shade desired is readily obtained. Pamphlet giving full information and showing samples of Colors, also pamphlet entitled "Uncle Sam's Experience With Paints" forwarded upon application.

National Lead Co., 100 William Street, New York.

To Students and Christian Endeavorers.

The Foreign Society is inaugurating a campaign of missionary education among the young people. The work for the present will consist in placing missionary libraries in the churches. To this end a library consisting of sixteen standard works has been arranged. The regular list price of the collection is $20, but the Foreign Society is prepared to furnish it for just one-half that amount, or $10. The set cannot be broken, and cash must accompany the order in every case. The books are handsomely and uniformly bound and contain history, biography, reports, illustrations, and in fact, everything of interest to the reader concerning modern missions. They contribute to both instruction and devotion, and give a comprehensive survey of the field and its activities. No literature so illustrates the maxim of "truth stranger than fiction" as does that of missions. It is full of the heroic and the inspiring. It is the record of God's Spirit moving over the face of the earth. Students especially are asked to inaugurate a summer campaign. There is no money in it, but great good. Any student who can find the time will be able to place libraries in his own and neighboring churches. Mr. Alva Taylor will have charge of this work and will gladly answer inquiries from Endeavorers, pastors, students or any one else who is interested. In addition to the above the three Bethany Reading Circle books on missions by Bros. McLean and Lhamon will be sent for one dollar.

A. W. TAYLOR.

Box 884, Cincinnati, Ohio.

Children's Day.

The first Sunday in June is Children's Day. This should be the brightest and the greatest day in the whole year in the Sunday-school.

***

The main object of Children's Day is to secure offerings from the Sunday-schools to carry the gospel to those who sit in darkness and in the shadow of death. In order that all the members of the schools may be enlisted, exercises are sent out. It is expected that a concert will be given in the school either on the first Sunday in June or on some week night about that time. The purpose of the concert is to interest the children in the work and thereby to secure contributions for its support.

***

Last year 3,167 Sunday-schools contributed on Children's Day. Their offerings aggregated nearly $40,000. This year the society is aiming to enlist at least 4,000 schools and to secure $50,000. This can easily be done if ministers and superintendents and teachers will do their part.

***

Every school in the land should have some fellowship with Christ in his efforts to redeem the lost world. Not only every school, but every member of every school, should help. Children should be trained from earliest infancy to give as they are able, that the Lord's cause may be advanced.

***

Special pains should be taken to secure members for the One-Dollar League. Every one who gives as much as one dollar or collects one dollar joins this organization and secures an appropriate souvenir from the society.

***

The contents of the Birthday Box should be added to the offering on Children's Day. If in addition the collections throughout the month of May are added it will materially increase the offering.

A. MCLEAN.

For Foreign Missions.

Comparing the receipts for Foreign Missions for the first seventeen days of May with the corresponding time last year, shows the following:

	1899	1900	Gain
No. Contrib. Churches	187	223	36
No. " Sunday-schools	11	21	10
No. " C. E. Soc's	17	19	2
No. Individual Offerings	15	78	63
Amount	$3,385.54	$5,246.40	$1,860.86

SPENCERIAN PENS
WRITE WELL ONCE TRIED WEAR LONG ALWAYS USED
Samples sent on receipt of return postage—2 cents.

ESTABLISHED 1860

WATCH AND CHAIN FOR ONE DAY'S WORK.

Boys and Girls can get a Nickel-Plated Watch, also a Chain and Charm for selling 1½ doz. Packages of Bluine at 10 cents each. Send your full address by return mail and we will forward the Bluine, post-paid, and a large Premium List. No money required.
BLUINE CO. Box 3, Concord Junction, Mass.

The Home Offering.

Comparative statement of receipts to the American Christian Missionary Society for the first week of the offering:

	1899	1900	Gain
Churches,	181	186	5
C. E. Societies,	12	7	5x
Sunday-schools,	10	6	4x
L. A. Societies,	2	1	1x
Individuals,	33	64	31
Other Contributions,	1	1	0
Churches,	$2,063.37	$2,276.44	$ 213.07
C. E. Societies,	51.46	15.70	38.76
Sunday-schools,	20.92	17.20	3.72x
L. A. Societies,	3.00	10.00	7.00
Individuals,	244.57	262 85	10.28
Annuity		1,000.00	1,000.00
Other Contributions,	105.00		105.00x
Total	$2,491.32	$3,582.19	$1,090.87
Loss x			

The number of churches contributing to Home Missions this year that did not last year is 83, the number contributing an increased amount over last year is 61 and those contributing the same amount is nine.

We are afraid the storm of the first Sunday in May which swept over the most of the country will injure the offering greatly.

We urge our preachers to keep the offering before the people and not allow it to suffer loss.

Remit all money to Benj. L. Smith, Cor. Sec., Y. M. C. A. Building, Cincinnati, O.

Remit by draft, check, Post Office Money Order, express money order, registered letter, or if very small sums, in two-cent stamps. Send no money in a letter without registering.

State Mission Notes.

The dedication at Clear Creek was a day of victory and joy. We had an all-day service with three sermons and a money-raising speech, and if you think the "fat" secretary wasn't tired—well, you are mistaken. We had one addition at night. Brother Z. Mitchell is the pastor of the church, is doing his work well and is deservedly loved by his people.

The rally at Garden City was full of interest. C. E. Hill, state superintendent of Christian Endeavor, presented that interest Monday night to the delight of all. Then came O. P. Shrout, of Kansas City, with one of his great sermons on "The Problems of the Day." Dr. B. E. Lawson came with two addresses, on "Science and the Bible" to the interest and instruction of his hearers, followed Friday night with a splendid presentation of Home Missions, by M. J. Nicoson, the series closing with two sermons by the writer Saturday night and Lord's day morning. Then came the collection for state and Home Missions and the former gifts of the church to these great interests were increased one-third. The pastor, J. H. Jones, deserves the grateful thanks of his people, which they unstintedly give him for this feast of good things which he has given to his people.

I think the example he has set could be profitably followed by a great many churches, if not by all. Call them church institutes, let them be on practical educational lines, let the theorists stay at home, put practical men to the front; men who love the church and hunger and thirst for an increase of her power for good. My home was with Brother and Sister W. R. Brosfield, "the best place in the town."

At night I was at Osceola, county seat of St. Clair County. The church here has had a varied experience. It has enjoyed the services of some of the best men in the brotherhood, and the church would flourish, then would come intervals of inaction and it would nearly die. It is an important place. The Methodists (South) Presbyterians and Baptists recognize this and contribute each year to the salary of the preacher employed out of mission funds and keep their pulpits supplied with their very best men. This makes it impossible that any but first-class men can be of value in our own congregation. The church has now in its employ Brother King Stark, of Lamonte. He held a meeting for them recently, which added 43 to the membership, and is now preaching for them once a month. The man is all right; he is first-class in every respect; they could not have a better, but visiting them only once per month, which is the best he can do, is the bad part of it. He could make the church a tremendous power if he could be here all the time. It makes my very heart ache to see the openings for the building up of a church and know that we are powerless because of an empty treasury. So many churches, yea, so many *preachers*, are so utterly indifferent to all this matter that they do not even answer the letters which the secretary sends. I am not a prophet, but I believe that the time is coming when such preachers will search in vain for churches foolish enough to employ them.

As I came down the Clinton branch of the F. S. & Memphis, I noted the towns between Belton and Osceola, where we have no church: Raymore, Coleman, Daugherty Hartwell and Lowry City. Here are five towns in only seventy miles' run where we have no church, where we could have one if we only had the means to put the men in the field. Can it be that our people will not see that the price of our supremacy, as a people, is eternal vigilance? Brother minister, I beg of you that you bring the matter of state missions to the knowledge of your people, press it home on their hearts and insist that they help in this good work.

Brother S. D. Dutcher, assistant [corresponding secretary for Audrain County, writes that he is preparing to make a tour of all the churches in his county in the interest of state and county missions. How many more of the county secretaries will do this? This is the secret of success; we must get to the churches in some way. I do all I can, but it is only a drop in the bucket. I would like to hear from any county secretary who will do as Brother Dutcher is doing. I want to report as many counties as possible at the Moberly convention, wherein each and every church has given to state missions. I am happy to say that with one exception every church in Kansas City has given to state missions. I am still happier to say that *every* church in St. Louis has given to our work this year, and some will yet increase their offerings. The Beulah Church has largely increased its offering, and its C. E. Society *is th ebanner society in all the state* in its contributions for the redemption of Missouri. God bless their young hearts!

T. A. ABBOTT.

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arise from many causes and often without any apparent reason. The stomach is a delicate and wonderfully important machine in the human factory, and needs the greatest care. The one cure that never fails in all stomach ailments, and that should be employed at the first symptom of digestive derangement is

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Persons living where there are no agents for Dr. Peter's Blood Vitalizer can, by sending $2.00, obtain twelve 35-cent trial bottles direct from the proprietor. This offer can be obtained only once by the same person.

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Evangelistic.

RHODE ISLAND.

Manton, May 12.—We had one addition by baptism last Lord's day.—A. T. REMINGTON.

TENNESSEE.

Lewisburg.—Am now in a meeting at Howell. One confession to-day. Will report in full later. —E. J. MEACHAM.

ARKANSAS.

Newport, May 12.—Our meeting has resulted in five additions to the church. We continue.—JORDAN AND RIDENOUR.

PENNSYLVANIA.

Sweet Valley, May 14.—Five additions yesterday four by baptism; and one from the Evangelicals.—J. W. BOLTON.

OHIO.

Chillicothe, May 14.—Six added in a short meeting just closed, Miss Effie Wright, of Hillsboro, did faithful and efficient work in song.—C. M. KEENE.

ONTARIO, CANADA.

Walkerton, May 13.—May 13th, two confessions and baptisms (husband and wife). Three received, previously baptized.—W. McM. LOGAN, pastor.

TEXAS.

Paris, May 14.—J. B. Sweeney, of Gainesville, and J. N. Cruther, of Paris, exchanged pulpits recently. Bro. Sweeney remained in Paris and preached a few nights. There were 26 additions. —I. N. C.

NEBRASKA.

Auburn, May 14.—Evangelist C. C. Atwood and wife closed their meeting of five weeks with us last night. There were 40 added to the church; 29 by baptism. There is great rejoicing. They go from here to Aurora.—JOHN L. STINE, pastor.

MINNESOTA.

Mankato, May 8.—One addition since last report. I preached three sermons at Eagle Lake, with one confession there. Will preach the memorial sermon at Eagle Lake on the 27th, at 3 P. M., and also at the home church in the evening at 8. The work here is prospering. We overreached our apportionment and took the largest home missionary collection that this church has ever taken.—W. H. WILLYARD, pastor.

ILLINOIS.

Sullivan, May 14.—Four baptisms yesterday. B. L. Smith was with us yesterday and did us much lasting good.—E. W. BRICKERT, pastor.

Watseka, May 14.—Two added here since last report. The Acme Quartette of this congregation will furnish the Commencement music here this year.—BENJ. S. FERRALL.

Sidel.—Five added to the church here since last report.—L. T. FAULDERS.

KANSAS.

Elk City, May 7.—Another addition here today.—S. W. NAY.

Chanute, May 10.—Two additions at Yates Center last Sunday, one by statement and one from the Baptists. The Christian Church is in the lead at Yates Center. We have more young people than all the other churches combined. There has been one addition to the Chanute Church by letter since my last report.—W. T. ADAMS.

IOWA.

Weldon, May 14.—Large audiences, good attention, one confession Lord's day, May 13.—I. W. CAMERON, pastor.

Estherville, May 14.—Six additions this week; one at prayer-meeting and five yesterday.—H. MORTON GREGORY.

Oro Dell, May 13.—One confession to night. Proceeded to the river "the same hour of the night."—O. E. HAMILTON.

Mt. Ayr, May 14.—One addition from the Methodists; $25.15 raised for Home Missions. Offering was $11.40 last year. Are planning for larger things.—L. C. SWAN.

Davenport, May 7.—We baptized two last night; 32 baptized since Jan. 1. We are preparing for a house-to-house canvass of the entire city under the management of our County S. S. Association. It is to be done on May 25. Our own work is fairly prosperous.—C. C. DAVIS.

FLORIDA.

Jacksonville, May 14.—We had confessions at each of our regular services yesterday. We have had no protracted meetings of late, nor are we at present planning any, but we are having additons nearly every Lord's day and the faithful and prayerful presentation of the gospel of Jesus Christ is winning its way among those around us. Waycross, Brunswick and Sandersville, all in Georgia, have called us for meetings, but the importance of the work at this particular period of this church's youthfulness, holds us at home. We shall plan in the early fall to meet one or two of these invitations, probably.—T. H. BLENUS.

INDIANA.

Terre Haute, May 7.—The work of the Master at this place, under the care of our new pastor, L. E. Sellers, is progressing very encouragingly. The attendance at the various services of the church has largely increased. The collection for both Home and Foreign Missions indicate that the Central Christian Church is alive to the call from far and near. The pastor recently closed a three weeks' meeting, in which 56 were added and the brethren much strengthened. Both an Intermediate and Junior C. E. Society have been organized with 15 and 25 members respectively. Plans are on foot to organize a boy's brigade. A chorus of 30 voices has been organized and is furnishing some very choice music.—M. R. CASH, clerk.

Shelbyville, May 14.—Five confessions here yesterday. Among them was one ex-Methodist preacher and one Quaker. Good collections for Home Missions.—E. FINLEY MAHAN.

MISSOURI.

Kansas City, May 16.—Six added last night, seven the night before, 13 Sunday, 184 to date. Many visitors from near and far. Will continue a few days.—CHAS. REIGN SCOVILLE.

Triplett, May 13.—Four additions here to-day-two by letter, one by statement and one by baptism.—OSCAR INGOLD, pastor.

St. Louis, May 11.—We closed our meeting at Salem May 9, with 42 accessions. Bro. D. B. Warren led the singing. I next go to Kennett for a short meeting, and then to Doniphan.—E. E. DAVIDSON.

Holden, May 14.—I have just closed a four weeks' meeting at Rich Hill. Although I had no singer with me and the conditions in the field were very unfavorable, we had 29 addition; most all by baptism. Twice we went to a beautiful artificial lake in the yard of Bro. Geo. Templeton, an elder, and baptized. The church has had no regular preaching for nearly a year and is in great need of a good pastor.—P. J. DICKERSON.

COLORADO.

Colorado Springs, May 14.—Sixteen additions yesterday; three by baptism, the others by letter. It is about as large a work in this Western country to keep the disciples in the work, as it is to enlist them.—F. N. CALVIN.

Canon City, May 12.—We began preaching here Dec. 1, 1898, and during the 18 months we have paid off all the old debts and put in new pews and made repairs. We found the church in a divided and weakened condition and disheartened. To-day all departments of church work are moving nicely and grandly on. Over 60 have been added to our fellowship since Jan. 1900, the entire church a unit. We have been called indefinitely to serve as pastor. Any of our people coming to Canon City will find a kind and Christianly people with whom to live.—D. W. CONNER.

Canon City, May 14.—Three confessions since last report. We are to baptize them at Wednesday night prayer-meeting. Our midweek prayer-meetings are well attended.—D. W. CONNER.

CALIFORNIA.

Artesia, May 11.—Since last report 16 have been added; 15 by confession.—N. B. MCGHEE, pastor.

Riverside, May 7.—Four added yesterday by baptism and three by letter. Fifty at our regular services in 11 months.—A. B. HOUZE.

Redlands, May 7.—Two confesssions yesterday, both men, one being from Methodists. Since my coming to this mission church nine months ago God has blessed us with 18 additions by confession, letter and restoration. We have paid $30 on a S. S. debt. made final payment of $400 on a splendid church lot and hope soon to build on it. Though a mission church we have slighted no missionary offering, including India famine relief. We hold no pay socials or bazars, are not in the show business, nor do we "hold up" business men to pay our debts to the Lord; yet our debts are paid, and we are beginning to see how we may be rich toward God. A most promising young man who came to us from the Holiness people leaves shortly for the North, preparatory to entering Berkeley Bible Seminary. While lost to our little church he will not be lost to the cause. Brethren pray for our cause in this large and rapidly growing town.—PAUL MCREYNOLDS, pastor.

THE VALUE OF CHARCOAL.

Few People Know How Useful it is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better, it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician, in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in the stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation. yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets.

"Fortune Favors the brave." It is also favorable to those who purify their blood in the spring, by taking America's Greatest Spring Medicine, Hood's Sarsaparilla. A clear head and a healthy body are given by its use.

Constipation is cured by Hood's Pills. 25 cts.

Excursions to Denver.

Denver, Colorado Springs and Pueblo are included in the territory to which homeseekers' excursion tickets will be sold by the Iowa Central Railway on the first and third Tuesdays in May, June, July, August. Only one fare plus two dollars for the round trip. Ask coupon ticket agents as to territory to which tickets are sold, dates of sale, limit and other information, or address Geo. S. Batty, G. P. & T. A., Marshalltown, Iowa.

Iowa Central Excursions—1900.

On account of the following meetings the Iowa Central Railway will sell tickets at greatly reduced rates:

East St. Louis, Annual Convention, German Catholic Societies of Illinois, May 27-29.

North Manchester, Ind., May 28-30. Annual Meeting German Baptists.

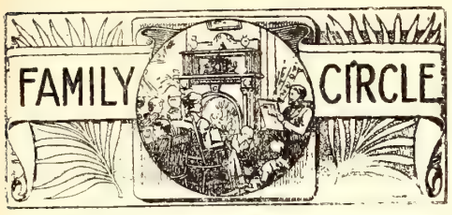
Sioux Falls, S. D., June 9-20. Annual Meeting Supreme Lodge, A. O. U. W.

Waterloo, Iowa, May 23, 24. Annual Convention, Iowa Funeral Directors' Association.

Kansas City, Mo., May 25, 26. Annual Meeting, Fraternity of Operative Millers of America.

Keokuk, Iowa, May 18-20. Annual Convention, Tenth District Iowa Christian Endeavor Union.

For date of sale of tickets, rates, time of trains and other information, inquire of Iowa Central agents, or address Geo. S. Batty, G. P. & T. A., Marshalltown, Iowa.



Dreaming and Doing.

V. B. BRECHT.

There are hours winged with the soul's emprise,
When we think of the good to do—
When we see ourselves with tender eyes,
That mirror the good and true.

And we dream of words we mean to say,
Or the men we mean to be,
While over our mortal spirits play
God's lights of charity.

But out in the world our traitor lives
Are pitched in a minor key,
And we play God false, though our spirit strives
For a nobler destiny.

What then? Shall we cease to build
Though we seem to shape no spire?
Ah, no; we may strive, as God has willed,
Till our mortal bodies tire.

Till the soul at last from its goad set free
Shall vanish from mortal eyes
To its dwelling-place by the Jasper Sea
In the gardens of Paradise.

Philadelphia.

Beware of the First Drink!

When a young man in the prime of life lifts to his lips the poisonous chalice of destruction and death, and sneers and laughs at the warning words of his friends, his course to ruin and blackness, to the vortex of misery and death, is like the speed of the devastating cyclone.

To more pathetically illustrate the rapid strides of a drunkard to an untimely grave, I will relate an awful scene that took place on the shores of the Mississippi River a few years ago.

Many know of the dreadful whirlpool on the Mississippi, near Memphis, Tennessee. Its suction affects the water for several hundred yards around; and those who dare venture within its circle rarely ever escape—they are generally drawn into its funnel and perish.

On the shore opposite this whirlpool, one fine day while the birds were flitting from tree to tree and all nature seemed to be enjoying itself (in the month of August, 1879), a party of young ladies and gentlemen agreed to take a boat ride on the seemingly peaceful bosom of the Mississippi.

They were young and thoughtless, and not accustomed to the dangers of water, the young men could not apply the oars as effectually as those accustomed to the water; but they thought nothing of the danger. All nature seemed to smile; the sunbeams played upon the bosom of the water; calmness had thrown its oily wand upon the mighty waters, and they slept. The river presented a smooth, unruffled surface, the most timorous would have scarcely suspected that danger, in the most terrific form, was lurking just beneath the surface; but so it was, while the mirrored and glassy surface slept without a ripple. Just beneath the circling current formed by the suction or whirlpool, at that rate of the tide, swept round and round with fearful velocity.

The evening came; the young people assembled on the shore. The mellow moonbeams would tremble for a moment and then sleep on the calm, unagitated breast of the river. The boat was unmoored, and the party gaily entered; the boat was moved from the shore; it was soon under way; it was rapidly propelled by those at the oars. But it was soon discovered that it could skim gently over the bosom of the deep when the motion of the oars had ceased. They allowed the boat to glide gently along—they felt no danger—all was thoughtless hilarity. The motion of the boat became gradually (but to them insensibly) more rapid; they were moved by the influence of the whirlpool. The motion was rotary; they were insensibly drawn round in a huge circle with awful rapidity; they soon came round almost to to the same place from whence they started. At this moment, the only one in which it was possible for them to be saved, a number of persons on shore who knew their danger discovered them and instantly gave the alarm; they entreated those in the boat to make one desperate effort and reach the shore if possible then. When they talked of danger the party in the boat laughed at their fears and passed along without making an effort to deliver themselves from impending ruin. The boat moved on, the rapidity of the motion continually increasing, and the circle around which it was drawn by its rotary movement becoming smaller. It soon appeared a second time to those on the land. Again they manifested their anxiety for their safety, but who if saved it could only be done by their own exertions, for those on the shore, even if they launched a boat and rushed into the very jaws of peril could not save them while they were determined to remain inactive, and be carried by the accelerated velocity of the water. They still moved along in merriment, peals of laughter were often heard—sneers were the only thanks given to those who would with delight have saved them. For a time they continued to move around in their thoughtlessness.

But the time began to ebb; presently they heard the far-off roar of the tremendoas vortex below, like the wails of howling demons—it sounded like the hoarse bellowing of an earthquake, or a distant sea in a storm. By this time the boat ever and anon would quiver like an aspen leaf, and then shoot like lightning through the now troubled water. The roar of the awful abyss was the knell of death—solemnity now began to banish mirth from the countenance of those in the boat.

They half suspected that danger was near—soon they felt it. When they came again in sight of land their cries would have pierced the heart of stone. O! help! help! for mercy sake, help us! were the exclamations of despair; but alas! no human aid could reach them.

A thick black cloud, as if to add horror to the scene of distress, at this moment shrouded the heavens in darkness, forked lightning gleamed and the hoarse rebellious artillery of heaven boomed across the roaring and blackened water. The oars were plied with every nerve; they were snapped, and their fragments were hurled into the yawning abyss. The boat, now trembling, now tossed, now whirled suddenly round, now lashed by the spray, was presently thrown with violence into the jaws of death, open wide to receive it and the mortals whom it carried. Oh! think of the feelings of those on shore, when, far away upon the awful waters, by the vivid flashes of lightning a party of their friends, young and in the morning of life, could be seen hurrying to an awful fate; and at intervals could hear their heart-rending cries of despair! Thus they perished. And thus perish thousands in the vortex of dissipation, who at first sail smoothly round the verge of it, who were scarcely as they supposed within the sphere of its influence, and who would laugh at those who would warn them of their danger, and still sail round and round, drawing nearer to the awful precipice, their motion growing more rapid, until at last, when too late, they see their danger, but cannot reform, and they are plunged into the yawning chasm which opens wide to receive its victims. I ask those who are young, like myself, to lay this sketch up in the storehouse of their memory—those who thoughtlessly tamper with the hydra monster. It may perhaps save some—may save all—may it save many who read it from a drunkard's untimely death, from filling a drunkard's grave.

A. R. ADAMS.

Lynnville, Ill.

Time Tells The Story.

There is a big difference between the cost of making a first-class sewing machine, embodying the best of materials and workmanship, and one that is made in the cheapest manner. The buyer of the cheap machine soon learns the difference of price in the constant cost for repairs, to say nothing of its annoying inefficiency.

Singer Sewing-Machines do good work during a lifetime.

Sold on instalments.
Old machines taken in exchange.

The Singer Manufacturing Co.,
"Sewing-Machine Makers for the World."

$100 Reward, $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of Testimonials. Address,

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.
Hall's Family Pills are the best.

The Echo Song.

OLNEY BONDURANT.

Swirling, floating ev'rywhere—
Sweetest music in the air—
Born of joys that hearts o'erflow,
Joys that only birds can know,
Came like sparkling showers the notes,
Down on the hills from silver throats.

But, soon gone, the silence fell
On the hills and shady dell,
But their song in careless glee
Tuned all things anew for me,
And I penned their simple song
Of freedom from care and wrong.

Mine the words but theirs the song,
Mine the joy they'd known so long,
But the world cannot divine
The link 'twixt their song and mine,
E'en had the words I then wrote
Been perfect echoes of their note.

Kirksville, Mo.

A Helpful Suggestion.

BY S. J. H.

There is an art in doing many of the homely duties, and we can all remember, perhaps, the tedious old-time way of cleaning silver; and it was not considered at all good housekeeping to entrust it to the servants, for there were precious heirlooms of silver handed down from many generations.

My mother used to suffer with her hands for days after cleaning the silver, because of using prepared chalk and ammonia, which roughened the hands and made them sore, but the method now is such an improvement that instead of polishing each piece separately, rubbing it for hours, it may be cleaned as effectively in a few minutes. In the busy life of the housewife of to-day, knowledge is made to take the place of labor in the intelligent household. Instead of taking each piece separately, put the whole of it in a pan kept for the purpose and cover the silver with a cleansing suds made of hot rainwater with a tablespoonful of pearline dissolved into it, and rub them around and about carefully in this suds, then take out immediately while hot and lay each piece on a soft linen cloth and rub each piece with a piece of chamois skin.

Silver should never be rubbed with flannel or cotton cloth. When not used it should be wrapped in tissue paper and not exposed to light or air, as it will tarnish it.

A good practice is to each day after using such as spoons, forks, butter knives, etc., should be put in a pan and hot water poured over them, to which pearline has been added and then wipe them off quickly with old newspapers. It is wonderful how bright it will make them and plated ware looks like the real silver. I know good housekeepers who adopt this simple method the year round, and the silver looks as if it was just bought—the knives, forks, spoons, etc., after using the papers she has a soft linen towel which she brushes them off with.

For Abuse of Alcohol
Take Horsford's Acid Phosphate.

Dr. E. B. Davis, Dayton, O., says:

"Very good results in cases of nervous debility from excessive drinking and insomnia."

A Reverie.

R. J. TYDINGS.

A few days ago, in the early afternoon, I took a stroll over the Pennsylvania Ave. Bridge across the Anacostia River. I proceeded leisurely along southward on the eastern side of that stream, through that lovely valley of vegetable gardens, cozy dwellings, clumps of green trees and meadow-like commons. The songs of birds, rarely heard now around this city since the irrepressible and pugnacious English sparrow has about monopolized every bird habitation, attracted me to where a fringe of maples, elms and sycamores, skirting the edge of the river, cast a variegated shade over a line of skiffs or small boats which were empty and idle and chained to trees along the bank. It was an ideal May day. The sun shone bright and warm, and the sky was the bluest of blues. The south wind blew just brisk enough to cause small waves at short intervals to dash musically against the gravelly shore and the sides of the boats, rocking the latter with a motion so gentle and regular as to suggest a fitting accompaniment to the lullaby son of a mother hushing her babe to sleep. The surroundings suggested restfulness and invigoration, from the mere absence of all noise and confusion, save that emanating from nature itself. We sometimes need such quietude among nature's glories. It gives us a good season in which to contemplate the greatness, the omnipotence and wondrous works of the Creator.

I stepped into one of these empty boats and sat down lazily, intent on nothing except a half conceived desire to absorb all the ozone I could and take my time in the enjoyment of ethereal, vernal spring. After walking awhile my feet often seem feverish and uncomfortable in my shoes, and to get even more pleasure from the limpid waves, I pulled off shoes and stockings and put my bare feet down into the water, receiving a decided sense of exhilaration from it.

I had not been long thus enjoying myself in a way free and open to tramp as well as millionaire, when two rather rough-looking youths came along and hastily detached a boat near by and with one piece of an oar proceeded to try to work it further out into the water. They did not get it very far, and it may be that they did not try to do so, but they jumped and kicked around over the boat and dashed and splashed the water until there was soon a great change in its appearance from a few moment's ago. It is needless to say that I heartily wished them away, as they sadly interfered with my blissful quietude. They completely ignored me, and contined to give ample evidence of the exuberance of their animal spirits. It was not long before their vigorous actions caused the water to become badly muddied up. I looked down at my feet, which before seemed so clean, and they were becoming—well not so clean as they were. But as there is an end to all thing earthly, so after a time these youngsters tired of this sport and left my vicinity and me to my reverie.

As I sat there I thought, Is not this little incident of to-day illustrative of one phase of the life of one who is trying to follow after the great Exemplar? We turn aside from the monotonous and feverish turmoil of daily life; we are attracted by the birds, *i. e.*, the Sunday-school children, with their bright and beaming faces, tidy dresses and sweet songs, toward the house of God; the boat—God's boat on the River of Life, anchored securely to the love and favor of the Most High by the chains of consecrated prayers, holy vows and earnest work of good men and women. We enter and find it shaded and softened in its surroundings and appointments by that reverential awe and respect so appropriate at the place appointed for the worship of Jehovah. We sit as it were in a receptive mood and are refreshed by the laving of the waters of regeneration, the pure simple gospel, the sweet songs that are sung and by the plain injunctions of our Savior which are pointed out by the preacher.

We feel that it is good to be there. We are thus strengthened and invigorated for the onward journey along life's pathway. But the youths who stirred up the water are not absent, sometimes, from the illustration, as we will see. It is when preachers indulge in speculation in their sermons and discuss doctrinal differences between the children of God, that we see the two youths appear. Very seldom it is that this method of preaching does not muddy the scriptural and religious waters. All the while the foot-sore pilgrim is needing and waiting for the pure, simple, clear and undisputed teachings of our Savior, his understanding is being clouded with confusion, if not doubt of it all! May the Source of all wisdom help our preaching brethren to keep their gospel teachings clean, pure and easily understood, that there may be indeed many who will

"Go wash in that beautiful stream!"

Washington, D. C., May, 1900.

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Pilgrims of the Air.

This charming incident occurred about twenty-eight years ago. It is, however, too delightful a picture to be turned over to the past. Welcome the birds. Spare the birds. Feathered innocence, beauty and melody should no longer be sacrificed to the Moloch of fashion.

At the time of the great fire in Chicago, some years ago, a very pretty incident happened.

A family living near the lakeshore had a large number of pet birds. They had added to their parlor a long, narrow room, with glass windows reaching from ceiling to floor, for the pleasure of these feathered friends. People often stopped to see the pretty creatures fluttering about, to hear their songs or to watch them as they bathed. At daybreak the house was full of music. It was like a concert in the wildwood.

One afternoon, the week of the fire, a cloud of fluttering wings moved wearily up the street. Presently these homeless ones caught sight of their happy cousins in the beautiful glass house. It gave them fresh courage. Some even tapped for admittance. It was a pitiful plea for rest and food from these, doubtless their kinsfolk.

The ladies of the house without delay shut off the home birds into what might be called their back parlor.

Then, opening a window, they stepped aside that the tired travelers might feel free to enter. Ready to drop from fatigue and hunger, they went in.

They could not at once eat or bathe. They lay panting, grateful for rest and safety. There were perhaps twenty of them, and nearly all canaries.

When these tender wayfarers had rested and eaten supper, the home birds—and there were nearly fifty of them—fluttered briskly in with hearty greetings. It was charming to see what cheerful, nay, even tender welcome they gave.

Fortunately, there was a goodly store of birdseed and shelter given to these plumy guests until other homes were found. This is a true story, for the somebody who writes it saw it all.—*Our Little Ones.*

Recipe for Peacemaking.

Our inner world shapes the outer for us. Our relations to others are constantly taking character from our disposition toward them. We foresee some difficulty with some one we have to work with, and if we cherish thoughts of peace and kindness toward them, we shall come through it without much friction. Something from the warmth of the heart warms the atmosphere, and renders it easy for us to make the crooked straight and the rough places smooth. Contrariwise, if we dwell only on the annoyances and provocations we have received or expect it is impossible to avoid a collision of feeling. We have taken the matter by the wrong handle, and can get no good of it. Quarrels and arguments alike are rooted more deeply than in circumstances. They go down to habit of mind and character.—*Sunday-school Times.*

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Ancient Arithmetic.

Probably the oldest copybook for home lessons in arithmetic was recently unearthed in Egypt. The papyrus, which was found in excellent condition, dates from the period about 1700 B.C.; that is, about one hundred years before the time of Moses, or about 3,600 years ago. It proves that the Egyptians had a thorough knowledge of elementary mathematics almost to the extent of our own. The papyrus has a long heading. "Directions How to Attain the Knowledge of all Dark Things," etc. Numerous examples show that their principal operations with entire units and fractions were made by means of addition and multiplication. Subtractions and divisions were not known in their present form, but correct results were obtained, nevertheless.

Equations are also found in the papyrus. Among the examples given is this one: Ten measures of barley are to be divided among ten in such a manner that each subsequent person receives one-eighth of a measure less than the one before him. Another example given is: There are seven men, each one has seven cats, each cat has caught seven mice, each mouse has eaten seven grains of barley, each grain of barley would, if cultivated, have yielded seven measures of barley. How much barley has been lost in that way?

The papyrus contains calculations of area, the calculation of the area of a circle and its transformation into a square, and finally calculations of the cubic measurements of pyramids.—*The College Outlook.*

A Wise Mother.

S. ROSALIE SILL.

We know a woman who, while yet young, was left a widow with an only child of perhaps a dozen years of age, a boy of great promise.

The mother's first thought after the first bitter anguish of bereavement had in a measure subsided was: "How can I hold my boy?"

Everything was wisely planned. Her son must receive an education, consequently must be much away from her. She would keep the farm and have a bright, cheery home for him to return to at the close of each week.

In order to perform her arduous duties she needed greater strength of muscle, so she practiced the best methods laid down for such improvement. She must not fall behind in her reading, for then she would not be companionable for her boy, so a regular course of reading was laid out—they both reading the same works, and afterward discussing their merits and demerits—thus gaining a larger knowledge of them. The best of literature was chosen, solid and improving, with now and then something of lighter vein—yet always pure—by way of relaxation.

This was a wise resolution, the selection of the reading for her boy, for during the formation period of a boy's life books have much to do with him.

The mother always dressed with a thought as to pleasing her son, inexpensively, yet with an artistic taste, wearing her hair in a becoming mode and adorning herself with a bit of bright ribbon or delicate lace. "That is for my boy," she would say, "I want, when he thinks of me, it should be associated with something dainty and cheerful." And thus the years sped on and the son is a young man now, helping to do the world's work. Sometimes the press speaks of him as "a rising young man."

We saw the mother and son not long ago. She is fair and comely, with an elasticity and gracefulness rarely ever seen excepting in younger women by many years—for she is nearly fifty now—having a mind well stored with knowledge, for in her reading she has never fallen behind.

Does the son appreciate all the mother has done for him?

If a loyal devotion, a ready acquiesence to her lightest desire, a manly, protective care over her denotes that he thinks his mother the best and truest of all that stands for a noble womanhood, then he fully appreciates.

Continue at It.

As you go down the Rhine they show a dismantled keep on the further bank, and they tell you the history of the place. It seems invincible even in its ruins. The invading army only had one gun, but they took the castle with that one gun. Instead of directing the fire of the gun on all sides, running the fire along the parapets all day, though the gun grew hot in its fire, the gunner fired direct at one spot. Those in the castle wondered what the new tactic was, and some of them laughed too soon at the new departure. All day, boom after boom, the gun blazed at the one spot. When morning dawned the gunner was in his position again, and the muzzle swerved not an inch from the old way, and again he played at the one place, at the one point. The third day the splinters began to fly, and at last, in the afternoon, about three o'clock, after thirty hours' continuous firing at the one spot, the walls fell in a cloud of dust. Ah, they are saying: "Preacher, if you wish to be up-to-date, run your gun over all things, science and philosophy, the higher criticism, and the questions of speculation." No, I will not. I will aim till the last day at the heart of man, with the gospel of the Lord Jesus Christ. Take away your cobweb spinning, take away your philosophy, devil, I will play with the one gun, that will yet play havoc on thy fortifications, and bring them to the dust; it is the Lord Jesus. Speak it out, the Lord Jesus, the God-man, the complete Savior; I ask you to come to him; I ask you to fling your heart open to him as these people of Antioch did, and let him in.

The lecture on liquid air at Chautauqua last summer aroused a great deal of interest. At the close of the lecture a great many people, essecially schoolmarms, crowded to the platform. There was imminent danger that the apparatus might be injured by the crush. A vain attempt was made to clear the platform by asking the people to withdraw. Finally, the lecturer, who had about a quart of liquid air left in his can, said he could clear the space easily. He poured the air from the can out on the platform. It ran about in every direction, and the August day seemed suddenly changed into a Dokota January. It was amusing to see the scurrying of the crowd. A new use had been discovered for liquid air.

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J. BRECKENRIDGE ELLIS.

"No," said Mr. Douglas very decidedly, "I shall stay where I am. Say what you wish to say."

"Very well. I was always mistreated in livin,' an' it's meet for me to be mistreated in dyin'," said the old woman sharply. "Let 'im stay, then. *I* don't keer. *You're* who I wants to talk to, plum pudding, so listen to a dyin' ole woman. Frank, I done you awful mean when you was little."

"I know you did, Nance, but everything's turned out all right, so there's no use to talk about *that*."

"But don't you know that I stole you from your pap an' mommy and left you on a furreign doorstep, and later, on another stranger's steps? An' most of the time I was gittin' money fur supportin' you. Don't you know that?"

"Of course I know it, Nance, but I'm happy, *now*, and am I going to be remembering what happened so long ago? All I want to remember now is that you are suffering. Where are you hurt, Nance? Have they done anything for you?"

"That's nothin' to you, child," said the other sternly. Nobody can do nothin' for me."

"Oh, yes, somebody can—God, you know. If you have been wicked you are the very one of all others that he cares about, and he would like for you to love him; it would please him more than the love of a person that had never done wrong. Just think what it would mean to him if you began to love him after all you have done; it would be like finding the lost sheep that he thought would never come back!"

"How the child talks!" exclaimed the old woman fretfully. "A perfect babe in the woods! La, me! A person would think, to hear you, that you'd already forgive me before I ast you to."

"Why, I have Nance. I forgave you long ago. When I first began to suspect that it was you who had kept me thirteen years from the love of my parents, and that you had caused my father and mother thirteen years of agony and suspense—oh, Nance, how could you? But when I began to understand it, I grew afraid I would hate you. I *wanted* to hate you."

"What was to hender?" asked Nance roughly. "I never ast you not to hate me."

"But Jesus asked me not to hate you. You were my enemy, and the enemy of my parents. But God told me to love my enemies. He told me if I didn't forgive you, he wouldn't forgive me. Well, it would have killed me to know I was unforgiven. So I *had* to forgive you. I was *so* afraid I couldn't at first. And I just prayed and prayed that I could forgive you. And I said: 'Oh, I *can't* forgive her!' And I couldn't at first. But I kept praying for a forgiving spirit, and I found out the way; it was to forget what you had done, at least not to think about it. Because I just *wanted* to think about what you had done and gloat over it. But I drove it from my mind. And so I came to forgive you. And the next thing was to learn how to love you; I learned that, too."

Nance laughed wildly: "You little fool! *You* love *me*." And the tears rushed to her eyes.

"That's why I'm here now," said Frank. "It's not because you are dying. I don't believe you are dying, Nance. I hope you will not. I will pray for you to get well. Nance let me pray for you. Many and many a time I have thought: 'Oh, if I could do something for Nance, to show that I love her as I should.' Now, let me do this for you."

"Listen here, Frank," said the old woman, "or Mary, for that's your name, why do you think I was on that train? I was following you to kill you!"

Frank shrank away as from a serpent. She saw the old woman's eyes fastened upon her, but there was no malice now in those dim eyes, there was something akin to remorse. And the haggard face was troubled.

"Oh, Nance! But why should you want to kill me? Did I ever do you any harm?"

"*You!* What harm could you do *me?* Of course not. But I meant to kill you. Now go away and leave me, and hate me as much as you please."

For a moment or so Frank clung close to her father, not knowing what to do; and Mr. Douglas stood as rigid as a statue. But the true knowledge came to the child's mind as she waited—the knowledge of what would please her Master. So she released her father's hand, which she had seized in terror. She bent forward as she still rested on her knees. And she put both her arms about the prostrate form. "You poor wicked Nance! And shall I pity you any less because such a dark thought was in your mind? How miserable it must have made you! What can I do to show that I have forgiven you?"

"Wait," said Nance in a smothered voice. "Look!" She drew a dagger from under the bedclothes. "Why do you think I sent for you just now? To ask your forgiveness? No! To strike you down with this when you come. Then I would of killed myself. No power on earth could of saved you; your father standing right there couldn't of saved you. Take it." Frank took the dagger and looked at it curiously.

"Strike me here!" cried the other wildly, putting her bony hand upon her breast. "Little fool take your arms away! Don't you understand I was going to *murder* you? Don't you know I aint fit for the vilest person on earth to come near? Well, send me to the penitentiary, or do what you please with me. I've gone crazy at last, I guess!"

"No, no, Nance," said Frank, and she was so near that she whispered her words in the other's ear, "you are coming to yourself, to your true self. When you were a little child you couldn't have thought of killing any one, but you have been bad, so wicked

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—you have grown worse all the time;all the time more unlike what God expected you to be. But now you are changing back again. And oh, Nance, live and be good, and undo all you have done. And you will never feel that you have no friends if you give up your wicked friends, for I will love you. Papa will too, won't you, papa? And mamma and Mrs. Dew. Why, we are *Christians*, and that's what it means to be a Christian, to love our enemies and our brethren and God. It's all love, and anything that is not love is outside of God, because God is love!" And Frank kept whispering to the old woman, till the tears poured down her withered cheeks, and at last she put her arms about the little form that was bending over her, and you would have supposed, had you seen them, that they were the best of friends in the world!

"Where is your mother?" Nance asked at last. "I want to go to her. *Can* I? Yes! I'm not hurt a bit. I was *pretending*, so I could git you in my power! Mr. Douglas, take me to her. I want to tell her why I hated her and her child. She doesn't know. Nor you. It all come through a great wrong you and her committed. You ain't had all your trouble without a cause. You two caused it! And after I've told her, you can do what you please with me, but bless this child's heart! I'm fool enough to think that she *does* keer a little fur me, an' I'd die fur her in a minit!"

Sunday - School.

W. F. RICHARDSON.

THE TWELVE SENT FORTH.*

Many events of interest occurred between the time of the last lesson and this one. Wearied with his arduous work of teaching and healing, at the close of the discourse in which Jesus gave utterance to the exquisite parable we have been studying, he bade the disciples push their boat out into the lake and row to the opposite shore. He felt sadly the need of a season of rest. Scarcely had they left the land till the Master, exhausted as he was, fell asleep in the stern of the boat, and even the storm did not disturb his repose. When, in answer to the agonizing appeal of his fearful disciples, he stilled the tempest with a word, they felt they stood in the presence of the Lord of the whole earth, and they were filled with a great fear and awe.

Reaching the Gadarene shore, on the eastern side of Galilee, Jesus wrought the miracle of healing the two desperate demoniacs, but was besought by the people to depart from their coasts, and turned sadly back again to the place whither he had come. In Capernaum he raised the little daughter of Jairus from the dead, healed the woman with the issue of blood, gave sight to two blind men and cast out the demon from the dumb man. He then visited Nazareth a second time, but was received with no more favor than at his first visit, a year or more earlier in his ministry. No violence, however, was attempted against him, for the knowledge of the mighty works he had wrought was sufficient to forbid that they should lay violent hands on him. Sadly he left Nazareth once more, their unbelief making it possible for him to work but few miracles of grace among them. This brings us to our present lesson.

Jesus made many tours through the cities and villages of Galilee, carrying joy and hope into every place where he was welcomed. He now made another of these pilgrimages, spending probably several months in going over the now familiar ground of his beloved Galilee. Sickness fled before him, and the message of the new kingdom to be established fell upon the heart of many a weary Israelite, who had, like Simeon, been waiting for the fulfillment of the nation's hope. But Jesus knew that his time was short—that the enmity of the Jerusalem scribes and Pharisees would not much longer be balked of its revenge. But a few months more could he spend in Galilee, and then he must set his face toward Judea, where he must confront the bitter foes already thirsting for his blood. He thought not of himself, however. "When he saw the multitudes, he was moved with compassion on them, because they were distressed and scattered as sheep not having a shepherd." His people were without spiritual guides. Those who ought to care for their souls were seeking their own glory, and were arrayed against the very Messiah whom it was their duty to proclaim to their nation. Israel was like a field of ripened grain, ready to be gathered unto God in a closer faith and surer peace. But the reapers were trampling the golden grain under their feet, and were about to kill the Lord of the harvest himself. The soul of the Master was strangely moved by this sight, and he enjoined on the disciples that they should pray for more laborers to enter the field and reap. But was he not about to send them forth to be such reapers? Certainly; and that is why he told them to pray for reapars. This was the surest and speediest way to put the impulse to go into their own hearts. A prayerless church will never be a missionary church. But let the church get to praying earnestly for missionaries to go forth, and there will soon be many to offer themselves for this high calling.

He had not long to wait. The twelve soon felt the resistless call to service, and offered themselves as messengers. He gave them their commission, and they went forth to carry the news of the coming kingdom into every corner of Galilee. Mark tells them that Jesus sent them out by twos. They would be the braver and more cheerful in each other's company than if alone. If one can chase a thousand, two can put ten thousand to flight. Probably Peter and his brother Andrew were companions. James and John, sons of Zebedee, would hardly choose other fellow-workers than themselves. Philip and Bartholomew, who is also called Nathanael, were close friends from the beginning, and would naturally be partners now. Thomas the twin and Matthew the publican; James the son of Alpheus, and Judas Iscariot found themselves comrades in this service. Even the companionship of the zealous Simon could not work upon the callous soul of Judas so as to drive out the demon of avarice which had found a place there. It is possible that already he had begun to cherish some thought of making merchandise of his position as treasurer of the little company of disciples

These twelve humble men the Master sent out upon their first mission after his resurrection, when the world should be the field of their activity, and all men the objects of their gracious message. For the present they are to confine their ministry to Israel. The time is too short for them to thoroughly canvass even the restricted territory in which their own people dwell, much less to visit the Gentile and Samaritan districts. The works of mercy he had wrought they were to continue, that men might know that they were truly his disciples, and that their message was the same that they had heard from Jesus' mouth. "Heal the sick, cleanse the lepers, raise the dead, cast out demons; freely ye have received, freely give." In the verses succeeding our lesson we read of the fuller instruction given his disciples by the Master. They were to tarry not for preparation. The time was short. They must go as they were, without money, store of food or raiment, trusting to the people to whom they bore the tidings of grace to supply their wants. The community or individual that denied them hospitality would thereby lose all hope of the divine favor. The disciples were to expect persecution, but were not to be discouraged, nor to be troubled beforehand as to what answer they would make to accusations. The Spirit of God would teach them what to say. If any city would not hear, they were to go to another, and thus hasten through the land, that as many as possible might hear the tidings before the final rejection of the Messiah by his nation.

How much time was occupied by the disciples in their journeyings through the country we do not know. They would probably make frequent reports to Jesus of the progress of their work, which was pursued at intervals until the time of his final departure from Galilee. We know from the account of Luke that the similar mission of the seventy, some months later than this, was crowned with much success; and we have no reason to doubt that a multitude of the people of Galilee heard with joy the preaching of the kingdom, and that the disciples relieved a multitude of sufferers by the exercise of the power bestowed upon them by the Master. We are sure that if they at all realized the magnitude of the grace of which they were the objects, in being called as disciples of the Son of God, their feet were swift to bear the tidings of the kingdom, their tongues eager to tell the story of the Messiah, their hands diligent in alleviating the distress of men. O that the church to-day might take to her heart the appeal which is a rebuke to indolence and selfishness, and a stimulus to all noble and kindly endeavor: "Freely ye have received, freely give!"

*Lesson for June 3—Matt. 9:35; 10:8. Parallel passages—Mark 6:7-13; Luke, 9:1-6.

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Christian Endeavor.

By Burris A. Jenkins.

TOPIC FOR JUNE 3.

HOW TO BE A GOOD NEIGHBOR.

(Luke 10:25-37.)

Is it worth while to be a good neighbor? Yes, for contact with our fellowmen makes up at least half of life. To know how to come into touch with others; to know how to walk in one's own little circle of rights without sticking one's toes out into the neighbor's circle of rights to be trodden upon and crushed, as toes always are that trespass; to know how to rub people the right way except on rare occasions when they ought to be rubbed the wrong way; to possess that consummate tact and righteousness that knows how to say the right thing at the right moment and never to do the wrong thing at any moment; in short, to possess that highest of all possible arts known to humanity, the art of getting on well with one's fellows, with the least possible amount of friction and the greatest possible amount of helpfulness and uplift—all this is the attitude we ought to assume toward our neighbors.

There are those always on the qui vive to catch a penny, those always on the qui vive for a chance to say a bright thing to get themselves admired, those always on the qui vive for an opening toward personal advancement, and some few always on the qui vive for a chance to help somebody. It is a beautiful sight to see one thus waiting for a chance to do good. People of this sort never leave any one lying by the road to Jericho.

O, how many of the roads to Jericho there are! None of us but at some time or other has trodden the road and fallen among thieves. None of us but often treads that road and either passes the victim by on the other side or lifts him up and helps him. Which do you do?

O, no doubt most of those who pass by on the other side do so because they are too busy or too thoughtless, or preoccupied. They would not willingly leave anybody in distress; but they do not think! So many a poor victim is left. Or, perhaps, many are left by the roadside because the passers-by feel that the city, or the county, or the charity organization society ought to care for them. Scientific charity is doing a vast deal to lift up the pauper classes and set them on the animal of self-help and put them in the inn of comfortable living; but there is danger that impersonal scientific charity shall lead us to forget our individual responsibility. It is easier to give a dollar to an organization than to lend a hand and an hour. So many a poor soul yearns for the touch of a vanished hand of tenderness and the sound of a voice of compassion that is stilled. By the side of the Jericho road we dwell, you and I, Endeavorers; let us help all we can.

"There are hermit souls that live withdrawn
In the place of self-content;
There are souls, like stars, that dwell apart
In a fellowless firmament;
There are pioneer souls that blaze their paths
Where highways never ran;
But let me live by the side of the road
And be a friend to man."

An Episcopal rector's wife, the other day, in a store in Indianapolis, heard a shop girl sigh wearily, "O, I am so tired." The lady turned and looked at her, saying: "You do look tired, child. Won't you take a drive with me next Sunday afternoon? Where shall I meet you?" The poor girl looked from right to left to see whom the lady could be addressing, and finally, realizing that it was herself who was spoken to, gladly accepted the offer. There was a good neighbor, for who knows how hard that road to Jericho and who knows the thieves that beset it? That rector's wife, they say, is ever on the alert to do good.

A handsome and proud looking young matron, whom I know, well dressed, stood on the corner in a great city waiting for a car. An old Irish washerwoman, with a basket on her arm, passing by, said: "Lady, your shoe is untied." The young woman was about to retort w th a sharp answer, but the washerwoman continued without a pause: "I'll tie it for you!" And down upon her knees on dusty sidewalk she went, and tied the latch of the shoe, while a blush of shame overspread the young, proud woman's face and a new tenderness came into her heart. Which was the neighbor there? On the qui vive to do little kindnesses—this is to be a good neighbor.

Bethany Reading Courses.

MISSIONARY OPTIMISM.

By W. J. Lhamon, *Director.*

I do not feel just now that I can do so well by the Bethany readers in any other way as to tell them of the feeling of missionaries in regard to the success of missions. Surely, if missions are a losing game, missionaries are the ones to know it, and they are the ones that should be first discouraged. Surrounded, as most of them are, by all that is loathsome and dark and dreadful, and subjected to the enervating influences of foreign climates, missionaries might well be allowed a goodly margin for seasons of despondency. And if despondency should grow into despair of the work and its outcome, who could find fault with them? Despondency and desperation might all the more be expected during the long years of waiting while the ground is being broken and the seed is being sown, and no harvest can yet be reaped.

But the wonder is that missionaries are not despondent, and as to hopelessness—really they are the ones to whom some of us home folks must go for inspiration. It is one of the marvels of misssons that missionaries are so universally filled with dauntless courage and boundless hope. They may be as one to a thousand or as two to ten thousand, but they are invariably sure of putting these thousands and tens of thousands to flight. They may dwell in the twilight, but they will tell you it is the twilight before the d wn, and not before the night. Their light may be but a feeble torch in a great night of darkness, but they have confidence that their torch will kindle a conflagration of glory. They may be called upon to march straight forward to open graves, and know that they are doing it, but they do it like true soldiers in true battle array, praying and trusting that others will march over their graves to build churches and found schools and win souls and civilize nations. Missionaries are optimists. Out of the great gloom and darkness that surrounds them they seem to see all more clearly the light of God, just as one who goes down into a deep well may look up at noonday and see the stars of heaven.

There are reasons for this confidence and hopefulness. In the first place, it is the confidence of conviction that Christ is truth and that truth must conquer. Missionaries believe that Christ lived and died and arose, and that he is the Son of God, that he conquered sin and death, and that he must reign until he has put all enemies under his feet. They believe in the conquering Christ, because they believe in the living Christ, the sinless Christ and the inerrant Christ.

In the second place, our Protestant missionaries believe in the Bible. They are convinced that it is a winning and a conquering book. Like Max Muller, they would pile all other sacred books together on one side of their table; then they would put the Bible on the other side, all alone, as having no equal. Believing in the conquering Christ, they believe also in his conquering book. Therefore they are hopeful.

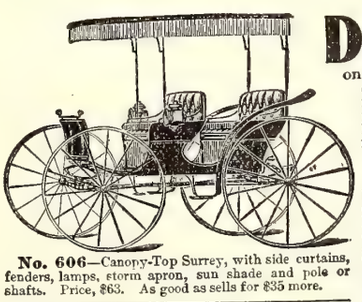
In the third place, missionaries know what Christ has done; they know that he, through his apostles, in the first century built churches that outlasted all persecution, and overcame all obstacles, and remade the ancient world, and sent the rich fruitage of their missionary enterprise down through all the centuries. Missionaries, therefore, naturally believe that what the Savior has done the Savior will do. They expect that future years will tell such a tale of present work as present years are telling of past work all over Europe and America.

In the fourth place, missionaries see as we do not the majesty and beneficence of the work already done in heathen lands. They see successful churches and schools and hospitals; they see believers multiplying more rapidly by far than populations; and, what is of no small account, they see native religions crumbling away. Therefore they are hopeful.

In the last place, missionaries look upon the accomplishments of the nineteenth century as the deep and firm foundation stones upon which in the twentieth century a most majestic building shall arise. Its invisible walls and battlements and towers are already visible to them by the eye of faith, and they press forward, consequently, to the mark of the prize of their high calling in Christ Jesus.

There is one comparison that must be suggested before we close. It is that of the apostles themselves. They were twelve against the world; but they never doubted or despaired. When threatened by the Jews they replied: "Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye; for we cannot but speak the things we have seen and heard."

This unity in faith and courage between the ancient apostles and our modern ones is most noteworthy, and it should be most helpful to us all. It is the work of the Christ who, being the same yesterday, to-day and forever, produces forever the same effect in his holy ministering ones.



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Indiana State Convention.

On Tuesday, May 15, the Indiana Ministerial Institute and State Missionary Convention met at Valparaiso, Ind. This is a little city of near 9,000 people, located in the northwest part of the state. The one great interest of the town is the Northern Indiana Normal College. This institution was founded by its president, H. C. Brown, twenty-seven years ago. The president is an active elder in the church here. Twenty years ago Prof. O. P. Kinsey became associated with Pres. Brown, and the two men have built up the most wonderful school of its kind in America. It matriculates from 3,000 to 3,500 students per annum, has an average attendance of over 2,000 the year round, never closes its doors for vacation and has students from every state in the Union. This Normal College has a faculty of from sixty to seventy professors and teachers, seven or eight splendid buildings, has in construction now an additional $50,000 scientific building and does all this without endowment, state aid or income from any other source except tuition from its students. Students' expenses, too, are at a minimum. This is the largest normal college in the world, and it has been built up, sustained and is being supported by the funds of its own production. Here are departments of art, music, science, commerce, pedagogy, law, pharmacy, classics, and everything necessary to fit a young man or lady for the activities of life. Our church in Valparaiso has an enrolled membership of over 1,200, and has as its pastor J. L. Brandt. They had made more than ample preparation to royally entertain the convention. As this is somewhat to one side, and possibiy from other causes, the attendance was not as large as usual. The meeting, however, was full of enthusiasm and did excellent work throughout.

The principal addresses of the institute and convention were delivered by J. A. Lord, editor of the Christian Standard, who spoke on "Faith." His addresses were a vigorous presentation of this important subject and was well and heartily received. Prof. G. P. Coler, Ann Arbor, Mich., delivered a very practical address on the "Work of the Pastor." It was one of those splendid speeches that went into the minutia of things and showed the effects of the work of the minister who looked after all the related details of his work. Pres. B. A. Jenkins, of the University of Indianapolis, delivered the educational address. It was timely and full of instruction. C. C. Rowlison and Prof. C. B. Coleman spoke on "The Value of Associated Studies." Few men realize the great importance of related facts and conditions and study things in their setting or as they are associated with other facts. This was well illustrated in the studies presented. Allan B. Philputt conducted an open parliament on "The Pastoral Relation." It was well conducted and discussed with interest and profit. "The Problem of the County Church," presented in two papers, by Prof. C. B. Coleman and J. H. McNeill, and then discussed with intense earnestness and interest, possibly produced the deepest impression on the audience. The matter was presented from every view-point and indicated that those who took part in this discussion were alive to the great value of our country churches.

The reports of the State Mission work indicated that the gospel was still the power of God unto salvation to every one that believeth. Bro. T. J. Legg, state secretary, reported over 800 additions and the cause hopeful and prosperous in every district of the state. L. L. Carpenter and E. B. Scofield, both ex-secretaries of State Missions, were present and manifested a keen interest in the success of State Missions. J. H. O. Smith, J. V. Coombs and D. R. Lucas each made a stirring speech and aroused the enthusiasm of those present.

It was not until the last day, however, that the convention reached the high tide of enthusiasm and profit. The papers of J. A. Rose and James Small on "State Missions" were strong and heartily received. The address of Prof. L. M. Sniff created an enthusiasm that knew no bounds. He told the preachers that the pew wanted and needed the same old gospel that the apostles preached; that no other would satisfy present conditions. We then listened to Howard Cale on "Ministerial Relief," B. L. Smith on "Home Missions" and G. L. Wharton on the foreign field, especially India, and the meeting closed with a vigorous sermon by P. J. Rice.

CONVENTION NOTES

The refined face and white hair of L. L. Carpenter truly gave him the appearance, as he was, the father of the convention.

Allan B. Philputt, Indianapolis, made a dignified, impartial, cordial president, and the convention honored itself in his re election.

W. E. M. Hackleman acted in the double capacity of scribe and leader of song. As usual he was ever ready to aid in our praise services.

As Valparaiso is to one side of Indiana people the attendance was not so large as usual. But what was lacking in numbers was fully made up in the quality of the delegates and the earnest enthusiasm manifested on all sides.

The most noticeable and commendable feature of the whole convention came from the people of Valparaiso. In their care for our comfort, their genial hospitality and their kindness in their homes, made all feel that they were the happy and welcome guests of a grateful people.

J. L. Brandt and the great church at Valparaiso know how to organize for and take care of a convention. Every detail had been decided and all worked out perfectly. Bro. Brandt is doing a great work for this people and they dearly love him for his devotion to their welfare. He, with several others, will soon start to Europe on an extended tour.

A delightful feature of the convention was an hour's devotional service each morning with speech making in the college chapel at the Northern Indiana Normal College. The chapel services are voluntary and classes are being heard at all times, and yet 1,000 students attended these exercises. There was a great sea of faces ready to catch every word and learn every thought that came from the speakers. We never saw a more earnest and determined college of students, nor did we ever hear better or more instructive speeches. It was a great opportunity and our speakers made good use of it.

G. A. H.

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Announcements.

Arkansas Convention.

The Arkansas Missionary Co-operation and Christian Woman's Board of Missions will be held at Little Rock, June 5-7.

JOINT PROGRAM.

TUESEAY NIGHT.

8:00. Joint Address of Welcome, Mrs. Josie Yowell, Little Rock.
Response, B. R. Davidson, President of Convention, Fayetteville.
Convention Sermon, G. A. Hoffmann, St. Louis; alternate, N. M. Ragland, Fayetteville.

WEDNESDAY MORNING.

(Missionary Co-operation.)

9:00. Devotions, led by W. O. Breeden, Camden.
9:30. Appointment of Committees: Enrollment, Nominations, Ways and Means, Resolutions.
Reports of State Board, read by E. C. Browning, Corresponding Secretary.
Report of Missionary Pastors and District Evangelists: W. S. Crutcher, Pine Bluff; T. N. Kincaid, Hot Springs; E. S. Allhands, Arkadelphia; J. W. Jones, Amity; W. R. Streator, Mena; Joe W. Donham, Junet.
Questions and discussions.
10:30. Sermon, by R. O. Rogers, Paragould.

WEDNESDAY AFTERNOON.

(C. W. B. M.)

2:00. Song, by audience. Devotions, led by Mrs. T. N. Kincaid, Hot Springs; alternate, Mrs. Florence Shelton, Hot Springs.
Appointment of Committees.
Presidet's Address, Mrs. John Fletcher, Little Rock.
Report of Corresponding Secretary, Mrs. F. L. Sutton, Little Rock.
Report of Treasurer, Mrs. Lucy M. Hull, Little Rock.
Report on Children's Work, Mrs. Mollie, Fort Smith.
Special Notes from the Fields (Auxiliaries and Junior Societies).
"The Woman's Endeavor," Mrs. Clara Martin, Little Rock.
Institute, conducted by Miss Lura V. Thompson, Carthage, Ill.

NIGHT SESSION.

8:00. Song, by audience. Devotions, in charge of Mrs. Virginia Crutcher, Pine Bluff.
Music. Address, by Miss Lura V. Thompson, National Organizer, Little Rock.
Solo, Mrs. S. Wishendorf.
Poem, Mrs. Annie Cable Wilson, Camden.
Thank offering.

THURSDAY MORNING.

(C. W. B. M.)

Devotions, led by Mrs. J. N. Jessup, Little Rock.
Reports of Committees. Election of officers.
Question Box, in charge of Miss Thompson.
Bible reading and prayer service.
Motto for the coming year.

EDUCATIONAL—JOINT SESSION.

10:30. Address of Mrs. Jennie Beauchamp, Chairman Committee.
Report and Address of E. T. Edmonds, Fort Smith, Secretary of Committee.
Address of N. M. Ragland, Fayetteville.
New educational matter. Address by G. W. Leonard, Bentonville.
11:30. Address by Representative of F. C. M. S. H. H. Rama, Siloam Springs; and if time, A. C. M. S., C. C. Smith.

AFTERNOON.

(Missionary Co-operation.)

2:00. Devotions, led by Dr. J. S. Shibley, Paris.
2:15. Reports of Committees: Ways and Means Nominations, including Place, Resolutions.
Ministerial Aid, L. C. Wilson, Nashville.
2:45. Representative of A. C. M. S. (if not given before), C. C. Smith.
3:00. Church Extension, Willis F. Jordan, Newport.
3:15. Address on Sunday-school Work, T. F. Weaver, Texarkana.
3:40. Discussion.

NIGHT SESSION.

Report and Address of J. N. Jessup, Superintendent of Christian Endeavor.
Arkansas State Missions, C. C. Smith. Pledge and collections. C. C. BROWNING, Cor. Sec.

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Marriages.

CLEVELAND—POWELL.—Near Dixie, Mo., on May 13, 1900, Mr. James R. Cleveland and Miss Sarah F. Powell; Frank J. Nichols, officiating.

GINGRICH—BERNARD.—In Fulton, Mo., on March 21, 1900, Mr. John R. Gingrich and Miss Martha A. Bernard; Frank J. Nichols, officiating.

HOWARD—WEBSTER.—Married, in Weldon, Iowa, May 6, Bro. E. E. Howard, late of Hopeville, to Sister Lucy Webster, of Van Wert; I. W. Cameron, officiating.

WIEDMAN—MACINTOSH.—At the home of Mr. Coy, of Paris, Mo., Reuben Wiedman and Mrs. Ida Macintosh were united in marriage; S. A. Strawn, officiating.

WILSON—MOORE.—May 10, 1900, at the home of the bride, C. H. Strawn officiating, Mr. Abner Wilson, of Paris, Mo., to Mrs. Augusta Moore, of Ventura, Mo.

Obituaries.

BULLOCK.

W. H Bullock was born in Bristol, England, and died at his home in Manton, R. I., May 4, at the age of years, 4 months and 7 days. The church has lost a steadfast member. He was baptized in 1871 by Alenson Wilcox and was one out of 35 who obeyed the gospel at that meeting. He soon became a very earnest and devoted Disciple, also one of the grand pillars of the church, preaching at all times and places, making no charge for the same. Also entertaining all who came to him in the name of the Lord. He enlisted in the Civil War at the age of 18 for one year and when his time was out seeing his country's further need reinlisted for three years or during the war. He was in almost all the battles from Bull Run to the close. He went in as a private and came back a first lieutenant. He had charge of several expeditions and had many narrow escapes. He led the command at Malvern Hill and at various other places. He was rooted and grounded in the faith and resigned and ready to go. At his funeral the church was packed to the doors, although it was raining. Bro. T. C. Picton, of Everett, Mass., preached the funeral sermon. A. T. REMINGTON.

IRELAN.

Clementine E. Irelan, whose maiden name was Buesing, was born near Hudson, N. Y., March 4, 1839. When in his seventh year she removed with her parents to Indiana. They settled at Americus on the Wabash in Carroll Co. Eight years later they moved to Burnettsville in White Co. Here she was married Oct. 13, 1864, to Wm. Irelan. After their marriage she and her husband attended college for more than three years. First at Alliance, Ohio, and then at Indianapolis, Ind., where they graduated from the N. W. C. U., now Butler College, in the class of 1872. With the hope of regaining her failing health she and her husband and children came to Kansas in the spring of 1885. In 1889 they became residents of Eureka Springs, Ark., where they lived two years and then removed to Topeka, Kansas, which was their home at the time of her death. These are the facts of one whose life has closed to us here below. On April 19, 1900, as all nature was putting on its fresh apparel, this dear one put on the garments of righteousness and went to the home above. I knew her intimately for a number of years and sought her society many, many times —must I say from selfish motives? One went out from her presence with broader views of life, higher conceptions of right and love and mercy and truth. She lived so near her Savior at all times one could not come in contact with her without being made better. Her absorbing desire was to be of use to the world. But where the noble characteristics of her life show most beautifully was in her home. She asked the Father to spare her to her loved ones until their three children, Otto, Oren and Elma, had been prepared for their life work. This prayer was granted. Dear children, you have a blessed heritage. In a letter before me from her dear husband are these words: "She knew death was near, but her courage and faith never seemed to waver. Her trust was beautiful and strengthening." They had just moved into a new home and enjoyed it a week when "wife" and "mother" was called to a brighter *home*. I am sure I voice the sentiment of hundreds in thanking our Father for a home where sickness, sorrow and death can never come. To this home we commit our loved ones, knowing our loss is their eternal gain. Blessed hope!

MRS. LIBBIE F. INGELS.

Leanna, Kansas.

MORGAN.

On Thursday morning, of the 19th ult. the spirit of one of our beloved Disciples of Christ, Sister Abbie Morgan, left its house of clay and took up its abode with God. This death seems untimely to us and has cast a shadow over not only the home and church, but the entire town, for Sister Morgan was loved by all who knew her. "To know her was to love her" can be truly said of this dear one, and it was fully demonstrated by the beautiful flowers which covered the casket and presented by weeping, loving friends. Sister Morgan was formerly Miss Abbie Yantis, daughter of Bro. and Sister W. H. Yantis, of our town, for whom we deeply deplore her death. She was born December 3, 1868, and about 10 years ago was married to Bro. J. H. Morgan, of Beebee, Ark., now our railroad agent and beloved Bible-school superintendent. To them were born five children, the eldest aged eight years and the youngest an infant of a few weeks. We exclaim: "So untimely, so sudden and unexpected," but we cannot stay the hand of death, and should bow in submission to God's holy will. Sister Morgan will be missed at home and at the church, oh, so much! This local congregation has been called upon within the last 18 months to give up two of its strongest members, and we miss them so much. This beloved sister was the sunshine of her home where she reigned with queenly grace. Father, mother, husband, brother and three sisters will miss her, but none can possibly miss her like the dear little motherless children. Some of them will never know a mother's love, but there will be a vacancy in their lives which never can be filled in the flesh. Deceased had been a devoted Disciple for 12 or 14 years, and during that period proved loyal to her Master. She was full of good deeds, kind words and pleasant smiles for every one, but was never satisfied with her Christian attainment, still yearning to cheer some one, clothe some one or feed some poor unfortunate. To the dear family we would say: "Be faithful to the end and meet your loved one where troubles are no more." The funeral took place at the Church of Christ Saturday following at 2:00 P. M. The pastor led in the services, but all the pastors of the different denominations were present and contributed words of praise in behalf of our deceased sister and gave comforting words to the bereaved. Many were denied admission into the church on account of such a very large crowd. Dear Abbie, we weep for you, but you have gained where we have lost. May God bless the bereaved, is my prayer.

One who loved her dearly,

MRS. OSCAR ROGERS.

Paragould, Ark.

STONER.

Died very suddenly of congestion at her home near Decatur, Ill., on the 28th, ult., Mrs. Nannie Hathaway Stoner, in the 70th year of her age. She was the wife of Col. Thomas Stoner, well known in Central Illinois as an enterprising farmer. The deceased was born in Montgomery County, Kentucky and till her removal to Illinois lived in the near vicinity of the old Somerset meeting house. She was long a member of that congregation, was baptized in early life by Elder John Smith, who also officiated at her marriage in 1851. She was reared under the happy influences of those faithful Disciples who constituted the first church of the Restoration in Kentucky, her father, Philip Hathaway being one of the original elders. She was one of the most active and useful workers for Christ in the state of her adoption, and her influence will be sadly missed by the many who have long known and loved her. Of a large family of brothers and sisters, only one survives her, Mrs. John Aug. Williams, of Harrodsburg, Ky. She left five children, grown and established in life, all of whom seem to have inherited largely the virtues of this much beloved Christian woman. Her funeral was impressively conducted at the family residence by Elder Stephenson, of Decatur, and her remains were laid to rest in the Mt. Zion Cemetery. W.

WENTZEL.

Frederic Wentzel was born in Byron, Germany, April, 1823, and came to America when 21 years of age. At the age of 24 he was married to Miss Mary Earnest in Buffalo, New York. To them were born six children, of whom four daughters survive. In 1864, Mr. Wentzel came to Michigan, but was here only one year till his wife died. In 1864, he was married to Miss Lucy Meal, from which union six children still survive him. Years ago he joined the Lutheran Church. He was a kind father and a good husband. He leaves a wife, 10 children, 16 grandchildren and five great-grandchildren, and many friends to mourn his departure. The funeral sermon was preached by the writer to a large gathering of mourning friends.

S. A. STRAWN.

Owosso, Mich.

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"Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me." Matt. 25 : 40.

Starving India's Pitiful Cry for Bread

What Will Christian America Do to Save the Starving Millions?

Startling Facts!

One of the Least of These

THE most pitiful cry for bread that ever fell from human lips or reached human ears comes from famine-smitten India. Many millions of human beings are in various stages of starvation, and a considerable proportion of these at death's door! The greatest catastrophe of the closing century is now being enacted, and unless help comes speedily to India's relief, a vast number of human beings **must die** before the next crop is harvested. Multitudes wander from their homes in search of food, and must be helped at once, if they are helped at all. Five months of famine must yet be endured. What will Christian America do while it lasts?

* * * *

The Famine Growing Worse

One missionary recently wrote: "According to the prophecies the famine is month by month increasing in severity. It has not even yet reached its worst. Rain cannot be expected until June, therefore distress will grow greater daily. After the rain comes it will be weeks before any food can be harvested. As the resources of the people fail, the number of the starving must increase. The government has a terrible problem to solve—the famine is the worst it has ever had to grapple with."

* * * *

A Noble Record

The Famine Relief steamship, "Quito," is now on the way to India, laden with 200,000 bushels of corn, the gift of Christian America to starving India, sent through THE CHRISTIAN HERALD. The "Quito" was chartered by the United States Government expressly for the work of the Fund. Christian America has never yet turned a deaf ear to the cry of human suffering, and in this calamity, greater than any yet witnessed, she is proving herself worthy the noble record of the past.

* * * *

A World Task

The relief of the famine-stricken people of India is a task for all the world. One shipload of food will accomplish much; but the greater task remains. Neither England nor any other one nation could fully meet the crisis. India's only hope is that all mankind will hear her cry and put out a helping hand. The missionaries are giving their all to the people, and daily sending out appeals to all the charitable of Christendom asking for help. If the aid of all nations is needed, surely the United States, richest of all, will be quick and glad to respond to the cry of suffering humanity.

* * * *

Looking This Way

For many years Christian missionaries have pointed the people to the Saviour, and thousands have accepted him and have been baptized in the Faith. Indeed, the cause of Christ is making wondrous progress among the dense native population of India, and now that disaster has befallen them and death is threatening them, what wonder that they are hoping for help from this country whence hail the missionaries who have told them again and again the beautiful story of one Jesus who went about doing good, who fed the multitudes, and whose followers in this prosperous country are walking in the footsteps of their Master, daily testing their lives by the standard he established, and ever asking themselves, **"What would Jesus do?"**

Help Them Quickly

And shall they look in vain? Shall they be disappointed? Shall we lead them to believe that our religion is mere profession? Shall we shut up the bowels of our compassion and tell them that American sympathy is for Americans only—that religion is one thing and charity quite another? Or shall we open up our hearts, our hands, our purses, and in the name of our Master whom we serve, bid them share with us the bounties of our Heavenly Father's goodness?

* * * *

Dr. Klopsch in India

As Dr. Klopsch went to Russia and Cuba with relief when plague and famine were devastating those lands, so now he has gone to India to personally supervise the distribution of the food and money forwarded through THE CHRISTIAN HERALD. On arriving in Bombay he will meet the members of the Interdenominational Committee, through whom the relief work is conducted, and will arrange with them plans for the distribution of the American corn. He will visit some of the interior districts, where the distress is most acute. His going to India is undertaken without expense to the Famine Fund.

* * * *

Five Cents a Day

will support a life. **Two dollars** will keep a man, woman or child two months from starvation. **Ten dollars** will save five lives for two months.

* * * *

A Safe Investment

"He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again."

Let us each and every one make this investment, and lend to the Lord all we can possibly spare, and in due time he will repay all that we have lent him. How many lives will **you** undertake to save? Send us word quickly lest they perish before relief can reach them.

The Relief Ship

The United States Government, by Act of Congress, has paid transportation charges on the cargo of corn. It chartered the ship which sailed from New York on May 10. The distribution will be by the hands of the missionaries directly to the starving people. Your gift will thus go without any deduction for transmission.

* * * *

Our Duty to Native Christians

A report just received from India shows that a direct duty devolves on every Christian in responding to the appeal. Christ said that when even a cup of cold water was given in his name to any of his people, **because they belonged to him,** the giver would not lose his reward. Christian families, people who "belong to Christ," are starving. These have the first claim upon us. Shall they perish for lack of food? We may be quite sure they will get no help from heathen hands. In becoming Christians they have to accept ostracism, but they have thus a double claim on Christians—the claim of Christian brotherhood added to the claim of common humanity.

* * * *

Let All Join Hands

Let every village be represented. Let every Church, Sunday School, Home and Foreign Mission Society do its share. Let Sunday School Officers, Teachers and Scholars vie with each other in hastening to the rescue of this unfortunate people. Let all organize and send their offerings for India. This is the greatest opportunity of a lifetime to do good in the Master's name.

* * * *

Help or they Perish

We urge every reader of The Christian Evangelist to join the life-saving crew and to throw out to these perishing people the life-line, before it is too late. Send to us for **mite boxes** and collect funds. Pray that God's people everywhere may realize the importance and urgency of the case and may willingly and cheerfully give, as God has prospered them.

* * * *

How to Help

You can help by sending on your individual contribution. But, besides that, get others to give. Do not wait for some one to appoint you, but start out among your friends and neighbors, pencil and paper in hand, and see what you can raise. If you raise **two** dollars, you will have saved a life till the harvest. For every **five** dollars, you will have saved a man, wife and child till the next crop is gathered. It will be worth the effort. You cannot fail. Try it **To-day.**

* * * *

Ministering Women

There are in every community godly women, sympathetic and kind; consecrated women, who long to do good, as they have opportunity and to aid the poor, the suffering and the distressed. We look confidently to them for aid at this time. They can work, they can speak, they can plead, pray and give. May God call them to this mission and graciously prosper the work of their hearts and their hands.

* * * *

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THE CHRISTIAN-EVANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

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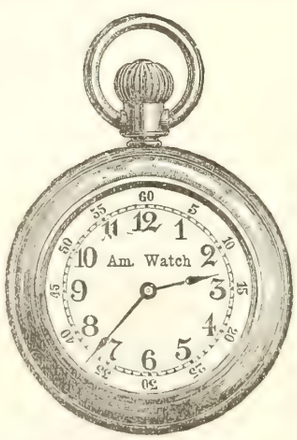

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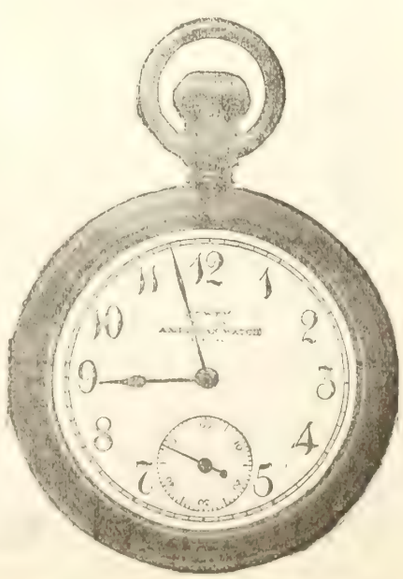

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THE CHRISTIAN EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. xxxvii. St. Louis, Mo., Thursday, May 31, 1900. No. 22.

CURRENT EVENTS.

In the report of the Industrial Commission, submitted to Congress last week, are some matters of deep concern to all. The report suggests that factories be prohibited from the employment of children under fourteen years of age and that the eight-hour system be adopted in all public work. The commission thinks that Congress might enact a law prohibiting the employment of persons under eighteen years of age in telegraph offices and upon railroads, but that in the main the regulation of labor by law belongs to the legislatures, and not to Congress. On the question of union and non-union labor the report says that the statutes of the state should be impartial. "The right to be employed and protected without belonging to a union should be preserved, it says, but every facility should be given labor to organize if it desires, and the last vestige of the notion that trade unions are a criminal conspiracy should be swept away." The commission thinks that Congress has the power, however, to prevent abuses in the use of injunctions and in the employment of private police detectives. In a general way the commission reports that conciliatory laws have been found effective, but that strict arbitration machinery rarely works well. It is recommended that labor bureaus or commissions be established in all the states. This view of the use of arbitration in the settlement of industrial troubles, however, does not comport with the report from New Zealand, where it is in force and is said to work well. But until some of the primary causes of disturbances are removed we may not expect permanency in the settlement of strikes, however brought about or accomplished.

We learn through the Reform Bureau at Washington that the House of Representatives has put an anti-saloon amendment into the Hawaiian bill, forbidding saloons, but not other liquor selling in those islands. This is a very moderate measure for the protection of the natives and the honor of our nation. It would be a great pity if it should be defeated through the indifference of the Christian and temperance people of this country. The men constituting the congressional committee having the bill in charge are Senator S. M. Cullom, of Illinois; H. C. Lodge, of Massachusettes; J. T. Morgan, of Alabama, and Congressmen Knox, of Massachusetts; J. A. Moon, of Tennessee, and R. R. Hitt, of Illinois. We are requested to ask all who are interested in this measure and who believe that this government should not assist in killing off the population of these islands through the agency of the saloon to send telegrams to that effect to their senators and congressmen connected with this committee. If you are in favor of the proposed amendment, telegraph these men to "stand by the Hawaiian anti-saloon amendment." It is hoped that a similar resolution may be offered in favor of the anti-saloon policy for the Philippines also as soon as that matter comes before Congress. It would be well that all senators and congressmen should hear from their constituents upon these temperance measures which have to do with the welfare of these people and with our own national honor.

Few scandals in the history of the government have been so humiliating to the American people as the recently discovered malfeasance in office in connection with the postal service in Cuba. Several weeks ago General Wood, the Gov.-Gen. of Cuba, was led to believe that there had been irregularities in the postal service in that country. He at once organized an investigation and inspection which has led to the uncovering of a most astounding piece of official dishonesty and corruption. It appears that Charles F. W. Neely, former Chief Financial Agent of the Post Office Department at Havana, Cuba, had, by connivance with other officials in the postal service of that island, perverted large sums of public money to his own use. Col. Burton, an Inspector-General of the United States army, says: "My investigation demonstrated that C. F. W. Neely, as Chief of the Bureau of Finance, has received the sum of $122,656.62, of which he has deposited with the Treasurer of Cuba the sum of $77,281.37, and that the balance, amounting to the sum of $45,375.25, can not be found, and that the said sum remains entirely unaccounted for." Mr. Neely who had left the island for the United States, was arrested on the information furnished by Col. Burton, but was released on bail. Later, however, when further developments showed additional fraud, involving the loss, it is said, of $400,000, Mr. Neely was rearrested, and is now in Ludlow Street jail, in the city of New York. Jos. L. Bristow, Fourth Assistant Postmaster-General, has been sent to Cuba under the instructions of the Postmaster-General to make a most thorough and painstaking investigation of this conspiracy to defraud the government. It is clear that the administration will use every possible means to bring all the guilty parties to speedy and condign punishment.

That such a scandal as the above should have occurred at the very beginning of our administration of affairs in Cuba, when we were setting about the work of relieving the Cuban people from the unjust burdens which Spanish rule had heaped upon them, and when we were proposing to show to the Cubans and to the whole civilized world the difference between the methods of the United States and those of Spain, is cause for shame and humiliation to every American citizen. Nothing short of the most thorough investigation of these frauds, and of the severest and most prompt punishment of the guilty persons, will satisfy the American people, or place our government in a proper light before the civilized world. Humiliating as this scandal is, if it shall serve as an object-lesson at the very beginning of our administration of these insular possessions to show how this government proposes to deal with those who abuse the trust which has been confided to them, it will not have occurred in vain. The incident, however, serves to emphasize the necessity of the greatest vigilance, both in the selection of honest and competent men for service in these islands, and for the most effective system of inspection of their work. That it will have this effect can scarcely be doubted. An extradition law has been passed by the House by which Mr. Neely can be returned to Cuba for trial and punishment; and the sooner this is accomplished the better it will be for the credit of this government.

That there would be some hostility to the World's Fair bill in honor of the Louisiana Purchase was expected, but not of the character and source from whence it came. The opposition which Speaker Henderson had to the bill was brought out in its most intense form by the action of the committee in deciding to report the bill back to the House without recommendation. There was an effort, it seems, to smother the bill in the committee, so that the unfriendliness of the speaker might not become known; but this was defeated and things brought about in such a way as to throw the responsibility of the defeat of the bill, if defeated, upon the speaker of the House. The special committee at a later session decided to report the bill to the House and to press for its consideration at this session of Congress. In the meantime a canvass of the House has been made by the friends of the bill and two-thirds of their names secured to a petition to the speaker to give the bill a hearing. Senator Cockrell is also at work in the senate to bring the influence of that body to bear in favor of the bill. He has introduced the World's Fair bill as an amendment to

the Sunday Appropriation bill. This will bring the measure before the Senate and if approved there it will then come before the House in spite of Speaker Henderson's hostility. The limited time in which Congress is yet to be in session, and the vast number of measures to be acted upon, make the fate of the Fair bill very uncertain.

At this writing, Tuesday morning, the press reports say that Lord Roberts is within one day's march of Johannesburg and the effect on the Transvaal Government is perceptibly demoralizing. It is said that President Kruger has issued a proclamation warning all noncombatents to leave Johannesburg as it may become necessary to destroy both the town and the mines. It is said also that he is preparing to leave Pretoria. Another reports him trying to negotiate with Lord Salisbury for peace. Another that the government will be removed to the north from Pretoria and the war continued. And still another that the war will assume the guerrilla form on a large scale in the Free State. The one thing evident from these conflicting rumors is that the South African Republics are fast going to pieces and their final dissolution cannot now be very distant. The probabilities are that with the fall of Johannesburg the surrender of Pretoria will follow soon and that another week will see the end of hostilities in the South African war.

Some days ago Weltmer and Kelly, proprietors of the American School of Magnetic Healing, Nevada, Mo., were indicted for fraudulent use of the mails and all mail addressed to them ordered withheld and returned to their senders when possible and when not possible to the dead letter office. Since this embargo was placed upon Weltmer and Kelly they have secured an injunction against the order from the Post Office Department in the Appellate Court of the United States on the ground that it was arbitrary and unconstitutional. The injunction will be argued in this city June 2nd and until then the Nevada Postmaster will be compelled to hold all mail in his possession. The accumulation now amounts to many thousands of letters, the majority of which doubtless contain money or money orders in some form. The school was doing an immense business, but the Postal Department at Washington did not look favorably upon the "absent method treatment."

At Oklahoma City, on July 1-4, the second annual reunion of Roosevelt's Rough Riders will be held. Those who are unacquainted with the marvelous progress of Oklahoma will be surprised to learn that Oklahoma City is able to raise $15,000 to meet the expenses of this unique gathering. It seems but a few years ago that the first wild rush for homes was made into that territory, yet Oklahoma City now claims a population of 18,000, has lines of railway extending out in every direction, and has the largest wholesale trade of any town of its size in the United States. The railways are making very low rates to all who desire to visit Oklahoma at the time of the reunion of Roosevelt's Rough Riders, and it will be a chance to visit this wonderful country that hundreds will take advantage of. There will be provided accommodations for all who will attend and the entertainment that will be provided will repay all who do attend. The governors of several states will be present and there will be a number of the leading military organizations of the West that will take part in the program. Oklahoma is only eleven years old, as a part of the inhabited United States, and it is the most wonderful part of the country. The great fruit crop of the country will be ripe by the time of the reunion and there will be displays of the fine products of the richest agricultural country in the world. This is an opportunity to visit this "Land of Plenty" that none who have never visited Oklahoma can afford to miss.

PRESBYTERIAN GENERAL ASSEMBLY.

The General Assembly of the Presbyterian Church, which has been in session in this city for the past two weeks, is a body of able men, representing the ministry and lay elements of the church. Their business is conducted in an orderly and dignified way, proper decorum being observed at all times. The proceedings, however, are marked by discussions which sometimes evidence considerable heat as well as light. The most exciting question which has come before the body was the question of the revision of the Westminster Confession of Faith. Thirty-eight presbyteries had sent up overtures either for a revision of the Confession of Faith or for a shorter and simpler creed. These were referred to an able committee to decide what course should be taken in reference to them. The committee presented a report which, after stating the nature of the overtures and what they severally recommended, gives it as the judgment of the committee that the overtures are of such a nature and number as to justify some action on the part of the Assembly; and that "the overtures are of such a variety and suggest so many paths of process that they hardly furnish sufficient data to justify a distinct trial by any one of the plans proposed." They therefore submitted the following recommendations:

1. That a committee of fifteen (eight ministers and seven elders) be now appointed by the moderator to consider the whole matter of the restatement of the doctrines most surely believed among us, and which are substantially embodied in our Confession of Faith.

2. That this committee be enjoined diligently to pursue their inquiries, seeking light and knowledge from every available source, and to report to the next Assembly what specific action, if any, should be taken by the church.

3. That, to further the work of the committee, the presbyteries be and are hereby invited by the Assembly to take action on this subject at their approaching fall meetings, and through the Assembly's stated clerk to report said action to the committee, whether suggestive, revisional, supplemental or substitutional changes, or no changes at all.

This report precipitated a most earnest discussion. Two or three substitutes were offered, looking to side-tracking the question of creed revision, but they were voted down. To one on the outside, looking on, it was a matter of surprise that so many able and scholarly men connected with this body seem to be utterly oblivious to the degree of dissatisfaction and unrest in the Presbyterian body concerning certain articles in their Confession of Faith. One of these men said:

"A few ministers in the church have caused all this agitation. Shall the Presbyterian Church be moved by the rude sensationalism of a New York pastor [Dr. Parkhurst] or the sentimentality of a Brooklyn divine [Dr. Hillis]? Rationalism," the speaker added, "is at the root of all this agitation. Some men in the church are endeavoring to work out the mysteries of God's manifold wisdom according to reason. Theology and rationalism will not go hand in hand."

This brother had no small following in the Assembly, although,as the sequel showed, he was in the minority. It is not a new way of opposing a truth that undermines some one's old views to call it "rationalism." Presbyterians are not the only people who do that. There is such a thing as "rationalism," but it should not be confused with right reason. What this good brother calls "rationalism" is the rejection of the doctrine that God foreordained certain men to be saved and certain others to be condemned without reference to their character, but just to show His sovereign power, on the ground that it is contrary to reason and what we know of the character of God. Likewise, to denounce the doctrine of infant damnation on the same ground is also "rationalism." Now, as a matter of fact, faith in God as Father makes such doctrines untenable. This venerable brother ought to have known, too, that the rank and file of the Presbyterian Church do not believe either of these doctrines, but on the contrary, so far as they are aware that such doctrines exist in the Confession of Faith, utterly repudiate them. The real question, therefore, is whether it is worth while, whether, indeed, it is *honest*, to continue in the Confession of Faith articles which are not accepted by a tithe of the ministers themselves and by a very small minority of the other membership. It is to the credit of this Assembly that it has decided that some action must be taken in response to this demand for revision.

It will be noted that the course decided upon by the adoption of the report above given is a very conservative one. This committee is simply to secure an expression of sentiment from the various presbyteries of the United States, and when it is learned what the body of the church really desires, to recommend to the next General Assembly some specific course to pursue. It will take years, perhaps, to bring about the necessary changes, but if it be known that the matter is in process of adjustment, this fact in itself will quiet the apprehensions of the members of the church, as it is reasonably certain that if any action be taken at all it will be in the direction of removing

the objectionable articles from the creed of the church.

The McGiffert case, which it was feared might cause some disturbance, was disposed of by a statement from Rev. Geo. W. F. Birch, who appealed the case to this Assembly, asking that, in view of the withdrawal of Prof. McGiffert and the action of the Judicial Committee, the matter be dropped.

Prominent attention was given in the Assembly to the subject of Foreign Missions, the report on this subject being presented by Dr. Charles Cuthbert Hall, of New York. The youngest of the Presbyterian Foreign Missions is the work in the Philippine Islands, where the chief obstacles to mission work were said to be ignorance and the rum traffic. Some of the recommendations from the special committee which considered the report of Foreign Missions were that churches shall make at least two offerings annually for Foreign Missions, and that the Sunday-schools be advised to make "a special offering on the Sunday nearest to the day commemorating our Lord's birth." In view of the approach of a new century it was recommended further that "it be the special aim and effort of the church to raise an offering for Foreign Missions that shall exceed in amount any previous offering." A large mass meeting on the subject of Foreign Missions was held in Odeon Hall on Thursday evening, which was addressed by several able speakers, and which was marked by great interest and enthusiasm.

IN KENTUCKY.

On a green, rounded, tree-crowned hill overlooking the beautiful, cultured town of Richmond, county seat of Madison county, Ky., sits Madison Institute with queenly grace, dispensing knowledge and refinement throughout all that region and drawing some of its students from afar. It is a school for young ladies. The principal is Miss Alice Lloyd, who is assisted by a thoroughly competent corps of teachers, filling the Chairs of Natural Science, French, Latin and German, Mathematics, English Language, Literature and Philosophy, Bible and History, with Preparatory and Primary Departments, Voice Culture, Piano, Elocution and Physical Culture, Art Department, etc. Miss Lloyd has just completed her sixth successful year with the school, though the institution has been in operation since 1856, with a slight interruption during the war.

The editor of the CHRISTIAN-EVANGELIST was invited to deliver the baccalaureate sermon on last Lord's day. Arriving at noon Saturday, we enjoyed the pleasure of a drive through and about the town on Saturday afternoon under the guidance of Miss Lloyd. A lovelier country or more beautiful town it would be hard to find anywhere. It is a wealthy, cultured community. Driving through the beautiful cemetery on one of the hills about the town we noticed many familiar names, the ancestors whose descendants have migrated to Missouri and other Western states. Missouri is largely a newer Kentucky, with perhaps a little brisker gait.

The Christian Church at Richmond was crowded Sunday morning. The young ladies of Madison Institute occupied the central seats with the graduates, six in number, on the front seat. As we came out on the pulpit platform the genial pastor, W. R. Lloyd, informed us that the pulpit was in telephonic connection with several towns throughout the surrounding country, the people remaining at home to hear, as they knew the church building could not hold them all. Sure enough, there was a large-mouthed brass receiver on the left of the pulpit to receive and carry the songs, prayers and sermon to the regions round about. It was slightly embarrassing at first. We remarked that we had no thought of addressing all Madison County! Think of what this thing may grow into. A preacher, in gown and slippers, in his own study, discoursing to his flock in their homes, equally comfortably arrayed, through the telephone! There will have to be some scriptural revisions, too, such as "forsake not the connecting of yourself by a 'phone to your preacher's pulpit, as the manner of some is!" This is a great age. We had a delightful time at Richmond, including the entertainment by the children "On the Hill," and we shall not be surprised if we hear that Madison Institute, under the enterprising and ambitious management of Miss Lloyd, had received the endowment which its merits deserve from the wealth of the surrounding country.

LEXINGTON.

On Sunday afternoon we came to Lexington, a distance of only about 25 miles, on a direct line through the country, but we came by rail *via* Winchester. What a country it is, with its broad, green fields, its graceful trees, its sleek herds, its stately homes! But it is too sparsely settled. Farms are too large and homes too far apart for the best results in public schools and in industrial achievements. In the evening we delivered the baccalaureate sermon for the graduating class of Hamilton Female College. The school marched in a body, headed by the principal, Prof. Hagerman and his wife, Prof. McGarvey and the speaker for the evening, to Broadway Church, where the services were held. Our well-known brother, Mark Collis, is the pastor of this strong church. It was an inspiring audience of from 800 to 900 people which we addressed, and not the least inspiring part was the young ladies of Hamilton, with the 29 graduates in front. Perhaps a gray-bearded man, like the editor of the CHRISTIAN-EVANGELIST, may be permitted to say that there is nothing purer or sweeter on this earth, to his eyes, than pure young Christian girlhood. O, that the young manhood of our day might be worthy of it! Both at Richmond and at Lexington the young lady graduates seemed specially appreciative of the sermon and thanked us personally for its lessons.

On Monday morning there was held a joint meeting of the students of the Bible College, of the College of Arts, of the Commercial College and of Hamilton College, in Morrison Chapel, and by invitation we delivered an address, which seemed to be well received by both students and the faculties. We appreciated this opportunity of addressing so many students and the courtesy of the heads of these colleges in arranging for such a meeting. Prof. A. R. Milligan, who is acting president since the resignation of R. Lin Cave, and who presided over the joint meeting, remarked that if all the students who had been enrolled in these several colleges during the session now closing had been present there would have been more than a thousand. This makes Lexington a great educational center. By the courtesy of Pres. McGarvey and Professor Deweese of the Bible College and Profs. Loos and Fairhurst, of the College of Arts, we were shown through the Bible College building and the gymnasium—both of which have been erected since our last visit there—and through the library, museum, laboratory and recitation rooms, etc. The plant has been greatly strengthened by these additional buildings and the new dormitory. But, like our other institutions, it needs additional endowment funds to enable it to fulfill its ideals. Prof. S. M. Jefferson, of the Berkeley (Cal.) Bible Seminary, has been elected to a chair in the University, supported jointly by the Bible College and the College of Arts. Bro. J. is a strong man and will add to the strength of the school.

Hamilton College, for young ladies, has had an unusually successful year. This is the second year under the administration of Prof. Hagerman and he has reason to feel gratified at the success of the school. Associated with him in the school is Prof. Barclay, grandson of the distinguished Dr. Barclay, author of "The City of the Great King" and our first foreign missionary, and a full corps of experienced teachers. The institution has a good building, beautiful grounds and presents a most homelike appearance. Prof. Hagerman leaves soon for a visit to the Paris Exposition.

We enjoyed this visit to Kentucky not a little, and feel grateful for the courtesies extended to us by all the friends with whom we met. We formed the acquaintance, at Richmond, of F. M. Tinder, pastor at Carlisle, with whom we were greatly pleased. He was to address the Young Ladies' Christian Association there in the evening. Our fellowship with him and with Bro. Lloyd, whom we have known and esteemed for many years, and with all the charming people there and at Lexington, was all too short, but an editor's duties are imperative, and drive him along regardless of pleasant places and pressing invitations of kind friends to linger.

Returning homeward by Louisville, where we had to wait four hours for our train, we found the city decorated with bunting, and the Stars and Stripes floating everywhere. It was a reunion of old Confederate Soldiers, meeting to relight the old camp-fires, talk over the heroic struggles of the past, honor their old chieftains—living and dead—and all this under the protection of the starry banner, emblem of a united country, which is now their flag and ours! Is there any country like ours in all the world?

Hour of Prayer.

THE SIN OF WORRY.

(Matt. 6:24-34; 1 Pet. 5:6, 7.)

(Uniform Midweek Prayer-meeting Topic, June 6.)

CENTRAL TRUTH: *Worry or anxiety results from a distrust in God's providential care, and hence is a moral defect.*

There is no denying the fact that worry is doing more to destroy the life and happiness of people than work. One does not need to have a large experience to know how widely prevalent is the sin of worry. It prevails among professing Christians, who acknowledge the Fatherhood of God, as well as among those who make no profession of religion. It affects the condition of the mind and of the body, and largely destroys one's capacity for usefulness.

In the Scripture cited above Jesus says to his disciples: "Be not anxious for your life, what ye shall eat or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than food and the body than raiment?" The argument is that since God gave the life and the body, will he not give the food and the raiment? To enforce this lesson of trust the great Teacher refers to the birds of the heaven: "That they sow not neither do they reap nor gather into barns; and your Heavenly Father feedeth them. Are not ye of much more value than they?"

And then as to the matter of raiment, the lilies of the field are called as witnesses: "Consider the lilies of the field, how they grow; they toil not, neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." The argument is that if God deals thus bountifully with the grass, which to-day is and to-morrow is burned for fuel, shall he not much more clothe his earthly children?

It is evidence of the profound wisdom of Jesus as a teacher that he thus adapts his teaching to the needs of men. What the world needed then and what it needs now is such a conception of God as universal Father as will enable men to put their trust in Him and unburden their heart of its manifold anxieties and cares. We need even yet to learn this lesson of confiding trust. This is the one feature of childhood which makes it so charming, and one which the Master had in mind when he said: "Of such is the kingdom of heaven." What, then, is the remedy for all these anxieties concerning food and drink and raiment? "Seek ye first his kingdom and his righteousness, and all these things shall be added unto you." One in whom the kingdom of God exists as a supreme power, and who has attained unto the righteousness of God, can afford to free himself from anxieties concerning these subordinate matters.

It is not prudent forethought, prevision and provision, which are here condemned, but anxiety, worry, fretting, which fritter away the energies of the soul and body and unfit one for effective service. It is right to do what lies in our power to do to supply all our necessary needs, but that done we should leave the rest to God.

In the passage from Peter there is an intimation that pride, or the lack of humility, is the source of much of our anxiety or worry. "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time; casting all your anxiety upon him, because he careth for you." As we have said before, it is not loving one's enemies, or doing unto others as you would have them do unto you, that is the hardest commandment to obey, but this: "Casting all your anxiety upon him" we have found to be the most difficult requirement of Christ's teachings. We are convinced from experience and observation that it is impossible without the grace of humility, which the apostle here inculcates. If, like our Master, we are willing to be "of no reputation," to be misunderstood, maligned, persecuted for truth's sake; if we are willing to endure poverty, if poverty falls to our lot, then we have at once gotten rid of the chief source of worry.

Notice the reason which supports this injunction. Why should we cease to worry and cast all our anxiety upon God? "Because he careth for you." Blessed truth! Glorious experience! He knows our burdens, our weaknesses, our aspirations, our sorrows. He will not lay upon us a burden heavier than we are able to bear. He careth for us. Why, then, should we worry, seeing that infinite wisdom, infinite love and infinite power are all united in caring for us? Does not the experience of the past confirm this? Has He not cared for His people in every age of the world? Has He not cared for us in the dark and bitter experiences of our lives? Has He not provided a way of escape for us when it seemed to our short-sightedness that there was no way out of the difficulty? Why, then, should we not trust Him in the future, casting all our anxiety upon Him?

"We walk by faith, not by sight." What God doeth now we cannot always understand, but can we not trust Him even when we cannot trace Him? This is the province of faith. If our knowledge were infinite, if we could comprehend perfectly all God's plans and purposes, we would not, perhaps, require faith; we could walk by sight. But we are finite; hence we must trust God, even as a child trusts its father.

Let us each go from this prayer-meeting to-night resolving that henceforth we will more completely commit ourselves and all our anxieties to Him who careth for us, that we may the better do His work and show forth the power and beauty of His religion.

PRAYER.

Oh, God, we thank Thee that we may call Thee Father, and that we may come to Thee in prayer, realizing this relationship to Thee. May our confidence in Thee—in Thy wisdom, Thy goodness and Thy might—be such as to enable us to lay aside all worry and anxieties, to the end that we may seek Thy kingdom and Thy righteousness, and be more efficient instruments in extending Thy reign among men. May this beautiful lesson of trust, which we have learned from Thy Word, be exemplified in our lives, to the glory of Thy name, through Jesus Christ our Lord. Amen!

Editor's Easy Chair.

St. Louis is still undergoing the inconveniences and the disorders and losses incident to the street railway strike. The Easy Chair has been watching developments with a great deal of interest as presenting a profitable sociological study. There is a great deal of human nature brought out in a strike. Both sides realize that their ultimate success depends on public sentiment, and each states its case with a view to securing public sympathy. A series of conferences between the Transit Company and its employes were held and an agreement almost reached. There was only one unsettled point, the taking back of the old hands, and there negotiations were broken off. This illustrates how absurd a strike is. If these conferences had been held before the strike began this difficulty would not have been in the way. Why should not employers and employes confer together about their differences and seek to adjust them before, rather than during a strike, since it often happens, as in this case, that the worst difficulty in the way of a settlement arises out of the strike itself and not out of preceding conditions.

But why a strike at all? If the Master's Golden Rule could only be accepted as a practical working basis between capital and labor there never would be another strike. Those who employ labor would then look at the problem from the point of view of the laborers as well as their own, and laboring men, on the other hand, would look at the difficulties from the point of view of their employers. When each side can put itself in the other's place, and do unto others as it would be done by, the problem is solved, and so far as we can see there is no other solution of our labor troubles. Selfishness is the root of all our industrial wars, as it is the root of all our social troubles. Whatever fosters the altruistic spirit fosters peace and fraternity among men. Because Christianity does this as no other force in the world does it is the hope of the world. But how hard it is to get the people, even the church members, to understand that Christ's religion is for this world and is intended to be *practiced* by those who profess it!

But it will probably be some time before the Golden Rule gets ascendancy in the industrial world. In the meantime what shall be done? Are the people to be content to submit indefinitely to business paralysis, to the use of violence and intimidation on the part of organized labor or organized capital in order to carry their end? We do not think so. People will soon tire of this. If, for instance, street railway owners and their employes cannot find some way of carrying on street car traffic so as to serve the public, the public will sooner or later take the matter into its own hands and own and control and operate the street cars. This will become a public necessity unless some method is adopted by which strikes can be prevented, or if they

occur, by which they can be promptly settled. It cannot be said that we have attained to a very high degree of civilization as long as we are unable to master a problem like this. The trouble has been that no very serious effort has been made by our lawmakers, state and national, to deal with this question, but it cannot much longer be postponed. If arbitration be the best method, then some form of compulsory arbitration must be adopted. This matter is vastly more important than many of the so-called issues which are now being prepared for party platforms.

Let us turn from the scenes of strife and turbulence among men to the more quiet and peaceful scenes of nature. What glorious May days are these! If not "so rare as a day in June," they are at least prophecies of June days, and have a glory and splendor all their own. How fresh and green the young l aves appear! Dame Nature has beautified all her domain with grass and leaves and flowers. The blue skies seem to breathe their benediction upon the earth. Such days as these make even an editor feel as if he would like to stroll through the leafy woods or cast his hook into the still pool of some sheltered stream and angle for the wily bass, while he is inhaling the fragrance of the wildwood. Let us try at least to catch the spirit of the season, to attune our hearts to nature, to reflect her genial smile, and to enter into the enjoyment of all the beauty and glory which she brings to us. How instinctively we turn to Nature for rest when we grow weary with care and toil! There is healing in her quiet, shady nooks for both mind and body.

Questions and Answers.

What do the terms "claptrap" and "sensationalism" mean as applied to methods of certain of our evangelists? *P. D. Gray.*
Coldwater, Mich.

The terms referred to are seldom applied to methods used by any of our own evangelists. Their significance, however, when used, is obvious enough. They mean that the evangelist adopts methods of advertising himself and his meeting not in harmony with good taste nor with the teaching of the Scriptures. One noted evangelist is reported to have dressed himself in a pair of red trousers and rode a donkey through the streets of one of our cities, crying out: "Come to Jesus!" That confessedly would have been pronounced claptrap and sensationalism of a very crude and vulgar type. Sometimes strange and often absurd topics are advertised as the subject for discourses, in order to attract the multitude. It is, perhaps, not always easy to draw the lines between what is entirely legitimate in attracting the attention of the people and what some would call sensationalism; but there are certain extremes so clearly in violation of good taste and the spirit of Christianity as never to be employed in any religious meeting. On the other hand, it must not be forgotten that some methods out of the ordinary are often necessary in order to secure the ears of the public, without which the public is not likely to be benefited. Legitimate advertising and making the meetings attractive to the people when they come are entirely proper and cannot be ignored by an evangelist who would reach large masses of people.

In a community there are a few members of the Christian Church, but there is no organization; there are no men qualified to act as elders or deacons, but some of the sisters are. Would it be both scriptural and proper for the members to meet and the sisters to act as elders and deacons in administering the Lord's Supper? *J. Seymour Smith.*
Carrollton, Ill.

It would be entirely proper in such case for the members to meet and the sisters to officiate in the observance of the Lord's Supper. It must always be remembered that organization is not essential to the existence of spiritual life and worship, but it is helpful in their proper development. In Christ Jesus there is neither male nor female. The religion of Christ deals with us, not as male and female, but as human beings, as self-conscious, responsible personalities, in which sex is only incidental. There are good reasons why men as a rule should occupy these official positions, but there is no reasen why, in the temporary absence of suitable men, women should not lead in such religious services as it may be desirable to hold.

What is there in the Bible for or against the observance of Children's Day? If you know of anything that shows it to be all right, please state it, as I desire to observe the day, and there is some objection to it. *E.*

There is the same Scripture for Children's Day as for the Sunday-school and the Endeavor Society and the midweek prayer-meeting, church buildings, hymn books and so on. When Christians come to know their freedom in Christ they never raise a question as to whether Children's Day or any similar occasion is specifically authorized in the Scriptures, but they ask only, Will it accomplish good? Is Children's Day a good thing for the children? Does it educate them in relation to missionary work and foster in them the missionary spirit? Do their contributions prove helpful in extending the gospel to the benighted nations? If these questions can be answered affirmatively, then every passage of Scripture which inculcates the proper training of children and the extension of Christ's kingdom among men is an indirect authorization of the observance of the day. If you have not tried it, give it a test, and see what effect it has on the children and on the church. "A good tree bringeth forth good fruit." If the fruit borne by Children's Day be good, then the tree is good and deserves to be cultivated.

Current Religious Thought.

Speaking on "Christ's Prayer for the Unity of His Disciples," last Lord's day, Dr. Hillis, of the Plymouth Church, Brooklyn, whose recent withdrawal from the Presbyterian Church attracted wide attention, thus delivered himself:

Unique men and colossal men were these disciples! Nor was their unity simply outer and mechanical. They were not driven together by exterior persecution, but were drawn together by interior affection. Their union was organic and vital.

In that hour when the disciples were met in that upper room, imagine some religious editor, or secular one, or bishop, or elder, rising up and urging some considerations that are presented every day in religious gatherings, such as: "Human nature is human nature, and organic unity is a dream! Therefore, let us agree to disagree, and each disciple found a sect and denomination of his own. Let the rule be: 'You keep away from my field and I will keep away from yours.' And once a year we will meet together and celebrate our brotherly love!" Had the denominational leader of to-day appeared in the upper room and urged these considerations and others that are said not only to excuse but to demand sects, the disciples would have looked upon the intruder as they would have looked upon Satan appearing to debauch their souls, to lure them from the path of duty, to rob them of their influence and to destroy their Master's life and work.

Alexander Campbell himself never uttered anything more antagonistic to our modern denominationalism than that, and for his utterances on this subject his name was cast out of many of the evangelical synagogues of his day. But, thank God, "The thoughts of men are widened with the process of the suns."

Bishop Vincent, filling one of the Chicago pulpits during the Methodist General Conference, in session in that city, and speaking on "Elisha," is quoted by one of the city papers as follows:

Men honor manhoood. They make obeisance to noble and divinely endowed manhood. In the heart of the Old Testament literature, at a period 2,800 years ago, we see a fine illustration of this. The pages recording Elisha's eventful career are packed with miracle. See the stories of the supply of "oil in the widow's home," the "dead child" brought to life, the "healing of the waters" of Jericho, the captain of Syria healed of his leprosy, the mountains round about Dothan filled with Syrian hosts all at once, "radiant with the horses and chariots of fire round about Elisha," and that wonderful story of the dead body of a man dropped into the grave of Elisha, and suddenly, as he touched the bones of the dead prophet, coming again to life. These are some of the wonders that belong to the Bible story of Elisha.

Why should men linger in hesitation and challenge over the record of miraculous phenomena? Do they know all the reaches and resources of nature and all the power and purposes of God? Suppose a prophet had foretold 150 years ago the wonders of the telephone and trolley, wireless telegraphy, liquid air, phonograph and of iron that floats over the sea; suppose he had said that in 1900 Niagara Falls would light a city and run machinery twenty-two miles away—who would have believed? And what of the prophet who foretells the new features of civilization in 1999? Greater wonders would all these appear than any that are recorded in the Books of the Kings.

The prophet Elijah, when he called Elisha, in significant symbolic action casts his mantle on him. It was the mantle of service. Elijah dropped his mantle to Elisha as he ascended to heaven. This was the mantle of power. The law of the kingdom is still the same. Obedient faith, humble service, spiritual vision, overcoming power. This is the hope of the church—the only hope of the church, and it is the only hope of the nation. Men of God, faithful, consecrated, spiritually sensitive, courageous and full of holy persistency.

THE SPIRITUAL SIDE OF OUR PLEA.

The Letter and the Spirit—III.

A. B. JONES.

Christianity contemplates a *life* of faith as well as the original, converting act of believing. "With the heart man believeth (eis) into righteousness"—into Christ, "our righteousness." But this believing heart continues with him. His faith becomes a living faith, and his life a life of faith, a life of feeling. "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me; and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me and gave himself up for me." His repentance, too, is continuous, a constant penitent, feeling life. "I indeed baptize you in water (eis) into repentance"—a life of repentance, said John the Baptist—a life of continual feeling of penitential unworthiness before God. Again, Mark says: "John came, who preached in the wilderness and preached the baptism of repentance (eis) into remission of sins"—into a state and life where remission is obtained and always obtainable. And it is declared that "God granted to the Gentiles, also, repentance (eis) into life"—into a new moral state and relationship. What a splendid conception, then, that our faith and our repentance—our trust in Christ and our distrust in self—may become a *life*, "a life hid with Christ in God;" and that "when Christ who is our life shall be manifested, then shall we also with him be manifested in glory."

What a startling contrast these thoughts present to the cold formality of many professing Christians—many church members, church-goers. The "letter" and the "spirit" are not more manifest anywhere, their difference not more pronounced anywhere, than in the lives of Christian men—their every-day lives as seen socially, commercially, civilly or politically; and their Sunday lives, as they meet and worship in the house of the Lord. As it is the purpose in these articles to set forth the spiritual side of our plea, not only in the light of the New Testament Scriptures, but also in the light of the teachings of our fathers, this article on "The Letter and the Spirit" will be closed by some extracts from the gifted pen of our honored and lamented W. K. Pendleton, taken from the Millennial Harbinger of January, 1851:

"There is doubtless a great deal of ignorance among professors as to what constitutes a life of faith; and thousands, we fear there are, who have no higher conception of it than to think that it consists in looking back to the fact that they were, years past, baptized for the remission of sins. But this is almost as great a delusion as that which rests its hope upon the dim recollection of some far-off dream or vision of a distempered brain. There are some who seem to be, indeed, pretty well trained in the catechism on this point, and who will tell us with a great deal of flippancy that it is to believe what God says, and to do what he bids us, yet they give no evidence of a true spiritual life; they have, indeed, *the form of godliness without the power thereof.* . . . Their life of faith is the dry bones, the skeleton, of works; the flesh and life of the truly spiritual man are wanting. Their religion is a task, undertaken, perhaps, with a sense of duty, or it may be only a hope of reward, and prosecuted without our realizing emotion of the presence of the Spirit in the heart. There is no warmth, no fervor, no enjoyment no responsive inward experience that God is with us and in us, testifying to the consciousness that they are the children of God.

"May we not hope to be understood when we say that no man can enjoy God without knowing it; that in the true and literal sense of the term every real Christian can say: 'I *know* that my Redeemer liveth;' that there is with all such a testimony of experience in spiritual union and communion that is as certain knowledge to the consciousness of him who enjoys it as the knowledge which we derive by our senses from contact with material nature; that we do not more surely know that we are in contact with the objects of sense when they impress us through their appropriate organs than we do that we are in union and connection with the great spring and fountain of our spiritual life, when in prayer and devotion fervent the Spirit of God broods upon our spirits, making us feel in harmony with itself, and awaking in us kindred sympathies and emotions? Nor in saying this do we affirm anything more difficult to believe than that God does now and always hold connection with and control our nature.

"We are startled at the bold scepticism that would reduce the universe to the analogy of a clock, wound up for a six thousand years' run and then left by its Maker to the movements and regulations of its own machinery; we shrink back with a shudder at the atheistic refinement which reduces organization, motion and life to the primordial necessities of nature—the inherent and eternal *laws* of atomic attractions; we revolt at the idea that God is not *in* the universe and preserving it with a prescience that allows not even a sparrow to fall unnoticed—a power that poises in perfect harmony its vast and unnumbered parts, and a ubiquity which baffles even in imagination to conceive of the space where his presence is not always manifest; yet, whilst we are thus enlightened with respect to the material universe, how many there are who are so spiritually dark as to run into a precisely similar scepticism and atheism when the phenomena of the spiritual system are to be accounted for! Here they are willing to concede, indeed, that there is, in fact, no *present* God. Here they can admit that nothing exists but machinery; that in respect to our spiritual nature we are left altogether to the cold appliances of second ary means, and that there is around our inner man a material case which is impenetrable, even to the Spirit of God, and which forever isolates us from such spiritual union and communion with that Spirit as may be felt, and become as much the subject of *knowledge*, as the presence of the hand we love, or the vibration of the voice we revere.

"Now it is perhaps on this point more than any other in the religious experience of the day that there is a want of faith . . . It is in this that Christian experience consists, and we may add, this is the highest attainment of Christian enjoyment. But how far short of this does the dry formalist come! He may look to the catalogue of duties, counting over the works of the day, as the papist does his beads, compare his conduct with the standard to which he acknowledges it to be his duty to conform. . . . In all this there may have been a total absence of all communion with God; no spiritual interchange between the spirit of the man and the Holy Spirit; no realization of a restored union and harmony between the Creator and the creature: and an absence, altogether, of the *knowledge* of salvation."

These strong, lucid and eloquent utterances indicate very clearly that our fathers did not, as many of their children do, live in the mere letter of Christianity, but in the spirit as well. A restoration of original, apostolic Christianity, "in letter and in spirit," was their motto.

Liberty, Mo.

Report of Ecumenical Conference on Missions.

The Ecumenical Conference on Foreign Missions is over and is pronounced on every hand the greatest missionary assembly that has ever been held. It now remains to make its work permanent. That will depend to a very great degree on the report of the Conference, its character, the extent to which it is circulated and the manner in which it is used. As to the report itself, it is now in the hands of a special committee who have had large experience and who will employ trained men. The editorial end in view is to omit nothing essntial, to admit nothing nonessential. The plan includes three parts: 1. The story of the Conference; its inception, organization and conduct and its place in the history of missions; 2. The contribution of the Conference—the papers, addresses and discussions; 3. Appendices, including the complete program, the organization and roll, a list of missionary societies, a summary of missionary statistics, a carefully prepared bibliography of the best missionary books and an index.

The report will be published in two volumes of about five hundred pages each, paper, printing and binding of the best. Originally the price for the two volumes was fixed at $2.50, advance subscribers to receive it for $2.00. The funds of the Conference, however, will cover the cost of putting it on the press and will thus enable the committee to reduce the price from $2.50 to $1.50, and to advance subscribers from $2.00 to $1.00 for the two volumes. They will be ready for delivery early in the fall. Subscriptions accompanied by the money may be sent to the Publication Committee, Ecumenical Conference, 156 Fifth Avenue, New York. Checks should be made payable to Edwin M. Bliss, Chairman.

Rest and Health to Mother and Child.

MRS. WINSLOW'S SOOTHING SYRUP has been used for over FIFTY YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. It SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHŒA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup" and take no other kind. Twenty-five cents a bottle.

Hiram Jubilee Endowment

THE GREAT HIRAM JUBILEE ENDOWMENT MOVEMENT AND THE JUBILEE COMMENCEMENT WEEK.

"THE OLD COLLEGE ON THE HILL" WILL SOON HAVE COMPLETED FIFTY YEARS OF HISTORY. THE END OF THE FIRST HALF CENTURY IS JUST AT HAND. WONDERFUL HAS BEEN THE WORK ACCOMPLISHED.

To-day this time-honored Institution stands facing the past with a feeling of honest pride in the work it has accomplished. At the same time it looks to the future with larger hopes and brighter prospects than ever before. It is honored and respected throughout this great country for its democratic spirit, the thoroughness of its work and the high ideals and the lofty purposes it has inculcated. It has maintained an intensely intellectual atmosphere, yet one which has been warmed by generous sympathy and large heart-power. It has been an intensely religious Institution, yet there has been freedom from cant. It has ignored all false and artificial standards of manhood and womanhood, and has maintained an aristocracy of true merit. In short, it has been pre-eminently a college of the people, for the people, and has been largely supported by the people. It has been a source of power and blessing to hundreds and even thousands of earnest, struggling young men and women who have received the benefits of higher instruction within its walls. Multitudes have gone forth to the work of life immeasurably strengthened for their duties by the benefits received at Hiram who, had it not been for this Institution, would never have received the benefits of higher education. Its students and its graduates are characterized by a peculiar spirit. They are, as a rule, brave, heroic, industrious and self-sacrificing, and withal thoroughly genuine. They abominate sham, pretext and hypocrisy, and are content to face the stern realities of life and undertake its grave responsibilities solely upon their merit. Perhaps there is no Institution in America that has accomplished so much with so little expenditure of money. Such was the testimony of the lamented President Garfield shortly before his death.

THE JUBILEE ENDOWMENT.

Two years ago the Board of Trustees decided that this year would offer an occasion for an attempt to largely increase the endowment of the College. Elaborate plans were made looking to a rally of the varied Hiram forces in one supreme effort to add $250,000 to the present endowment. It was thought that the conditions were eminently favorable for a snccessful carrying out of the plans.

1. The Institution could point with pride to a phenomenally successful business management. It has held sacred the funds that had been given it for endowment purposes. It had steadily refused to run into debt, and had managed to sustain its constantly enlarging and growing work without jeopardizing the funds or property in its keeping. It was felt that this wise and judicious management ought to commend it to the favor of all the friends of education who had money to give to the cause of liberal Christian education.

2. It had shown great vitality; it had been a continually growing Institution. Even in its early academic days it had attained great popularity, and after taking on collegiate grade it had grown constantly in the scope of its work and in the favor of the people as is witnessed by the steady increase of students. To-day more than 400 students enroll annually for the regular literary work of the school.

3. It had shown itself to be the friend of ambitious young men and women. Tuition had been kept low, and living expenses have always been marvelously cheap.

4. The grade of the Institution and the standard of the work had been held up to the level of the best schools in Ohio and the Western States generally.

5. A large body of Alumni had arisen who, it was felt, would be glad to join in the supreme effort to place the Institution on a sound financial footing.

6. It was thought that the multitudes of old students, scattered through all parts of the United States, would be glad to join hands in accomplishing the adequate endowment of the College.

7. It was believed that many men and women of exceptional means would make this supreme occasion the opportunity for giving to this deserving Institution in large sums.

8. The business conditions of the country seemed to be particularly favorable for a movement of the kind.

The plans set on foot take into account all these conditions and attempt to use them for the accomplishment of the supreme purpose.

PROGRESS OF THE WORK.

Great interest has been awakened by the movement. Many are watching to see what the outcome will be. It is felt that if this movement can be made reasonably successful, it marks the beginning of larger things for all the Colleges of the Disciples. It certainly will demonstrate the fact that by persistent, systematic effort each College may rally its varied forces for the accomplishment of a definite result in the line of endowment. We have very much to encourage us. A great many have sent in their names agreeing to give something—the definite amount remains yet to be fixed in many cases. Some people of exceptional means are at least seriously considering the question. We are yet, however, compelled to say that we walk by faith and not by sight; but there is so much that is encouraging that our faith is very strong. We confidently expect to be able to make such a report at the close of our Jubilee Commencement as will rejoice the hearts of the brotherhood.

THINGS TO BE KEPT IN MIND.

A more propitious time, apparently, for the accomplishment of this work could not be selected.

2. People must move together for the accomplishment of large results, unless a few persons of great means take the work upon themselves. If we had men who could give millions to College endowment the importance of a general movement among those who must necessarily give in smaller amounts would be not nearly so great.

3. The Institution should not be made to suffer for its very virtues. If we were deeply in debt and were calling on the brotherhood for help to save the College, many would respond. Is it not still better to help place on a firm financial basis a College which never runs in debt? By all means help the Institutions that are in peril, but for a still stronger reason help the Institution that has avoided contracting debts and has thereby given grounds for confidence in its future.

4. In a concerted movement, such as the present, every man's donation has the power to multiply itself many times. Money draws money. Every man's donation is an encouragement to some other man. A gift of $10,000 may produce $50,000 under such conditions.

5. Do not wait, thinking there will be enough without you. Such an idea is fatal to the success of the movement. If you hesitate, remember there are thousands just like you who are doing the same thing. The only way to insure success in a movement of this kind is for every one to do his best and to do it quickly.

6. Remember that generous giving makes light giving in the long run. A good, liberal donation now will relieve you from repeated calls in the future. Meagre giving now means that you will be appealed to again and again, and in the long run will give more than by giving a good, round, liberal sum once for all.

THE AMOUNTS THAT THE VARIOUS LINES OF WORK OUGHT TO YIELD.

1. There ought to be four chairs endowed by individuals in the sum of $25,000 each.

2. Two special chairs should be endowed by the Alumni and by the old students in the sum of $25,000 each.

3. We ought ta secure at least five individual gifts of $10,000 each.

4. We ought to get five individual gifts in the sum of $5,000 each.

5. We ought to have twenty-five $1,000 donations.

6. We ought to secure at least $25,000 in sums ranging from $1 up to $500.

Surely, this is not an extravagant estimate of what might be reasonably expected.

JUBILEE COMMENCEMENT WEEK.

Elaborate preparations are being made for the great Jublilee Commencement, covering four days. Baccalaureate services will be held on Lord's day, June 17. These exercises will be similar in character to those of former years, and are not therefore to be considered a special feature of the Jubilee week.

Tuesday, June 19, will be given up to the undergraduates of the College. This is really the beginning of the Jubilee Exercises. Wednesday, June 20, will be Alumni Day. Thursday, June 21, will be Graduate Day, and the Jubilee Exercises will be held. Friday, June 22, will be Eclectic Institute and Old Pioneer Day. Elaborate programs have been provided for both the morning and afternoon sessions. The night sessions will be given over to the Literary Societies, with the possible exception of Thursday evening. Eminent speakers of national reputation among the Disciples will address the people at all these sessions. The spacious Tabernacle is being still further enlarged. We hope to be able to accommodate nearly if not quite 2,000 people at one sitting. And if this is insufficient, we have other large rooms where overflow meetings can be held. A detailed program of the Jubilee week will be published in the very near future.

INVITATION.

You are cordially invited to attend the Hiram College Jubilee Commencement Exercises. Free lodging in private families or the College dormitories will be provided for all who will come. Board will be provided in the College Halls and special boarding houses at a merely nominal cost. Send your name at once to O. G. Hertzog, Hiram, O., and the best accommodations that our town affords will be secured for you. Do not neglect this; we ought to have the names in advance of all who expect entertainment. Come and rejoice with us in the great victory we are asking God to give us. We feel sure that we will not be disappointed.

HOW IT LOOKS TO OTHERS.

It is a hopeful sign when the people of a great religious movement look well to the interests of higher education, as the Disciples of Christ are beginning to do. Nothing could afford greater pleasure to those who love the Lord than to see all our colleges liberally endowed; and all who can help should count it a happy privilege to support the Jubilee Endowment movement inaugurated in the interest of Hiram College. We have no better school; and there is a great treat in store for those who attend the Jubilee Commencement. It will be a great occasion and one long to be remembered. The attendance should be large, and all who can should be present. J. C. B. STIVERS.

Elyria, Ohio.

It would be a fitting celebration of the completion of fifty years of her history if Hiram College could be endowed with $250,000. That is not too large an endowment for an institution that has done and is doing so great a work. Let the friends of the College and Disciples generally rally to this great cause of education. Let them come up to Hiram in June and give their hundreds and thousands to put the grand old College upon a sound financial basis. Hiram has had a few supporters who have been able to give large amounts, but the College needs permanent funds to rely on when these friends have passed away.

E. E. CURRY.

The Jubilee Convention at Cincinnati has given a mighty impetus to the forward movements of our churches for years to come. What the beneficent influence of that convention has been and will be upon our general work, so that of the Jubilee Commencement of Hiram College may be upon the particular effort in behalf of college endowment. May we all be alive to "The Overshadowing Issue."

Minerva, Ohio. GUY HOOVER.

I regard the Hiram College efforts in behalf of a Jubilee Endowment fund as one of the most promising movements in behalf of our educational interests. This agitation can scarcely fail to result in good to Hiram College and to all other colleges of our brotherhood; for it is true of educational institutions as of people, that what is for the good of one is good for all, and when one suffers, all suffer. If the agitation shall be wisely continued, it will certainly result in a larger patronage of students and more liberal contributions of money for the support of our colleges. The great danger is that our people may be so slow in responding to these appeals that those in charge of the work cannot afford to continue the agitation they are now carrying on. I would therefore urge every friend of Hiram College to join hands with President Zollars and his coworkers in their efforts and co tribute something toward the endowment. Hiram College is worthy of our love and patronage and financial support. Shall we let her calls go unheeded? If we do we will not only discourage the friends of Hiram but also other of our colleges in their efforts in behalf of larger and better things. G. P. COLER.

Ann Arbor, Mich.

If some multi-millionaire should endow Hiram College to the extent of a quarter of million the result would not be the best; it would only be good. The superlative would be attained if the many, from among whom are to come the young men and women who shall be educated at Hiram during the coming year, should furnish the endowment. Why? Because one magnificent gift assures the future interest and support of one person—the giver: one hundred thousand gifts, aggregating a quarter of a million, will equally endow the institution and assure the future support of one hundred thousand people instead of one. Let a large number attend the Jubilee Commencement and the popular endowment is a success.

Akron, Ohio. J. G. SLATER.

Those of us whose lives have for a longer or shorter period been linked with Hiram College cannot read her history and mark her advancement without feeling proud of her career. From a comparatively little academy, rarely heard from, she has grown to a College whose influence is felt the earth around, grown from a little girl filling her home with sunshine and with song to being a matron who has sent her children out into the world to scatter the influence of their home. And to these children she is calling for aid; she has outgrown her equipment and must have relief. What shall we do? As her dear voice calls to us asking that we shall meet in the "old home," wander in the "old rooms," gather in the "dear old halls" again on her great week of Jubilee, let us respond and make the "holy hill of Hiram" glad as with the wisdom of riper years we become boys again in the month of June, 1900. D. R. MOSS.

Niles, Ohio.

Every earnest and broad-minded Disciple of Christ should take a deep interest in the Jubilee Endowment movement of Hiram College. The endowment and maintenance of colleges by the Church of Christ will be a potent factor toward the realization of the plea for the union of all Christians. The success of New Testament Christianity depends upon liberal education. The key that will unlock India, China and Japan for the introduction of the gospel is our colleges. Enthusiasm for the great Jubilee Commencement June 19th to 22nd, should be ispired.

Marietta, Ohio. SOLOMON METZLER.

Hiram's Jubilee should be an event of profound interest to every one in the brotherhood. Hiram belongs to us all. Her fellowship is nation-wide and world-wide. Her success is the success of our people, her failure our failure. She is modest. She asks a small endowment. She would crown her Jubilee with a fund that will place her on a permanent foundation. By all means let her have it and let every true friend of the great cause she represents share in it, and let us go by thousands up to her Jubilee Commencement. Hiram is worthy. She is a fountain of blessing to thousands. Multiply her usefulness a hundredfold. Make glad the hearts of her faithful President, Trustees and Faculty by your offering. Do it now. F. D. POWER.

There is no good reason why Hiram College should not be liberally endowed. On the other hand there are many good reasons why the brethren and other friends of Hiram should come forward with large donations, not because Hiram stands in need of a "rescue" movement, but because the trustees have conducted her affairs in a wise and economical manner, and have proved that they know how to handle such funds to the best possible advantage. No one need to have any fear that the endowment fund will be swallowed up by debts. Hiram needs an endowment because the demands of thetimes call for largely increased facilities for reaching the best educational results. The Disciples of

Ohio, to say nothing of the increasing interest Disciples everywhere are taking in the school, ought to make Hiram College the greatest possible power for the advancement of a purer Christianity.

Cleveland, O. R. MOFFETT.

It is my solemn conviction that the adequate endowment of our Colleges is the most vital question before us to-day. The attempt to endow Hiram College by a popular movement ought to enlist the hearty support of all her friends, and all the lovers of intelligent Christianity. Hiram is one of our best and most worthy institutions. Her business affairs are carefully administered, and her fund conscientiously husbanded. This popular movement gives all an opportunity to have a part in her endowment. This year makes her fiftieth anniversary. Let us celebrate this notable event, and erect a monument in memory of the heroic sacrifice of the pioneer of education.

Boston, Mass. J. H. MOHORTER.

If we are to meet the demands of the future upon us, we must have a larger and better equipped ministry, and to secure this we must have better equipped schools, and to have better equipped schools they must have larger and better endowment. It seems to me that Hiram has struck upon a splendid plan. Since we cannot endow adequately all our Colleges at once, it appears the wisest thing to begin and endow them one by one. Since Hiram has hit upon the plan, and since this is her Jubilee Year, it is perfectly proper to begin with Hiram. There should be a hearty and generous response to her call, and a Commencement this year that shall never be forgotten.

Hagerstown, Md. P. A. CAVE.

Three reasons why all should give their best to this Jubilee work.

1. It is practical; there is nothing visionary in it. It is easily within our power to reach the quarter million mark.

2. We owe incalculable debts to the men who are working in this department of the church. Let us not cut them off from our sympathy.

3. We owe it to God. This debt must be paid or a poorly equipped ministry will greatly retard the progress of the church.

Three reasons why we should plan to attend the Jubilee Commencement.

1. It creates enthusiasm; enthusiasm is contagious.

2. We meet to come into greater sympathy with *our* work. Too long have we acted upon the principle that our educational institutions are owned solely by Faculty and Trustees.

3. We need to know that our own schools furnish us thorough literary training as any, and at the same time save our young men to the church, which I know from observation some schools do not.

Massillon, Ohio. F. H. SIMPSON.

I regard the Hiram Movement for the endowment of Hiram College a capital idea. It is purely democratic in its principles. To enlist fifty thousand, yea, more persons who will give a dollar or more for higher education represents the voice of the people.

$250,000 given as an endowment to Hiram College by the people is far better than the same amount by one man.

Hiram College is your college; it's my college; it's the people's college. It's a representative college for higher education. It knows no East. Its object is to develop the best there is in man. No individual can develop into the largest manhood or womanhood alone. The college is to the individual what the sun and showers are to the seed. It develops him; expands him; unfolds him; calls him out of himself. Count me as one on your list for the Jubilee Endowment, 1900. Yours fraternally,

W. A. BRUNDIGE.

I consider the Jubilee Endowment movement as one of the greatest movements among us. The educational problem should have the pre-eminence. It is fundamental to all our enterprises as a people. The supreme need among us is well-equipped men, and if we expect to have any number of well-equipped men, we must have well-equipped institutions of learning. Hiram has done a great work with its limited means, and is eminently worthy of an adequate endowment. I predict for this movement the greatest success, as the brethren will certainly see its pre-eminent importance.

AUSTIN HUNTER.

University of Chicago.

I could not find it in my heart to do less than to give what influence my words may have in favor of the "Jubilee Offering" for Hiram College. As one of the oldest and earliest students of Hiram my heart is with the College, now that it comes to its crowning after fifty years of honorable and useful life. If this effort to increase the endowment of this College up to its needs, by the gifts of many, shall succeed as I hope it will, it will be a great triumph for our beloved institution. A College which receives its endowment from one person or from a few persons, is to be congratulated, but a College that receives its endowent at the hands of a great multitude of lovers bears away easily the palm of victory. Let us crown Hiram. F. M. GREEN.

Kent, Ohio.

Exercises of Hiram College Jubilee Commencement Week.

Commencement of the Preparatory Department, Saturday, June 16th, 7:00 P. M.
Baccalauriate Sermon, Sunday, June 17th, 10:00 A. M., by the President of the College.
Anniversary Exercises of the Christian Associations, Sunday, June 17th, 7:00 P. M.
Open Sessions of the Literary Societies, Monday, June 18th, 6:30 P. M.

UNDERGRADUTE DAY, TUESDAY, JUNE 19TH.

Chairman, E. V. Zollars.

FORENOON, NINE O'CLOCK.

Invocation, W. W. Sniff, Cleveland, O.
Address, H. B. Hazzard, Deerfield, O.
Address, Miss Florence Hathaway, Cleveland, O.
Benediction, R. A. Nichols, Worcester, Mass.

AFTERNOON, TWO O'CLOCK.

Invocation, John E. Pounds, Cleveland, O.
Address, Clyde W. Wells, Grindstone, Pa.
Address, Miss Adda Jobes, Erie, Pa.
Address, E. B. Kemm, Hiram, O.
Address, H. L. Willett, Chicago, Ill.
Benediction, J. W. Kerns, Steubenville, O.

EVENING, SEVEN THIRTY O'CLOCK.

Invocation, G. L. Wharton, Hiram, O.
Music.
Address, Pres. C. L. Loos, Lexington, Ky.
Benediction, S. H. Bartlett, Cleveland, O.

ALUMNI DAY, WEDNESDAY, JUNE 20TH.

FORENOON, NINE O'CLOCK.

Chairman, Prof. W. H. C. Newington, Niles, O.
Invocation, M. L. Bates, Newark, O.
Address, Judge Henry C. White, Cleveland, O.
Address, F. W. Norton, Niagara Falls, N. Y.
Poem, Miss Adelaide Frost, Hiram, O.
Address, F. A. Henry, Cleveland, O.
Benediction, J. H. Goldner, Cleveland, O.

AFTERNOON, TWO O'CLOCK.

Chairman, H. R. Cooley, Cleveland, O.
Invocation, I. J. Cahill, Dayton, O.
Address, W. M. Forrest, Ann Arbor, Mich.
Address, Miss Cora Allen, Cincinnati, O.
Address, J. K. Baxter, Mt. Vernon, O.
Benediction, F. A. Bright, Painesville, O.

EVENING, HALF PAST SEVEN.

Entertainment of Hesperian Society.

JUBILEE DAY, THURSDAY, JUNE 21.

FORENOON, NINE O'CLOCK.

Chairman, E. V. Zollars.

Invocation, Lathrop Cooley, Cleveland, O.
Address, J. A. Lord, Cincinnati, O.
Address, Hon. T. W. Phillips, New Castle, Pa.
Address, Gov. F. M Drake, Des Moines, Ia.
Benediction, J. M. Van Horn, Warren, O.

AFTERNOON, TWO O'CLOCK.

Chairman, E. V Zollars.

Invocation, F. M. Green, Kent, O.
Jubilee Endowment—Announcement of Results.
Address, J. H. Garrison, St. Louis, Mo.
Addresses of Class Professors.
Presentation of Diplomas.
Jubilee Poem, Mrs. Jessie Brown Pounds, Cleveland, O.
Closing Prayer, R. Moffett, Cleveland, O.

EVENING 7:30 O'CLOCK.

Entertainment of Alethean Society.

ECLECTIC DAY, FRIDAY, JUNE 22.

Chairman, B. A. Hinsdale, Ann Arbor, Mich.

Invocation, Prof. B. S. Dean, Hiram, O.
Historical Address, B. A. Hinsdale, Ann Arbor, Mich.
Address, R. M. Gano, Dallas, Tex.
Five-minute Speeches—J. H Jones, Mt. Union, O.; R. Moffett, Cleveland, O.; F. Truedley, Youngstown, O.; Wallace J. Ford, Hiram, O.; Lathrop Cooley, Cleveland, O.; W. A. Belding, Troy, N. Y.; S. L. Hillier, New York City; J. S. Ross, Oneida Mills, O.; Amzi Atwater, Bloomington, Ind.; W. L. Haden, Edensburg, Pa.; H. S. Chamberlain, Chattanooga, Tenn.; E. A. Ford, Pittsburg, Pa.
Others of the early students and pioneers will be present and will make short speeches.
Closing Prayer, Prof. E. B. Wakefield, Hiram, O.

E. V. ZOLLARS.

Kansas City—City Evangelization.

Nineteen hundred will no doubt be our best year in Kansas City for city missions. More of our churches are interested than ever before. Our three missions are doing aggressive work. They are in line with all our missionary work and make liberal offerings. Fifty additions since Jan. 1st. Our religious papers are finding their way into the homes. We expect to purchase ground for buildings soon, for two of our missions. A noble band of young men and women are assisting in the work from different churches. We have nine churches and three missions in Kansas City, Mo., and "there remaineth yet very much land to be possessed."

The enterprise of Kansas City's citizens in worldly affairs should be exceeded by her followers of Christ in the extension of his kingdom. Extension is the motto in all parts of our city. Hundreds of new buildings are in process of erection; within their midst we should erect churches *now*. "The fields are white unto the harvest." Scores of people come to the city and remain unidentified who have once been prominent workers. Here is a field for every pastor. Please write to the city pastors when one leaves your church or community, that they may be enlisted at once.

To-day the doors are open, the fields are ripe; to-morrow may be too late. We are well able to do above what has been asked of us as a people. Smith Bros. can count on every mission in this city for an offering May 6th.

FRANK L. BOWEN, City Evangelist.

Our Budget.

—June 3rd, Children's Day.

—St. Louis street car strike still on.

—The General Assembly, this city, closed Saturday, May 26th.

—The General Conference, Chicago, consecrated four new bishops Saturday, May 26th.

—Last Sunday was the fourth anniversary of the great storm in St. Louis.

—The Missouri Bible-school convention meets in California, June 11-14.

—The days of school commencements have come again. These are the days of mingled joy and sadness to many.

—The June meeting for Central New York, announced to be held in South Butler, Wayne County, has been postponed to June 15-17.

—The St. Louis Christian Advocate has applied a very direct and pertinent question to each candidate for a state office and each candidate for the House of Representatives and the Senate. It is this: *"Do you favor the suppression of the liquor traffic in the state of Missouri?"* We believe that no man is entitled to the vote of a Christian man in Missouri that will not answer this question in the affirmative. We believe also that the question should be applied to every candidate. While voting only for men who favor the suppression of the liquor traffic would not secure prohibition, such a cleaning up of party tickets would have a good effect; it would shorten distance between sentimental and legal prohibition. Let the question be put to all candidates in all the states.

—For some time F. M. Rains, the treasurer of the Foreign Society, has been disabled. There is no disease; he is suffering from prostration caused by overwork. It is well known that he has been a busy man for many years. After working in the mission rooms for six days it was a common thing to take a train for some place to dedicate a church. Any one who has ever been at one of those services knows what a tax they are on body and mind. As soon as the services were ended he hastened back to his desk and his duties. Besides his work he suffered from loss of sleep caused by sickness in his family. For years he did not know what it was to sleep all night without rising to minister to the afflicted. It will be a gratification to his friends and to the friends of the work to know that he is improving and is certain to get entirely well. His recovery may take some months. In his disability the friends of missions should see to it that the work does not suffer. They should rally to its support as never before. The war cry of the year should become a fact. In no other way can they do so much for his recovery. The cause is the Lord's and should not be permitted to suffer simply because one of his servants is not able to appeal in its behalf.

—In every school in the land Children's Day should be observed. This is a good thing for the children themselves; it will increase their interest in the school and in all departments of Christian work. Through the interest of the children the parents will become enlisted; the whole community will be blessed. Even if a school is small, that is no reason why it should not observe the day.

—The new house of worship recently completed at Henning, Ill., will be dedicated on Lord's day, June 3, 1900. L. L. Carpenter, of Wabash, Ind., will preach the sermon. It is hoped that many brethren from surrounding congregations will attend this dedication and enjoy with the brethren at Henning a season of great rejoicing from the presence of the Lord.

—The excursion taken annually in the interest of the Orphans' Home will occur on the 28th of June. If you should be in the city at that time arrange to enjoy the day with the brethren of St. Louis on the boat.

—Our obituary column this week contains tributes to two of our preachers who have been called to their reward, Bro. C. C. Deweese, of Cheney, Kan., and Bro. H. A. Major, of Brownwood, Texas. The loss of these two faithful servants will be greatly felt by the churches for which they were laboring and all others who knew them, but they have gained the reward for which they became the servants of Christ. May God's consoling promises and presence comfort and sustain their sorrowing families and friends.

—If you contemplate building a tabernacle in the near future you will do well to consult the advertisement in this paper on tabernacle plans by Lawrence Wright, Jefferson, Iowa.

—Word and Works, for June contains a remarkably strong proof of a substantial scientific basis underlying Prof. Hicks' weather forecasts. It is a comparison of the government's official report of precipitation for March, 1900, with Prof. Hicks' predictions for that month. The confirmation of the Professor's statements are as satisfactory as the Professor himself could have desired. The days of the greatest precipitation in the report coincide exactly with the Professor's weather chart for the month. We frequently consult his almanac and never overlook a peep into Word and Works at its arrival at our table.

—The May number of the Bulletin of the University of Missouri containing the 58th report of the curators to the Governor of the state and catalogue of the university is out and makes a book of 224 pages. The usual information concerning a university is given at length, so that one may have perfect knowledge of the advantages and efficiency of this growing institution of learning. The grasp of such an institution of learning upon the intellectual domain indicated by this book is simply marvelous. And yet we deeply regret the fact that a more liberal revenue has not been provided by the Legislature of Missouri for this institution. It seems from the curator's report that in this respect our state is far below other states about us. This ought not to be. Missouri is able to keep abreast of any state in the Union in educational interests and should not permit the publication of comparisons to her injury, and the way to prevent it is to adopt a more liberal policy toward her university.

—A. M. Haggard has been elected dean of the Bible department of Drake University, Des Moines, Iowa, and will have the assistance of Clinton Lockhart, former president of Christian University, Canton, Mo., and of three other professors. We are glad to see the Bible department of Drake committed to the doctrine of expansion and preparing for larger things.

—The Missouri Baptist Sanitarium, of this city, is becoming very popular and widely known in the West and South for its advantages and facilities for the treatment of nearly all diseases that flesh is heir to. With such excellent facilities and a very favorable location in the western part of St. Louis, we are not surprised to hear of the great success this institution is having in the care and treatment of those who seek health within its walls. Not being satisfied with the things to which they have already attained, the managers are now making repairs and improvements that will bring it up to a most excellent standard of efficiency and usefulness. We beg to call the reader's attention to the advertisement of this institution, which will be found on another page of this paper.

"Never Do Things by Halves."

Sometimes the condition of your health could be described as half-sick and half-well. You may not be ill enough to go to bed but too ill to be happy or efficient in your home or your business. Why not be wholly well? Your dragged-out, tired feeling is due to poor blood and nothing else. Make your blood rich by using Hood's Sarsaparilla. It works to perfection; there is nothing like it.

Tired Feeling — *"My husband would come home from work so tired he could hardly move. He began taking Hood's Sarsaparilla and it cured him. It cured my girl's headaches." Mrs. A. J. Sprague, 57 Oak St., Fall River, Mass.*

Hood's Sarsaparilla
Never Disappoints

Hood's Pills cure liver ills; the non-irritating and only cathartic to take with Hood's Sarsaparilla.

—In the will of Mrs. Eliza Perkins, who died at her home in Mishawaka, Ind., recently, the First Christian Church of that city gets $2,000, the School of the Evangelists, Kimberlin Heights, Tenn., $1,000, and after other bequests the balance, we are told, is to be divided equally between Church Extension and the Foreign Christian Missionary Society. This balance, it is believed by persons who know somewhat of her estate, will be an item of interest to the societies named. More and more are the Christian people remembering the Lord's work in the disposition of their earthly estates, and this speaks volumes for the increase of Christ's power over the lives of his disciples. In our obituary department will be found a tribute to the life of Sister Perkins, copied from the Mishawaka Enterprise. We regret that no dates were given in the clipping sent to us.

—In speaking of the appreciation of the CHRISTIAN-EVANGELIST Sister Grace Pearl Bronaugh, of Fair Haven, Vermont, says: "It means a great deal to me in the way of spiritual benefit. . . . . We keep every number and would no more think of destroying them than of destroying a Webster's Dictionary." This expression of the value of this paper to one seeking eternal life is a matter of great satisfaction to us, for such is our mission. Our readers also know that Sister Bronaugh has contributed some of the best poems that we have published in our columns; poems that were full of the spirit of Christ and of strong faith in God. Such poems are helpful to souls hungering after the bread of life, and in the way that the CHRISTIAN-EVANGELIST is ministering unto Sister Bronaugh she is likewise ministering unto others.

—Was there ever a religious convention in which some one, to carry his point, did not play the demagogue? In the discussion of the subject of creed revision in the Presbyterian Assembly in this city one speaker, opposing it, exclaimed: "The old-time religion is good enough for me!" Of course the question of revising "the old-time religion" was not under discussion. It was the matter of getting rid of a highly objectionable doctrinal statement in their Confession of Faith. But what did that matter? He could "play to the gallery" and make the impression that the foundation of Zion itself was being removed!

—We are glad to learn that Brother F. M. Rains' health is improving. He expects to be back from his rest by the first of July.

—The souvenir history of "The House of Ayer" Lowell, Mass., is a unique piece of work. It is finely illustrated, printed in colors, attractive paper cover and cord binding. The most unique thing about the book is the display of the medicines prepared by this house, some of which appear in full-page cuts, while others appear only on diagonally cut pages. This souvenir is designed and printed by the J. C. Ayer Co.

—Last year in Missouri 329 Sunday-schools made offerings on Children's Day; 379 in Illinois, 353 in Indiana, 295 in Iowa, 220 in Kansas, 180 in Kentucky, 135 in Nebrasla, 357 in Ohio. The schools in the District of Columbia gave $54.25 each on an average; those in Pennsylvania, $29; those in New York, $24; those in Massachusetts, $19.40; those in Connecticut, $20.37; those in Ohio, $17.73; those in Indian Territory, $15.16; those in Kentucky, $14.97; those in Maryland, $16.39. The largest amount received from any school was received from the school connected with the First Church at Allegheny, Pa., and was for $637. The second largest amount was from the Central school, Des Moines, Iowa, and was for $550. The third largest amount was from Washington, Pa., and was for $340. Twenty-six schools raised $100 or more. Many schools that gave less than these gave more in proportion; they made greater sacrifices. An offering is not to be measured by the number of dollars it contains, but by what it cost to make it. The offerings from the smaller schools are just as precious in the sight of the Lord and just as acceptable as the few large ones received from the great schools.

—The second year the Foreign Society was in existence two Sunday-schools contributed to its treasury. These were the Sunday-schools connected with the Central Church, Cincinnati, and with the 56th Street Church, New York City. That was long before Children's Day was thought of. Children's Day was first observed in 1881. That year 198 schools gave $750. Last year 3,187 schools contributed $39.071. The whole amount received by the society from the Sunday-schools from the first is $330,375. The children have paid for homes, chapels, hospitals, schools and asylums. They have paid for the education of many children, they have supported native teachers and evangelists, they have done a great work on the mission field. About one-fourth of all the money that the Foreign Society has received from the first has come from this source.

—The Indiana Lectureship will meet at Maxinkuckee Park, Culver, Ind., Aug. 6-10. The following speakers have been secured: Prof. J. W. McGarvey, Pres. E. V. Zollars, A. W. Conner, Knox P. Taylor, J. A. Lord, A. J. Frank and J. B. Briney. Others will be secured.

—The Lincoln County (Mo.) News (Democratic) endorses the platform of the Sioux Falls People's Party Convention, with two or three exceptions, and says: "The declaration in favor of the Boers is impolitic. No party in this country has reason or right to take sides on that question, as it is interference with a matter that does not officially concern Americans." Very true. Any party in this country that cannot find enough American issues out of which to construct a platform, without importing foreign issues, is not likely to win this year. The merits of the Boer-British war is a matter about which Americans equally patriotic and equally lovers of liberty and justice, differ in judgment and hence in their sympathy. And since we cannot take part on either side, but are bound to maintain strict neutrality. Why should the parties in this country deal with it in their platforms?

—The Ministerial Institute of Southern Illinois was held with the First Christian Church in East St. Louis, last week, and while the attendance during the day sessions was not large, there was no dragging in the program nor in the discussions. The addresses were as vigorous as if given in the presence of a vast assembly. The night sessions were well attended and the people listened to able sermons, two of which were from St. Louis men and one from Bro. Harris, of Marion. The fact that East St. Louis was on the outskirts of the district doubtless explains the absence of many preachers from Southern Illinois., but there certainly could have been a better representation of the field if more interest was taken in this work. The addresses we heard from the preachers of Illinois who were present were well worth the effort to attend. There seems to be a sort of a Sahara about East and West St. Louis and the boards of the two states ought to take some steps toward irrigating and settling it. East St. Louis, like St. Louis, is a great mission field, and greatly needs cultivation.

—The total issues of the American Bible Society for the year, at home and abroad, amount to 1,406,801 copies; of these 832,497 were distributed outside of the United States—a very remarkable proportion. More than one half of the issues were manufactured at the Bible House, and of the residue a large part were printed in China, Japan, Syria and Turkey. The total issues of the society in eighty-four years amount to sixty-seven million three hundred and sixty-nine thousand three hundred and six copies.

—Young People's Paper, Elkhart, Ind, for June contains the poem: "The Lord Careth," from "My Good Poems," by Prof. A. Fairhurst. Young People's Paper is a journal of excellent tone and taste throughout.

—In a note from Mrs. Walter S. Burns, of Merchantville, N. J., she says:

The First Christian Church Sunday-school of Philadelphia, raised through the Easter envelopes $33.20 for the Benevolent Association of the Christian Church, whose headquarters is in St. Louis. Besides, they added twenty subscribers to the monthly Orphan's Cry. Only about two members of the church knew anything about such an organization for benevolent work in behalf of orphans, old people and the babies' home, before this. Outside of this substantial support, the Sunday-school was asked to give $100 on the interest of the mortgage. They pledged, through the classes, $140 and raised over $150. Is not that doing well for a school of about two hundred? I feel proud of them in their two efforts.

If this be a fair specimen of the liberality of our Eastern friends, we trust there may be no cessation of efforts to extend the principles of the Reformation through the East. The school has made a noble record.

—The convention of the fifth district of the Illinois Christian Missionary Society will be held in the Christian Church in Virden, June 5-7. The singing will be led by Guy B. Williamson of this city. The program embraces some of the living topics of the day and the convention should be one of great interest. Let there be a large attendance.

The Cause of Many Sudden Deaths.

There is a disease prevailing in this country most dangerous because so deceptive. Many sudden deaths are caused by it—heart disease, pneumonia, heart failure or apoplexy are often the result of kidney disease. If kidney trouble is allowed to advance the kidney-poisoned blood will attack the vital organs or the kidneys themselves break down and waste away cell by cell.

Bladder troubles most always result from a derangement of the kidneys and a cure is obtained quickest by a proper treatment of the kidneys. If you are feeling badly you can make no mistake by taking Dr. Kilmer's **Swamp-Root,** the great kidney, liver and bladder remedy.

It corrects inability to hold urine and scalding pain in passing it, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases.

Swamp-Root is pleasant to take and sold by all druggists in fifty-cent and one-dollar sized bottles. You may have a sample bottle of this wonderful new discovery and a book that tells all about it, both sent free by mail. Address Dr. Kilmer & Co. Binghamton, N. Y. When writing mention reading this generous offer in this paper.

Home of Swamp-Root.

—I am prepared to give a stereopticon exhibition of sixty views of the celebrated Tissott Paintings of the life of Christ. As you know, the Tissott Paintings are the finest illustration of the Christ-life ever produced. The views I am prepared to give of these paintings cover the leading features of the life of Christ and are guaranteed to be exact reproductions in color of the original Tissott Paintings. Should you like to have your Sunday-school, Edeavor Society or church see these views, together with explanatory lecture, now while they are entirely new, I shall be pleased to arrange with you for an exhibition of them in any church within reach of the city. Address W. W. Hopkins, this office.

—A new Christian Church building was dedicated in Esbon, Kansas, free from debt by Bro. Lowe, Kansas superintendent of missions. Bro. L. spent a week with the church confirming their faith. The pastor, W. R. Gill, reports two baptisms since the dedication.

—O. A. Bartholomew, pastor West End Christian Church, this city, reports the church and its activities in a healthful, growing stale. The church has recently had the addition of two men and their wives to its membership, who will add to its influence and intelligence in Christian work. The Bible-school is growing and other indications are favorable.

"Red Head" The Reliable for Best Bicycle in The World. $25. Repairing ...A... Specialty.

Jordan & Sanders,

1331 WASHINGTON AVE., ST. LOUIS, MO.

—We give large space this week to the Hiram College Jubilee Endowment scheme. We do this cheerfully as a contribution to Christian education. No school among us is doing more aggressive Christian work than Hiram, and its success will give additional hope and inspiration to all our institutions.

Personal Mention.

M. F. Harmon is now in a meeting in Hampton, Florida.

The church at Peckham, O. T., has employed Elder C. Monroe to preach for them this year.

Bruce Brown, pastor Central Christian Church, Denver, Col., uses large display cards to announce his sermon themes.

T. S. Tinsley, pastor of the Church of Christ in Owingsville, Ky., has added to his work a local church paper called The Invitation.

D. R. Dungan, pastor Mt. Cabanne Church, this city, delivers the baccalaureate sermon for Christian University, Canton, Mo., next Sunday.

Charles Reign Scoville is now in a meeting at Gainesville, Texas. The total number of additions in his Kansas City meeting was 201.

Florence Ruth Hackleman has come to take her place in the affections and household of Prof. and Mrs. W. E. M. Hackleman, Indianapolis, Ind.

Prof. O. C. Hubbell, of Fairfield, Neb., has been engaged for the third term of Fairfield School's superintendency. His daughter, L. Marie, will visit friends in Ohio this summer.

Mrs. Ella P. McConnell delivered the baccalaureate sermon for the High School of Mineral Ridge, Ohio, to an immense audience, in the Presbyterian Church of that city.

The Christian Courier announces the marriage of James Norvel Crutcher and Miss Eva Railey in the Christian Church in Belton, Mo., May 13th. Bro. Crutcher is the pastor of the church in Paris, Texas.

The baccalaureate sermon for the public schools of Florence, Colorado, was preached by Daniel Trundle to a large audience in the Methodist Church. The baccalaureate sermon was highly complimented by the journal of that city.

Jesse Teagarden preached the baccalaureate sermon at Merna, Neb., May 12th and the memorial sermon at Ansley, May 27th. Bro. Teagarden has recently removed from Broken Bow to Ansley, Neb., and reports the work at Ansley in a good condition.

The Buffalo (N. Y.) Courier, May 21st, contains the brief of a sermon preached by J. P. Lichtenberger, pastor of the Jefferson St. Church of Christ in that city, in the Sumner Place Methodist Church. The sermon was a strong, clear statement of the position and work of the Disciples of Christ in the religious world.

A. R. Hunt reports the church at Savannah, Mo., free from debt and enjoying its freedom. He preached the baccalaureate sermon for the high school of that city May 20th. Bro. Hunt will spend his vacation in a protracted meeting in Hamburg, Iowa, to begin about Aug. 1st. The church board has accepted a substitute to supply the pulpit during his absence.

E. E Cowperthwaite and wife, of Eldorado, Kan., were recently given a most enjoyable surprise at their home in that city. Their friends from all parts of the city joined in a most hearty gathering and after appropriate services presented them with a beautiful silk quilt. The expression of esteem deeply impressed the hearts of their pastor and his wife, and all were gladdened by the occasion.

Roy Caldwell, who has recently been called to the pastorate of the Christian Church of Perry, Iowa, was formally ordained to the ministry Monday evening, May 14th. Dr. I. N. McCash, of Des Moines, delivered the principal address, while J. M. Hoffmann, of Boone, gave the charge to the church. The pastors of the other churches of the town took a part in the services. Bro. Caldwell goes to Perry from very successful pastorates at Madrid and Woodward. His work at Perry opens up most hopefully. Large and appreciative audiences have attended his meetings and there were three additions by letter at last Sunday evening's service.

Carey E. Morgan.

An excellent likeness of Carey E. Morgan, A. M., appears on the first page of this issue. Mr. Morgan is one of the most brilliant members of the middle generation of ministers. Indiana claims him as her son, and Butler College is happy to number him among her alumni. Like many of our well-known ministers he stepped from the schoolroom into the pulpit.

C. E. Morgan began his ministry in 1886, in the churches of Arcadia and Atlanta, Ind. After serving his apprenticeship in these churches he accepted the pastorate at Wabash, Ind., where he labored most successfully for seven years, when he accepted a call to Minneapolis, Minn. During his stay of nearly six years in the "Flour City," he succeeded in gaining for the church a position and recognition it had not previously enjoyed. He took his place in the front ranks of the most excellent ministry of the Northern metropolis. The plea of the Disciples is practically unknown in the great Northwest. Mr. Morgan's work and influence was of incalculable value to our cause, not only in the "Twin Cities," but also throughout the "Gopher State."

While in Minneapolis he was a member of the faculty and one of the officers of the Northwestern Christian College, situated at Excelsior, an hour's ride from the city. He labored with others heroically to put this institution upon a firm foundation, but the building was entirely destroyed by fire some three years ago and has never been rebuilt.

In the summer of '99 Mr. Morgan received a call from the Seventh Street Church in historic Richmond, Va. This is one of the strongest and best congregations in the entire brotherhood. He began his pastorate here under most auspicious circumstances last September. Carey E. Morgan is one of the most friendly, congenial and versatile men one will met. It is not too much to forecast for him many years of profitable service in the Master's vineyard. He is an honor to the brotherhood and makes friends for the Christ, his church and himself wherever he goos. The subject of this sketch is still a young man, being on the sunnyside of forty. PERCY LEACH.

A Book for Summer Reading.

Perhaps the handsomest volume ever issued from the press of the Christian Publishing Company, and certainly the most interesting, is "Wheeling Through Europe," by Winfred Ernest Garrison, with illustrations by the author. It is a book for the summer season. Those who cannot make a trip to Europe will enjoy, during the long summer days, following one who has made the journey on his wheel, taking notes of the peculiarities of the country and of the people as they work in the fields, as they are found in the wayside inn, or engaged in their several occupations. The book is divided into two parts. One contains a description of the author's travels through Great Britain, in which he takes us into "The Heart of England;" "Through Shakespere's England;" "Through London and Kent;" "The South Coast;" "King Arthur's Country;" "From the Severn to the Dee;" "From Gladstoneville to Wordsworthshire;" "Through English Lakes and Scottish Lowlands;" with "A Circuit of the Highlands," and along "The East Side of England."

The second part gives an account of travels on the Continent, under such titles as "On Traveling for Pleasure;" "Things Dutch;" "Up the Rhine;" "The Black Forest;" "A Week in the Alps;" "Another Week in the Alps;" "A Corner of Northern Italy;" "In and Around Naples;" "From Naples to Rome;" "Florence and Venice;" "Through Austrian Tyrol;" "Munich and Nuremburg;" "Some German Roads and Towns." The author does not follow the beaten highways in his travels, nor does he in his style of letter-writing. When one has finished the reading of these chapters of travel he will feel that he has a fair knowledge of the countries and places visited, and knows something of the peoples and their customs.

Many read the author's letters as they appeared in the CHRISTIAN-EVANGELIST with great interest, and they have been elaborated and revised, with considerable new material added, as they appear in the book. The book will have a special interest for two classes of people: First, those who contemplate making a trip to Europe and wish to profit by the experience of an observant traveler; second, those who feel that it will be impossible for them ever to make such a trip, and who wish to avail themselves of such knowledge of the countries of Europe as is afforded in these descriptive letters of travel. The publishers have put the book at the popular price of $1.00. It contains 263 pages, with illustrations. Address Christian Pub. Co.

Subscriptions to Paris Fund.

The following sums have been pledged for the purpose of sending Bro. Z. T. Sweeney to Paris, to hire a hall and preach the gospel and distribute literature during the progress of the Exposition in that city. Nearly all these sums have been subscribed in response to a circular letter sent out by the Standard Pub. Co. which, in addition to its own liberal subscription, has made a special effort to bring the enterprise to success. The amount should be swelled to $4,000 if possible, and it should be done at once. If others wish to help on this good work they would better address Z. T. Sweeney, at Columbus, or Standard Pub. Co., at once, as the matter should be closed up this week:

Jos. I. Irwin, Columbia, Ind.	$ 500.00
Standard Pub. Co., Cincinnati, O.	500.00
Church, Columbus, Ind.	400.00
M. T. Reeves, Columbus, Ind.	100.00
Church, Richmond, Va.	100.00
W. H. Graham, Allegheny, Pa.	100.00
Churches, Columbus, O.	100.00
" Des Moines, Ia.	100.00
" Kansas City, Mo.	100.00
" Lexington, Ky.	100.00
Church, Paris, Ky.	100.00
" Wheeling, W. Va.	100.00
A. Teachout, Cleveland, O.	100.00
J. D. Robards, Henderson, Ky.	100.00
E. E. Montgomery, Philadelphia, Pa.	100.00
Church, Buffalo, N. Y.	50.00
" Bedford, Ind.	50.00
" Terre Haute, Ind.	25.00
" Maryville, Mo.	25.00
" Crawfordsville, Ind.	20.00
" Franklin, Ind.	25.00
" Greensburg, Ind.	25.00
J. S. Gray, Detroit, Mich.	25.00
T. J. Shuey, Valparaiso	10.00
J. D. Miller, Shelbyville, Ill.	10.00
Total	$2,865.00

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BOOKS YOU SHOULD NOT MISS.

Wheeling Through Europe.

By W. E. Garrison. This is one of the handsomest volumes ever issued by our company. The story of a bicycle tour through the leading countries of Europe is more interesting than most fiction. Illustrated by numerous half-tone plates. 263 pages, bound in cloth. Most suitable for a gift volume.

Price, One Dollar.

Christian Science Dissected.

By J. D. Sector. This new work is selling rapidly. There is nothing dry or didactic about it. The reader is entertained and amused, as well as instructed. Christian Science is a ridiculous thing, and the author of this work was unable to resist the temptation to have fun with it, at times.

Price, Twenty-five Cents.

Our First Congress.

A volume containing the leading addresses delivered at the First Congress of the Disciples of Christ, together with reviews of the same. Addresses by Garrison, Ames, Haley, Briney, Lhamon, Mathews, Ellis, Calvin, Philputt, Richardson and Mrs. Harrison. 246 pages, bound in silk cloth. A book for thinkers.

Price, One Dollar.

Leaves From Mission Fields.

By N. M. Ragland. This book is a gem—beautiful in mechanical construction and valuable in contents. Sketches of the lives and labors of missionaries who have died in heathen lands, with fine portraits. The volume is both a memorial and an inspiration. Sent postpaid on receipt of price.

Price, One Dollar.

"Special Catalogue No. 22" contains about one hundred and seventy-five Book Bargains. Probably some book that you especially desire is offered for one-third or one-half the regular price. Drop us a postal card, and you will receive a copy—FREE.

CHRISTIAN PUBLISHING COMPANY, ST. LOUIS, MO.

Christian University Commencement.

The annual commencement exercises of Christian University, Canton, Mo., will be held on Thursday, June 7, 1900. Rev. L. H. Stine, Quincy, Ill., will deliver the address to the graduating class. Free entertainment will be provided for foreign visitors. Those who wish this should send a card at once to Rev. Davis Errett, Canton, Mo.

Old friends of the school and others interested are cordially invited to be present and to enjoy these exercises. The university is in the most prosperous period of its history and the outlook for the future is still more favorable.

The following is the program for commencement week:

Annual Supper of the Zetolophian Literary Society, Friday, June 1.
Concert of the Conservatory of Music, Saturday, June 2.
Baccalaureate Sermon, by Rev. D. R. Dungan, A. M., LL. D., President-elect of the University, Sunday, June 3.
Joint Exhibition of the Literary Societies, Monday, June 4.
Annual Reunion of the Literary Societies, Tuesday, June 5.
Entertainment of the University Guild, Tuesday, June 5.
Annual Meeting of Alumni, Wednesday, June 6.
Oratorical and Declamatory Contest, Wednesday, June 6.
Annual Commencement Exercises, Thursday, June 7
Entertainment College Aid Society, Thursday, June 7.

JOHN KENYON.

Reduced Rates to Denver, Colorado Springs and Pueblo.

May 15, June 5 and 19, the Union Pacific will sell round trip tickets from St. Louis and Kansas City or Omaha to above points at one fare plus $2.00. Illustrated publications, time tables and any desired information address J. F. Aglar, Gen'l Agent, St. Louis.

Kentucky University.

The closing exercises of the current session of the College of Liberal Arts, the College of the Bible and the Normal College will be held in Morrison Chapel, in Lexington, from the 6th to the 14th of June.

June 6, Exhition of the Alethea Society, Wednesday, 8 P. M.
June 7, Exhibition of the Cornelia Society, Thursday, 8 P. M.
June 8, Exhibition of the Philothean Society, Friday, 8 P. M.
June 9, Exhibition of the Periclean Society, Saturday, 8 P. M.
June 10, The Baccalaureate Sermon, Sunday, 8 P. M.
June 11, Annual meeting of the Board of Trnstees of the College of the Bible, Monday, 2 P. M.
June 11, Exhibition of the Phileusebian Society, Monday, 8 P. M.
June 12, Commencement of the College of the Bible, Tuesday, 10 A. M.
June 12, Exhibition of the Cecropian Society, Tuesday, 8 P. M.
June 13, Annual meeting of the Board of Curators of Kentucky University, Wednesday, 10 A. M.
June 13, Class Day exercises of the graduating class of the College of Liberal Arts, Wednesday, 10 A. M.
June 13, Annual banquet of the Society of Alumni, Wednesday, 8 P. M.
June 14, Commencement of the College of Liberal Arts, Thursday, 10 A. M.

The Commencement of the Medical Department will be held in Louisville on June 23. The Commercial College, which is in Lexington, is in continuous session throughout the calendar year.

Graduates and other friends of the Univerity are cordially invited to attent any or all of the public exercises.

ALEXANDER R. MILLIGAN,
Acting President.

St. Louis, Mo.

The Compton Heights Church, of this city, is moving steadily forward. At the beginning of this year I suggested as a mark for us to work to that we strive to "reduce the debt on our property by the amount of $1,000 and add 100 new names to our membership roll." The financial part will be more than provided for, and we have reason to believe that we will at least reach and perhaps go beyond the mark set for growth in membership. The work is moving on nicely and we are quite hopeful.

I have the privilege of a month's vacation during the summer, which time I would like to spend, not in rest, but in a change of work. I could hold one or two protracted meetings. Any church in a small town or country district that would like my services for such work may address me at 2721 St. Vincent Ave., this city. Will not be hard to satisfy as to terms.

S. B. MOORE.

Arkansas State Mission Notes.

Brother Kincaid is making heroic efforts to advance the cause in Hot Springs. He has engaged Bro. Romig to conduct a meeting there next fall. He will have to be assisted financially to support the meeting.

The little church at Hot Springs has raised as much money, according to financial ability, during the year, as any church known to the writer. We would like to raise $200 to support the meeting, devoting the surplus, if any, to work in Caddo Gap district.

Any one willing to assist in that work, write T. N. Kincaid, Hot Springs.

The work at Pine Bluff is growing in interest.

Taragould has a good church of 150 members, an excellent Sunday-school of 80, average attendance, a very large young people's meeting. There have been about one hundred accessions during the past 15 months.

Bro. R. O. Rogers has preached for them during this time and has done excellent work. Bro. Morgan is superintendent of the Sunday-school. It is one of the best in the state.

The state meeting will soon be here. Good time expected. Remember June 5-7.

E. C. BROWNING, Cor. Sec.

Correspondence.

Chicago Letter.

A gratifying incident of the budding spring is the annual opening of the municipal garden patches under the oversight of the Bureau of Associated Charities. This year the city has appropriated $300 for the purchase of seeds. The ground is plowed and harrowed and then assigned to the tenants in one-fourth-acre lots, all ready for planting. The West Side gardens contain forty acres and the South Side tracts about an equal number. In the allottment preference is given to those who have the best record for the last year. This sensible charity has been in operation four years on the South Side and three years on the West Side. The only pity is that it cannot be more extensively employed and scores of acres lying idle in city lots held out of use by speculators brought to minister to human need. A further pity is that the incident does not open the eyes of the people to the fact that our present land-tenure system is wrong in principle and cruel and deadly in operation.

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Evangelist H. B. Gibbud, who hails from farther East, is in the city conducting a personal workers' class for three weeks, at the First Baptist Church. His meetings are held Monday, Tuesday, Thursday and Friday, the series opening Monday, May 21st. He is highly spoken of and his work is sure to be fruitful. The Y. P. S. C. E. Union is to be commended for taking up such a work. Every pulpit needs, sadly needs, the reinforcement of a band of drilled personal workers. As Pressense observes in his History of the Apostolic Age: "Conversions in masses like these [Pentecost, etc.] do not recur in the second period of the church. The proselytes are many, but they are made one by one through the personal efforts of St. Paul The longer he remains in any place the more important is the church there formed. Results seem proportioned in their magnitude to the amount of direct personal effort." This is a feature of primitive Christianity that characterized Methodism in its beginnings—a feature which we should steadfastly struggle to reproduce.

***

The merry war between the labor unions and the contractors is still on. The unions are bringing evidence before the grand jury by which they hope to secure indictments against material men for illegal combines. It is refreshing to note a disposition to use the ordinary channels of law rather than blind, brute force. The wholesale plumbing supply houses have been most complained of, though the brick men come in for a fair share of accusation. There have been charges, with more or less evidence to give them color, of blackmail by the labor union "business agents," and the entire situation is deplorable. Every sensible person will echo the statement by Prof. Graham Taylor: "Between the 'fight-it-out' policy and the appeal to reason the public conscience will, when intelligently informed of the issue, not take long to render a decision." Some men think it will take Chicago years to recover from the loss entailed by the withdrawal of capital from enterprises here, because of the chronic labor disturbances.

***

The Conference of the Methodist Church, now in session, closing this week, is an epoch-making assembly. The organic law of the church has been greatly changed. Laymen have at last been granted equal privileges with the ministers, women have been admitted to the church councils, and now the time limit has been removed. All this seems to be in harmony with the spirit of the times. The old church is becoming democratic. While the vote was being taken on the abolition of the time limit a part of the scenery on the back of the stage fell with a crash; whereat Dr. S. P. Cadman, of New York, exclaimed: "Don't be excited, brethren, it's only the downfall of the time limit!" One good old sister who sat near your reporter at one of the sessions remarked: "We are on the eve of a great reform; the leaven is working everywhere." Indications are pretty clear that it is, not the "eve" of a reform, but the morning of the day of reform, much needed and long hoped for.

***

The second quarterly rally of the Chicago Christian Missionary Society was held in Kimball Hall May 13th. It was a spirited meeting. When we consider the miles of city that lie about us here, waiting to be evangelized, and then count our resources, it must be admitted that there is much faith even to talk about it. J. W. Allen spoke thoughtfully and eloquently. He said: "The nineteenth century has been building cities; it will be the work of the twentieth century to evangelize them. . . . There are three great constructive forces in society—the home, the school and the church. In the cities the home force is reduced to the minimum; the school has little moral and spiritual influence: hence, the great burden falls on the church. . . . The life of the church must be intense. The people of Chicago do not care for cold buckwheat cakes: they must be hot—very hot!"

W. B. Taylor spoke with enthusiasm and discrimination, and stirred every heart. He then appealed for members for the Church Building Syndicate and enrolled twenty-five more, making the club over ninety. These people pledge themselves to pay five dollars every time a mission church is erected in the city, the money to go into a permanent loan fund.

Mrs. E. W. Darst came to the city on the 21st inst. to ship their household goods to Midland, Texas, where she and her husband will labor with the church for a year at least. . . . J. H. O. Smith has gone on a leave of absence for the summer. After a meeting in Kentucky he and his wife will visit the Pacific Coast. . . The Monroe Street and the West Side Churches are much encouraged over the success of their building enterprises. . . . The First Church now numbers 199; over $40 contributed to Home Missions.

FRANK G. TYRRELL.

4957 *Prairie Ave.*

West Side Christian Church.

At the time of the financial panic of 1893 the West Side Christian Church, Chicago, had begun the erection of a house of worship on Jackson Boulevard. The business failures and depressions of that and succeeding years prevented the completion of the building beyond the first story, and the congregation struggled along under the burden of a debt. However, last November it was determined to complete the structure. Bro. Bruce Brown (then pastor) labored unweariedly in the cause, $3,200 was pledged, and contractors and workmen secured. Soon, however, obstacles began to appear. At the first of the year Bro. Brown resigned to accept the pastorate of the Central Christian Church in Denver. Soon afterward the great strike was declared and work on the building ceased. For weeks the piles of brick and stone lay untouched and the ragged, uneven walls threatened the safety of the structure. Meantime, the strike also cast its gloomy blight over church members in every line of business. The outlook seemed discouraging.

In spite of these unfortunate circumstances Bro. E. B. Reynolds, Sunday-school superintendent, determined to raise $3,000, needed to push forward the work of the building. Day and night he labored in the cause. Visiting many people in the community who are not members of the church he was encouraged, not only to hear from them of the high standing of the church in the neighborhood, but also to receive substantial contributions from them. On the 13th of May he presented the matter to the congregation, calling for pledges, with the faith that the $3,000 would be offered. The result shows how God answers prayer. The pledges made (almost all of which were in small sums) finally aggregated $5,000, $2,000 more than was expected, and making a total pledge of $8,200 since last November; all this in addition to keeping up the regular expenses of the church. It is worthy of note that in this $5,000 there is not one pledge from a church society, which leaves the societies free to carry on their special lines of activity, and also permits their members to give their offerings personally instead of giving a portion through societies.

The congregation now sees its way to complete and seat the church, which will be one one of the most conveniently arranged buildings of the kind in Chicago, as well as the largest and best church owned by our brotherhood in the city.

Although the strike is still on, the contractors have secured non-union workmen, and with police protection have resumed work, which is now being steadily carried forward.

An interesting fact in connection with the building is that Bro. J. W. Allen, who for thirteen years was pastor of the church and under whose ministry the building was begun, has been with the congregation since the 1st of March, and will have the joy of dedicating to the worship of God a building that represents so much of his life's most earnest labor. S. J. CHAPMAN, Treas.

His Wife Insisted

And he thought he'd humor her, no doubt. The result shows that a man rarely loses by following his wife's advice. Those who suffer from obstinate cough, bronchitis, weak lungs and ailments in general which tend to consumption, will find speedy relief and perfect cure in the use of Dr. Pierce's Golden Medical Discovery. It cures ninety-eight per cent. of those who give it a fair and faithful trial. It purifies the blood, heals the lungs and builds up the body with firm flesh instead of flabby fat. The "Discovery" contains no alcohol, neither opium, cocaine, nor other narcotics.

"Only for Dr. Pierce's Golden Medical Discovery I think I would be in my grave to-day," writes Mr. Moses Miles, of Hilliard, Uinta Co., Wyoming. "I had asthma so bad I could not sleep at night and was compelled to give up work. It affected my lungs so that I coughed all the time, both day and night. My friends all thought I had consumption. My wife had taken Dr. Pierce's Favorite Prescription, and it had helped her so much she insisted on my trying his 'Golden Medical Discovery'—which I did. I have taken four bottles and am now a well man, weighing 185 pounds, thanks to Dr. Pierce's Golden Medical Discovery. I would like you to print this testimony as it may help some other poor sufferer."

Dr. Pierce's Medical Adviser, in paper binding, *free* on receipt of 21 one-cent stamps to pay expense of mailing *only*. Address Dr. R. V. Pierce, Buffalo, N. Y.

B. B. Tyler's Letter.

Springfield has a population of probably sixty thousand. It is beautifully situated on the east bank of the Connecticut River. Evidences of wealth and culture abound. The town is the metropolis of Western Massachusetts, and is the purchasing center for one hundred and fifty thousand people within a radius of ten miles. Springfield was settled in 1635 by persons from the Massachusetts Bay colony. Here is a United States Armory. A large number of skilled workmen are engaged in the manufacture of the Krag-Jorgensen rifle. This city is a great place for the manufacture of firearms. Much interest is felt in the cause of education. The free schools of Springfield are of a superior character. The high-school building is very handsome, the finest for the purpose that I have seen, and is said to be splendidly equipped. The public library has more than 109,000 volumes. The art collection is one of the most valuable in the country. The Springfield Republican is one of the best edited papers in the United States; and it is as mean as it is able! I have failed to find in its columns a single good word for the Government of the United States. A man reading this paper and believing its statements would receive the impression that the Spanish Monarchy is superior in all important respects to the North American Republic. There is the usual number of churches in a place of this size; but the houses of worship are unusually fine. There is an excellent Young Men's Christian Association. It is doing good work—especially among railroad men. Religious meetings are held once a week in the shops at the noon hour. These are well attended and the men are attentive. Private schools are numerous. There is a French Protestant college in Springfield. This is also the home of the Bible Normal College, an institution for the preparation of young men and young women for Sunday-school work, for the work of city missions, for the training of foreign missionaries and for the training of pastors' helpers. The Bible Normal College owns its own buildings, which cost, with land and furniture, about $90,000. It is well equipped for its important work. The purpose of its managers is to send out workers who understand both the Bible and the best methods of dealing with those who are to be taught and helped. It is not a theological seminary; but is a school for training Christian workers. The Rev. David Allen Reed is president. By him the school was founded in 1885. He called it the School for Christian Workers. The present name was given it in 1897. He believes that the teachers will hold a prominent place in the progress of Christianity in the not remote future. The Bible Normal College seeks to restore to its proper place in the church the teacher and the teaching function. One of the ways of working is for those who receive training to find employment as operatives in mills and factories, that the knowledge of Jesus our Lord may be brought to those who are ignorant of his saving grace. The president read a letter to me written by a young woman who is employed in a cotton mill in Lowell. Apparently, she is there as are the other girls, *i. e.*, to earn a living; but she is there really to save her sisters. In the mill in which she is employed there are three thousand girls. This is, however, but one of five mills in the city of Lowell. There must be from twelve to fifteen thousand of these girls. Many of them are French Canadians and do not understand English. Their only places of entertainment are a cheap theatre and dance halls. The Bible Normal College trains workers for such places and for this character of service. Is there not in this enterprise the spirit of apostolic Christianity?

"The First Church of Christ" in Springfield is the oldest church in Western Massachusetts. It is of the Congregational order. The "Christian Church" in New England is sometimes called "The Old Christian Order," and "The Christian Connexion." There is but little in common between "the Christian Church," in New England, and the Disciples of Christ. In numbers "the Christian Church" is not increasing. So respectable an authority as "The Century Dictionary" speaks of the members of "the Christian Church" as "Unitarian Baptists." There is something in the facts here stated that ought to be helpful to those who are especially anxious about the name.

There is a place in Springfield where those worship who desire and are determined to be simply Christians. It is sometimes called "The White Chapel," and is No. 767 South Main Street. You will feel that you are at the right place when you see over the door the words:

CHURCH OF CHRIST.

The following motto is on the bulletin board:

IN FAITH UNITY.
IN OPINIONS LIBERTY.
IN ALL THINGS CHARITY.

This is one of the most attractive little places that you ever entered. The number of names together of these Disciples of Christ is fifty-four. How they get along excites surprise. This little church seems not to be in trouble as are the other churches in the city. It is, for one thing, free from debt. The chapel is paid for. The members seem to "love one another with pure hearts fervently." This work began probably four years ago in Dr. Detchon's house. He and his wife and S. M. Hunt met on the Lord's day to remember Jesus in the breaking of bread. After the church was organized Dr. Detchon acted as pastor until his death, about two years ago. E. C. Davis is now pastor. Bro. Davis was baptized by J. H. Garrison, in Boston, a little more than fifteen years ago. He is a graduate of Hiram College. I cannot think of a man better suited to our work, in Springfield, than Bro. E. C. Davis. His wife comes of an old Congregational family. She is a thorough Disciple and is, to her husband, in his difficult work, a real helper. The brethren believe in and love those noble young people. May their days in this beautiful city be prolonged, and may the benediction of Heaven be on them continually.

The value of the printing press in our work is not generally appreciated by us. S. M. Hunt is, in his place, our most important man in New England. The reading of Isaac Errett's tract entitled OUR POSITION brought him to us. A few words will tell the story and be our argument for a more liberal use of the printed page. Bro. Hunt is a traveling man. At the time to which reference is here made he was not satisfied in his church relations. A newspaper announcement took him to a hall in which a Disciple of Christ was preaching. He knew nothing of us. He did not understand the notice in the paper or he would not have attended the meeting. As soon as he arrived at the place he saw that he had made a mistake; but he remained a short time and studied the little company as it came together. He did not remain to hear the sermon. As he left the place he picked up a tract. The next day on the train, having neglected to buy a morning paper, he took this tract out of his pocket and read it. He was delighted. He said to himself: "This is what I want." He did not know where to find a company of the people whose position was so admirably set forth in the tract. One day he saw in a Boston paper an announcement which excited his interest. He said: "This must be a meeting of the people spoken of in the tract." George Darsie was preaching in Boston at the time. S. M. Hunt at once wrote to him. A correspondence followed. The result was that this eager, honest, earnest inquirer became a member of the church at that time meeting on Shawmut Avenue and Madison Street, Boston; now on St. James Street in Roxbury Bro. Hunt is a good business man. He at once began to use his business ability for the promotion of New Testament Christianity in New England. He does not preach; he simply practices. S. M. Hunt is a lay bishop. Do you know what this is? He has, in an important sense, the care of all the congregations of Disciples of Christ in New England. But few men combine so happily the devotional, the emotional, and the practical in the Christian life.

A house of worship in Everett, Mass., will be dedicated to the cause of primitive Christianity next Lord's day. Some account of the Disciples in Everett will be given next week. B. B. T.

HEADACHE

Pain back of your eyes? Heavy pressure in your head? And are you sometimes faint and dizzy? Is your tongue coated? Bad taste in your mouth? And does your food distress you? Are you nervous and irritable? Do you often have the blues? And are you troubled about sleeping?

Then your liver is all wrong.

But there is a cure. 'Tis the old reliable

Ayer's Pills

They act directly on the liver. They cure constipation, biliousness, sick headache, nausea, and dyspepsia. Take a laxative dose each night. For 60 years years they have been the Standard Family Pills.

Price 25 cents. All Druggists.

"I have taken Ayer's Pills regularly for six months. They have cured me of a severe headache, and I can now walk from two to four miles without getting tired or out of breath, something I have not been able to do for many years."
S. E. WALWORK,
July 13, 1899. Salem, Mass.

Write the Doctor.

If you have any complaint whatever and desire the best medical advice you can possibly receive, write the doctor freely. You will receive a prompt reply without cost. Address,
DR. J. C. AYER, Lowell, Mass.

"Persevere and Prosper." Take Hood's Sarsaparilla faithfully and it will cure scrofula, salt rheum, boils, pimples and all blood humors; also dyspepsia, rheumatism, catarrh and that tired feeling. It never disappoints.

Sick headache is cured by Hood's Pills. 25c.

Kansas City Letter.

The meeting at the Sixth Street and Prospect Avenue Church is worthy to be called a great meeting. Evangelists Scoville and Wilson have been with us five weeks and nearly 200 have been added already to our fellowship. Great audiences have gathered from the very initial service and the interest has been continuous; at times intense. The church is being revived, men and women are being turned to the Lord. The Man of Galilee is being honored. The eyes of the city have been upon the meeting and its success is impressively felt.

It is worth our while, surely, to study a work like this and to discover, if we may, the causes of this triumph, for, to be sure, it did not "just happen."

To begin, there was preparation. For three months the meeting had been announced. The committees had their respective work outlined to them and were, with but few exceptions, ready for it. The church was keyed up to great expectancy. In every way possible the meeting was kept before the people. The pastor preached several sermons on the coming meeting and was ably seconded in his work by the official board and other agencies of the church. The preparation was, of course, not all that it should have been—this would mean a perfect church—but it was more thorough and comprehensive than churches usually make. Sunday-school, Christian Endeavorers, C. W. B. M. auxiliary workers, deacons, elders and pastor might have done more, but something they did at least to prepare for a great work.

Not only was there preparation, but opportunity. The field is large, the harvest great. The church numbered, before the meeting began, almost 1,000 souls and the multitudes, allied with so great a number, the outside constituency of the church made large reaping a sure expectancy. The Sunday-school had an average attendance of over 400, and from this source many beautiful and valuable accessions might be looked for. The church was in perfect harmony, stood second in point of numbers among the Protestant churches of the city, was alive in all departments of its work and was in itself an invitation to the outside world. The only force to be reckoned against, save always inertia, was a conservatism as to methods born of its history. The church has not been built up through revival services—during the present pastorate of seven and one-half years, in which nearly 1,000 had been added, only three meetings having been held and those not of long duration—naturally was a trifle more distrustful of the efficacy of revival meetings than a church whose every breath of zeal had been kindled by evangelistic campaigns. But this conservatism was not unyielding and the work was heartily undertaken.

And finally, though certainly not of least importance, was the contribution made by the workers who came to us, Brothers Wilson and Scoville. Mr. Wilson did his work well. As a conductor of music he is an unqualified success and as a soloist has few superiors. To the work of this brother and the spirited song service thereby made possible much of the success of the meeting is due.

Chas. Reign Scoville, preacher of the gospel, demands more than a passing word. Though a young man he is already in the very front rank of our evangelists and has, deservedly, a national and enviable reputation. In the East, West, North and South he has labored, and everywhere successfully. Such large and uniform success must be based upon solid worth. These great meetings are not accidental. There is something, there is much, in the man. He is worth looking at, worth studying. During the meeting if a half hundred preachers came in to study the man and his methods, what would they say of the man, of his methods? Opinions would doubtless differ. Some would ascribe his success to this, others to that. All though I am sure they would agree with this: that here is a man who knows his work and who is in his realm a master—yes, master.

He knows men. His sermons, plain, simple, often homely, are directed to men on the plane of their actual thought and life. The preacher is never on the mountain top or in the clouds. His feet are firmly planted on the earth. He lives where men live. He speaks their language. He knows their weakness and their needs. His sermons fit into their present conditions. Into a real sympathy with them the evangelist has entered and this knowlege and this sympathy are realized and appreciated.

He knows methods. In this he is a past master. Probably no other workman in this particular field has so wide a range. He understands the value of variety. He does not stale by routine. His is the enlivening quality of versatility. He takes a quiet pleasure in mild surprises. He revels in the unexpected. No single day's work can forecast another. You never feel that you can interpret his to-morrow. In large and judicious use of all advertising expedients his work is notable. In every legitimate way he seeks and secures attention. Here is one who believes that no light should be quenched by the bushel, nor timidity be voiceless. He has the gospel. In his heart he realizes that the world needs this gospel and ways many are sought to bring men to a knowledge of this need. He would do anything, all things, in Christ, to bring men to hear the Word. And then he would preach the Word. He knows men. He knows methods. He knows more—the Bible. He knows it. He preaches it—the *whole* Bible. Our position is never in the background. The whole truth in Jesus is felt and preached, and even in love.

Such a man can do only a great work. Good will be done. Churches will be built up in the Christ-life. New channels of Christian endeavor will be cut out. New inspirations will be felt. Christ will be glorified. Men will be saved.

The church at Sixth Street and Prospect Avenue rejoices in the coming of our bother and his sweet singer. We heartily commend them everywhere to the faithful.

West Creighton Ave. Church of Christ.

Our work is growing in every department, and we think now that our property is saved. There is a bright future in store for our cause in the city of Fort Wayne. While the debt is still very heavy for our membership, yet by hard work and economy, the work can be carried on to a successful issue.

The C. W. B. M. has lent us a helping hand this year. Were it not for their help it would be absolutely impossible for us to remain with the church, owing to the great sacrifice we have had to make during the past two years. God bless the women in their noble work.

Yet, I do not know that we should count it a sacrifice, but rather a joy, since God has so propitiously blessed us, in that he has given us so glorious a triumph. When we began there were only a very few who thought it possible to raise a sufficient amount to save the property, but that few prayed, worked and sacrificed, and others, seeing their efforts, joined them, so that on the 10th of April all fear of losing the property was dispelled by transferring the last $3,000 mortgage from the Tri State Association to the Church Extension. The saving of the property is due to the united efforts on the part of the Extension, state, district, church and C. W. B. M. I am sure that the coming years will vindicate the wisdom of their uniting to save the West Creighton Ave. Church to our cause. I have to report for the month of April 10 additions; seven by baptism, three by letter.

ZACK A. HARRIS.

Ft. Wayne, Ind.

Torpid Livers

are dangerous to health. Indigestion, jaundice, loss of appetite, sleeplessness, and many other irregularities of the human system follow such a condition. There can be no health where the liver is out of order. To cure all liver troubles promptly and without danger use

Dr. Peter's Blood Vitalizer

—The tried and true remedy.

It is a 100-year-old Swiss-German preparation—the discovery of a wise old physician of great skill. Made of pure roots and herbs and nothing else.

It is not a violent catarthic. It gently regulates the bowels, strengthens the digestive organs, and by purifying the blood gives tone and vigor to the entire system.

No Drug-Store Medicine; is sold only by regular Vitalizer agents.

Persons living where there are no agents for Dr. Peter's Blood Vitalizer can, by sending $2.00, obtain twelve 35-cent trial bottles direct from the proprietor. This offer can be obtained only once by the same person.

Write to DR. PETER FAHRNEY,
112-114 South Hoyne Ave., Chicago.

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An Ideal Inter-mountain tour is the one embracing

Scenic Colorado,
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"WHERE GUSH THE GEYSERS"
Sent on Receipt of 4 Cents Postage.

Either or Both These Books Mailed Free.

"Among the Ozarks"

The Land of Big Red Apples.

Is an attractive and interesting book, handsomely illustrated with views of South Missouri scenery, including the famous Olden fruit farm of 3,000 acres in Howell county. It pertains to fruit raising in that great fruit belt of America, the southern slope of the Ozarks, and will prove of great value, not only to fruit growers, but to every farmer and home seeker looking for a farm and a home.

'Wealth in Northern Arkansas,'

Is the title of an illustrated pamphlet giving detailed information relative to the mining region of Northern Arkansas, conceded by experts to be the richest zinc and lead mining region in the world. This district, practically undeveloped, offers investors the opportunity of a lifetime. The pamphlet will be mailed free. Address,

J. E. Lockwood, Kansas City, Mo.

Fire in a Church!

Late on the evening of Thursday, May 9th, 1900, a fire was discovered in the Richmond Ave. Church of Christ, Buffalo, N. Y. Worse than that, it proved to have been of incendiary origin; and worst of all, the incendiary turned out to be a woman!

To begin at the beginning: For something like thirteen years the church had been groaning under the burden of a mortgage given for the purpose of assisting in the building of its edifice. The amount of the original mortgage was $5,000, an amount which, by means of rapidly accruing interest, finally reached a total of nearly $8,000.

Early in the present year the Rev. Lloyd Darsie, then pastor of the church, but now settled as the successor of the Rev. John Sweeney, over the church in Paris, Ky., was suddenly inspired to make an effort looking to the removal of this burden from the activities of the church. His plan was to divide the membership into groups, subjecting each to a judicious assessment, after carefully considering the financial ability of its individual constituents. The idea was heartily endorsed by the official board as well as by many others in the church to whom it was made known, with the result that the amount necessary for the cancelation of the obnoxious mortgage was raised in an incredibly short time and with a readiness that was most remarkable.

On the evening named the other three churches of Christ in Buffalo—each one being a daughter of Richmond Avenue—united with the mother church in a service which included the burning of the mortgage, with its accompanying bond. The preliminary meeting, devoted to prayer, praise and testimony, was led by Rev. Brother Lichtenberger, of the Jefferson Street Church, and was participated in by members of the different churches represented. At nine o'clock the leader gave place to Brother A. B. Kellogg, of the Richmond Avenue Church, who thus became master of ceremonies. A paper prepared by the trustees and rehearsing the history of the mortgage was read by Miss Adelaide Graybiel, after which Mrs. James Tillinghast, who was the largest contributor to the fund, was invited to become the instrument in the destruction of the mortgage. The now useless paper, with the bond, were first torn into shreads by a brother whose ruthless expression showed that his whole heart was in his work, the fragments being consigned to a censor standing upon an improvised altar; whereupon Mrs. Tillinghast tripped gaily to the platform and, lighting a match, communicated its flame to the waiting pile. As soon as the flames had partially died away the leader requested the congregation to rise and unite in the long meter doxology, after which a prayer of thanksgiving was offered by Rev. Anson G. Chester. The congregation being again seated, the history of the payment of the mortgage was read by Brother Geo. H. Dunston. This was followed by the reading of letters from most of the pastors who have served the Richmond Avenue Church: F. M. Kibby, O. G. Hertzog, G. L Wharton, J. G. Waggoner, F. W. Norton, Mrs. Bessie Trible (wife of a pastor now dead), Rev. Z. T. Sweeney, a warm and valued friend of the church, and "last but not least," as the leader said, "Brother Lloyd Darsie." The services were interspersed with suitable music by the choir of the church, and the occasion was in every way enjoyable.

It is generally conceded that Brother A. B. Kellogg had more to do in bringing about the result herewith reported than any other individual member of the church. It therefore seemed fitting that the membership by a rising vote should testify their appreciation of his devoted and indefatigable service. This having been done, Miss Adelaide Graybiel came to the front bearing an immense bouquet of roses which she presented to the surprised and modest brother, having first varnished him with eulogy until his ample face shone again.

Among those present on this glad occasion was Miss Mary Graybiel, our missionary at Mahoba, India.

It is an interesting fact that Brother G. L. Wharton contributed the first dollar to the church building fund and the last dollar toward the payment of the mortgage.

We hope that the fire thus kindled in the Richmond Avenue Church will prove to be prophetic, and that its reflex influence will serve to warm all our hearts into an enthusiasm which will lead to holier living and heartier work.

ANSON G. CHESTER.

The Streator Colony.

Streator Colony is located in Scott County, Ark., near the head waters of the Poteau River. This valley is several miles wide and not subject to overflow. The soil is good and well adapted to general farming, stock and fruit-growing. The railroad now in process of construction, one-half or more of the grading done, passes within six miles of the Streator Colony. When this road is put in operation new enterprises and activities will follow in rapid succession. It will open a market at once for the fine timber and mineral products of this part of the state, and will also improve the market for the products of the farm. I spent one week in the neighborhood of Streator Colony, spoken of in this paper before. A little band of our brotherhood in company, with Bro. W. A. Streator, came and settled in this beautiful valley about three years ago; all of very limited means, but have pleasant homes and are out of debt. They invite our people to come and possess the land and help build a house where they can worship under "their own vine and fig tree." Those who wish to be informed in regard to the facts in reference to homes, schools, church privileges will not mistake if they consult Bro. W. A. Streator. Come to Mena or write to M. B. Legate.

MISSOURI BAPTIST SANITARIUM,
919 N. Taylor Avenue, ST. LOUIS, MO.

A homelike Sanitarium and hospital for the cure of mild nervous cases; surgical and all non-contagious cases. X-Ray machine connected with the surgical department. Service is good in all departments. Non-sectarian in its benefits. Ambulance service to all trains if notified. Three acres of ground; many advantages which makes it the most desirable in the West. For rates, etc., address

D R. B. A. WILKES, Superintendent and House Physician.

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THE CHRISTIAN - EVANGELIST

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From July 1st, 1900, to January 1st, 190

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We will do this in order that many thousands not now readers of the CHRISTIAN-ETANGELIST may become acquainted with its merits. We feel certain that the great majority of such trial subscribers will become permanent readers after January 1st.

Trial subscriptions will be discontinued January 1st, 1901, unless the subscriber renews.

Many copies of this issue will go to persons not now subscribers. Such are asked to give the paper a careful and even critical examination, and to take advantage of the above offer. If an extra copy reaches you who are already a subscriber, please hand it to your neighbor and call his attention to this generous offer.

The Co-operation of our Friends is Invited in Extending our Circulation by Means of this Special Offer.

CHRISTIAN PUBLISHING COMPANY,
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Notes and News.

History of Hiram College.

Hiram College closes fifty years of its history with its next commencement. The occasion is to be marked, among other things, by a history of Hiram College, embracing that of the Eclectic Institute, which was its predecessor. Prof. A. C. Pierson has been selected as the historian, and the committee of publication is composed of Prof. B. S. Dean, E. B. Wakefield and A. C. Pierson. The book is to include the proceeeings of the Jubilee Week, and also a complete register of teachers and alumni. It will make a volume of about three hundred pages, and will be well illustrated with half-tones of Hiram presidents, buildings and scenery, and will be published in the best mechanical style. The book will be ready for delivery about the middle of the summer. The The price to advanced subscribers will be $1.00; after publication, $1.25. As the edition will be liite d, those who wish the work should notify the committee at once.

Butler College Catalogue.

The publication of the catalogue of Butler College and Bible College for the coming year, which we have received from Irvington, Ind., shows a notable advance in the work of these well-known institutions. The Bible College enters upon the third year of its existence as a separate school, with a record of assured usefulness and with bright prospects for a larger work. Under the efficient supervision of Dean Jabez Hall the attendance has steadily increased frow the first, and new courses of instruction are offered every year. Attractive and complete courses in the Old and New Testament, in Homiletics and Pastoral Theology, in Sociology and in Church History are announced in the present catalogue. We note with pleasure that the study of missions has received a recognized place in the curriculum. The careful study of missions in our colleges is certain to make missionary pastors and efficient workers in the foreign field.

The announcement of Bulter College itself reveals several interesting features. A Teachers' College Study Department has been added for the benefit chiefly of the school-teachers of Indianapolis. It was largely attended last year and will be a permanent part of the work hereafter. A six weeks' summer school is announced for July and August of this year. We have seen few announcements of summer work more attractive and complete than this one. The Music and Art Schools show a marked increase in the number of students and of cou'ses offered. Altogether the college seems to have had a prosperous year. The attendance registered was 340.

The faculty and departments of instruction continue with few changes for this year. Prof. W. E. Garrison has resigned the chair of History to accept a position on the staff of the CHRISTIAN-EVANGELIST. His place is taken by Mr. C. B. Coleman, a graduate of Yale and the University of Chicago. The teaching force is strenghened by the call of Professor McKee to the chair of Old Testament Language and Literature. The other departments are held as follows: Pres. Scot Butler, Latin; G. B. Brown, Greek; T. C. How, German; H. L. Brunner, Biology and Geology; J. D. Forrest, Sociology and Economics; E. S. Ames, Philosophy and Pedagogy; W. J. Karslake, Chemistry; Jabez Hall, Homiletics and Pastoral Theology; B. A. Jenkins, New Testament; S. A. Harber, Mathematics; W. D. Howe, English; E. U. Abbott, Romance Language; U. F. Kelly, Physical Culture. C.

TO CURE A COLD IN ONE DAY

Take LAXATIVE BROMO QUININE TABLETS. All druggists refund the money if it fails to cure. E. W GROVE'S signature on each box. 25c.

Central Christian College.

The board of curators of Central Christian College wishes to call your attention to the fact that, although our college has passed through many adversities, we are now happy to report that our entire floating indebtedness has been paid, leaving us free from debt except a mortgage of $4,000, which is partly provided for.

Under the administration of President Z. Moore, peace and good will have prevailed during the past two years. Bro. Moore will be succeeded by J. W. Ellis, A. M., Ph. D., LL D., one of the most prominent educators of the state. He is well known to our brotherhood and needs no commendation from us. He will be supported by a strong faculty who are specialists in their departments.

This institution has already established a reputation for soundness in the faith, and has always maintained a high standard of morality and culture among the students. The board of curators and citizens of Albany confidently expect a large increase in the attendance for next year, and to this end they kindly request your patronage and co-operation.

Thorough courses are offered in Science, Classice, Sacred Literature, Commercial Science, Shorthand and Typewriting, Journalism and Typography, Music and Art.

A prominent feature of this college is its strong Bible Course. For further information address John W. Ellis, president, Plattsburg, Missouri (for the present). But after July 1st, address him at Albany, Missouri.

J. D. MCCLURE,
ED S. CIBBANY, } Com.
JAMES F. WOOD.

Contrast.

There are many striking contrasts in life. In this communication I desire to call attention to one that made a deep impression on me. In soliciting for orphan children, I called on———in the town of———for financial support. The family claims to be members of the Christian Church and are said to be worth a million dollars. This was my second call; both times I was rudely turned away empty-handed.

This is one si'e; now for the other: I visited the Camden Point Female Orphan School, a short time ago, with no thought of asking them to help the orphans. Bro. Riall said he thought they would be glad to contribute something. I objected on the ground that it was calling on orphans to keep orphans. He insisted, and I consented. The result was an offering of $11.25, made willingly, gladly and cheerfully.

Those who have an interest in this work are glad to support it and to hear of it. Those who do little or nothing are disposed to turn away and even think that the solicitor's presentation of this work amounts to a "ding-donging" and an effort to extort money and pledges.

I hereby give notice that I want no money unless it can be contributed willingly and with a sincere desire to help orphan children and aged Disciples. Brethren, when I call, if you can't do this, say, "No" and that will end the matter.

J. D. DILLARD.

Tabernacle Plans...

Just the Thing for Protracted Meetings.

Those wishing to erect tabernacles should send to Evangelist Lawrence Wright, of Jefferson, Iowa, for plans and specifications. He has had a wide experience in tabernacle building. Last year his plans were called for from all parts of the U S. and Canada. Since then he has revised and improved them, and is now prepared to offer to the brotherhood the best thing ever put out in that line. The draft shows every stick of timber used in the building and just where it belongs. The drafts are for tabernacles seating from two hundred (200) to one thousand (1000). They show the location of every seat in the tabernacle, the width of the aisles, the location and size of the platform. The draft also shows just how the seats are made.

The draft and specifications are so complete that any one can use them—no need of a carpenter. For full particulars, address (enclosing stamp for reply)

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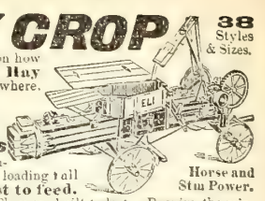

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Missouri Bible-school Notes.

All aboard for California and our silver anniversary; but send in your names to C. C. Hill or you may get left.

Boydsville, of Callaway, met its apportionment in full this year. Every one of H. J. Corwin's schools, this year, go on the roll of honor. How about your schools, fellow-ministers?

We regret that souvenir programs can not be sent free gratis to all, but one will go to each of the schools and to the ministers, the others to be given out at the convention to enrolled delegates, the remainder to be sold at 10c. each, or $1 per dozen, postage paid, to help us meet the expense, and when gone, no others at any price. Write early.

Mt. Cabanne is suffering from measles, in the Orphans' Home section, but the good work goes on under men like W. W. Dowling, Wm. Nifong and F. M. Call just the same whether many or few be present, and that's what makes success. They pay their apportionment in full for this year and will send a good delegation to California—Barclay Meador is chairman of the committee on delegation—and it would be wise for other schools to do likewise.

The Missouri Pacific, always generous to us, gives one fare for the round trip, selling tickets on the 11th and 12th, and from all their lines in Missouri, and we hope others will do likewise. Ask your county or city papers to make a note of it for you; they will do so gladly.

Five ladies at Oak Grove, Calloway, have sent in their award of merit card, and to them will go a souvenir and a memento; thanks to Emma Windsor.

Blue Springs will continue to help us while the present forces are to the front there, just as others could if they would, with no excuses to put.

The girls at Emden do not forget us, nor the field force, but fill their cards and send them in by Superintendent A. A. Martin, while Amazonia remits their apportionment in full, as Mrs. Aretta Fleming said they would.

Will not all help us complete our files with any copies of the B. S. minutes for the years between '88 and '95, or before '83? Will pay for them gladly.

Banners awarded this year on school reports sent in, none others. Hear? If you have lost the blank will cheerfully furnish others, but send in report.

The Endeavorers must see that their day, Monday noon to Tuesday noon, is thoroughly announced in all meetings of their societies and that delegations are made up of persons sure to go, D. V. Entertainment free, but send in names.

Nashville, O. W. Jones, minister, is with us as usual, and is one of the South Missouri schools always in all the good works of the Christ.

To many of our stronger giving friends this is another warning that we "can not make fish of one and flesh of another" this year, so that if the pledge is not paid by May 31 I must put you down as delinquent, though I may regret it as much as or more than any one else. Your fault, not mine.

In answer to the many inquiries, we put into papers just who would be in the souvenirs, also how all could possess them, but to send one to each applicant so far, would cost too much of the money contributed for the work.

This is the last opportunity to urge you to meet your apportionment before the end of the month, and it will be so much easier and more satisfactory every way if you will. Please do not neglect one moment longer. H. F. DAVIS.

Commercial Building, St. Louis.

The Signs of His Coming is a neat booklet on "The Second Coming of Christ," by Peter Ainslie, Editor of *Christian Tribune*. Price, 10 cents. Christian Publishing Company, St. Louis.

CHOICEST CHEAPEST COMPLETEST SUNDAY SCHOOL SUPPLIES.

Our Splendid Series of Sunday-school Supplies goes into Two-Thirds of the Sunday-Schools of the Disciples of Christ. For many years our Commentary, Quarterlies, Monthlies, Weeklies, Pictures and Cards have been steadily growing in Popular Favor. If Your School is not using Our Supplies, it is suffering an Unnecessary Deprivation.

We believe our system of supplies is the best published, but we do not ask that you accept the fact merely on our statement. We want to PROVE it to you. How? Just drop us a postal card request, and we will send you, free, complete list of samples. You can examine these samples, compare them, if you wish, with other samples, and then say if our claim is not justified.

The very best workmanship, both of brain and hand, goes into our Sunday-school publications, and our prices are as low as prices often demanded for inferior supplies. The Third Quarter of the year is close at hand. Send at once for samples to

THE CHRISTIAN PUBLISHING COMPANY, ST. LOUIS, MO.

Oklahoma Ministerial Institute.

The Ministerial Institute of the Christian Church of Oklahoma was held at Norman, May 15, 16 and 17.

The institute was called to order promptly at 3:30 P. M., Tuesday, May 15, by W. A. Humphrey, chairman.

Devotional services were conducted by C. W. Van Dolah.

The program was somewhat revised, and a general discussion was had on institute work, opened by A. B. Carpenter, of Chandler.

Wednesday morning the devotional service was conducted by W. A. Wherry, of Norman, after which H. R. Walling, of Medford, discussed "Problems Before the Country Church," followed by Bro. Marshall, of Oklahoma City, on "Problems Before the City Church."

These two brethren led the institute into a very helpful consideration of the many problems before our churches.

Evangelist D. D. Boyle, of Topeka, Kan., who is at present assisting W. A. Wherry and the church at Norman in a special revival meeting, gave the institute instruction on "How to Get Ready and Hold a Revival Meeting."

Wednesday afternoon the devotional service was followed by a general discussion on the relation of the preacher to the auxiliaries of the church, after which Bro. J. H. Garrison, editor of the CHRISTIAN-EVANGELIST, St. Louis, Mo., gave an excellent address on "The Message for the Ministry of To-day."

After a short recess C. W. Van Dolah, of Shawnee, read a paper on "The True Expansion."

Thursday morning the institute made a very pleasant visit to the Territorial University, which is located here. Returning to the church, various matters were discussed looking to the interest of the church in Oklahoma.

For the protection of the churches against unworthy men it was decided to select a committee on ministerial standing, which was done, consisting of W. A. Humphrey, Guthrie, chairman; J. H. Allen, Tecumseh; John Franning, Norman; W. B. Frank, Chandler; G. H. Hutchins, Perry; J. T. Ogle, Guthrie.

A. B. Carpenter read an excellent paper on "How to Secure a Model Prayer-meeting."

W. A. Humphrey told "How to Render Territorial Organization More Effective."

The devotional service of the afternoon was followed by another splendid lecture by Bro. J. H. Garrison, on "The Trend of Modern Religious Thought."

The committee on resolutions submitted the following report, which was adopted:

1st. That our thanks be expressed to the people of Norman, who have so freely received us into their homes as their guests, and shared their comforts with us.

2nd. That we most heartily recognize in the Territorial University a most important factor in the intellectual development of the people of the territory, and that for its success we commend it to our young men and women with patriotic pride.

3rd. That we express our thanks to Bros. Garrison and Boyle for their presence and help.

4th. That the institute heartily concurs in the majority report of the temperance committee of the M. E. General Conference, now in session, and that it also heartily endorses the Anti-saloon League and every other reputable means to stamp out the liquor traffic.

The report of the committee on nominations was heard and adopted, and at 2:30 P. M. the institute came to an end.

We hope to have a larger attendance at the next institute, that the ministers of Oklahoma may come into closer touch with one another.

C. W. V.

The Iron Mountain Shortens its Time to Texas.

Train No. 51 now leaves St. Louis 2:21 P. M., daily, shortens the time by several hours from St. Louis to Dallas, Fort Worth, Austin, San Antonio, Houston and Galveston. Through Pullman Buffet Sleeping Cars will be operated on this train from St. Louis to San Antonio, and reclining chair car service to Dallas and Fort Worth. A delightful feature of this train is the daylight ride along the Mississippi and through the beautiful Arcadia Valley. Time of other trains remains the same excepting train No. 57 for Delta, Columbus, Cairo and Shreveport which now leaves at 8:00 A. M.

Ohio Christian Missionary Convention.

On May 21-24 the Ohio Christian Missionary Society met at Mansfield, Ohio. Mansfield is a little city of 20,000 people, located in the northern central part of the state. The congregation here has an excellent house of worship, with a membership of 550. They seem to be an active, aggressive people and did everything they could to care for the convention and make all feel at home.

The convention was a large one, near 500 delegates being enrolled. Among them were 125 preachers of the gospel and not a few of the leading business men of the state. The personnel of the convention was magnificent. There was at least a score of men of national reputation. Among these were such men as Chas. L. Loos, A. McLean, R. Moffett, F.M.Green, B. L. Smith, F. D. Power, W. J. Lhamon, E. V. Zollars, J. H. Fillmore, G. L. Wharton, John E. Pounds, Geo. A. Miller, A. M. Harvuot, and in addition to these the great rank and file of earnest, devoted, cultured men in the ministry of the gospel made it truly a great convention. But it was not simply a convention of preachers. Among the delegates could be seen quite a number of excellent Christian business men. Such men as Dr. H. Gerould, Abram Teachout, Lathrop Cooley, Delassus Mercer, Robt. Place, Samuel Mercer, A. R. Teachout, Robt. Miller and quite a number of others who seemed greatly interested in the success of the cause of Christ. These men are greatly needed and add strength to our conventions.

S. H. Bartlett, state secretary, rendered a very commendable report of work done by the Ohio churches. It was by far the largest in liberality ever presented at any state convention. There were 35 different men employed in the state who labored 5,479 days. These had 653 conversions to Christ and 232 other additions. But the best part of the report was in the large contributions for the different missionary organizations of the brotherhood. These contributions were as follows:

Contributed for State Missions	$13,734
" " Home Missions	20,477
" to the Christian Woman's Board	16,725
" for Foreign Missions	25,920
" " State Work C. W. B. M.	1,745
Total for all missions	$78,601

This is $1.12 per member from Ohio for missions—a little more than twice the average per member in the whole brotherhood. Other states will certainly be stimulated by this report from Ohio. This is S. H. Bartlett's first year as state secretary, and he has proven a most efficient man in every respect. During the last thirty years Ohio has had but two secretaries, R. Moffett and Alanson Wilcox, and Bro. Bartlett has proven a worthy successor to these efficient men. He enjoys his work and the convention was happy over the splendid results.

Our ladies of the Christian Woman's Board of Missions had an excellent day. These Christian women are among the most cultured, most capable and active of any state. As stated, the auxiliaries of Ohio raised for the state and national boards, $18,470. Ohio sisters are in the lead in this good work. Miss Mary A. Lyons, the state secretary, presented a systematic report of an excellent year's work. The 5,000 sisters in the auxilliaries of Ohio are full of the missionary spirit and truly consecrated to Christ. The addresses of the ladies were remarkable for three things—the vigorous truths they contained, the chaste, classic language in which they were delivered and the Christlike spirit they breathed. How could it be otherwise when such ladies as Mrs. Jessie Brown Pounds, Mrs. A. R. Teachout, Mrs. M. F. Miles, Mrs. Minnie Russell, Helen F. Barnes and several returned missionaries were among those who addressed the convention. The addresses in the Ohio Christian Missionary Society were delivered by men of experience and mature years. The truths they presented were incarnate and they spoke with force and brought conviction to their hearers. If our time and space would permit we would cheerfully give a description of each address, as they deserve. This, of course, we cannot do. We will say, however, that W. J. Lhamon, delivered six addresses on Bible themes which greatly pleased the audience. Some of his thoughts were a little new to a part of the audience, but all were deeply interested and instructed. We were sorry that we were compelled to leave and did not hear F. D. Power, Prof. C. L. Loos and Pres. E. V. Zollars.

CONVENTION NOTES.

Benj. L. Smith makes an ideal president.

A. L. Fillmore led the song service and did it well.

W. T. Sellers sells books. He is the agent of the Christian Publishing Co., and all were pleased by his kind treatment.

J. J. Cahill, recording secretary, attended strictly to business.

The next convention goes to Akron, Ohio, and in two years it will likely go to Columbus.

Miss Lois A. White, ex-secretary of the C. W. B. M., is again a Buckeye and indicated by her presence that her heart was as warm in the mission work as formerly.

When the death of Dean H. W. Everest, Des Moines, Ia., was announced the convention paused to remember this good man and his work. Resolutions of sympathy were also expressed in behalf of A. J. Marvin, Wm. Bowler and J. Z. Tyler, all of Cleveland, O., who were prevented from attending the convention on account of illness.

L. G. Bateman, pastor at Mansfield, and the congregation he serves were active and did their utmost in caring for so large a gathering. All seemed to be good-natured and happy and well pleased with the kindness shown them.

G. A. HOFFMANN.

The Home Offering.

Comparative statement of receipts to the American Christian Missionary Society for the second week of the offering:

No. contributing—	1899	1900	Gain
Churches,	241	297	56
C. E. Societies,	11	3	8x
Sunday-schools,	7	7	0
L. A. S.,	0	4	4
C. W. B. M.,	1	0	1x
Individuals,	29	39	10
Other contributions,	2	0	2x

Amount contributed by—	1899	1900	Gain
Churches,	$3,518.01	$3,279.93	$238.08x
C. E. Societies,	53.50	9.05	44.45x
Sunday-schools,	30.08	22.12	7.97x
L. A. S.,	——	17.00	17.00
C. W. B. M.,	2.00	——	2.00x
Individuals,	147.10	143.65	3.45x
Annuities,	100.00	——	100.00x
Other contributions	1.58	——	1.58x
Total,	$3,852.27	$3,471.74	$380.53x

Loss x

Number of new churches contributing, 145.

Number churches contributing an increased amount, 81.

Number of churches contributing a smaller amount, 57.

Number of churches contributing the same amount, 9.

An announcement of the offering shows as follows:

Churches remitting this year that did not last year (two weeks), 228.

Churches remitting an increased amount over last year (two weeks), 142.

Churches remitting a less amount than last year (two weeks), 81

Churches remitting the same amount as last year (two weeks), 18.

The encouraging thing about the offering is the large number of new churches contributing; the discouraging thing is that the offering is less this year than last year at this time. This means that we will be compelled to reduce the appropriations of some of our missionaries and call some of the missionaries home unless the church shall redeem this work from loss.

The hopeful thing about the offering is that a large number of the churches are holding back the offering until they can bring it up to an adequate amount.

We plead with our brethren that they will give us the means to answer favorably some of the two hundred appeals lying on our table awaiting full result of the May offering.

Send all money to

BENJ. L. SMITH, Cor. Sec.
Y. M. C. A. Bldg., Cincinnati, O.

Good News from Indiana.

BLOOMINGDALE, IND., April 25, 1899.

DOCTORS RANDOLPH & MCCULLOUGH,
3010 Easton Ave., St. Louis, Mo.:

Dear Friends—Replying to yours of 20th inst. can gladly say that your treatment has cured me of stammering, and I can talk with ease and as freely as any one. Wishing you abundant success, and that every stutterer in America will go to you and be cured, I am

Yours respectfully,
VIVIAN FLOYD.

N. B.—He only took one lesson.

Reduced Rates to Colorado.

Union Pacific Railroad will make One Fare plus $2.00, or $19.00 for the Round Trip from Kansas City or Omaha to Denver, Colorado Springs and Pueblo, on May 1st and 15th, June 5th and 9th. For particulars address J. F. Aglar, Gen'l Agt., St. Louis, Mo.

An All-Year Resort.

The Crescent Hotel, Eureka Springs, Ark. opens March 1, 1900. A most desirable, attractive and convenient resort for health and pleasure-seekers. Ideal climate, pure, sparkling water, best accommodations. Through Sleepers via Frisco Line. Write for particulars to Manager Hotel or to any representative of Frisco Line.

Excursions to Denver.

Denver, Colorado Springs and Pueblo are included in the territory to which homeseekers' excursion tickets will be sold by the Iowa Central Railway on the first and third Tuesdays in May, June, July, August. Only one fare plus two dollars for the round trip. Ask coupon ticket agents as to territory to which tickets are sold, dates of sale, limit and other information, or address Geo. S. Batty, G. P. & T. A., Marshalltown, Iowa.

In the Lake Country

of Northern Illinois, Wisconsin, Minnesota and Michigan, there are hundreds of the most charming Summer Resorts awaiting the arrival of thousands of tourists from the South and East.

Among the list of near-by places are Fox Lake, Delavan, Lauderdale, Waukesha, Oconomowoc, Palmyra. The Dells at Kilbourne, Elkhart and Madison, while a little further off are Minocqua, Star Lake, Frontenac, White Bear, Minnetonka and Marquette on Lake Superior.

For pamphlet of "Summer Homes for 1900," or for copy of our handsomely illustrated Summer Book, entitled "In the Lake Country," apply to nearest ticket agent or address with four cents in postage, Geo. H. Heafford, General Passenger Agent, Old Colony Building, Chicago, Ill.

Iowa Central Excursions—1900.

On account of the following meetings the Iowa Central Railway will sell tickets at greatly reduced rates:

East St. Louis, Annual Convention, German Catholic Societies of Illinois, May 27-29.

North Manchester, Ind., May 28-30. Annual Meeting German Baptists.

Sioux Falls, S. D., June 9-20. Annual Meeting Supreme Lodge, A. O. U. W.

Waterloo, Iowa, May 23, 24. Annual Convention, Iowa Funeral Directors' Association.

Kansas City, Mo., May 25, 26. Annual Meeting, Fraternity of Operative Millers of America.

Keokuk, Iowa, May 18-20. Annual Convention, Tenth District Iowa Christian Endeavor Union.

For date of sale of tickets, rates, time of trains and other information, inquire of Iowa Central agents, or address Geo. S. Batty, G. P. & T. A., Marshalltown, Iowa.

Evangelistic.

COLORADO.

Colorado Springs, May 22.—I have just baptized three ladies. This makes 19 additions to the First Chursh here at the regular services in two weeks; 28 since April 1.—F. N. CALVIN.

KENTUCKY.

Dover, May 22.—Two additions Sunday evening; one by confession, one by statement. Twenty-one additions since the beginning of the year; 17 of which were by baptism. Work done by home forces.—R. L. CARTWRIGHT.

VIRGINIA.

Bedford City, May 23.—We are in the midst of a fine tent meeting here with Evangelist J. O. Shelburne. There is not a Church of Christ in the county of which this is the county seat. We are trying to establish the cause here; large attendance and fine interest. Evangelist desiring a singer and good tent can address me here for date.—C. M. HUGHES, gospel singer.

FLORIDA.

Jacksonville, May 18.—One addition at our prayer-meeting service last night. The month of May has brought to us quite a number of accessions, and all heads of families but one, and all coming at the church's regular protracted meeting which begins with Jan. 1, and ends with Dec. 31 of every year.—T. H. BLENUS, pastor of Adams St. Christian Church.

OKLAHOMA.

Edmond, May 24.—Thirty-six added in a meeting at this place.—VERNON J. ROSE.

Medford, May 22.—Last Lord's day at my regular appointment at Sand Creek we had nine additions. The work in Oklahoma is greatly on the advance. Now with free homes and good crops we ought to do great things for Christ.—E. B. HUFF.

NORTH CAROLINA.

Asheville, May 17.—Two confessions and one by statement at the old Refuge Church near Asheville on Sunday May 6. They will have a baptizing service and observe Children's Day on the first Sunday in June. Our venerated Bro. Berry is back in this country after an absence of 30 years and he is preaching at many of our mountain churches.—T. M. MYERS.

TEXAS.

Waxahaxie, May 17.—After closing our meeting in Ft. Worth, I began here last Lord's day with the pastor, A. E. Ewell. The outlook is very promising for a great meeting. I expect to remain in Texas until after the state meeting in June. I am on program in several Chatauqua assemblies beginning in July. My address will be Ft. Worth, Texas, until July.—C. E. MILLARD, singing evangelist.

ARKANSAS.

Pine Bluff.—Our Camden meeting continued 12 days. Six were added to their small company, and the church is greatly encouraged. The Baptists, led by their preacher, came in full force on their prayer-meeting night. The Methodist preacher and his people heard and enjoyed our meeting also. Next month I am to aid Bro. Breeden at Fordyce, his other point. This last place had fallen into the hands of the sect that reads the Firm Foundation, and we hope for its complete recovery.—S. W. CRUTCHER.

IDAHO.

Moscow, May 21.—On May 18 I closed a thirteen days' meeting at Viola, Idaho. The church has been without a preacher for some time there and things were in bad condition. The brethren have begun with a determination to build up the Master's cause. It is a large and promising field but a very difficult one. We had six addittions. Some six other points equally promising are calling for a meeting in this part of the state. The church at Moscow, with which I labor, prospers. We have had five additions during the three months just past.—J. W. WILTHAMPER.

TENNESSEE.

Nashville, May 18.—W. E. Ellis, of Nashville, Tenn., held a meeting of 10 days for this church, closing on May 16. The result was 21 additions to the church; 16 of this number were baptized. The church and the community were highly pleased with the earnest and lucid manner in which he presented the plan of salvation. Bro. Ellis is a most excellent colaborer in a series of meetings. We are glad to report the Clarksville Church in peace and prosperity. The state meeting will be held here in October. Visitors from other states will be cordially entertained.—T. D. GARVIN.

INDIANA.

Bedford, May 19.—A. Martin, of Muncie, has just given us two fine lectures, on "Before and After the Wedding" and "The Philosophy of the World's Progress." The writer was glad to have his old pastor in his home, and our people greatly enjoyed his lectures.—JAMES SMALL.

Fort Wayne, May 22.—There were two additions to the West Jefferson Street Church last Sunday and the Sunday previous, making 11 since I took the work here. Our great debt of $13,000 is pressing us sorely and we are working to raise $5,000 cash within the next three weeks, which if done will secure us.—E. W. ALLEN.

KANSAS.

Lawrence, May 17.—Bro. L. I. Ridenour and Prof. Givens commenced a meeting with the North Lawrence Church, April 29, 1900, and up to date have received nine confessions and two by letter. The church has been much helped by the meeting. Bro. Ridenour is a strong gospel preacher and Bro. Givens a sweet gospel singer. Many from the denominations came to listen. Both for the singing and the preaching we heartily recommend Bros. Ridenour and Givens to any church needing a meeting.—H. L. WILLIS, pastor.

Goffs, May 21.—We had two added by statement on Easter Sunday. Been members, but for 30 years they have not been identified with any congregation. May 20, one added. Work moving along nicely.—L. H. BARNUM.

NEBRASKA.

Fairfield, May 23.—One confession at Deweese from M. E. Church. Sister Griffith organized a C. W. B. M. Society at Oxbow one week ago, also one at Deweese last Lord's day. Her visit did us good. All departments of the work moves along nicely.—E. W. YOCUM.

Arapahoe.—The work moves on encouragingly. Three additions Sunday, making 16 since February, at the regular services. Sunday-school came up to 80, raised our apportionment for Foreign and Home Missions, sent a collection to Ashley Johnson, Kimberlin Heights, Tenn., will observe Children's Day. The writer preached the baccalaureate sermon before the graduating class of Arapahoe High School Sunday night. Mrs. M. M. Cossette, missionary to Wie Hien, North China, a sister of the writer, stopped off on her way to the land of her adoption and addressed a large and appreciative audience on her 30 years' experience as a missionary among the Chinese.—E. G. MERRILL.

ILLINOIS.

Charleston, May 21.—Two added here yesterday. Five since last report.—F. W. BURNHAM.

Watseka, May 21.—Another confession and baptism here since last report. G. W. Muckley will be with us next Lord's day.—BENJ. S. FERRALL.

DuQuoin, May 22.—Two baptisms here last Lord's day and three at Elkville at the afternoon services. I delivered the baccalaureate sermon last Lord's day morning at the union services to the high school graduates. Our school is preparing for Children's Day. We expect to make our apportionment. All lines of work in good condition.—W. H. KERNS.

Ashley, May 22.—We had three additions at Gaston Grove the third Lord's day in May. All of our time is taken up and the churches where we are at work in the best of working order. Would have been glad to have been able to attend the ministerial meeting at East St. Louis, but could not; but my heart is with the brethren in the work of the Lord, so brethren, if I did fail to be with you in person my prayer to God was to strengthen the ministry and give us more of the right kind of preachers.—F. M. MORGAN.

Kinmundy, May 22.—Sunday, May 20th, we closed a three weeks' meeting at Cairo, Ill., where W. G. McColley ministers, and who did the preaching through that meeting. For some time the work there has been at a low ebb. Bro. McColley went there last winter, and by his deep interest in the cause of Christ and his untiring efforts, he has again got the work moving. Our meeting there resulted in 17 being added to the church. With this added strength and a general revival of interest, the work there is hopeful. Bro. McColley and I begin a short meeting here to-night. I can engage with pastor or evangelist for the latter part of June or July. Address me 915 Aubert Ave., St. Louis, Mo.—GUY B. WILLIAMSON, singing evangelist.

IOWA.

Mount Pleasant, May 23.—Last Lord's day there were three by confession and baptism and one from the M. E. Church. Under the watch care and earnest labor of Bro. Coons the Master's cause is progressing very encouragingly.—R. R. GRANT.

Keokuk, May 18.—H. R. Trickett, of Bloomfield, will delight his old and beloved friends at Golden's Point, Ill., on Sunday, the 27th, by preaching morning and evening. We had two more confessions here at our last regular meeting. Raised $5 for India's famine fund.—W. W. RUMSEY.

Corning, May 21.—Two additions here yesterday, the 20th, man and wife, 72 and 73 years of age; an impressive sight, indeed, to see them come.—W. B. CREWDSON.

St. Charles, May 16.—Have had five additions since taking charge of the work at Ottumwa.—D. F. SELLARDS.

Des Moines, May 23.—Three accessions at Deep River last Lord's day; one from the M. P.s and two by confession. Three from the M. E.s at Indianapolis since last report.—CHAS. D. HOUGHAM.

Tama.—We have an Endeavor Society, recently organized, of 22 active members. We took up the offering for Home Missions a week ago yesterday, which amounted to over $12. That is good for this church. And we will also observe Children's Day, the first Lord's day in June. The children are anxious for it. We will help make the house-to-house visitation this week and hope for good results.—F. T. DAVIS.

MISSOURI.

Bonne Terre.—One confession at prayer-meeting recently.—H. ALBERT.

Springfield, May 21.—We had three accessions at the Washington Ave. Church yesterday.—F. S. HALTOM, pastor.

Carthage, May 18.—Three added at Jasper last Sunday. Two from other communions and one by baptism.—M. S. JOHNSON.

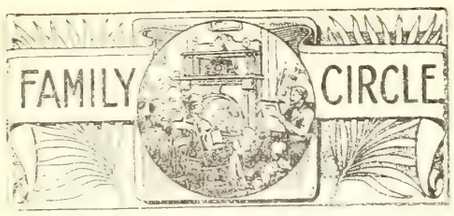
Keokuk, Iowa, May 25.—Bro. E. J. Lampton is to begin a protracted meeting at Elsberry on June 4th. I baptized four young persons at Elsberry on Sunday last.—W. W. RUMSEY.

Steedman, May 21.—Chas. E. Dunlap, late a student at School of Evangelists, Kimberlin Heights, Tenn., is preaching here, with good prospect of organizing a congregation of Disciples.—J. H. ALLEN, singer.

Kirksville, May 24.—There were six additions to the church here last Sunday and four Sunday before. We are going to enlarge our church house at a cost of $5,000 this summer.—H. A. NORTHCUTT.

Kansas City, May 22.—Am on my way to visit, for a few days, my brother, J. C Coggins, at Independence, Kan. Our missionary collection at Odessa, May 13th, was the largest in the history of the church. One confession Wednesday evening at prayer-meeting. One by letter Sunday morning. Work improving.—J. W. COGGINS.

Jefferson City, May 23.—W. F. Richardson held a short meeting for us, beginning May 8th. It was intended to continue to the 25th inst., but the exercises of the public school commencement occupied nearly the entire week, beginning on Sunday the 20th with the baccalaureate sermon, and we thought it best to close last Friday. There were four confessions. The church was greatly quickened in spiritual things, and aroused to a sense of duty and responsibility not felt before. The outlook for the church has not been so hopeful for mane years. Last Sunday the Bible-school reached one hundred and eight, the largest in its history. All departments of work are improving. Our great need is a more convenient meeting house; ours is the poorest in the city. If the brotherhood of the state would lend us once more a helping hand in building a new house, or remodeling the present one, the problem of our cause in the Capital City would be solved. We have had some valuable accessions in the last year, notably W. T. Carrington, Supt. of Public Instruction, and his estimable wife, W. F. Grant and wife, "Mary Wisdom Grant," formerly of the Central, St. Louis, L. W. Hall and wife. All of these are active and efficient, and the church has already felt the force of their influence. Sister Grant will prove especially helpful in the Bible-school and Christian Endeavor work. Bro. Richardson promises to return in the fall and continue the work so well begun. All of the people were greatly pleased with him and profoundly impressed by his preaching. No man has in so short a time created such religious interest in this city, and it was very unfortunate that our meeting had to close. I believe we shall have a great meeting in the fall.—J. P. PINKERTON.



In the Cool of the Day.

AARON PRINCE ATEN.

Paradise rang with its multiplied joys,
That eastward in Eden the Lord had made.
Nothing but beauty, and nought that annoys
Ever had into its joyfulness strayed.

In the deep aisles of the flowers and trees
Ever and often Jehovah had walked.
Sweetly refreshing, the odorous breeze
Blew while the finite to Infinite talked.

Darkness one day drove from Eden the light;
Sadness walked into the dwelling of Bliss;
Shame threw her mantle of crimson and blight
Over the forms that all beauty would kiss.

Came in the cool of the day to the earth,
Lord of the heavens communing with man,
Even as one of a heavenly birth
Made by the force of an infinite plan.

Hiding in terror and tremor and tears,
Image of God in his likeness of life,
Heard the dark doom of the oncoming years,
Heard the swift sentence with sorrowings rife.

Out from all joy in the cool of the day,
Into the night with its poisonous breath,
Tear-stained they pass to their wandering way,
Led by the hand of the Angel of Death.

Kansas Christian College.

Romeo, or Obadiah.

BY ALICE CURTICE MOYER.

As a young girl I could not believe that a rose by another name would smell as sweet. The names of persons meant a great deal to me, and in many cases my likes and dislikes were entirely governed by them. I possessed a decided mania for naming babies, but when this privilege was not granted me I consoled myself by mentioning a few favorites to the mother in the hope that my half-way suggestion might be considered, and when my one married sister christened her baby Hiram instead of Clarence, as I desired her, I actually wept. My own name was quite enough to disgrace the family, I declared, without any help from sister, and yet I always listened with pleasure to the story of how I came by it, and Kate, my dear old nurse, thoroughly enjoyed relating the circumstances to me.

"Your mother was a layin' there lookin' as swate as a shnowdhrop," she would say, "and by her side was a little pink crature, as fat and dimpled a baby as ever was borron, and she said—your mother, I mane—said she:

'"Kate, I'm a goin to name the baby afther yez."'

'"There, now, Missis, an' you don't mane it," sez I.

'"But I do Kate,' said your mother—the dear swate lady—'yez hov bin that good to me I want to show my appreciation. Yez hov bin a faithful servant, Kate,' and that is how it came about, Miss, and that little pink crayture was yerself."

Now I was very fond of nurse, and had her parents but have christened her something more desirable I should have been proud of being her namesake, but just plain "Kate" I considered most plebian.

"My daughter," dear mother would often say, "it is not the name which we should consider, but the person bearing it. It is in your power to make Kate the loveliest of names. Now, for instance, there is your Aunt Huldah—"

"Who is perfectly lovely, but would be ten times more so if her name were—"

"And your Uncle Jonah—"

"Who would be absolutely perfect if only—"

"And your Cousin Jake—"

"Who would be the nicest cousin living if only I could have chosen his name," I would declare, and would then fall to wondering what name I would have given this favorite cousin of mine if I had had the privilege of so doing.

When I was nineteen I had a suitor whom my parents considered in every way eligible, but he chanced to bear the name of John, and I could not even tolerate him. John, James, Henry, etc., which I now consider most desirable, I then looked upon with disdain. "Fit only for coachmen," I scornfully declared.

"My dear," said mother, "don't look at the name, but—"

"Now mother, dear, I know all you would say," declared I, "and I acknowledge all of John's good traits; but there's his name."

"Don't look at the name, but—" was as far as mother could usually go before I would laughingly interrupt with some argument of my own.

Two years passed and I had added several approved names to my lists—one for each sex—when I was invited to visit at my uncle's country home, The Oaks. Cousin Sue (I scorned to say Susan) wrote me a lively, girlish letter, containing so many plans for my amusement and for our mutual enjoyment that I was filled with delight at the prospect. There was a postscript to that letter too—what girl's letter is complete without one?—in which she mentioned, quite by accident, of course, that George, the gentleman to whom she was engaged and who was visiting at The Oaks, had brought with him an old college friend. "Such a scholarly sort of man," wrote Sue. "Not nearly so handsome as my George, but still very nice-looking." "Such adoration!" thought I, laughing. '"Very nice-looking, but not nearly so handsome as my George.' How like a girl in love. For my part I could never see anything extraordinary in George Armstrong, though he is well enough in his way. George is not a romantic name, either,' I mused, 'although preferable to many others. But,' I concluded, 'if Sue is satisfied, and she evidently is I presume I ought to be."'

I belive I can safely say that I did not think of George's friend once after reading Sue's letter, and not until I reached Uncle Jonah's and had been introduced to Mr. Burbanks—a scholarly looking gentleman—did I remember Sue's postscript. But in the days that followed I wondered how I could ever have forgotten it and how I could ever have laughed at Sue for her adoration of her lover, for I had come to realize that I had met my soul's mate—the only man I could ever love.

I did not know his christian name, but I felt sure it was something grand. George, uncle and Cousin Jake called him Burbanks, while Sue and aunt called him *Mr.* Burbanks. I secretly called him "Romeo" and had thought of him so much by that name that I had unconsciously come to feel and to believe that thus he had really been christened, and when one day I listened to the old, old story which is ever new, with all the love of my hitherto untouched heart, I gave a sacred promise to my hero, my prince among men, and during that indescribable moment when the world existed but for us, we were broke in upon by a voice calling:

"Obadiah! Obadiah Burbanks! where are you?" and George Armstrong came round the corner of the grape arbor, at the entrance of which we stood.

I remember that he stopped short at sight of us and began an apology, and for aught I know finished, for the name he had spoken paralyzed me.

I sprang from the arms of him whom I had thought of as Romeo. "Congratulate me, George, he began, Kate has promised—

But I heard no more.

Darting to the house and up to my own room, I secured the door and threw myself into a chair, only to rise and walk the floor.

Romeo! Obadiah! Romeo! Obadiah! ran through my brain over and over again.

What should I do? What *could* I do? Romeo or Obadiah, I loved Mr. Burbanks. But oh, what a name! *What* a name!

And to think that I had found fault with such names as John, James and Henry. O, that Oba—no! I couldn't say it. But O! that *his* name were one of those.

Sue came to the door, but I would not let her in and begged her to make excuses for me. I really had a severe headache because of my wrought-up state and felt too ill to come down to dinner. A desire for sympathy, however, caused me to put my lips to to the keyhole as Sue turned to go and moan:

"O, Sue! Isn't it dreadful?"

HEART DISEASE.

Some Facts Regarding the Rapid Increase of Heart Troubles.

Heart trouble, at least among the Americans, is certainly increasing, and while this may be largely due to the excitement and worry of American business life, it is more often the result of weak stomachs, of poor digestion.

Real organic disease is incurable; but not one case in a hundred of heart trouble is organic.

The close relation between heart trouble and poor digestion is because both organs are controlled by the same great nerves, the Sympathetic and the Pneumogastric.

In another way also the heart is affected by the form of poor digestion, which causes gas and fermentation from half digested food. There is a feeling of oppression and heaviness in the chest caused by pressure of the distended stomach on the heart and lungs, interfering with their action; hence arises palpitation and short breath.

Poor digestion poisons the blood, makes it thin and watery, which irritates and weakens the heart.

The most sensible treatment for heart trouble is to improve the digestion and to insure the prompt assimilation of food.

This can be done by the regular use after meals of some safe, pleasant and effective digestive preparation, like Stuart's Dyspepsia Tablets, which may be found in drug stores, and which contains valuable, harmless digestive elements in a pleasant, convenient form.

It is safe to say that the regular, persistent use of Stuart's Dyspepsia Tablets at meal time will cure any form of stomach trouble except cancer of the stomach.

I thought the whole world surely knew of it and was surprised when my cousin asked:

"Isn't what dreadful?"

"His na ne," I wailed, and then I was sure I heard Sue snicker.

Finally I sat down to write to mother. She had never yet failed to soothe and advise me in my perplexities, and instinctively I turned to her now in my trouble, not realizing how foolish I was and how ridiculous. The trouble at the time seemed a real sorrow. I was just ready to pour out my woes on a sheet of paper when there came to my mind that which mother had so often said to me:

"Don't look at the name, my daughter, but—" I could almost hear her voice. I did not need to go farther, but sprang up and confronted my reflection in the mirror.

"Kate Moorill," I said, "I'm ashamed of you. Obadiah or Romeo, he is the same. His name cannot change him. Still—"

And here I began to think how nice it would have been if only—

It was a bitter fight between a foolish fancy which I had cherished for years and a sensible conclusion to which I had just arrived, and—the latter won.

A few moments later I was dressed and on my way down to the parlor. A shout of laughter from Jake, whom I met on the stairs, convinced me that he had rightly guessed the nature of my indisposition. As soon as he could get his breath he began to say that they—he and George—knew that if I heard Mr. Burbanks' christian name right at first Sue's plan would never be realized, so they waited until they thought matters had gone far enough to—

I suddenly realized that no other name would have fitted this fun-loving cousin half so well as "Jake," and ran past him before he could finish his sentence, but he called down after me:

"He knows the secret now and is waiting for you in the parlor. I was just on my way to tell you."

I was tempted to turn back, but the door opened and I was drawn inside.

I looked up, and the eyes that met mine were so full of mirth that I joined with my Romeo in a hearty laugh.

"But it does seem that one of us should have a nice name," said I at last.

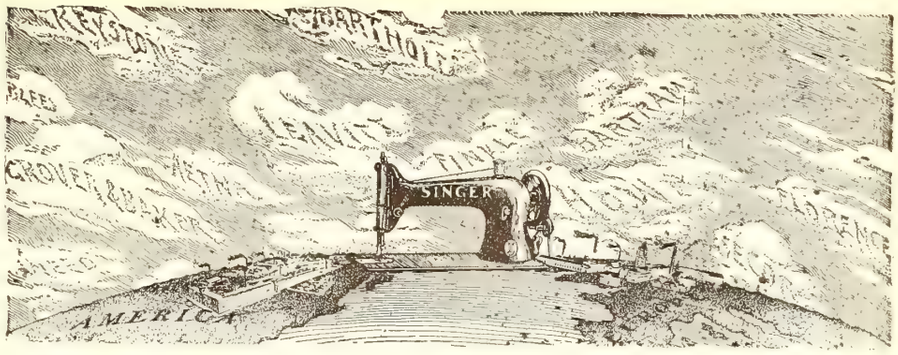
"We both have," declared he. "Kate is such a good, sensible name—"

"Then I don't deserve it."

"And—" not noticing the interruption, "Obadiah, as I've just told you, is a sort of family relic and has, for generations, been handed down in the Burbanks family from father to son. I'm very proud of it and would not exchange it for any other, not even Romeo," and we laughed again.

As I write these last lines my eldest son, Obadiah, my twin boys, James and John, and my tiny daughter, Kate, come in a body, saying that the carriage is ready, papa is waiting and we are all going out for a drive.

"He that seeks finds." He that takes Hood's Sarsaparilla finds in its use pure, rich blood and consequently good health.



"THEY COME AND GO LIKE CLOUDS UPON A SUMMER SKY."

The Advantage of Permanency.

Since the **SINGER** sewing-machine was first invented, more than four hundred different makes of sewing-machine have come and gone. Now it is a well known fact that sewing-machines wear out in parts; if such parts cannot be duplicated, the whole machine is no longer of any value to its owner.

All **SINGER** parts are absolutely interchangeable. Exact duplicates of each and every part are always and instantly obtainable at **SINGER** salesrooms in every city in the World; this makes the **SINGER** everlasting.

WHAT A CONTRAST WITH THE ANONYMOUS MACHINES SOLD BY IRRESPONSIBLE DEALERS.

Many a woman has experienced the annoying loss of some small part from one of these machines and has then found that the dealer had no duplicate or that the manufacturers had gone out of business and she must get out of her dilemma as best she could.

HALF-A-CENTURY'S PRODUCT.

During the last half-century nearly Seventeen Million **SINGER** Sewing-Machines have been made and sold. This tremendous product would make one gigantic machine head that would reach from the **SINGER** factory at Elizabeth, N. J., to the factory at Kilbowie, Scotland. Its base would be about three thousand miles long and twelve hundred miles wide. The top of its needle-bar would be fifteen hundred miles above the earth.

SOLD ON INSTALMENTS. OLD MACHINES EXCHANGED.

THE SINGER MANUFACTURING CO.

SELLING ONE MILLION MACHINES ANNUALLY.

A Decoration Day Incident.

BY S. ROSALIE SILL.

It was the day previous to the decorating of the soldiers' graves, and Madaline Rushton was walking within the little cemetery of Parkville, still mourning for her lover, who had gone out to the war of the rebellion a brave youth, his heart filled with ardor for his country's good.

Philip Ashton had never returned, neither had Miss Rushton heard from him since the battle of the Wilderness.

Madaline Rushton had always held bitterness within her heart since those far-away, terrible days. She was bent and white-headed now, but she had never forgiven the rebels.

As she was walking down one of the secluded walks on the outskirts of the inclosure she raised her eyes and they fell upon the sunken, neglected grave of a rebel soldier who had come North and died years and years before.

Some way the throb of pity stirred her heart. What had come over her? She had never felt that way before. Had he, too, left his loved ones never to return to them? Did some one watch and wait as she had done? Then Madaline Rushton went and knelt by that lonely grave, passing her hands gently over the pebbles and weeds, while the long pent-up bitterness oozed from out her heart.

It was a new experience to the woman—this relenting—yet it was sweet. She looked upward and the heavens seemed to have taken on a more etherial blue, and there was a softer glow within the atmosphere. Was this because she had buried the old hatred? "Then let it forever be so," she said to herself. It seemed as though she saw Philip Ashton looking down at her from the blue depths above, with an approving countenance. The winds whispered in soft lullabies and everything breathed of peace.

The next day one woman whispered to another: "Did you see how differently Madaline Rushton looked to-day?"

"Yes, I noticed it. I saw, too, that she carried a beautifully made cross and crown and laid them on that rebel soldier's grave. What does it mean?"

"I am sure I cannot tell."

"Blessed are the merciful, for they shall obtain mercy." said a white-haired man in passing.

Madaline had heard and said: "Those words are true. God has granted me peace because I have grown merciful."

A high-school girl said to her father the other night:

"I've got a sentence here I'd like to have you punctuate. You know something about punctuation, don't you?

"A little," said her cautious parent, as he took the slip of paper she handed him. This is what he read: "A five-dollar bill flew around the corner." He studied it carefully. "Well," he finally said, "I would simply put period after it like this."

"I wouldn't," said the high-school girl "I'd make a dash after it!"—*Cleveland Plain dealer.*

If You Lack Energy

Take Horsford's Acid Prosphate.

It vitalizes the nerves, helps digestion and relieves fatigue, so common in midsummer.

His Own.

BY NELLA M'GAVACK.

God knoweth his own, and he holds their hands
And leadeth them on through the weary way,
O'er the mountain heights or the burning sands,
Till they enter the gates of the Endless Day.
God holdeth our hands, oh! the comfort sweet,
And close to our own tread the nail-pierced feet;
Yes, close to our own, whatever betide,
Tread the nail-pierced feet of the Crucified.

God knoweth his own and he loves them well,
Though he leads them in paths that are hard and drear;
Will he love them still if their hearts rebel,
And shrink from the journey in dread and fear?
Aye, into our sad, weary hearts he sends
The comforting voice of the Friend of friends;
And his eyes meet ours so tender and true,
From under that brow where the thorns pierced through.

God knoweth his own, but do we know Him?
Do we seek him, find him and with him abide?
Do our hearts with the sweetest of joys o'erbrim
When "under His wings" so safely we hide?
Oh, life with its myriad pains and fears
Is e'en at the most but a few swift years;
Then our hands shall clasp at the great white throne
And we'll know our God as he knows his own.

Nevada, Mo.

"Fishers of Men."

All words of Christ have an infinite meaning in them, and this is why they are always springing up in us as wells of everlasting life. Christ taught the common people in plain, every-day language which they easily understood, but the divine wisdom even in those words which seem easy and of little importance, keeps them alive and forever new with the eternal wisdom of God. Concerning his words he said: "My words are spirit and they are life." And this must be true, because he was the Son of God. And we know that he was the Son of God because of the mighty words he said as much by the mighty deeds he did. Coming to the words of the lesson: "Follow me and I will make you fishers of men," at first glance we find nothing that specially interests us. But he who said: "Strive to enter in," can give us manna in the wilderness of our dullness and the water of life from the rocky hardness of our hearts whenever we come to him for help and blessing. The words of the lesson were easily understood in their primary meaning by these fishermen of Galilee. But how tremendous were their meaning in the lives of these men and how vast has been their results in the history of the world. The lives of those men had been full of toil and anxiety and care as fishermen, but how little and insignificant all this was. how quickly it passed away and faded out of their lives when they entered on the infinitely more noble work of being "fishers of men." It is true, they toiled as fishermen after this, but the burden of anxiety was gone. That which had been to them the main object of life now became merely incidental to the eternal purpose for which they now lived. And afterwards Jesus could say to them: "Be not anxious for the things of the morrow," and they could understand the divine wisdom of his words. And what a wonderful lesson there is for our thoughtful learning in the fact that these men in their own strength failed when the darkness and shadow and doubt came upon them after their Master was crucified and he was no longer with them. Then their great purpose died within them and Peter said, as if in recklessness, "I go fishing," and the answer of the others in the same spirit was: "We also go with thee." And how, when the Master, speaking to Peter as the leader, asked searchingly: "Lovest thou me more than these?"—these things of the earth, these old anxieties, these old cares. How full of agony and reproach and love is the answer: "Thou knowest that I love thee." And how passionate with love is the climax: "Thou knowest all things; thou knowest that I love thee!" And Peter spoke for the rest and for us all. And how comforting is the assurance that nevermore shall the battle be fought alone, for he gave them and us the pledge of his love: "Lo, I am with you always, even unto the end!" S. E. S.

Little Journeys to the Homes of Prominent Painters.

BY ELBERT HUBBARD.

(G. P. Putnam Sons, New York.)

This is one of a series of "Little Journeys" to the homes of American authors, famous women, American statesmen, etc. The author takes us to the homes and haunts of these great figures in the world of art, including Michael Angelo, Rembrandt, Rubens, Anthony Van Dyck, Millet, Reynolds, etc., and a right cheery companion, too, is Mr. Hubbard, for he introduces us to these eminent artists in such an easy and graceful manner that we feel we know them; and he portrays them in such a vivid and striking manner that we shall not forget them soon. The sketches are brief but comprehensive; now a bit of biography, now a comment on the artist's work, now a view of the times in which he lived and of the court and church for which he painted; then the men and women, his fellow artists, and kings and queens who moved in that time.

There is a vein of humor which enlivens these pages, and the bright, racy style hurries us along on the "little journeys," and we follow each artist in his struggles, achievements and failures with an increasing interest. Besides some of these painters are the most fascinating as well as the most important figures in the world's history, and we cannot affords to not know them. So one always thanks a man who will successfully introduce him into the home of an eminent artist, poet or statesman, or who will lead him into the presence of a great man. There are many incidental comments and criticisms on art in general which are valuable, and then the byway discussions on each artist's peculiarities are interesting and instructive. This is an excellent book for summer reading, for it touches lightly and shows up brightly these lives. It is also valuable for any one contemplating a visit to art galleries or a trip abroad.

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STOCKHOLDERS' MEETING.

Notice is hereby given that a meeting of the stockholders of the Standard Adding Machine Company will be held at the office of the Company, 903 Aubert Ave., St. Louis, Mo., on Tuesday, July 31st, 1900, at 9 o'clock a.m. for the purpose of voting upon the proposition: To increase the Capital Stock of the Company from $150,000 to $200,000.

By order of the Board of Directors.

F. M. CALL,
A. H. DUNCAN,
R. R. HUTCHISON,
JOHN Q. McCANNE,
F. X. CRAFT.
} Directors.

The Advance Society.

J. BRECKENRIDGE ELLIS.

Mabel Bridgewater, Renfrow, Okla.: "I am sorry to say I have not kept the five Advance Society rules. I am going to try harder next time. I would like to see the Red Box Clew printed in book form. I would like to have a society here. Do you make our badges? If you do, I would like to have one." (I am sorry to say I am not very skillful with my needle, therefore I have restrained my inclination to go into the badge business.) Charlie Mountain, West Liberty, Ia.: "My mother and I have kept the rules. We think the Red Box Clew just fine. I think Frank will marry Ronald, and that Vega will recover her hearing. I have improved in my health like everything. I must close for this time. P. S.—I have just got over the mumps." Nora Taylor, Manton, Cal.: "I kept the rules three months lacking a week; I got a headache and missed some. I began the next month and kept it up for three months. School was out then and the blackberries ripe, so I had to pick them; that kept me so busy till school began again. Then I began taking music lessons. At our C. E. social we had speaking, singing, some conundrums and a supper. I enjoyed it very much. My oldest sister is going to the Chico Normal. She is taking a four years' course. She is trying to be a school-teacher. I think she will succeed." (I wish her success. It is great fun to be a school-teacher. I am trying to be one myself.) "We have five more weeks of school; we have to make up for the time we missed on account of so many having the measles."

Vera Davenport, Perry, Okla.: "I am trying to start a society here, but it seems as though every one has too much to do. I am 11. I had some girls at my house to play, and mamma gave me a little book to keep my diary of the Av. S. in. I find it easy to keep the rules, and have time to play and study too." Julia Cox, Cox, Mo.: "I think the Red Box Clew gets more interesting all the time. I will tell you about a narrow escape. There was a little girl at the pond where some men were putting up ice. She had a hoe trying to get a piece of ice and she fell in the pond. They would not have known she had fallen in, but as she slipped she said, 'Oh, papa!' And her papa turned and saw her. The ice was slanting and he was afraid he would fall in himself, trying to get her out. As she was sinking the second time he caught hold of her dress and brought her out. This little girl was my cousin." (It is much safer to buy your ice from the ice wagon than to go after it with hoes.) D. H. McIntire, Avalon, Mo.: "I would have written some time ago if mamma had not been sick. I have read Uncle Tom's Cabin and John Halifax for the second time. I am reading, in the way of poetry, Tennyson; and I am reading History of the World, and like it exceedingly well. A quotation:

> 'God the great, the high, the holy,
> Loves to dwell with spirits lowly;
> He to them will be a tower,
> In temptation's sternest hour.'

Our mamma died and now I have none."

Bertha M. Beesley, Moselle, Mo.: "I have five more names for the society: George and Thomas Barber, Chas. Hancock, Maude Beesley and Rev. A. E. Carson. I am glad Frank Douglas found her parents. I wish you would not tell us so much about the continued story, but would write more about the Advance Society. The next time you have anything to say about Moselle, don't put it Moshelle, or Mosella, but MOSELLE."

Jas. R. Bryant, Liberty, Mo.: "Myself and friend would like to have the Red Box Clew if it is to be published in book form. She and I want one apiece if not to high. We think we can sell a few to friends if we can obtain them." Elmer C. Rinehart, Ridgeway, Mo.: "My birthday is Dec. 21st. I have one pet and that is a pig. I think the Red Box Clew is almost as good as George Weston and the Robber."

Kathleen Crouch, Lindley, Mo.: "Favorite books—Little Women, Pilgrim's Progress, Five Little Peppers. I am 11 and I have read a hundred books, but I never read a novel that I know of." ('Spect you would have known it if you had run across one; you can generally tell 'em on sight.) "I am going to begin to-day to keep the rules. I was very sick all winter, and as soon as I was well enough, papa and mamma sent me to Lindley to visit my aunt and get well. When I reach home I mean to get up a little band of friends and have them join the Advance Society, too." (There is nothing like visiting your aunt when you are not very well. That used to be my remedy. Aunts feel that they are not responsible for the way you turn out, and that you will not be with them very long, so you can do about as you please, just so you keep out of the parlor. Of course I was never an aunt, myself but I imagine that is about how they feel. And it's fun.) Gerald Dever, Hume, Ill.: "We are much interested in the Red Box Clew and the Young Man from Middlefield. Teacher read Uncle Tom's Cabin to us, and at home we read Jessica's First Prayer, a sweet story by Hesba Stretton. I am not quite through with Pilgrim's Progress. Mattie Benefiel (age 5) and I sent a dollar each to the Orphans' Home, St. Louis, at the Easter offering." Maude Kelley, Beardsley, Minn., sends this quotation:

> "You may break, you may shatter the vase if you will,
> But the scent of the rose will hang round it still."

The Red Box Clew will end week after next. Then what will we do? Let's have more letters. What are you doing, how are you playing?—write about it. Tell about the societies you have organized. Be sure and name the history you have read in making your reports. Don't forget it! Remember—no name, no Honor List! This week we have three new names on our Honor List; all for the sixth report, the highest that has been reached: Gerald and Mrs. Dever, Hume, Ill., and Delight M. Shafer, Decatur, Texas.

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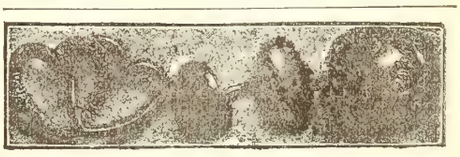

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Sunday - School.

W. F. RICHARDSON.

DEATH OF JOHN THE BAPTIST.*

While Jesus and his disciples were busy preaching the gospel of the coming kingdom and healing the multitudinous maladies of the people the fame of their wonderful doings had spread throughout the whole land of Palestine. It was slow in reaching the ears of the half heathen tetrarch, Herod Antipas, who was too much engrossed with his ambitious schemes for political power and his pursuit of licentious pleasures to pay much attention to stories of a wandering religious teacher, whose message was a simple appeal for righteousness of life. Although Herod held his court in Tiberias, but a few miles south of Capernaum, on the Sea of Galilee, the conversation of his royal retinue would be of other matters than those which were stirring the hearts of the common people. Whatever rumors of Jesus' miracles reached them were brushed aside as of no importance. But the time had come when Herod must take some note of the Nazarene. More wonderful and more numerous became the stories of his mighty works, while his disciples were now going to and fro throughout the land, imitating his works of healing and drawing the attention of the whole nation to their Master and his teachings. When the king at last received definite information of the work Jesus was doing, his cowardly heart failed him and he was terrified. With the superstition so characteristic of the grosser forms of infidelity, the man who had murdered the brave servant of God now declared that the victim of his unholy wrath had arisen from the dead, and was working these mighty acts as his vindication. Thus did his guilty conscience make of him a coward, and the spectre of the dead prophet haunted all his dreams by night and his thoughts by day.

The story of the death of John the Baptist is a most graphic and pathetic one. We have already seen John in the prison at Machærus, the strong castle on the rugged hills east of the Dead Sea, whence he had sent two of his followers to the Master, in a season of perplexity and doubt. Their return set at rest all his doubts, and he now rested in the sweet consciousness that his mission had been fulfilled, and the Messiah indeed introduced to Israel. But he still languished in his dungeon. He was too brave a man to remain free, as his bold denunciation of the sin of Herod could not be tolerated without danger to the authority of that wicked ruler. Son of Herod the Great, he inherited all the baseness of spirit without the courage and skill in war for which his father was noted. He had married the daughter of Aretas, an Arabian king whose territories bordered on Herod's at the castle of Machærus. During a visit to Rome, while a guest in the home of his half-brother, Herod Philip, he had fallen a victim to the wiles of his brother's beautiful and unprincipled wife, Herodias, a niece to both her husband and her lover. On his return to Palestine she followed him, after he had divorced his lawful wife, who returned to her father's house. For this base conduct Herod paid dearly in many ways. Herodias became a snare to him, and by her selfishness and unbridled ambition brought him at last to utter ruin.

Into the palace of this adulterous king and queen came the prophet of the wilderness. Josephus says that John the Baptist was thrown into prison because Herod feared the crowds that gathered to hear him would be led by him into an insurrection. The evangelists tell us that his imprisonment was due to his rebuke of the sinful connection existing between Herod and Herodias. Both may be true. To tolerate such public condemnation of royalty would in itself encourage insurrection, and the only way to prevent riot might seem to be to silence the voice that nothing could bribe to be still. The only argument of a guilty soul is violence, and the only answer to the stern message of John: "It is not lawful for thee to have thy brother's wife," was to put the brave messenger where he could be no longer heard.

Herod was not wholly bad. Some remnants of conscience remained in him, for "Herod feared John, knowing that he was a righteous man and a holy, and kept him safe." Jesus needed a friend at court. He had there an enemy relentless and cruel as the tiger toward his prey. Herodias thirsted for blood, and was impatient with the tolerance of Herod for this rude reprover of their lust. "Hell hath no fury like a woman scorned;" and the insult to this dissolute woman, in whose veins ran the blood of a race of kings, could be wiped out only by the prophet's own blood. She watched eagerly, yet craftily, for opportunity to glut her vengeance. Meanwhile, Herod would not consent to further punishment of John than to keep him in prison. He knew that the populace honored him as a divine messenger, and that to kill him might bring serious consequences to his authority in the province. Not only so, but Herod often sought the presence of John, and heard him with much pleasure, except at such times as the prophet would recur to the shameful conduct which dishonored the court and nation. One version says of Herod: "He did many things" in response to the preaching of John. But alas! the "one thing needful" he refused to do. He wept and prayed, it may be; lightened some of the public burdens; righted many of the wrongs under which the people of his province suffered. But his darling sin he could not, would not, abandon.

Herodias found her opportunity at last, and it came by way of the intemperance of the king, that way so crowded with evils for our race. On his birthday Herod made a great banquet for his chief officers and nobles. While they were inflamed with wine, the queen sent into their presence her beautiful daughter, Salome, who danced before them, in the sensuous dance of the Orient, until her beauty, grace and free display of physical charms drew applause from the company, and the rash promise of Herod to grant her any request she might make of him, even to the half of his kingdom. Taught by her infamous mother, she immediately demanded the head of the Baptist, in a charger, one of the large silver dishes upon which the food had been served. Horrified by the request, and perceiving that he had been duped by the cunning queen, Herod would have denied the request. But perhaps it was a relief to him after all to be able to carry out the deed he had wished he might do, under the sanction of his oath, as though such a base oath were not better violated than kept. He sent to the prison and had the head of John delivered to the damsel, and she brought the horrible, gory gift to her mother. What a mother, to use her daughter for so infamous an end! But she was long since lost to shame and it is likely that her eyes flashed with joy and triumph when they devoured the hated features that now rested in death. We are told that when the head of Cicero was brought to Fulvia, the widow of Clodius and the wife of Antony, she drove her hair-pin again and again into the tongue which had denounced the iniquities of both her husbands; and it is probable that Herodias was capable of as great enormities.

So Herod had sinned again against his conscience, and henceforth there is no halt in his downward course. Trembling with terror at the first tidings of the wonderful life of Jesus, in whom he seemed to see once more the spirit of the brave Baptist, he becomes in a little time so calloused that when he finally meets the Master in Jerusalem, on the night of his arrest and trial, he has no other use for him than to seek an hour's entertainment, in which object, when he is balked, he turns the guileless sufferer over to his soldiers to be mocked.

John's disciples crave the poor privilege of burying the headless body of their master, and that office tenderly performed, Matthew tells us that "they went and told Jesus." Yes, the sky was very dark over their heads, and earth was very lonely to their spirits now that their loved leader was gone. But they found the secret of all comfort. They went and told Jesus! "Ah, blessed road, whereon thousands upon thousands have followed them since! It is the right road, whatever be the trouble; but the most of all when the waves and billows of doubt are breaking over the mind—when it looks as if Providence had let go the rudder and as if there were no love at the heart of the universe; when the Son of God appears to have abandoned his own cause, and even to have given occasion to doubt his very existence, then carry the trouble to no one else, but go and tell Jesus."

*Lesson for June 10—Mark 6:14-29. Parallel passages—Matt. 14:1-12; Luke 9:7-9.

DRUNKENNESS CURED.

An eminent St. Louis physician has given a positive answer to the oft asked question, is drunkenness a disease, or is it simply a temptation that cannot be resisted by a vast number of the human race? The physician in question is Dr. Ozias Paquin, who for years has been a practicing physician in the City of St. Louis. He has answered this question by taking five of the worst drunkards that could be found and cured them of all further appetite for intoxicating drinks. The five cases were all beyond middle age and they had sunk into the deepest pit of drunkenness, with the odor of drink about them so obnoxious that it was almost impossible to stand within speaking distance. He not only cured them of all desire for intoxicating drink, but at the same time placed upon their cheek the flush of health, and into their eyes the light of happiness, and took from their person the odor of whiskey. It was almost a miracle, for he had raised five cases from degradation into the sunshine of health and happiness. Dr. Paquin has cured hundreds of patients who were relapses from other treatments, and in every instance he cured these patients, and they have remained cured for months and years. It can therefore be said that the Paquin Treatment is a permanent cure, and not a temporary one, for the patient never relapses to his former condition. We know of no more humane work being done at the present time than that which Dr. Paquin is doing, and it is the duty of every reader to assist Dr. Ozias Paquin in his noble work, and if any reader has brother, sister, husband, father or friend in whose system lurks the disease of drunkenness, he should at once send their name to Dr. Paquin or see that they either visit or place themselves in communication with the Ozias Paquin Immune Co., Suite 1113 Chemical Bldg., St. Louis. The reader that does this will certainly be doing a christian act, for no matter how hopeless the case may seem, and no matter how many other treatments have unsuccessfully been tried, the method known as Ozias Paquin Treatment will perfect a cure, dispelling all desire for drink, and at the same time will place the constitution in a robust and healthy condition.

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By Burris A. Jenkins.

TOPIC FOR JUNE 10.

LIVES THAT LIFT.

(Luke 13:20, 21.)

The purpose of leaven is to lift, to make light, to fill with air-spaces. Why should not lives as well as bread be lifted, made light, filled with spirit? The words spirit and air are, in most languages, the same. "The spirit breatheth where it listeth." That sentence shows how spirit and breath are related. The life that is filled with spirit, filled with truest and best health, is fullest of life; it is lifted, leavened.

Physicians tell us we do not breathe deeply enough. We, so many of us, breathe in little gasps, two or three inches down in our lungs. The lower cells, deep down, are not used; therefore they die, wither, atrophy and consumption results. What is needed is air. We should fill our lungs full, now and then, and save the cells alive.

Now the only death worth fearing is the death of atrophy, of unuse. It is an idle brain that is the devil's workshop, just as it is an idle lung-cell that is disease's workshop. The thing to do is to fill the life full of the expulsive power of a great affection, full of the love of God and of service for him, full of spirit, leaven, breath, air, so noxious soul-diseases will be driven out. Lives that lift, then, must be lives that are busy doing good things and meditating high, airy things.

Lives that lift others must first elevate themselves. As water cannot rise higher than its source, neither can one life raise others higher than itself. Just as water-logged timbers, that cannot float, will never bear the weight of a man in the sea, neither will a life that does not itself rise to the surface uphold others. Just as a balloon that is not filled full, but is collapsed, can never soar and bear its car into the sky, so can a life that is not itself inspired, breathed into, never carry others aloft. Lives that lift must first be exalted lives. The work of uplifting men and women is always a work of pulling up from below, and never a pushing up above our heads.

Every life that is exalted is always, by its own inherent force, and often without conscious effort, drawing others up. "I, if I be lifted up," said Jesus, "will draw all men unto me." So, never has there been a life exalted by sacrifice and self-forgetfulness but has drawn all men nearer to the skies. It is not an irksome task. It is the natural process. Self-improvement for the sake of general improvement, self-uplifting to the end of social exaltation—this is the same grand old process that has been forever swinging our world nearer to the Light. Unconscious of their own influence, oftentimes, exalted lives lead others aloft. It was a blind, helpless man, yet a high uplifted mind that sang—

"They also serve who only stand and wait."

And the higher the life the greater its surprise, oftentimes, at its own uplifting power. "When you first begin to preach," said Phillips Brooks, "you wonder why everybody doesn't come to hear you. Later on you wonder why anybody does."

It is a noble motto, that of the Epworth League: "Look up, lift up." With eyes turned always up to God, and with the hands reached always down to save, that is the true attitude of the Christian. Nor is either one of these two things possible without the other. Aspiration and prayerfulness on the one hand, exertion and helpfulness on the other.

"Heaven's gate is shut to him who comes alone.
Save, then, a soul, and it shall save thine own."

All over London there are scattered the little lunchrooms of the "Ærated Bread Company," lunchrooms that are crowded by those who are well fed at a marvelously low rate. Ærated bread, I take it, is simply bread full of air, light, leavened, wholesome. These A B C dining rooms, as they are called, are a blessing to the poor, and to all patrons, although a source of profit to the owners. It may be a very homely illustration, yet in every community in this world there ought to be ærated bread companies—those who dispense life to men, life light and wholesome, and full of spirit. Is your Endeavor Society such?

Bethany Reading Courses.

CONDITIONS OF CHRISTIAN GROWTH.

By F. D. Power, *Director.*

(In two Articles—Article I).

Growth is a characteristic of all life. It is natural. It is a vital act. The child grows without being instructed to grow, the roses grow without being commanded to grow; the Christian grows without taking thought how he may add one cubit to his growth. The child, the rose, the Christian only need the conditions in order to grow, and these conditions are all supplied. The conditions of growth and the inward principle of growth being both provided by nature, all that man has to do is to apply one to the other and do nothing that may dwarf himself, or pervert his nature, to suffer himself to grow.

The great purpose of the Christian institution is the reformation of the world. To the principalities and powers in heavenly places the manifold wisdom of God is to be made known by the church. The establishment, edification and growth of the church, therefore, must be abundantly provided by its Founder. The apostles treat of the church under the figure of a building, a house, a temple, a habitation of God. The terms "edify" and "edification" in reference to the building of an edifice are often used by them to set forth the advancement, enlargement, improvement and adornment of the church. Of this building Jesus Christ is the chief corner stone, the living stone, elect, precious, tried and sure; believers in Christ united together in one body upon this one foundation laid in Zion are "living stones, built up in a spiritual house," constituting the household of God, or the household of faith. The vast importance of the church as a body, united and developed in its associated capacity, is seen there. The apostles do not deal with disconnected individuals, striving after personal edification. The doctrine of Christ, the writings of his inspired apostles, the ordinances of the Lord's house, the consolations of the Spirit—all in their largest measure refer to brethren walking together in unity, to disciples joined in one body as fellow-members one of another, holding fellowship in the institutions of the gospel and partaking as one body of the abundant provision made in the infinite wisdom and grace of their great Head for their comfort, edification and conquest. It is a great mistake that separate from the church the means of grace and growth in divine life may be fully realized and enjoyed.

As the head of the body, as the foundation of the structure, the great source of all spiritual life and progress is Christ. "I am the vine, ye are the branches. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me" (John 15:1-4). In his splendid anatomical figure Paul tells us that "speaking the truth in love we grow up into him, which is the Head, even Christ, from whom all the body, fitly framed and knit together through that which every joint supplieth according to the working in due measure of each several part, maketh increase of the body unto the building up of itself in love" (Eph. 4:15). "Grow in grace and in the knowledge of Christ" (1 Pet. 3:18.)

The first essential of growth, then, is a knowledge of Christ and his Word. The Holy Scriptures, of which Christ is the central figure, simple and unadulterated, are able to make us wise unto salvation, contain all things necessary to faith and godliness and are profitable for teaching, reproof, correction, discipline in righteousness, that the man of God may be complete, furnished thoroughly unto every good work. As light in the darkness of ignorance, superstition and sin; as the power of God unto salvation to every one that believes; as the water of life to satisfy the thirst of the soul; as the bread of heaven to feed the spiritual nature; as the sword of the Spirit to cut away all false growths and overcome all resistance; as the storehouse of all things needed in the development of souls along the lines of the only perfect life the world has ever known, the Word of God is revealed to us. At the windows of the Scripture God pours into the soul the radiance of his Spirit, and through the doorway of his Word he sends the manna that nourishes his needy children.

To answer its great purpose, however, the Word of truth must be rightly divided. Distinction must be made between the dispensation of Moses and that of Christ; the teaching of the prophets and the doctrine of the apostles; the will of God with regard to the Jews and the will of God with respect to us. The chronicles of the Old Testament do not answer the question: "What must I do to be saved?" nor does the Apocalypse unfold the organization and office of the church. The Acts of the Apostles reveals the character of conversion, and the Epistles set forth the duties of subjects of the King.

It must be so administered, also, as to give to each his portion in due season. There is milk for babes and meat for strong men. There is instruction for the unbeliever: "Repent and be baptized, every one of you." There is instruction for the believing penitent: "Arise and be baptized and wash away your sins." There is instruction for the obedient, penitent believer: "Add to faith, virtue; and to virtue, knowledge; and to knowledge, temperance; to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, love" (2 Pet. 1:5). Suitable food there is at the gospel feast for all that hunger.

Furthermore, it must be given pure. The Bible, the whole Bible and nothing but the Bible is the divine pabulum. A false, perverted or imperfect growth must come from the adulteration of this teaching with the commandments of men. Truth is the very soul of God, and that men may be godlike they must have truth in its purity, without any mixture of error. "As new-born babes, desire the unadulterated milk of the Word, that ye may grow thereby" (1 Pet. 2:2).

Here are the fountains of divine wisdom. Most excellent of all God's gifts for the edification of his people is the gift of his Word. Among green pastures and beside still waters the Shepherd leads his flock. Like a tree planted by the rivers of water which bringeth forth his fruit in his season and whose leaf never withers is the man whose delight is the law of the Lord. In such a garden, rooted in the soil by divine grace, watered with the dews of divine love and trained by the skill of a divine hand, the growth of the church day and night, summer and winter, must be beautiful and glorious and fruitful. Without these means of grace there must be leanness, famine and blight which no human means can remedy (Psa. 1).

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Diploma and degree course right at your home. No loss of time from regular work. Terms, $1 per month. Trial lesson free. Write Prof. C. J. Burton, Christian University, Canton, Mo.

Literature.

BOOK NOTES.

The authorized Life of Dwight L. Moody, which has been prepared in accordance with his expressed wish by his son, Wm. R. Moody, is published this week from the press of Fleming H. Revell Company, advance orders alone requiring a first edition of 150,000 copies. The book is being printed in Chicago and New York, and not less than five large printing establishments and a half dozen binderies have been engaged in connection with this work.

Rev. Jacob Chamberlain, M. D., D. D., the time-honored missionary to India, who is one of the most prominent of the delegates of the Ecumenical Conference recently held in New York, has just completed a new volume of his inimitable sketches of life and work in the Telugus of India entitled "The Cobra's Den," which is to be published at once by Fleming H. Revell Company.

The Fleming H. Revell Company announce for early publication a complete and authoritative account of mission work along the Congo River in Africa entitled "Pioneering on the Congo," by Rev. W. Holman Bentley, who writes from a twenty-one years' experience in this country. This work will be in two large volumes, copiously illustrated from sketches, photographs, etc. They will also publish shortly a unique work by Rev. S. N. Zwemer, F. R. G. S., entitled "Arabia the Cradle of Islam," which gives a full and readable description of the "neglected peninsula." It is a work for which there has long been a demand.

We are passing out of that age in which things are thought of only in relation to the individual. We are learning rapidly in these latter days that things must be thought of in relation to society as well as to the individual. Especially is this true as to our public schools. And a clearer presentation of this broader view of what and how our schools should teach we have not seen than in a book recently from the press of the University of Chicago, by John Dewey, professor of pedagogy in the University, entitled "The School and Society." It deals with practical education in a direct and philosophical manner. It is a book of 130 pages embodying the substance of three lectures on the subject given by the professor to an audience of parents and others in the University Elementary School in April, 1899.

Maxinkuckee Assembly.

The Maxinkuckee Assembly has leased twenty-six acres of ground on Lake Maxinkuckee, in Marshall County, Ind., which is known as Maxinkuckee Park, which is within one-fourth mile of Culver, Ind., a city of fifteen hundred people.

Maxinkuckee Park fronts on the lake and is noted for its fine shadetrees and its excellent view of the beautiful lake, which is noted for its crystal waters, its fine fishing and its good duck hunting. The lake is fifteen miles in circumference and its banks are dotted with cottages and hotels—about three hundred in number. There are two large lake steamers, many sailboats and rowboats, which are quite an attraction to all who visit the Park. The Vandalia road runs by the Park and has put in a landing in front of the Park gate. It will put in additional improvements before the Assembly meeting, which is to be from July 28th to August 13th of this year.

A good program will be given this year. Men and women of state and national reputation will speak. Good music, both vocal and instrumental, will be furnished.

Maxinkuckee Park is 35 miles due north of Logansport, 33 miles south of South Bend, 100 miles from Chicago and 125 miles from Indianapolis. It is surrounded by railroads and is in easy reach of all the many trunk lines of railway that cross Northern Indiana.

The home office of the Assembly will be 712 Majestic Building, Indianapolis, Ind. Capital stock is now on sale at par value, which is ($10) ten dollars per share. Persons desiring to subscribe for stock, or desiring to lease lots and to erect cottages, should address the home office as above. W. E. M. HACKLEMAN, Sec.

Arkansas Mission Work.

During the last four years the mission work of Arkansas has helped in the support of seventeen preachers (an averrge of eight for the past two years). There have been not less than 756 baptisms, 1,220 other additions. Total 1,976. Churches organized, or reorganized where work had ceased, 33; Sunday-schools, 35; houses built, or in process of building, more than 30; Christian Endeavor Societies, 12; C. W. B. M.s, nine; money raised for missions, building, paying church debts, etc., $39,000. Double our state funds and it will quadruple results.

One dollar given to Arkansas missions will enlist ten dollars in active Christian work. There are more than a dozen county seats where a little encouragement for a while would result in a house and a self-supporting church.. Other towns of importance furnish equally promising opportunities.

The C. W. B. M. are cultivating following fields: United States, representing North, South, East and West. Among these is Arkansas. She receives $250 per year from the National Board, besides help from the auxiliaries of the state.

The General Board appropriates money directly to 28 state boards besides the work done in city evangelization, etc. Among the states helped, both through the state board and otherwise, is Arkansas. Whatever has been accomplished has been reached through the help of the co-operating churches in the state, the General Board and the C. W. B. M. E. C. BROWNING, Cor. Sec.

The Acme.... Smelting and Refining Company

Offers to Investors for a Short Time Unequaled Advantages.

IT IS A WELL-KNOWN FACT

That a custom smelter, properly equipped and operated, is the most certain source of revenue in the mining business

ITS SUCCESS

Is not contingent upon the output of any one mine or group of mines, but draws its support from a large number of mines in the district where it is located. There are 100 producing and paying mines within a convenient distance of our smelter site and at least 200 more would be developed if there was a custom smelter conveniently located to which ore could be shipped for treatment.

A CUSTOM SMELTER

Bears the same relation to mining that a grist mill does to an agricultural district, with the profits greatly in favor of a custom smelter. The usual net profits of a custom smelter are about $3.00 per ton.

WE HAVE GIVEN YEARS

Of careful study to our plans and know that we are warranted in our undertaking—the erection of a custom smelting plant. Risks which exist in all ordinary mining operations have been carefully eliminated from our plans. We have water, fluxes, an inexhaustible supply of ore and a clear field.

WE CONTRACT NO DEBTS. OUR MOTTO IS: CASH or NOTHING.

A CUSTOM SMELTER HAS THESE ADVANTAGES OVER ALL KINDS OF COMMERCIAL BUSINESS:

1. The product of a smelter invariably sells for cash.
2. The ore smelted is ample security for the expense of smelting.
3. Profits are always large, often reaching 50 per cent. annually on the par value of the stock.
4. Charges for smelting are always collected before the "matte" or refined ore is delivered from the smelter.
5. A custom smelter has no bad debts.
6. A gold smelter's out-put never fluctuates in value.
7. A gold smelter is absolutely independent of any financial stringency, business stagnation, political disturbance, or other calamity which jeopardizes all ordinary classes of investments.

Our Board of Directors is a Guarantee of Safety to all Investors.

—It is composed of

HON. C. C. COLE, Late Chief Justice of Iowa.
HON. WEBSTER STREET, Chief Justice of Arizona.
HON. EMIL GANZ, President of the National Bank of Arizona.
H. M. CHAPMAN. Secretary of Phoenix and Maricopa County Board of Trade.
N. C. WILSON, Rarge and Successful Merchant.
CALVIN OGBURN, Evangelist.
T. T. POWERS, LL.B.

AMONG OUR STOCKHOLDERS are U S. Senators and Members of Congress, Ex-Governors, High Naval Officers, College Presidents.

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When investing in the stock of the Acme Smelting and Refining Company.

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2. The Board of Directors are all men of high moral and business standing.
3. The officers are all required to furnish bond.

The par value of the stock is $1.00 per share.

For a short time we are offering a limited amount of stock at 50 cents a share—one-half payable in cash, and balance in five equal monthly installments, or where the entire amount is paid in one payment 45 cents a share. Stock is issued full paid and non-assessable. Most respectfully,

THE ACME SMELTING AND REFINING CO., Phoenix, Ariz.

REFERENCES—National Bank of Arizona, Phoenix, Ariz.; Phoenix National Bank, Phoenix, Ariz.; Valley Bank, Phoenix, Ariz. (When writing references please enclose stamp.)

Marriages.

LILLARD—MITCHELL.—Married, at my residence in Weldon, Ia., May 17, Henry G. Lillard and Martha A. Mitchell, both residents here. I. W. Cameron, pastor.

Obituaries.

DEWEESE.

It is with sadness that we recount the recent death of Bro. C. C. Deweese, who left the pastorate of the Christian Church in Cheney, Kan., on Tuesday, May 8, 1900, for his reward. Bro. Deweese was born in Eureka, Ill., Sept. 17, 1833. It wus here that he completed his education, and it was his home until 1865. Here he was married in 1844 to Miss Maggie E. Davenport. Was ordained by the church in Eureka about the year 1858. He evangelized in Illinois until 1865, when he moved to Kansas. At this time he had considerable wealth, but the first years in Kansas were spent in preaching in destitute places, receiving little or no compensation for his labors. For five years he labored receiving nothing save a present of five dollars. This sort of work was necessarily a drain upon his means. His ambition was to follow closely in the footsteps of his Master, regardless of pay. In this first marriage were born four children, one dying in infancy in Illinois, the other three living to maturity, Bro. W. D., the pastor of the church at Kankakee, Ill., and Mrs. Anna E. Boone, living at Eureka, Kan., his wife and daughter Alice, who died at Willow Valley, Kan., in 1879, are sleeping in the cemetery at Eureka, Kan. His ministry was in the following places: Osage Mission, Columbus, Eureka, Peabody, Eldorado, Harper and Jewel City, Kan.; Shurdan and North English, Ia.; then back again to Kansas, at Galesburg, Bethany, Cherry Vale and Cheney. Bro. Deweese was again married in the fall of 1880, to Miss Lucy S. Mahan, of Indiana, to whom were born three children, two daughters and a son, now living with the mother in Cheney. Bro. Deweese was sixty-seven years of age at the time of his death, having been an humble, consecrated follower of our Lord and a public minister of the gospel for nearly fifty years. Few men have done more in a quiet, faithful service for as little material reward than did he. A service was conducted from the Christian Church in Cheney, by the writer, assisted by Brethren C. A. Finch and G. T. Black, on Thursday morning, May the 10th, and the remains were taken to Eureka, Kan., for interment, and a service was held there by Bro. J. D. Forsyth, the pastor, and his body laid to rest to await the first resurrection.

A. E. DUBBER.

FUNK.

Susanna Funk was born Jan. 12, 1814, at Beaver Creek, Md. Came to Illinois in 1846 and lived for many years with her sister, Mrs. Samuel Bovey, since whose death she has resided with her nieces. She was never married. A sister, Mrs. Rohrer, of Polo, Ill., and a large circle of nieces and nephews survive to perpetuate a fond rembembrance of her sweet and gentle life. Was for many years a faithful member of the Christian Church. Died at Grand Detour, May 13, 1900. The writer conducted the services. Text, Psa. 116:15.

D. T. SEYSTER.

Pine Creek, May 15, 1900.

HALCOMB.

Mrs. Iva L. Halcomb, nee Curtright, born Jan. 15, 1875, died May 6, 1900, aged 25 years, three months and 21 days. Sister Halcomb was the daughter of Samuel Curtright and was born in Monroe County, Mo., where she lived with her parents on a farm until she was married to D. B. Halcomb, June 23, 1898. She made the good confession and was baptized by the writer Aug. 8, 1892, and was faithful to her Savior until called to his "upper fold." Along her path through life she left blessed memories to linger in the hearts of loved ones. Her brief married life with a most devoted husband was a specially bright one and closed when the future looked most promising and when she could see most to live for—a little babe having come to gladden her mother-heart, whose life would need a mother's guiding hand and tender love. Her life-day closed with a golden sunset. Before she fell asleep she said that "Christ had called her" and gave her babe a name and told those who should have the care of it to raise it to be a Christian, so that it could meet her in heaven. She said many other beautiful things and her closing hours were filled with bright hopes. She died in Kansas City, Mo., and her remains were buried in Garden City, Mo., where a funeral service was conducted by J. H. Jones, pastor of the church there. Her Christian mother preceded her to the spirit-world to welcome her home, about five years ago, and she leaves to mourn their bereavement in her departure, besides her husband and little babe, three brothers, five sisters, her aged father and a host of relatives and friends. Sister Iva was a devoted Christian, a true friend, an affectionate sister, a dutiful daughter and a loving and faithful wife.

C. H. STRAWN.

Paris, Mo., May 16, 1900.

MAJOR.

On the morning of the 10th I was shocked by receiving a telegram asking me to meet the body of Henry A. Major at the train and prepare for burial. Bro. Major was born in Lafayette county, Mo., Oct. 26, 1858. He obeyed the gospel under the preaching of Bro. C. A. Hendricks at old Bethany Church in Saline country, Mo. After becoming a Christian he entered Woodland College under Bro. Alexander Procter. After spending two years in college he married and retired to his father-in-law's farm where he lived until the grim monster, Death, entered his home and took away his young wife, leaving one little boy to travel with him the lonely journey of life. After losing his wife, Bro. Major entered the College of the Bible at Lexington, Ky., where he remained until 1892. Leaving college he came to Texas, where he has since lived a busy life. He was pastor of the church in Bowie for near two years, where he did a great work. He held pastorates at other important points, where he made hosts of friends and led many to the Lamb of God. While having charge of the church at Bowie Bro. Major met and married sister Lulu Robertson, who has been truly a helpmeet to him and has been an ideal preacher's wife, sharing his joys and sorrows. Their union has been blessed with two bright little children. Bro. Major's last work was at Brownwood, where he has erected the best monument that could be raised over a preacher—a work that will stand for ages. Bro. Major was enterprising, enthusiastic, a lover of all that is good and pure. To say he was a good man is to speak mildly of his virtues. The church at Brownwood has lost a valuable servant, the work has lost a friend, his family has lost one of the most devoted husbands and the children an indulgent father. The funeral services were held in the Christian Church in Bowie by the writer in the presence of a large audience of frlends and brethren. Bro. Major was resigned to the will of God. When he was placed on the operator's table he remarked: "Oh God, thy will be done." In fact, this was his aim in life, so much so that it becomes almost if not althgether the language of the poet—

"Lord, I submit, complete thy gracious will,
For if thou slay me I will trust thee still.
Oh, be my will swallowed up in thine,
That I may do thy will in doing mine."

FRANK LAMHART.

Bowie, Tex., May 14, 1900.

PERKINS.

Mishawaka, Ind., has this week been bereft of another excellent and highly respected old citizen, in the person of Mrs. Eliza Perkins, relict of the late Palmer C. Perkins, founder of the Perkins Windmill Company. Her death occurred on Sunday morning last at the family home, 505 West Second street, in the 80th year of her age. Eliza Starbuck was born in Chestertown, N. Y., Jan. 17, 1821. July 24, 1845, she was united in marriage to P. C. Perkins, whose death occurred in this city Feb. 15, 1896. Mr. and Mrs. Perkins resided in New York until 1861, when they moved to Clayton, Mich., locating in Mishawaka in 1865. Like her husband, Mrs. Perkins was a devout Christian and an earnest worker in all church and charitable affairs. No children blessed their union, but many a poor orphan or deserving youth had reason to remember their benevolence. Verily, their good works will follow them. The deceased was the last of a family of seven and is survived by three nieces, six nephews, all on the Starbuck side of the family, three sisters-in-law, and a host of sorrowing friends. The funeral was held from the residence at 3:30 o'clock Tuesday afternoon, Rev. Wallace C. Payne, of Evanston, Ill., who received his education for the ministry through the means and kindness of the deceased, officiating, assisted by Rev. W. W. Denham. Among relatives present from abroad were Mrs. George Starbuck, of Glen Falls, N. Y., Mr. and Mrs. W. T. Perkins, of Rensselaer, Ind., and Mrs. Cecilia Perkins, of Morris, Ill.—*Mishawaka Enterprise.*

REAVIS.

Miss Ida M. Reavis fell asleep in Jesus, in Canton, Mo., on Sunday afternoon April 29, aged 24 years, after several months of bodily affliction. She leaves three brothers (all preachers of the gospel) and one sister and many friends to mourn the earth-loss. She leaves a life record well filled with noble deeds, and "to know her was to love her." She had lived a constant Christian life from childhood, counting her looked-for departure her gain if it be God's will that she should go. So we turn our eyes from the sad earth-loss to her eternal gain.

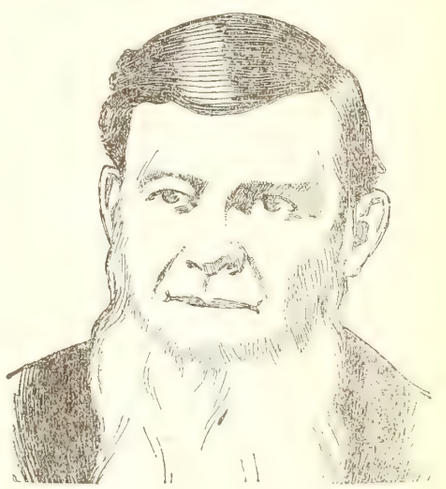
HELENA CRAMER.

Hamilton, Mont.

CANCER INCREASING

This Disease Has Quadrupled itself in the last Forty Years.

This is made manifest by the increased number of persons applying to Dr. Bye, of Kansas City Mo., for his Combination Oil Treatment to cure this disease. His oils have a national reputation. Prior to their discovery, the burning plaster or surgical operation was the only hope, but they gave only temporary relief. His method makes it possible for every one that is suffering from this disease to receive a permanent cure, without causing pain. Read below what one of his patients, a minister, has to say about it.



January, 26, 1900.

Dr. Bye, Kansas City, Mo.:

Dear Friend and Bro.—I write to thank you for saving my life. I am now seventy-six years old; have had cancer for over twenty years. For the last six years it has been very bad; it was on my nose and under my right eye. Many physic ans treated me. I was treated last by an old doctor who claimed to cure cancer, but I got worse. My nose was nearly eaten off. I was afraid to wipe my nose for fear I would wipe the end of it off. My nose and face had swollen so that I could not see. My sufferings were so intense that I was compelled to go to bed, as I thought I would die in despair. Some friend sent me the "Religious Herald," published in Richmond, Va., and Rev. H. H. Butler, who lives near me, and has visited me and given me much spiritual comfort during my sufferings gave me your book, "The Message of Hope," saying that while there was life there was hope. He wrote to you for me. You sent the oils and I used them and began to improve immediately, and it was not long before my nose began to heal nicely. The great sore under my eye healed and I am now well. Glory, glory to God! I am now living, and those terrible sores are gone. I can't find language to express my gratitude to you, dear Dr. Bye, for what you have done for me. I wish everybody suffering knew of your Oil Cure. God bless you. Yours in grateful remembrance,

JESSE BALLARD, Suffolk, Va.

Suffolk, Va., Jan. 26, 1900.

Dear Dr. Bye: You have made one of the most wonderful cures in the case of Brother Jesse Ballard I ever knew. He was at death's door; now he is well.

REV. H. H. BUTLER.

For illustrated book on cancers and testimonials, sent free, address Dr. Bye, Room 109, 9th and Broadway, Kansas City, Mo., U. S. A.

DR. PRICE'S cream BAKING POWDER

Is a pure baking powder—
no alum, lime or ammonia.

No acid but that from grapes —which is pure, pleasant and healthful—enters into Dr. Price's Baking Powder.

Fruit acids are accounted by hygienists the most important of the elements of the food of man, and of these the acid of the grape is most prominent.

Dr. Price's Cream Baking Powder is not only the most efficient and perfect of leavening agents, but owing to its constituents is likewise promotive of health.

PRICE BAKING POWDER CO.,
CHICAGO.

NOTE.—There are many cheap baking powders made of alum. Liebig, the celebrated chemist, says that alum disorders the stomach and causes acidity and dyspepsia.

Indiana Convention.

The Missionary Society of the churches of Christ in Indiana met at Valparaiso, May 17, 18. Addresses were delivered by Prof. J. V. Coombs, Prof. C. B. Coleman, Rev. J. H. McNeill, Pres. B. A. Jenkins, Rev. E. B. Scofield, Rev. James Small, Atty. Howard Cale, Pres. L. M. Sniff, Sec. B. L. Smith, Rev. G. L. Wharton and Rev. P. J. Rice.

Splendid reports were given by T. J. Legg, J. M. Canfield, T. J. Shuey and other evangelists of the districts.

The secretory's report showed that $1,474.61 had been received by the state board and used in the state work. The various districts, fourteen n number, have raised several thousaud dollars for district work. The second district raised the argest amount, viz., $1,487.57.

The following officers were elected: A. B. Philputt, Indianapolis, president; E. L. Frazier, Marion, vice-president; Atty. W. S. Moffett, Irington, treasurer; W. E. Hackleman, Indianapolis, secretary; directors, D. W. E. Collane, Flora; W. T. Wells, Huntington; O. E. Kelley, Clinton; S. W. Brown, Edinburg; Geo. Darsie, Jr., Connersville.

It was thought best that the board of directors should be composed of representatives from the different districts, and the nominating committee observed this in electing the five members who will serve until 1903.

The following resolution was adopted: *Resolved*, That all moneys raised for state and district work be sent directly to the state secretary to be apportioned by the state board."

This resolution is in harmony with a resolution passed in all the district conventions which have just closed. Therefore send all money for state and district work to the undersigned and not your district secretary. This is the plan adopted and carried on successfully in other states.

W. E. M. HACKLEMAN, Sec.

Book Notes.

"Concordance of Bible Topics" is a new work, by Cortes Jackson. The design of this work is to assist in a systematic and careful study of the Bible by having the more important passages relating to a given topic or subject, both in the Old and New Testaments, arranged under one head, thus enabling the reader or student to find these passages relating to the topic under consideration without looking over page after page of large concordances. It is a most valuable aid to all students of the Bible. It is a neatly printed, cloth-bound volume of 197 pages, and will be sent to any address for 75 cents, postpaid.

"There ain't goin' ter be no core," said one urchin to another, when asked for the core of the apple he was eating. "During the winter months we looked forward and planned for a number of things we would do during the summer, "when the dull season comes." But it seems that "there ain't goin' ter be no" dull season in our book department. Summer has come, but we are as busy as bees and glad of it.

Several sets of the Standard Dictionary have been sold, but we have a few more left. Those who have bought the work are delighted with their bargain. N. J. Aylsworth, Auburn, N. Y., writes us that he is more than pleased. Remember that we are selling the full morocco or russia —take your choice—at thirteen dollars, which is just half the regular price. The Standard Dictionary is the best and completest lexicon of our language ever published. The preparation of the book cost the publishers $960,000 before a single copy was sold.

We are happy to note the kind of books our people are buying and reading. Alexander Campbell's works are having a run. Hundreds of copies of his works have gone out during the past few weeks. Our offer of Campbell's Complete Works for eight dollars has "caught on," as well it might. "Missionary Addresses," by A. McLean, is going rapidly. About seventy-five copies a week is the rate at which we are selling "Christian Science Dissected." There are many orders for the works of H. W. Everest, who has just passed away. We have been compelled to withdraw our offer of Abbott's "Life of Beecher," as our stock is exhausted.

Perhaps you want something in a lighter vein, for summer reading. Let us recommend "Wheeling Through Europe," by W. E. Garrison. Mechanically, it is the handsomest thing we have published. It is a most entertaining account of the author's experiences on a bicycle in Great Britain, France, Belgium, Holland, Germany, Switzerland, Austria and Italy, illustrated from photagraphs taken by the author. Sent postpaid for one dollar.

THE CHRISTIAN PUBLISHING COMPANY.
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THE CHRISTIAN-EVANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

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CHARLES CARLTON. (See Page 717.)

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THE
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CURRENT EVENTS.

Gov.-Gen. Davis has submitted a report concerning the administration of affairs in Porto Rico, which shows a different state of affairs there than that which has been found to exist in the Postal Service in Cuba. It is probable that the revelations in Cuba led to a request for a report from the Governor-General of Porto Rico as to the condition of things in this island. Gen. Davis reports that no officer in that island has received any other quarters than those he was entitled to receive; that no rent has been paid for any building occupied as quarters by army officers in Porto Rico, except for such officers as could not be accommodated in public quarters, and in those cases the rent paid was, in every instance, limited in amount to that allowed such officers by law and regulations. All the quarters occupied by officers in Porto Rico have been cleaned and repaired by the quartermasters of the department, so as to put them in good sanitary condition. No sum whatever has been expended for horses, mules, harness, vehicles or other equipages for any officer in Porto Rico, or for any who have been in Porto Rico, other than the usual and customary outfitting for such officers, the same as has been allowed from time immemorial in the United States. All officers in Porto Rico furnish their own servants and no payments therefor have been made from any funds in the United States or insular. No sum has been paid from any public fund for supplies used by any officer now in Porto Rico, or who has been situated here, so far as is known to the General. In a word, there seems to be a clean, honest and economical administration of affairs in Porto Rico; just what this government has a right to expect, and what it must insist upon in the other islands which have come under its control.

It is to be regretted that the dissolving war clouds in South Africa and the Philippine Islands are reappearing in other parts of the earth. At present the relation between Russia and Japan is almost at the breaking point, while that between Russia and England, and France and England, is not of the most assuring kind. These nations are watching each other with a jealous eye lest one secure an advantage in some strategic movement, and at times it looks as if the striking of a match or the firing of a gun would cause the storm to break; but at each critical moment some turn of affairs occurs that dissolves or postpones the catastrophe. At present the signs between the leading nations of Europe are ominous, but it is to be hoped that some turn in the oncoming events will avert or postpone a general outbreak of hostilities. We have had wars enough, for a season at least, and the starving millions of India need the attention of these nations. England has restored her lost prestige at a terrible cost in Africa and should now devote her energies to higher and holier ends than war. France cannot afford to put her great Exposition in jeopardy and each of the other nations could easily occupy their time and strength in better pursuits than war if they would only think so. We hope that they may therefore find other solutions of their troubles than by an appeal to arms.

The boxers have renewed their persecution of foreigners, missionaries, in Northern China, and Russia has sent troops to their defense. A number of missionaries have been killed, their property destroyed and others have had to flee for their lives. Among those whose lives are endangered are both English and American missionaries and this fact compels the attention of both the British and the United States governments, each of which has already landed marines at Pekin and other points to assist in quelling the disturbances and protecting the lives of their subjects. It is reported from Pao Ting Fu that eight Americans and three members of the China inland mission are missing, and that five native Christians have been murdered at Sang Ching. Traffic between Tien Tsin and Pekin has been suspended on account of damage to bridges and danger to life. The position of the government at Pekin toward the riots is somewhat mysterious and indicative of either sympathy with the boxers or inability to hold them in subjection. But in either case it will be compelled to recognize the concerted action of the interested powers and if they do not suppress the rioting and destruction to life and property now in progress on short notice there is likely to be some vigorous measures taken by the United States, England, Russia and Germany.

Considerable mystery has surrounded the operations in South Africa for several days. Enough is known, however, to make it pretty certain that Lord Roberts is drawing his forces around Pretoria with a view to what will prove to be the final act in the drama of the war. President Kruger has fled from Pretoria, removing his gold bullion and other valuables to Lydenburg. This action, on the part of the President has developed considerable opposition to him on the part of the other Boer leaders, including the Generals who, it is reported, have determined to make a desperate resistance to the British at the capital of Transvaal. It appears, too, that the efforts of the Boers to cut the communications of Lord Roberts have been thwarted. While there is evidence of recovery from the panic which prevailed a few days ago, there is scarcely room to doubt but that the British forces will occupy Pretoria in a few days. Whether this will practically end the war, or whether the forces will be rallied for further resistance, remains to be seen, and will probably depend upon the terms of peace which may be offered by Great Britain. Premier Salisbury's declaration in a recent speech, that "not a shred of the independence of these republics would be left," is not to be interpreted as meaning that Boers are not to have a large measure of liberty and of local self-government. This would be out of harmony with the British method of governing colonies.

The great street railway strike of this city continues at this writing, though propositions are being exchanged between the Transit Company and the Grievance Committee representing the employees. Disorder has continued in different parts of the city and some outrages have been committed which have created wide-spread indignation among the people. In two or three instances women have been caught by the mob and stripped of their clothing which has been torn into shreds, while they have been insulted and abused for the crime of riding on the street cars, in sections of the city where the police were not in sufficient strength to protect them. In one case a woman, after being thus stripped was greased with axle-grease. If these outrages had occurred in China, where our women missionaries had been made the victims of the "Boxers" and Chinese hoodlums, the whole nation would have been stirred with indignation. It is profoundly humiliating to decent citizens of St. Louis that such shameful occurrences can take place in our own city. While the strikers disclaim any sympathy with these outrages, they are perpetrated by their sympathizers, and in the interest of the strikers. Public sentiment is aroused and the country may rest assured that the people of St. Louis have made up their minds to enforce the law and preserve order. A posse comitatus of citizens is being sworn in and drilled for this purpose. That this should be necessary is due to the peculiar condition of things in this city, in which the police force is under the control of the governor, and not of the local city authorities.

The World's Fair Bill, appropriating $5,000,000 for an Exposition in St. Louis, in 1903, to celebrate the Centennial of the Louisiana Purchase, which has been pending before Congress for some time, has been passed by both Houses, by a decided majority. Speaker Henderson was opposed to to the bill and it would have been defeated, no doubt, but for the fact that it was introduced into the Senate as an amendment to the Civil Appropriation Bill, and passed that body by a practically unanimous vote. This brought it before the House in such a way that a vote upon it could not be prevented by the opposition of the Speaker, and it was carried by a vote of 127 to 75. It only needs now the signature of the President, which it will be sure to receive, to make the Exposition an assured fact. This amount is appropriated on condition that the city of St. Louis and the state of Missouri raise $10,000,000 for the same purpose, which they will no doubt do. The CHRISTIAN-EVANGELIST has from the beginning been in favor of this measure. Our chief reason for favoring it is that we believe it will tend to break down provincialism and sectionalism, and promote national unity. The East needs to be introduced to the West and the great Southwest. The growth of the great Trans-Mississippi region has been so rapid that its magnitude and its importance are not appreciated by many of the people of the East. This World's Fair will furnish an opportunity for them to become acquainted with this vast region—its resources and its progress along all the lines of civilization.

The new Philippine Commission arrived at Manila on the 3rd inst., on the U. S. Transport, Hancock, having left San Francisco April 17th. The members of the commission were welcomed by Gen. MacArthur in a short address, to which Judge Taft, president of the commission, responded In a reported interview with Judge Taft, regarding the powers and future work of the commission and the policy of this government, he made the following interesting statement:

Representing the sovereignty of the United States in the Philippines, which it is the purpose of our government to maintain, we are here to do justice to the Filipinos and to secure for them the best government in our power and such a measure of popular control as is consistent with the stability and security of law, order and property. We are civil officers, men of peace. The field of our work is necessarily confined to regions where the armed enemy has ceased his operations. We cannot deal with armed men. Gen. MacArthur and the army will do that. When those now in arms shall have laid them down, relying, as they certainly can, upon the justice, generosity and clemency of the United States, we shall give them all a full hearing upon the policy to be pursued and the reforms to be initiated. We purpose to inaugurate as comprehensive a school system throughout the islands as circumstances will allow. We have come prepared to make Manila our home for two or three years, as the case may be, until the task of establishing a permanent civil government shall have been well begun. We invite suggestions from the Filipinos and all others who have sympathy with our purpose regarding needed changes in legislation and the organization of the various departments of the government, assuring them that we shall give their suggestions careful consideration and adopt those adapted to carrying out the purposes of the United States.

Washington University in this city received, during the past winter, some very substantial contributions to its endowment and building funds, under the leadership of two of its trustees and two of our public-spirited citizens, Samuel Cupples and Robert Brooking. A few days ago, however, it was announced that these two gentlemen had decided to donate to the endowment fund property which they held in common, amounting in value to $3,000,000 and which is yielding an income of from $120,000 to $130,000 a year. This magnificent gift places Washington University alongside the leading universities of the country in its endowment, which now, we believe, amounts to $5,500,000. The buildings of the University are down town, but extensive grounds have been purchased for the University near Forest Park and the buildings which are to be on a scale of magnificence are to be begun during the present autumn. This makes a splendid outlook for the University. The institution, which at one time in its history was under Unitarian control, is now thoroughly Evangelical in its management, though undenominational. It has a splendid outlook and we congratulate St. Louis that it is not to be behind any of the great cities of the country in its educational advantages. Large gifts for educational institutions seem to be the order of the day. When will the habit break out among us?

CHRISTIANITY A SPIRITUAL RELIGION.

The most fundamental difference existing among Christians is that which relates to the spiritual character of Christianity. There have always been those who have laid emphasis upon the outward and incidental at the expense of the inward and essential features of religion. The reason Christ was not received by His own when He came into the world was that He did not come with that outward pomp, circumstance and show which the world was looking for in its coming King. The reason why His teaching was rejected was because it was spiritual and not outward and mechanical. The mistakes which His disciples were continually making during His personal ministry were of the same character. They were interpreting literally words which had a spiritual significance. When He spoke of their eating His flesh and drinking His blood they revolted at the idea, not being able to spiritually discern the meaning of the words. Time and again He had to correct His disciples when they failed to apprehend the spiritual import of His teaching.

The great conflict between Paul and his Judaizing opponents in the first century was waged on this question. Paul stood for the spiritual interpretation of Christianity which made it a universal religion. His opponents stood for the outward and the transient features of Judaism, which would have localized and limited Christianity and have shorn it of its spiritual power. They stressed circumcision and the traditions and practices of Judaism. Paul put the emphasis on the renewed heart, the transformed life and character through faith in Jesus Christ.

The great battle between Luther and his opponents in the sixteenth century was fought on the same lines. Is Christianity a spiritual religion, mediated by faith in Christ and yielding power for a new life, or is it a system of rites and ceremonies, of traditions and forms? Romanism and Protestantism present these two directly opposite conceptions of Christianity to-day. The former conceives of it as resting upon the external authority of the Pope and as being mediated through a sucession of bishops and as having to do with outward rites and ceremonies. Protestantism conceives of it as a life, having its source in Jesus Christ, with whom the soul comes in direct contact by faith and receives the power of an endless life. It lays emphasis upon the character and conduct rather than upon rites and ceremonies.

Nevertheless, Protestantism has not always been true to the spiritual conception of Christianity. It has laid undue stress upon speculative dogmas, upon creeds, upon external authority, upon forms of church government. Out of these things have come our Protestant divisions. These matters are not of the essence of Christianity.

More and more it is becoming apparent that the church can never be united on these outward things, but must seek for its lost unity in Christ. Speaking of the divisions of his day, Paul said they were the result of carnality. Our divisions come from the flesh. Our union must come from the Spirit.

In these conflicts of the past it was the spiritual view of Christianity that always triumphed. It will be so in the future. Mechanical and legalistic views of the religion of Christ cannot stand. They do not satisfy the intellect nor the heart of man. Christianity has but two ordinances, and both of these derive their significance and value from their direct relation to Christ and their adaptation in helping men to a fuller surrender to and a fuller knowledge of Him. The nearer Christians approach Christ and the more they imbibe of His spirit and teaching the more spiritual will be their conceptions of Christianity and the greater will be their unity.

Pagan religions are outward, formal, ceremonial. Christianity alone is inward and spiritual, purifying the heart, and thus controlling the outward life and conduct from within. Only a spiritual religion can regenerate society through its individual units and make this world a fit place in which to live by building here on earth the city of God. It is righteousness, and not a host of cold, lifeless, formal churches, that God would have cover the earth as the waters cover the sea.

BIRTHDAY OF THE CHURCH.

We publish in another place an article by Bro. D. H. Bays which is in the nature of a criticism on an answer of ours to a recent inquiry concerning the time when the Church of Christ had its beginning, and have thought it proper to give his question further consideration.

The answer to the query referred to was made brief because we knew the line of argument was familiar to most of our readers. For the benefit of Bro. Bays and any others who may wish to know the scriptural reasons for holding that the church was born on the Pentecost following Christ's resurrection we submit the following:

1. Jesus said to Peter (Matt. 16:17): "On this rock I will build my church"—the rock-truth confessed by Peter—the Messiahship and divine Sonship of Jesus of Nazareth. From this language it not only appears that the building of the church was a future event, but the nature of the foundation implies that the time had not yet come for the building, since Jesus was "declared to be the Son of God, with power, according to the Spirit of holiness, by the resurrection of the dead" (Rom. 1:4). It is reasonable to suppose that Christ would not undertake to build his church on the foundation indicated until it was duly established.

2. In his great commission Jesus told his apostles to "make disciples of all nations, baptizing them into the name of the Father, of the Son, of the Holy Spirit" (Matt. 28:19). "Go ye into all the world and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned" (Mark 16:15, 16). When were they to begin this work of preaching the gospel and baptizing believers into the name of the Father, Son and Holy Spirit? When did they offer repentance and remission of sins in the name of Jesus Christ? Surely the church of Christ could not begin until after repentance and remission of sins was preached in his name. "And he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, *beginning from Jerusalem*" (Luke 24: 46, 47).

3. We have now the beginning *place*. Can we find the beginning *time?* "And being assembled together with them he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, said he, ye heard from me: for John indeed baptized with water; but ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:4, 5). In further proof as to the exact beginning time, read Acts 11 15, where Peter, relating his experience at Cæsarea, at the household of Cornelius, to his Jewish brethren at Jerusalem, says: "And as I began to speak the Holy Ghost fell on them, *even as on us at the beginning*—referring, of course, to the baptism in the Spirit on the day of Pentecost, when three thousand were baptized.

4. If there were a church of Christ before this time, it was established without the preaching of repentance and remission of sins in the name of Christ, without baptism in the name of Christ, and without the Holy Spirit, for prior to this time, "the Spirit was not yet given, because Jesus Christ was not yet glorified" (Acts 7:39). Moreover, it was not a church established by the preaching of what Paul (1 Cor. 15:1-8) calls the gospel, because these great facts had not yet transpired.

5. After Pentecost we immediately read of the church at Jerusalem, and later, at Antioch, Philippi, Thessalonica, Corinth and Rome, but never do we read anywhere of a church at any place before Pentecost. Christ's instruction in case of offences, referred to by Bro. Bays, is clearly anticipative, as much of his instruction had to be. The church was in his thought and plan, as indicated by the passage we have already quoted: "On this rock I will build my church." It is not strange, then, that he would refer to it in laying down a rule for the settlement of difficulties between his disciples.

6. When Christ said: "I will build my church," he said to Peter: "I will give unto thee the keys of the kingdom of heaven"—that is, the authority to make known the conditions of admission into it. This authority was exercised on Pentecost, when he said to his convicted hearers: "Repent ye, and be baptized every one of you *in the name of Jesus Christ* (compare Luke 24:46, 47) unto the remission of your sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38).

In view of these passages and others that might be quoted, we leave it to Bro. Bays to say whether he still thinks it a "remarkable fact that nowhere in all the Bible is either the birth, the origin or the organization of the church so much as mentioned." If the spiritual birth of three thousand obedient believers, repenting and being baptized in the name of Christ, and receiving remission of sins and the gift of the Holy Spirit, in His name, does not constitute a beginning of His church, when no such event had ever transpired in the history of the world before that time, it would be difficult to say what would constitute a beginning.

Of course there was a nucleus of disciples before this, during Christ's personal ministry—charter members, so to speak. This is necessary in all organizations. If any one wishes to call these few disciples, who deserted Him at the crucifixion, and asked Him after His resurrection if He were now going to restore the kingdom to Israel, a church, he can do so, but it is a great straining of the word, and he must reckon with all the passages and facts above cited. We should say, rather, they were material partially prepared, waiting for the descending Spirit to fuse them into a living organism, which Christ calls his church. After this spiritual birth, then believers could be "added daily to the church." Not before.

Certainly, what we say of the Baptists, that there is no Baptist Church, but only Baptist Churches, applies equally to ourselves, as our brother would know we have often said if he were acquainted with our literature. Our local congregations are churches of Christ in so far as they are made up of genuine believers, but the aggregate of these churches of the Reformation do not constitute the Church of Christ, but only a *part* of that church, which embraces all true believers in all lands and in all religious bodies, or "scattered abroad." No organization on this earth at the present, can rightly call itself "the church of Christ."

But, because the church of Christ is made up of many local congregations, and is not an ecclesiasticism, it does not follow that it could not have had its birth on Pentecost. The church at Jerusalem was the church of Christ on earth until other local organizations were formed and then it became the church of Christ at Jerusalem. The first congregation was the beginning of the church of Christ.

Hour of Prayer.

PRACTICAL USES OF THE WORD OF GOD.

(2 Tim. 3:14-17; Jas. 1:21-25; 1 Peter 2:1, 2.)

Uniform Midweek Prayer-meeting Topic, June 13.)

CENTRAL TRUTH: *The Word of God is to the spiritual life what material food is to the body, and when received in a reverent and obedient spirit is the mean of divine instruction, of salvation and of spiritual growth.*

The passage from from 2 Timothy, cited above, is an old man's advice to a young man. It is more than that. It is an inspired apostle's estimate of the value and purpose of the sacred writings. He says to Timothy concerning these writings, that they are "able to make thee wise unto salvation through faith which is in Christ Jesus." If there is any subject concerning which one might well wish to be wise, it is certainly that of salvation. This is the great theme of the Scriptures. It is their specialty, and in this field they have no rival. This involves a knowledge of God as revealed in Jesus Christ, of man's nature and sinful condition and of God's will concerning him. On these great questions the sacred writings are supreme.

Even the Old Testament Scriptures, to which special reference is here made, are able to make wise unto salvation when supplemented by faith in Christ, but not otherwise, as is shown in the history of the unbelieving Jews. Christ is the fulfillment of these old Scriptures, and it is only in the light of His life and teaching, His death and resurrection, that they become pregnant with divine meaning.

What is claimed here for the Old Testament is, of course, true of the New, and in a pre-eminent sense. As compared with the Old Testament the New is as the sunlight to the moonlight. It is well to note that it is not claimed for the sacred writings that they are able to make us wise in *every* branch of knowledge, but in matters of *salvation*. We may err in claiming for the Bible more than it claims for itself. Its specialty is salvation from sin through Christ. Other matters are merely incidental.

Note what the Scriptures are profitable for: Not for an ornament for the center table; not as a charm; not as containing proofs for our doctrines; but they are "profitable for teaching, for reproof, for correction, for instruction which is in righteousness, that the man of God may be complete, furnished completely unto every good work." Every one who is trying to make the most of his life needs this inspired teaching, and also the reproof and correction which the Scriptures contain. We fail to receive the benefit of all this unless we attentively read and study the inspired writings. Are we doing that?

In order that the Word of God may accomplish its purpose in us we must, according to James, "put away all filthiness and overflowing of wickedness" and "receive with meekness the implanted Word, which is able to save your souls." Purity and meekness are thus made conditions of receiving the Word unto our salvation. It is little use to read or hear the Word while we continue in known wickedness. This is to be "hearers only" and not "doers of the Word," thus deluding ourselves. It is the man who looks into "the perfect law of liberty" and continues to live according to it that is blessed in his deed. Obedience to right always brings its blessings. What a mirror does for the physical man, that the Word of God does for the spirit—it reveals to us our defects that we may correct them.

Peter, like James, emphasizes the need of putting away from our lives whatever tends to neutralize the power of the Word of God. The things which he specifies are "all wickedness, all guile and hypocrisies and envies, all evil speakings." These things certainly ought to be put away by all who claim to follow Christ. Having done this we are likely, "as new-born babes," to "long for the spiritual milk which is without guile," that we may "grow thereby unto salvation."

There is a salvation, then, unto which we must *grow*—a salvation from the love and power of sin, and all its evil habits; salvation from the low ideals of life and duty into the larger and clearer vision of things eternal and spiritual. The Word of God in its purity is an essential means by which this growth may be made. It is not enough to become "new-born babes" in Christ. We are expected to grow up into Him, unto the stature of manhood and womanhood. Too many Christians are only "babes" in strength and power of usefulness, when they ought to be full-grown men and women in Christ. Feeding on the Word of God and keeping it is the essential condition of attaining to this spiritual development.

The lesson from all this is that we must become more constant and interested students of the Word of God if we are to fulfill our mission in the world as Christians. If this prayer-meeting shall result in forming or deepening this decision in the hearts of any present, it will have accomplished, in part, at least, its purpose.

PRAYER.

Our Father who art in heaven, we thank Thee that Thou hast spoken to us in so many ways, and by so many voices. The heavens declare Thy glory and the firmament showeth Thy handiwork. Thou hast spoken in holy men of old, to whom Thou has given a measure of knowledge of Thy will, and Thou hast in these last days, spoken to us in Thy Son, in whom we have a revelation of Thy character and Thy will concerning us. We thank Thee for the fullness and the glory of this revelation. We pray Thee that it may be our delight to study Thy Word, to feed upon it, to the end that we may be wise on the great theme of salvation, and become strong in the Lord and in the power of His might. To this end enable us to put away all impurity and all known sin from our lives, and to receive Thy implanted Word, which is able to save our souls through faith which is in Jesus Christ our Lord. Amen!

Editor's Easy Chair.

A few days ago there occurred that tender memorial service in which the nation scatters flowers on the graves of its soldier dead. It was a happy thought to set apart a day in the flowery month of May, each year, in which to visit the graves of those who gave their lives for their country, and scatter upon them the sweet-scented flowers, in token of our loving memory and appreciation. Almost a generation has passed since they offered up their lives on the altar of their country, but the nation has not forgotten their services. They gave the highest measure of devotion to their country which it is possible for one to give, even their life itself. Their marches and battles are over. They have crossed the Rubicon of Death and have pitched their tents on the silent plains beyond. But as long as the united country remains, their graves will be visited by loving and loyal hearts, and will be made fragrant with the offerings of the springtime.

On Decoration Day we saw a few companies of the old veterans of the Civil War marshaling on one of the streets of this city. Their hair was gray, their forms were bent, and each carried in his hand a basket containing flowers to sprinkle upon the graves of his comrades of long ago. It was a pathetic scene. We could remember how these men looked when they sprang forth at their country's call, from the North and from the South, to offer their lives on freedom's altar. Then their forms were erect, their step elastic, their eyes full of the fire of youth and their hearts beating with a lofty patriotism. But Time, the tomb-builder, has furrowed their faces, whitened their hair, bent their forms, and soon they must join their comrades in

"The low, green tents,
Whose curtains never outward swing."

In a little while this patriotic sacrament, this memorial custom, must be attended to by others than those who were participants in the great struggle. But to others it can never mean exactly what it means to these veterans, who live over again, on this memorial day, those dark days of conflict through which our country passed.

When Decoration Day first became a national custom, recognized by an act of Congress, it was feared by many that its annual observance would tend to keep open the wounds of sectional strife between the North and the South. It is gratifying to know that it has had a contrary effect. Gradually sectional and political feeling went out of the observance, even before the Spanish-American war, and since that time it has been almost completely obliterated. Now the flowers are spread alike upon the graves of those who wore the blue and those who wore the gray. This is no mere sentimentalism, which ignores the great result of the conflict, but it is a generous recognition by both sides of the true valor and honest convictions which prompted those on either side to offer their lives to their country. It took time, of course, to bring about such a generous recognition, but no people on the earth has ever so completely outgrown its animosities and antagonisms as the American people, and the mutual good will which prevails to-day between the different sections is a matter of surprise and admiration to the whole civilized world. This is one of the victories of peace, no less renowned than any victory won upon the field of battle. It is the victory of brotherhood, of fraternity and of unity, over sectionalism, hatred and strife.

The principle which is at the bottom of this national observance is a wise and proper one. We will do well to keep in memory those who have rendered service of a high order to their fellowmen, and especially those who have wrought unselfishly and heroically for what they believed to be right. There are heroes who never fought on the field of earthly carnage. There are men and women who have given their lives unselfishly to benefit the race, and who lie to-day in forgotten graves. Too little do we remember the names, the virtues and the heroic lives of those who have gone before us, and who have prepared the way for us. One of the saddest things we have thought about in connection with the great men among us who have given their lives for the cause of truth is how soon they are out of our thought and memory. And yet, the human heart craves to be remembered. For this purpose monuments are erected and towering shafts mark the spot of the last resting-place of our friends. But alas! we even forget the monuments, after awhile, and Time pulls them down. Better a few fresh flowers on the graves of loved ones than unvisited mausoleums that mark their tombs. While the country remembers its heroes let the church see to it that it does not forget its heroes and heroines who, both at home and abroad, have manifested the highest courage, and have lived the purest and most unselfish lives.

There is no greater evidence of the need of regeneration than is to be found in the indifference of men toward the welfare of their fellow-men.

Questions and Answers.

Is it right to teach, as I find it in the Christian Lesson Commentary for 1900 *and also in the* CHRISTIAN-EVANGELIST, *that God causes a child to be born blind? Is not this blindness of the child the result of violated law on the part of the father or mother?* L. E. T.

If it be admitted that blindness of a child is the result, in every case, of violated law on the part of one or the other of the parents, this would not disprove the statement that God caused the child to be born blind. If blindness occurs under the operation of God's laws, then it is His punitive act. But we do not believe that it is true the birth of a blind child proves sin on the part of either parent. This was the Jewish idea, which caused the disciples of Christ to ask Him: "Master, who did sin, this man or his parents, that he should be born blind?" Jesus answered: "Neither did this man sin, nor his parents; but that the works of God should be made manifest in him." This teaches that the blindness in question was the result, not of sin on the part of the child's parents, but of a purpose of God lying back of it. It would be rash to conclude that blindness is a calamity in every case. God may make it a blessing.

It is not uncommon to hear preachers remark (and without qualification) upon taking the confession of children of tender years—say 9 *to* 12: *"You have never known what it is to sin."*

Query: (*A*) *Would you say that the foregoing statement is according to the consciousness of said children?*

(*B*) *Is it true that the life of many a boy and girl—having Christian parents—is marked by selfishness and disobedience, more or less aggravated, the angry retort, and such like; and sometimes by falsehood, and even "taking things" not their own?*

At our last teachers' meeting, the opinion was expressed by more than one that the Savior's invitation: "Come unto me all ye that labor and are heavy laden, and I will give you rest," is not applicable to children of the intermediate department.

Query: (*C*) *Are there any respects in which this invitation may be applied to young children; and if so, will you please indicate wherein?* W. P. Keeler.

Chicago, May 4, 1900.

A. We should say that the statement ment above would hardly be justified in the experience of any child old enough to seek admission into the church. It would be true enough to say, no doubt, that the child was taking this step before the habit of sin had been formed, or before it had strayed far from the Father's house. But the statement as given, is too sweeping to be true in many cases, if ever.

B. We fear this is true, almost, if not quite, universally. The knowledge of right and wrong begins at a much earlier period of childhood than many of us are apt to think.

C. The line cannot be drawn between those to whom this invitation of the Savior is applicable, and those to whom it is not, on the line of age. There are young children, no boubt, whose little hearts are burdened with the consciousness of evil more than the hearts of some older sinners. It depends much on the sensitiveness of the moral nature to sin. Many of us have known children of tender age to sob with a sense of their own wrong-doing. It must be remembered, too, that a little trouble to a child may be as heavy as a much larger one to one of maturer years.

The strong commendation (*presumably not the editor's own*) *of "a remarkable season of opera," just closed in St. Louis, on the "Budget" page of last week's* CHRISTIAN-EVANGELIST *is so unusual for an orthodox religious journal, I am led to propound a query or two; and let me premise by saying that we would fain look to, not only, but depend upon the true and tried* CHRISTIAN-EVANGELIST *to assist us in guiding our children in the way they should go, and to help us go that way ourselves.*

1. *Like the opera in general, were not these performances of the "Castle Square Co." essentially theatrical as to costuming, stage settings, etc.?*

2. *Without passing upon the unrighteousness* (*per se*) *or otherwise of professed Christians patronizing the playhouse—theater or opera—do you consider it expedient, or setting a safe example for them to do so?*

W. P. Keeler.

Chicago, May 9, 1900.

1. We think they were.

2. We have been influenced, in our own course, by the feeling that it was not "a safe example." We know, however, that there are many Christians, perhaps as conscientious as we are, who feel differently about the opera, and certain plays in certain theaters. They feel that the more effective way to guard the young against the evils of the theater is to teach them to discriminate between the good and the bad. But to some of us, who are more old-fashioned in our views on this subject, it seems that the stage has become so corrupt in its general character as to justifiy Christians in regarding it as an anti-Christian institution. That some plays are worse than others is undoubtedly true, and even respectable men of the world, no doubt, avoid the worse and aim to patronize the least objectionable but it; remains an open question whether a drama, for instance entirely unobjectionable, in itself does not, when acted in the average theater become a snare to the young and unwary, leading on to something worse. We would like to believe that the stage could be reformed and made an instrument for promoting virtue, intelligence and righteousness, but the evidence of such a transformation is not yet visible. As to the opera, it would, according to our own way of thinking, be a much more enjoyable institution if it were to omit its grotesque costumes and incongruous acting, nnd confine itself to a high-class of music and high-class singing. But this seems to us more a matter of taste than of morals, save as the costumes may border on the immoral.

We have in our congregation a deacon who has signed a petition to reopen a saloon that was closed by the Anti-saloon League. Pastors and elders have labored earnestly and prayerfully with him, but he stubbornly refuses to take his name off the petition. What course is best to pursue in the mattér?

If the deacon in question is in favor of an open saloon, he is not in favor of the church. If he is not in sympathy with the church he ought to have no connection with it. "Ye cannot serve God and Mammon." Neither can one serve the saloon and the church. If this brother prefers the service of the saloon to that of the church, he has no right, we should say, to be numbered with the church and regarded as a member of it. We should serve notice on him that he must either be separated from the saloon or the church, and if he decides to hold on to the saloon, let the church separate itself from him.

Current Religious Thought.

The N. Y. Tribune reports the organization of a Union Church with a new creed, in Leffert's Park, in that city. The pastor, Rev. James S. Brockington, has been a a Presbyterian minister. The church became dissatisfied with the dilatory action concerning creed revision, and they decided to meet and make one for themselves. This is what they adopted:

> God, our Father; Christ Jesus, the Savior of all who truly believe in him; the Holy Spirit, Author of regeneration and sanctification, Advocate; unity: "Go, teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost," "and there shall be one fold and one Shepherd." "A cordial welcome to all God's people of every tribe and nation."

That is not a bad stagger. The creed is short, but it is still longer than the one confessed by Simon Peter and adopted by Christ as the formation of His church, namely: "Thou art the Christ, the Son of the living God." The latter includes all there is in the former and much more.

Dr. Jenkyn Lloyd Jones, one of Chicago's free lances, referring to the various denominational gatherings at this season of the year, said:

> This is the season of denominational rabies. Conference religion as presented by nearly all the denominations during month of May proves that organization is a growth of the law of evolution. According to the members of the various conferences it seems as though the Lord ought to rejoice in the accumulations of missionary boards and the announcements of the statistics gathered by the different secretaries. If I could do as St. John of Patmos did, and send a letter to the different churches, I would say to them: "Beware of your statistics. Beware of pride in figures. Beware lest you mistake matter for spirit. Beware lest you become more enamored of dead heroes than of living issues. Pride of history is never the sign of growth. Beware lest in your boastfulnesss and parade of numbers you mar your spiritual teaching. Every time that a religion has been changed into a denomination it has struck 12 on the spiritual dial, and from that time the clock has started to run down.

Whenever a religious movement begins to look backward instead of forward and to limit its free thought and life by some rules it has formulated, then it has reached its zenith as a reformatory force in the world, and henceforth exists as a crystallization.

ART IN RELIGION.

WILLIAM D. RYAN.

In his definition of art Tolstoi elevates it from its office as a mere means of pleasure and makes it a means of intercourse between man and man. This is his definition:

"*To evoke in oneself a feeling one has once experienced, and having evoked it in oneself, then, by means of movements, lines, colors, sounds or forms expressed in words, so to transmit that feeling that others may experience the same feeling—this is the activity of art.*

"*Art is a human activity consisting in this: that one man consciously, by means of certain external signs, hands on to others feelings he has lived through, and that other people are affected by these feelings and also experienoe them.*"

Art, then, becomes the interpretation of life—the expression of its deepest experiences. Michael Angelo first saw clearly the man Moses and lived in the age of the Pharaohs. Upon a block of marble he imparted his experience to others. Shakespeare lived in the age of the Cæsars. He breathes the atmosphere of the Roman court. He sees Brutus' dagger strike the death-blow to Julius. He witnesses the tumult that follows. By means of pen and paper he has made us see and experience the same thing.

By its very nature art should be the handmaid of religion, if it be the experiencing and transferring of all-absorbing ideas and feelings. These should be the most lofty that could be conceived. Being the most lofty they will be most Godlike.

Jesus was master in the realm of art. His theme was the love of God. This love was the moving spring in his own life and a fact in his experience. He so impressed it upon men that they, too, were filled with it. It became the controlling motive of their lives. It was the dynamic in every good act and impulse. No painter's brush or poet's pen can compare with the words and acts of Jesus in impressing upon others their most intense feeling and loftiest vision. Men were constrained to live his life, to think his thoughts —so far as human limitations permitted. This is the secret of power in our religion. "The love of Christ constraineth us." "The same mind is in us that was in Christ Jesus." It is thus the inspiration of the imperfect; the masterpiece in the realm of art.

In this way religion is made to appeal to men. David feels intensely the power of God. The heavens speak to him of God's glory, the firmanent of his handiwork. His own experience tells him of God's goodness and mercy. His poetry pictures God as he beholds him and experiences him. So vivid is this picture that we, too—

> "Sing the almighty power of God,
> That made the mountains rise,"

while we delight in experiencing his gentleness and goodness.

Paul was not a poet, but he was an artist. His constant struggle of the carnal with the spiritual every Christian has experienced and every Christian understands. Much of our knowledge of the spiritual life is due to his interpretation of that life. To read his letters strengthens our faith in God, because they are the expression of his unwavering faith. He had experienced God in his life. He transmits to us that experience.

To win men for Christ requires more than logic, more than homiletic training. Whatever else it may be it is truly a work of art. One must first experience Christ in one's own life, then, in some way, impart this experience to others. The ways in which this experience may be transmitted are almost innumerable. Da Vinci reproduced his conception of the Christ on canvas. "The Last Supper" is Da Vinci's sermon, and it has been effectual. Thomas a' Kempis committed to paper his deepest experiences. "Imitation of Christ" is the result. One would indeed be soulless who could read it and fail to be thrilled anew with the deep significance of Calvary and the sacredness of the Lord's Supper.

Every true Christian mother is a religious artist. Her portraiture of the Christ-life within her may not be on canvas. It may not be committed to paper. The world may know nothing of it, but son and daughter see it in the deeds and words of every day. It becomes a part of their early experience and a force in molding their character. The ability to thus impress one's spiritual experiences upon others is the highest art. It is the highest art because it is the natural—the almost involuntary—expression of one's deepest feeling and loftiest conception. It appeals to the heart because it is from the heart.

Great is the opportunity given to the Christian minister, whose sacred privilege it is to publicly portray Christ by word. His whole life is devoted to religious art. If he be not an artist his work is a failure. His message should be the natural overflow of the spiritual fountain within him as truly as the daily deeds of the Christian mother represent her inner life. A sermon on Gethsemane will not touch the heart of the listener unless Gethsemane has previously become a reality in the experience of the preacher. The love of God must have possession of one's whole being before he can attempt to portray Calvary. One's sermon may be a masterpiece of literature, faultless in logic, vigorous in thought and the people will say: "What a wonderful preacher!" It is only when the preacher faithfully portrays Christ as he has known him in his own most sacred experience that men will cry out: "What a wonderful *Savior!*" Two sermons may seem to be a great deal alike. One touches men's hearts and brings them closer to their God; the other has no effect on the hearer. The seem alike. The difference is as great as the difference between the masterpiece of a Raphael and the daub of a village amateur. The same colors are present in both, but one is a work of art; the other is not.

It is the exalted mission of the Christian to portray Christ to the world. Not a Christ of theory—not simply the Christ of history, but the Christ of his own experience. The method he may adopt of imparting his experience to others, is not essential so long as he finds it to be the method best adapted to his capacities. Whether it be by public proclamation, by pen and paper, by brush and canvas, by quiet daily deeds, is not the important question. It is of paramount importance that in some way men may know that he "has been with Jesus;" that his outer life may be a constant manifestation of the Christ within him.

Morgantown, W. Va.

ALEXANDER CAMPBELL AND THE OPERATION OF THE SPIRIT.

W. A. OLDHAM.

The writer firmly believes that Bro. Campbell has been misrepresented, recently, in more directions than one. He believes that the misrepresentation is honestly made, under a presupposition the truth of which is now being discussed. He has decided to present what Mr. Campbell says, and to leave the reader decide for himself. "Campbell on Baptism" has an article on the design of baptism. The conclusion of the entire argument is thus stated: "From the express authority and evidence of the apostles and evangelists, without any inferential reasoning, we feel constrained to conclude that the baptisms of the New Testament, both of John and Jesus, were for the *true, real* and *formal* remission of sins, through faith in the Messiah, and a genuine repentance toward God." In the Christian System is an article on the "Remission of Sins" in which the same position is reiterated. As the CHRISTIAN EVANGELIST has advertised these books I would advise those who have not the books, to buy them read them carefully, and form their own opinion. The giant mind of Alexander Campbell saw a hundred years in advance of his time, and with marvelous precision and clearness. It pays to read him, for he is full abreast of the thought of the age, and in many cases in advance of it.

I desire, however, to give the testimony with reference to his teaching on the influence of the Spirit. Here is his proposition in his debate with Rice: "In conversion and sanctification, the Spirit of God operates on persons only through the Word." Mr. Campbell affirms, Mr. Rice denies. It is interesting to study the evolution of this proposition in the correspondence between Jno. L. Brown and Bro. Campbell. Mr. Brown acted for the Presbyterians in arranging the debate. I think that that correspondence will show that Bro. Campbell held that the Holy Spirit operates on sinners and saints only through the Word. Detached passages may seem to teach otherwise, but careful study will show that such is not the case. Here is one of those detached passages: "We both believe that the Holy Spirit is given to all who believe and obey the gospel. But with regard to the influence of the Spirit in converting sinners, there is some discrepancy. We teach that the Holy Spirit operates on sinners only through the Word, not without it. Your denomination teaches that the Spirit, without the Word, regenerates the

sinner. Thus, the Word contains the converting power—and regeneration is a change of heart and life by the Word." Letter Nov. 17, 1842. Mr. Brown replies to this by denying that the Presbyterian Church held as represented, saying: "We maintain that in the conversion of men there is an operation of the Spirit distinct from the Word, but not in ordinary cases without the Word." Mr. Brown then calls upon Bro. Campbell to defend this, taken verbatim from Christianity Restored: "The Spirit of God puts forth all its converting and sanctifying power in the Word, which it fills with its ideas." In another letter Mr. Brown says: "The passage is in your letter italicized and, therefore, the cream, the very essence of the whole thing." In his reply Mr. Campbell says: "I deny abstract influence in conversion and sanctification." What does "abstract influence" mean, other than influence apart from the Word?

In reply to this letter Mr. Brown says: "I have offered you a proposition in your own language, and you refuse to discuss it." To this Mr. Campbell replies: "On the influences of the Spirit *I teach that in sanctification it operates only through the written Word.* You teach that *in some cases it operates without the Word.* I, therefore, affirm that *the Spirit of God operates on sinners and on saints only through the Word.* You affirm that it regenerates and sanctifies in innumerable instances without the Word. Here is the gist of the controversy. All that I have written and everything in your creed comes up under this proposition." This includes the proposition quoted from Christianity Restored. May I depart from the subject a moment to call attention to the pronoun "it," whose antecedent is the Holy Spirit. M. E. Lard uses "it" in the same way, on the ground that *pneuma* in Greek is neuter. We have suffered rebuke for using it in the same way. We prefer to follow the greater man.

Mr. Brown in reply says: "We accept as follows: The Holy Spirit operates on persons only through the Word." Here "persons," interpreted in the light of Mr. Campbell's last proposition, means "sinners and saints." Mr. Campbell proposes in reply to this: "I affirm that in conversion the Spirit of God operates on persons only through the Word of truth." Mr. Brown says: "Your fifth proposition [the one just stated] is not quite satisfactory. We are willing to take it as presented in your last letter, with a slight verbal alteration, suggested in my reply, and which you have made. Then it will stand thus: "The Spirit of God operates only through the Word. To this Mr. Campbell replies: "I affirm that in conversion and sactification, the Spirit of God operates only through the Word of truth." This was the proposition finally discussed. I have shown its evolution through the long correspondence between Mr. Brown and Mr. Campbell. The word persons clearly means "sinners and saints," and is a short way of expressing the same idea. "The Spirit operates on persons only through the truth," in the light of the foregoing evolution, evidently means that the Spirit operates on "sinners and saints" through the truth, and in no other way. Presbyterians affirm that there is an operation on "sinners and saints," distinct from the truth, and Mr. Campbell denies. It is not a tedious process to read that part of the correspondence which bears upon Spirit operation, and I hope that all interested readers will procure the debate and read for themselves. It is out of print, but may be found in many of the libraries of our older brethren. We are hunting the truth in history and elsewhere, and cannot afford to misrepresent. In my humble judgment, Mr. Campbell's mighty mind saw through the claims of those who professed to be conscious of the presence of the Holy Spirit. He clearly saw that they mistook certain states of mind for the Holy Spirit. He was a psychologist by intuition, and probably analyzed the mental states which it was claimed were produced by the Holy Spirit, and saw that they were produced by the Word of God, or the word of the preacher, as the case might be.

In another paper I will go through the *discussion* and show that this was the meaning of the proposition, both to Mr. Campbell and Mr. Rice.

THE JEWISH GOSPEL ACCORDING TO LEVI MATTHEW.

BY A. P. STOUT.

PREFATORY.

In the R. V. and in the Amer. R. V. the titles of the Gospels are: "The Gospel According to Matthew," etc. In "The Twentieth Century New Testament" the title runs: "The Good News According to Matthew" etc. Prof. Noyes in his New Testament says: "The Gospel—this title is not in Tischendorf's text, nor in that of the oldest manuscripts, such as the Vatican and the Sinai MSS.; but I presume that is implied in the title, *According* to Matthew."

Dr. Hanson in his New Covenant says: "'Saint' and 'Gospel' are wanting in all the older manuscripts. *Kata Matthaion*, etc. (according to Matthew, etc.), it is the plain and simple designation of the Gospel record."

MATTHEW'S BAD RECORD.

Levi, son of Alpheus (Mark 2:14), surnamed Matthew by the Christ (Matt. 10:3), was a pure-blooded Jew by birth, and a subtax collector by profession. The tax collectors were called *publicans*. A publican was one who was appointed by a Roman knight to collect the Roman taxes from the conquered Jews in Palestine for the Roman Government. Companies of Roman knights held contracts with the Roman Government, generally lasting five years, by which they engaged to pay the state a stipulated sum of money for the profit of imports, exports and other taxes of the provinces. These knights then levied the taxes to suit themselves, and employed sub-collectors for the same. These sub-collectors were accomplices of the Romans in this extortion from the Jews.

These tax-collectors—publicans—were ranked by the Jews with the heathens, were excluded from the service of the synagogues and from political affiliation. Even the richest of them were ostracized from all respectable circles of the Jews. Matthew's profession was the most degrading, the most despised, the most prejudiced that a Jew could possibly engage in; for he was a servant of the Romans, who were the oppressors of the Jews, and that, too, for money. The teachers of the law and the prophets would not condescend to teach the publicans. Indeed, it is written of them: "As for these people, who do not know the law, they are cursed" (John 7:49).—*Bible for Learners.*

As the Christ passed out of the house of Peter and Andrew, down one of the streets in Capernaum that led to the lake, he came to the custom house where Levi was sitting thumbing over his tax collections. He paused at the large open door. Levi raised his eyes until they met the clear, penetrating eyes of the Christ, a short moment of long suspense passed; the silence was broken by the two words: "Follow me." At once Levi threw down his tax collections, arose from his seat and started off with the Christ. What became of the tax accounts we do not know; but it seems certain that Levi never went back to the office again.

That call of two words must have been clothed with great power to snatch a man out of a money-making office, without time to consider the consequences, and start him to following one who had no money, promised none and gave none. It made all Levi's money friends his enemies. For the Christ to call a man to follow him who was a despised outcast among the people in whose hearts he was to establish his kingdom, then call him to be an apostle, was to create a prejudice and opposition to his cause he had to meet at every turn during his entire ministry. No one but the Christ could do such a thing and succeed. As for Levi, at one bound he passed from the lowest to the highest calling.

WHERE WRITTEN.

Matthew wrote the Gospel that bears his name in Jerusalem, in the Syriac, Syro-Chaldaic, Aramaic or corrupted Hebrew, which was the language in which the Christ conversed with the Jews. For the Jews and Jewish Christians this Gospel was written; hence, Jewish phrases and customs are not explained as in the Gospel according to Mark.

It is held by the latest and best scholars of the New Testament that Matthew wrote in the Hebrew tongue, a large number of the sayings of Jesus, previous to writing his Gospel, and that those sayings are largely embodied in that Gospel as we now have it. Basis of it.

Dr. Cone says: "The first knowledge we have of the existence of Matthew in the Greek language dates from Justin Martyr, about the middle of the second century, and he gives no information as to it authorship."

There was an oral Gospel and Gospel manuscripts in existence at the time Matthew composed and compiled his Gospel. The Gospel of Mark, and the manuscript from which he drew, were doubtless in existence also.

Matthew, the preacher, gives us a Gospel

of discourses thrown together with but little regard to chronology. Dr. Ezra Abbott says: "Matthew's object was to group and mass the teaching of the Lord. There is much reason to doubt whether what is called the Sermon on the Mount was actually delivered at one time in the shape that we now have it." This opinion seems to be general among the later critics. Indeed, it seems to be utterly impossible for the multitude that was following the Christ to comprehend such a sublime and far-reaching code of laws as are set forth in this great spiritual magna charta of life.

"The preface of Matthew reveals a part of the purpose of the whole Gospel, in tracing the genealogy of Jesus, not from David merely, who was under the law, but from Abraham, who was the receiver of the promise (Gal. 3:16) and father of the faithful (Gal. 3:7). Such a genealogy is the fitting place of a book which aims at exhibiting the law, not as trampled upon, but as fulfilled and developed into a higher law." It is evident that a leading thought with Matthew was to make the law reach to the gospel. As Dr. Farrar eloquently said: "Matthew's object was to fling an illuminated bridge of inspired truth between the old and new dispensations."

KEYNOTE TO MATTHEW.

The keynote to Matthew's Gospel is, Jesus the fulfillment of prophecy—Jesus the Jewish Messiah. The thread of fulfillment extends from chapter one to twenty-seven. (See 1:22, 23; 2:15, 17, 18, 23; 3:4; 4:14-16; 8:17; 5:18; 12:17-21; 13:35; 21:4, 5; 24:34; 26:54; 27:9, 35.) The Jews were standing on tiptoe, looking for the Messiah to come along the line of the prophets, and to be of the seed of David. Matthew traces the Christ back exactly on these lines. Matthew records such facts of Christ's life as were best adapted to win the minds and hearts of the Jews to their Jewish Lord, and omits such facts as would alienate the Jews from the Christ. To Matthew Jesus is the perfected fruit of the Jews; the Legislator of the Jewish law; the Prophet of the Jewish church and the King of the Jewish kingdom.

Another Jewish trend in the Gospel of Matthew may be inferred from the few times he uses the expression "*kingdom of God.*" In the Amer. R. V. it occurs four times; 12:28; 19-24; 21:31, 43. In the Twentieth Century New Testament twice: 12:28; 21:43. In New Covenant the expression does not occur. "Reign of God" is the translation. The Jews of the Christ's day had a great dislike of using the word God when they could possibly avoid it; hence Matthew, the Jew, almost entirely omitted the expression "kingdom of God" and substituted for it the phrase "*kingdom of heaven.*" He uses the phrase seventeen times. (3:2; 4:17; 5:3, 10, 19, 20; 7:21; 8:11; 10:7; 11:11, 12; 13:11; 16:19; 18:1, 3, 4; 23:13.)

According to Mark and Luke the apostles were sent forth to preach the gospel without limitation; according to Matthew they were positively forbidden to go near Gentiles or Samaritans, but to Jews only. Here is another strong Jewish trend of the first Gospel. Matthew is the only evangelist who says: "Many are called but few chosen" (22:14). This is to say, God has called many nations to him; but he has chosen only a few to be the bearers of the oracles of God, and they are the Jews (Rom. 3:1, 2).

If the first presentation of the Christ to the Jews had been from the divine side, as in the fourth Gospel, it would have been an almost complete failure. For the Jews could not have accepted a crucified and humiliated Messiah until it was shown by the Old Testament or by the teaching of their rabbis that all that had happened to him was according to the knowledge and divine purpose of Jehovah. This Jewish Gospel by the Old Testament quotations sets the Christ forth in this light; and Peter clinches the position: "Him being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay: whom God has raised up, having loosed the pangs of death: because it was not possible that he should be holden of it" (Acts. 2:23, 24). Peter's proof: Psa. 16:8-11. Here is the Jewish hand extended by the Jewish David, the Jewish prophets, the Jewish Christ and the Jewish evangelist to the Jews. It was the only hand they could grasp.

WHEN WRITTEN.

"If the date of Matthew, Mark or Luke could be accurately determined it would by no means determine the date of the traditions they contain. . . . There is no internal evidence for exactly determining the date of any one of the Synoptics. . . A compiler may compile at a late date, and yet preserve traditions in their earliest shape; but it is at least a reasonable inference that the compiler of Matthew wrote before Luke and before the fall of Jerusalem."—*Dr. E. Abbott.* Estlin Carpenter gives the earliest date A. D. 70. Dr. Sunderland, A. D. 70-90. Older writers assign earlier dates, but with less proof.

Matthew omits 105 of the 678 verses of Mark, 678 verses of Luke, just as much as there is of Mark's Gospel, and 832 of John, all of it save 47 verses. Total number of verses omitted by Matthew, 1615, which is 544 verses more than his entire Gospel, more than Mark and John combined.

Matthew wrote such facts of the Christ's life as were best adapted to win the minds and hearts of the Jewish people to their Jewish Lord. Quotations from the O. T., more than thirty-five.

"WAS THE CHURCH OR KINGDOM. . . . IN EXISTENCE BEFORE THE DAY OF PENTECOST?"

The above question, propounded by Bro. C. J. Kimball in the CHRISTIAN-EVANGELIST of May 17, page 615, is editorially answered as follows:

"The church had its birthday on Pentecost."

The querist very properly asks for "Scripture and reason" upon this point, but no reference is made to any Scripture to sustain the above view, neither is any reason assigned for the position taken in this answer. It seems to me that if it be true that "the church had its birthday on Pentecost," as affirmed, some Scripture might be cited to prove it.

If the writer's silence is to be taken as an admission that no Scripture can be adduced in support of the position, then why attempt to maintain that the church was organized or "had its birthday on Pentecost?"

In the same issue and on the same page of the CHRISTIAN-EVANGELIST, L. C. Wilson, in a question to the *Battle Flag*, asks:

"What church was organized on the day of Pentecost?"

In this question the writer assumes that some church—presumably the Church of Christ—"was organized on the day of Pentecost." Now, this view, I admit, may be the correct one. The church may have been organized on Pentecost, but if it was the fact is susceptible of scriptural proof. "Where the Bible speaks we speak; where the Bible is silent we are silent." Now, in all candor where does the Bible *speak* on this subject?

It is a remarkable fact tha nowhere in all the Bible is either the birth, the origin or the organization of the church even so much as mentioned. Upon this point the Scriptures are as silent as they are concerning the date of our Lord's birth. A remarkable coincidence, and one full of significance.

Replying to Bro. Wilson's question the editor remarks:

"If a fairly representative man were to answer this query he would probably say there is no such organization as 'the Baptist Church,' but that there are Baptist *Churches*, or local congregations made up of baptized believers."

May not the same thing be affirmed of the people known as the Disciples of Christ? Is it not true that a "fairly representative man" among us would say that there is no such thing as an ecclesiasticism called "the Christian Church?" that there is no such organization as "*the* Church of Christ?" Would he not be more likely to say that there are *churches* of Christ or "local congregations, made up of baptized believers?" We think so. And yet we are told "the church had its birthday on Pentecost." This position, it seems to me, flatly contradicts this fundamental idea, because it teaches by inference the existence of an ecclesiasticism called "*the* church."

If we concede the existence of an ecclesiasticism in any form whatever, we concede a fact which renders it impossible that the church could have been born on the day of Pentecost, as may be seen by what follows. That the church—whatever that may mean—existed before Pentecost is rendered indisputable from the following Scripture:

"And if he shall neglect to hear them, *tell it to the church*" (Matt. 18:17).

Here the church is referred to as already existing; for how could the disciples "tell it to the church" if the church did not exist?

In the answer to Bro. Kimball's query we find the further statement that "three thousand persons were converted, baptized and added to the nucleus of believers." Very good.

The record says: "Then they that gladly received his word were baptized, and *the same day* there were added unto them three thousand souls" (Acts 2:41).

Added to whom? To "the nucleus of believers," to be sure. Were these believing disciples members of the church? If they were, then the church existed before Pentecost, and the three thousand were added to the church. That they were "added to the church" is shown by the words: "And the Lord *added to the church* daily such as should be saved" (v. 47).

On the other hand, if they were not added to the church, then no church existed on the day of Pentecost, and hence the church could not have been organized that day. If no such thing as "the church" existed before Pentecost, and if it was not "organized" on that day, then neither the apostles nor the hundrd and twenty were members of the church.

Query: When did the apostles and "the rest of the brethren" become members of the church?

But if the three thousand were added to the church on Pentecost, then the church must have existed before Pentecost, for the obvious reason that something cannot be added to that which does not exist. If, however, it can be shown that "the church had its birthday on Pentecost," and that the birth occurred *before* the three thousand were added, that would materially alter the case. But this, being the very point in controversy, must be *proved*, not assumed.

D. H. BAYS.

Greeley, Iowa.

Our Budget.

—Missouri Sunday-school convention next week.

—Time—Monday evening to Thursday noon. Place—California.

—"Children's Day"—last Lord's Day. Did you give the children a chance? Not too late yet.

—We have received Prof. Willett's reply to T. P. Haley's questions concerning his article on Dr. Green, but are compelled to hold it over till next week.

—In a letter from W. R. Lloyd, of Richmond, Ky., referring to the editor's baccalaureate sermon on the previous Lord's day, he says: "Many heard your sermon by telephone all over town and county. They tell me your quantity of voice and enunciation were all right, and that every word was heard distinctly and greatly enjoyed." And yet, uninformed people sometimes speak of Kentucky as being behind the procession! This opinion needs revision, in the light of such enterprises as indicated above.

—Colburg St. Christian Church, St. John, N. B., requires a pastor. All communications to be addressed to L. P. Morton, 83 Germaine St., St. John, N. B.

—The Central Church in Denver, Col., has sold its property for $45,000. After paying its debts there are $40,000 with which to begin a new building in a better part of the city. Bruce Brown is pastor.

—The University of Illinois commencment exercises will be held June 8-13. The baccalaureate address was delivered on last Sunday by President Draper.

—The church in Lyons, Miss., wants a preacher—a young man, single, energetic and consecrated—who can work on a small salary. Address Mrs. Nancy T. Howard at above place.

—Oliver W. Stewart, national chairman of the Prohibition party, will deliver the opening address of the Prohibition state convention, to be held in Mexico, June 13-15. Bro. Stewart's address will be delivered on Wednesday evening, June 13th. Bro. Stewart was for two years president of the Illinois Christian Endeavor Society and is prominently known in Illinois as a Christian minister and an advocate of the cause of the prohibition of the liquor traffic. Preparations are being made for a large and enthusiastic convention in Mexico.

—The deal between the Christian Century and the Christian Tribune, referred to last week, has been consummated and the last issue of the Tribune appeared last week, that paper being merged into the Christian Century. As publishers of the Tribune for Bro. Peter Ainslie and the brethren of the East for some time, the Christian Publishing Co. has done what it could to make the paper a useful medium for brethren of the Eastern Seaboard, and we are glad to know that our management has been entirely satisfactory. In a letter from Bro. Ainslie to the editor of this paper he says: "I thank you very much for all the kindness that the Tribune and the East have received from your hands and that of your company. Everything has been as pleasant as could be wished." In return we wish to say that we have found it delightful to work with Bro. Ainslie and the men associated with him in the Tribune, and in wishing the Christian Century Godspeed we wish the brethren of the East to know that the CHRISTIAN-EVANGELIST and the Christian Publishing Co. are still ready to serve their interests whenever and in whatever way they may be desired.

—The Register-Review contains an article from Bro. L. B. Wilkes, Stockton, Cal., criticising, in what seems to us a most unfair way, the present management of Christian College, Columbia, Mo. Bro. Wilkes used to live at Columbia, and had no little to do with the institution in its earlier history. He has been led to believe, through rumors which have reached him, that the institution is "hopelessly in debt," and that it has lost its "distinctively Christian character." This is amusing to those who know the facts. Christian College has not only erected a modern school building worthy of its name and its patronage in place of the old, unfit and unsafe structure, but it has improved its courses of study correspondingly. In its teaching force, course of study, accommodations, etc., it is as far superior to the institution Bro. Wilkes knew as that was to the primitive log schoolhouse. Moreover, we venture to say that the positive Christian influence of the school was never superior to what it is now. It is meeting all its obligations, and its trustees and friends do not doubt its ability to pay for the splendid building it has erected. It has just closed one of the most successful years in its history and its prospects are unusually bright for the next session. Bro. Wilkes should not have written such a wail on mere hearsay.

—The baccalaureate sermon of the 58th commencement of the University of the State of Missouri was preached Sunday, June 3rd, by Rev. Dr. C. R. Hemphill, of Louisville, Ky., and the annual address, June 4th, by Dr. Frank William Taussig, of Harvard University. The Stephens medal contest was held June 2nd at 8 P. M., the alumni reunion June 5th and the commencement exercises June 6th.

—The First District Missionary Convention for Kansas will be held in Nortonville, June 26-28, and in the program are the names of W. S. Lowe, Topeka, Kan.; Sumner T. Martin, Omaha, Neb.; W. F. Richardson, Kansas City, Mo., and W. S. Priest, Atchison Kan., for addresses and sermons. The program is a strong one throughout in the themes selected for discussion and the persons to treat them.

—"I shall be glad when 'Wheeling Through Europe,' begins again."—*Mrs. B. H. Foster, Grass Valley, Cal.* We present the first of these letters of European travel from our staff correspondent this week. A volume entitled "Wheeling Through Europe" has just been issued, containing his former letters revised, elaborated with considerable new matter and illustrated. Price, one dollar.

—In March last the Imperial Diet of Japan passed a law prohibiting the use of tobacco to all persons under the age of eighteen. The bill was introduced and supported by the Hon. Sho Nemoto, a Christian and a strong temperance advocate. The argument that seemed to have most weight with the Diet was that tobacco physically disabled men from duty as soldiers, but this argument will not militate against the good effects of the bill upon the young in other ways. And so Japan is outstripping America in the establishment of protective laws for the young. Perhaps we may have to look to Japan for reform missionaries in the future unless we can awaken our own people and statesmen to the importance of prohibitory laws against our own national evils.

—Elsewhere in this issue we publish an article on "Alexander Campbell and the Operation of the Holy Spirit," by W. A. Oldham. This article, as will be seen, is intended as a reply to certain statements recently made in the CHRISTIAN-EVANGELIST, representing Mr. Campbell's view of that subject. We are glad to give Bro. Oldham the opportunity of setting forth his view on Mr. Campbell's position, which, undoubtedly, is also his own. It tends greatly to the elucidation of truth to have both sides of every question presented. In the article which we print this week and in the one which is promised, Bro. Oldham will be able to set forth what he believes was Mr. Campbell's real position. We shall probably have something to say on the sucject when Mr. Oldham has finished. Meanwhile, we ask careful attention to what he has written or may write on this subject. We will only take occasion to say here that the proposition affirmed by Mr. Campbell in his debate with Mr. Rice was that "in conversation and sanctification the Spirit of God operates on persons only through the *Word of truth*." This is different from the affirmation that the Spirit, in conversion and sanctification, operates on persons only through the written Word. The *truth*, or the *Word of truth*, is a much broader phrase than the *written Word*. In the correspondence given by Bro. O., Bro. C. seems to have used both phrases, but in deciding on the final form he was, no doubt, influenced by the consideration just stated.

"Pride Goeth Before a Fall."

Some proud people think they are strong, ridicule the idea of disease, neglect health, let the blood run down, and stomach, kidneys and liver become deranged. Take Hood's Sarsaparilla and you will prevent the fall and save your pride.

Hood's Sarsaparilla
Never Disappoints

—Troy, Mo., is the county seat of Lincoln County, and is fifty miles out from St. Louis, on the St. Louis & Hannibal Railroad. It is one of the oldest settled towns in Missouri and is in the midst of a fine, picturesque country. Buchanan College, located at that place, has just completed its sixth session. By invitation the editor of this paper preached the baccalaureate sermon before the college graduating class on last Lord's day morning. It was an ideal day in every respect. The churches of the town were all closed and the people of the community and surrounding country filled the large chapel to overflowing. The college building is situated on the hill above the town and commands a fine view of the country. Prof. E. H. Lay has served the school as president during the past year, though he closes his labors with the present session. We found him and his good wife highly esteemed in the school and community. The school draws its support chiefly from the county in which it is located, and is proving a blessing to the community in offering educational advantages to young men and women who might not otherwise feel able to avail themselves of such advantages. In the evening we addressed a very large audience in the Christian Church, the other churches of the town adjourning service for the evening. The pastors of the Methodist and Presbyterian Churches were present at the meeting. Bro. J. H. Crutcher is pastor of the church here, giving half his time to the congregation and preaching at other places in the surrounding country the remainder of his time. The church has one of the best Sunday-schools in the town, superintended by Sister Shelton, daughter of the late Bro. D. M. Grandfield, known to many of our readers. Sister Grandfield also lives here. We regretted to learn that the church has no Christian Endeavor Society, and that no church in the town has been able to maintain one. We hope this defect will soon be remedied.

—The C. W. B. M., of St. Louis, extend a cordial invitation to C. W. B. M. workers in adjoining counties to attend their union quarterly meeting, to be held at Tuxedo, June 19th. Send your names beforehand to Mrs. W. D. Harrison, district secretary, 6023 Clemens Ave.

—The new house of worship at Eaton, Ind., will be dedicated on the third Lord's day in June (June 17). L. L. Carpenter, of Wabash, Ind., will preach the opening sermon and dedicate the house. It is hoped that this will be the occasion of the gathering together of many brethren from the surrounding churches, and that it will be a great day for the church at Eaton. All are cordially invited and will be provided for.

—H. L. Atkinson, Chicago, writes that he is "delighted with the CHRISTIAN-EVANGELIST in its magnificent strides, of late, toward a higher plane of religious journalism." If we can prevent it we shall not make it possible for him to modify this opinion.

—We acknowledge the receipt of a copy of No. 8 of Standard Pub. Co.'s vest pocket series of tracts entitled "Too Much; or, Mrs. Caswell's Sacrifice," by J. H. Stark.

—We have received a copy of the Fillmore Bros.' Prohibition Songs, and from a perusal of its pages we believe it to be a splendid campaign document.

—Remember the Missouri Bible-school and C. E. convention at California, Mo., June 11 to 14, to be there. The program will be the best we have had in many years.

—The special coach for the St. Louis delegation to the Bible-school C. E. convention at California, Mo., is now assured. A large number of the workers in the St. Louis Bible-schools have already enrolled themselves in the party and a number of others from towns and cities adjacent and en route have accepted the invitation to share the comforts of the CHRISTIAN-EVANGELIST special. If you intend to go by way of St. Louis or can join us at some point along the route, send your name *at once* to either W. D. Cree or Barclay Meador, in care of this office. The CHRISTIAN-EVANGELIST special leaves St. Louis, Monday, June 11, at 9 A. M., via the Missouri Pacific Ry., arriving at California at 1:28 P. M.—one hour before the opening session of the convention.

—The following railroads have made the one fare rate to the Bible-school and C. E. convention at California, Mo., June 11-14: Missouri Pacific, Chicago, Rock Island & Pacific, Kansas City Southern, Kansas City, Ft. Scott & Memphis, Wabash, Omaha, K. C. & Eastern, Kansas City Northern Con., Santa Fe and the Burlington from Quincy, Hannibal, Monroe City, Macon, Bucklin, Chillicothe, Cameron, Lathrop, Liberty, Milan and St. Joseph.

—The CHRISTIAN-EVANGELIST special will furnish an opportunity for a pleasant outing in the company of friends, as well as a profitable time at the convention of the Bible-school forces of the state of Missouri, at California, June 11-14. An informal program will furnish diversion on the trip and lunch boxes (ten cents each) will be on sale. Members of the party will be furnished with a white ribbon badge bearing this inscription: "Bible-school and C. E. convention, California, Mo., June 11-14, 1900, via the CHRISTIAN-EVANGELIST Special." Those desiring to join the party from other cities at St. Louis will look out for these badges at Union Station and ask the wearers for necessary information in regard to the special. Let us know when your train arrives at St. Louis and we will arrange to meet you Address W. D. Cree or Barclay Meador, care of this office.

—There was a good attendance of preachers in this office this morning to hear a paper by Rev. J. F. Newton, assistant pastor of the Non-sectarian Church of this city on "Some Hopeful Tendencies in Modern Religious Thought." The paper in spirit and elegance of language was almost faultless. In thought it was philosophical and thought-provoking, but not fully concurred in in all respects by the preachers. This did not, however, prevent appreciation of the paper. In the reports four additions were reported at Tuxedo, three at the Second and one at the Central Church. Children's Day was generally observed by the Sunday schools.

—Having purchased 110 copies of Gospel Call, No. 2, from us, the Sunday-school in El Dorado, Mo., now offers their old books, 30 copies, for sale at a bargain. Address Oscar Sweeney.

—We publish in this issue an article from the Medical Brief entitled "Two Thousand Cross Eyes," written by Dr. J. Harvey Moore, the oculist. It will pay any one to read this as a matter of information.

—Leonard G. Thompson, state evangelist for Colorado, desires two preachers for Colorado pulpits in growing towns. Salary, $700. Can be increased later. These are mission points of the state board. Useless for any man to apply who is not thoroughly missionary, who is not willing to sacrifice, or who is not succeeding now. The Western fields demand heroism and ability. Address all correspondence to him at 524 E. 38th Ave., Denver, Col.

—On Lord's day evening, February 25th, a young man by the name of Edwin Luckel, 22 years of age, was baptized by E. T. McFarland, pastor of the Fourth Christian Church, this city. On the next day Bro. Luckel came near losing his life in an elevator accident in the Century Building. Suit was brought against the owners of the building for damages and last week he was awarded $5,000 damages by a jury in the circuit court. His attorney in the case was Bro. J. F. Merryman, of the Mt. Cabanne Christian Church of this city.

—D. R. Dungan, pastor Mt. Cabanne Church of Christ, this city, spent last Sunday in Canton, Mo., which is likely to become his home in September, he having accepted a call to the presidency of Christian University. Dr. Dungan has spent so much of his life in the professor's chair that he feels that to be his first work. The Mt. Cabanne Church in particular and St. Louis in general, loses a strong advocate of primitive Christianity in his acceptance of this call, but Canton and the friends of Christian University are rejoicing in their victory in the securing of a man of such scholarship and experience to place at the head of this institution of learning.

—Two important suits have just been decided in the U. S. Circuit Courts involving the right to the word Hood or Hood's. These two degrees establish the exclusive right of C. I. Hood & Co., to the word "Hood's" and decide in effect that no other person can put up a Hood's Sarsaparilla, even if his name is Hood, nor can any retail druggist sell or *offer for sale* any sarsaparilla bearing the name Hood or Hood's other than that prepared by C. I. Hood & Co.

—G. W. Hall preached the baccalaureate sermon for the high school of Ellendale, N. Dakota, May 20th, and the memorial sermon, May 27th. There were large audiences on each occasion.

—The Canteen Convert article in our Family Circle this week will of course be understood as sarcasm. Sarcasm is sometimes the keenest weapon that can be used in unmasking the fallacies of an enemy, and this article is an instance of that character. It cuts to the bone of the controversy.

—In another place in this issue we publish a letter from our Chinese brother, Jeu Hawk, who was converted in this city several years ago, who afterwards took a course of study in Drake University, and who for a number of years has been conducting a successful Chinese mission in Portland, Oregon. In addition to his work in preaching he has studied medicine and prepared himself for mission work in his native land. Such are the peculiar conditions in China in reference to native missionaries educated in this country that it is not deemed advisable by our Foreign Mission Board to send Bro. Jeu as a missionary under its support. He desires, however, for the reasons stated by him, to return to his native land to do mission work, and has prepared himself through the study of medicine to earn his own way and conduct a self-supporting mission. It is greatly to his credit that he is willing to undertake such a work. He is widely and favorably known to the brotherhood and is a man of approved Christian character and ability as a teacher of the Christian religion. We have asked him to state, as he does in this letter, what his plans are and what equipment he will need to begin his work. He has no means at his disposal to equip himself with the necessary surgical instruments and medicines to begin his work, and he feels that if the brethren in their generosity could assist him to such an outfit he would be able to carry on his mission work in Hong Kong independently. We ask the friends of our mission work to read Bro. Jeu's letter, and if they feel disposed to help him to the purchase of the necessary instruments and medicines, we will be glad to receive and take charge of and acknowledge in the CHRISTIAN-EVANGELIST any sums of money that may be sent us for that purpose and turn the same over to him. It seems to us that this is asking of his brethren no more than he has a right to expect of us, in view of the fact that his work is to be carried on without any assurance of outside support. We shall be glad to hear from any one interested in this enterprise.

Muscular Pastor.

MUSCLES BUILT UP ON POSTUM FOOD COFFEE.

"For years I have not been able to drink coffee, as it made me very nervous and gave me a headache. No one loved coffee more than I and it was a severe trial to abandon its use. Nearly three years ago I saw Postum Cereal Coffee advertised and concluded to try it.

"I have been so well pleased with it and its healthful effects that I have used it ever since. I carry packages with me when I visit other places.

"When I began to drink Postum, my muscles were flabby, as my habits are sedentary, but for the past two years my muscles have been hard and I never felt stronger in my life than I do now at sixty years of age, and I attribute my strength of muscle to constant use of Postum. I drink it three times a day. I feel so enthusiastic about Postum that I cannot recommend it too highly wherever I go. Wishing you great success, yours truly,"

Rev. A. P. Moore, 474 Rhode Island St., Buffalo, N. Y.

The reason Postum builds up the human body to a prime condition of health, is that when coffee is left off, the drug effects of the poison disappear and the elements in Postum unite with albumen of the food to make gray matter and refill the delicate nerve centers all over the body and in the brain. This sets up a perfect condition of nerve health, and the result is that the entire body feels the effect of it.

Personal Mention.

O. D. Maple was at Stronghurst, Ill., last week, delivering a course of six chart lectures.

C. Edwards, who for nearly sixteen years was pastor of the church in Payson, Ill., is now pastor of the church in Albion, Ill.

R. B. Briney began his work with the church in Monroe City, Mo., on the first of the present month. He was at Amarillo, Texas.

H. A. Northcutt, of Kirksville, Mo., preached the "memorial sermon" last Sunday in the opera-house at Kirksville.

T. R. Hodkinson, formerly of Winterset, Iowa, is now pastor of the church in Hamilton, Ontario, —"a city of wealthy churches."

I. W. Cameron, pastor of the church in Weldon, Iowa, composed and dedicated a poem to the Weldon G. A. R. Post, entitled "Salute the Dead."

J. Fraise Richard, of Washington, D. C., will spend a few days in Ohio, with headquarters at Fayette. He will probably be in demand for lectures and addresses while in Ohio.

C. F. Stevens, pastor of the church in Trenton, Mo., preached the memorial at Dunlap, and was complimented by a request for its publication in the county papers.

J. F. Callahan writes that the Sunday-school in Noble, Ohio, will observe Children's Day. Elder D. R. King, of Collinwood, preaches at Noble occasionally.

Imri Zumwalt, of Herrington, Kan., delivered the memorial sermon of that city to a large audience and received a very complimentary notice of the same in the Herrington Times.

The address of Chas. A. Young and wife, during their tour in the East, will be care of Christian Commonwealth, 73 Ludgate Hill, London, or Brown-Shipley & Co., 123 Pall Mall, London.

M. A. Bartholomew, of Moulton, Iowa, writing of the work of their pastor says: "Bro. C. Percy Leach, our pastor, has resigned his work here and will enter Yale University next fall. He is a graduate of Northwestern Christian College, of Minnesota and of Drake University. During his two years' labor here over 100 have been baptized and the work enlarged in every respect."

B. B. Havener, who recently resigned his work at Mechanicsburg, Ill., that he might accept work in Southwest Missouri under the Missouri Bible-school Board, called at this office last week on his way to his new field. But before entering upon his work he will visit churches in Franklin County, Missouri, until the Bible-school Convention in California, June 11-14, after which his headquarters will be Windsor, Mo.

W. H. Willyard, of Mankato, Minn., preached the memorial sermon at the home church on the evening of the 27th, and in the afternoon at Eagle Lake. The Eagle Lake paper gave almost the entire sermon, with a cut of the speaker. It spoke in very high praise of the merit of the sermon. The Mankato press gave quite a flattering comment on the sermon and the soldiers were greatly pleased with the entire program.

W. J. Russell, pastor of the Christian Church as Rushville, Ind, has given five graduating addresses this spring, one at each of the following places: Milroy, Richland, Fayettville, Raleigh and Harrisburg. He also gave the memorial sermon to the G. A. R., of Rush County, on Sunday, May 27. On Sunday afternoon, June 3, he gave the address at a union service of all the fraternal organizations of Rushville. And on June 10 he will deliver a memorial address to the Knights of Pythias at Milroy, Ind.

At the East End Christian Church, Sunday morning, the pastor, Rev. T. E. Cramblet, celebrated the fourth anniversary of his work with the congregation. Among other things encouraging to the pastor and people, figures showing growth of the organization were presented. Four years ago the membership was 186. Since that time 439 additions have been made to the church. After deducting all losses from death, removal, etc., there is a present membership of 539. The Sunday-school has grown from less than 100 to 350, and other organizations in the church have enjoyed like prosperity. The splendid new church bailding has been erected and paid for, and a mission established and housed in its own property on Rowan Avenue since the present pastorate began. The finances of the church were shown to be in excellent condition and the largest audiences in the history of the church now attend the services.—*Pittsburg Commercial Gazette.*

G. L. Wharton asks us to state that he will now, for a time, be able to fix dates with churches, districts, state meetings, C. E. Societies, C. W. B. M. auxiliaries and missionary rallies of any kind, to lecture once or hold a series of missionary meetings, wherever information and enthusiasm are needed. His subjects are: "Greatest Need of Missions," "India's Need of Christ," "What an Indian Famine Means," "Old and New India," "Intemperance and Missions," "The New Era for Women in India," "Bane and Blessings of British Rule in India," "Hope and Certainty of India's Conversion." Address him at Hiram, Ohio.

CHANGES.

H. G. Waggoner, Thomas to Pleasant Plains, Ill.
K. W. White, Glasgow to Salisbury, Mo.
Geo. B. Morse, Benton, Pa., to Oberlin, Kas.
D. F. Sellards, St. Charles to Ottumwa, Kas.
C H. Bass, Summitville, Ind., to Abigdon, Ill.
J. W. Gorrell, New Philadelphia, to East Liverpool, O.
R.B.Havener, Mechanicsburg, Ill.,to Windsor, Mo.
C. H. Hilton, Olathe, Kan., to Louisville, Ky.
J. S. Hughes, Englewood, Ill., to Macatawa, Mich.

Charles Carlton.

We are glad to present our readers this week with a good picture of President Charles Carlton, one of the surviving veterans of a generation nearly all of which has passed off the stage of human action. When the editor of this paper was a boy, a report came to his neighborhood south of Springfield, Mo., that a man by the name of Carlton was holding a great meeting at Springfield and that "the Campbellites were taking the town." Since then he has helped to "take" many another town for simple, New Testament Christianity. The following sketch of Bro. C. is sent us by Bro. J. B. Sweeney, of Gainesville, Texas:

Pres. Chas. Carlton, or "Uncle Charlie," as he is affectionately called throughout Texas, may well be styled our patriarch in the Southwest. He is nearly 80 years old, and yet his strength is unabated and his vision undimmed. He reads without glasses, hears as well and labors as diligently as ever. He was born in England, Aug. 25, 1821. At 15 years of age he went to sea. At 17 he came to America. Worked a few years in a shipyard, then for a while on a farm. Became a Baptist, and in 1847 was ordaided to the ministry. Went at once to Bethany College. July 4, 1849, he received his A. B. degree from Bethany in a class with M. E. Lard. At graduation became identified with the Reformation. He was pastor at Georgetown, Ky., for a year. Then with Robt. Graham labored for several years in Northwest Arkansas, with headquarters at Ft. Smith, conducting a college part of the time. At the solicitation of Mrs. Gov. Phelps moved to Springfield, Mo., where he taught and preached. In 1861 he moved to Texas, organized our Central Church in Dallas. Then taught and preached two years at Kentucky Town, Texas. He located at Bonham in 1867. Began his dual work there, organizing a church, and establishing Carlton College. For 33 years the college has prospered, has a valuable property and is free from debt. For 33 years he has been pastor of the Main St. Christian Church at Bonham. It has swarmed once, and still numbers about 300. He helped to organize our general missionary society in Cincinnati fifty years ago. During vacations has conducted many great revivals. Gives promise of many more years of good work. Is the Gladstone of our brotherhood.

Bro. C. has had four children, all living and all devoted Christians. Three of these teach in the college. His son C. T. is a graduate of Bethany and vice-president of the college. His daughters, Grace and Sallie Joe, are teachers of art and music respectively. Miss Grace is president of our Texas C. W. B. M. His good wife "Aunt Sallie" has just recently entered into rest, at the advanced age of 84. "Uncle Charlie" is a regular writer for the Christian Courier, always at the conventions, and does the work of three men. He has never heard of any "deadline." He is very generous, and yet is worth considerably more than the average preacher.

The Golf Girl

Is the type of the modern woman at her healthiest and best. She walks with an easy grace. She is a picture of perfect womanhood in the springtime of life. But generally the golf club is laid aside with marriage. A physical languor oppresses the once athletic girl. Exercise makes her back ache. She tires easily. Usually she accepts this condition as a natural thing, but it is unnatural. Marriage should add to woman's happiness, rather than subtract from it. If women understood how intimately the general health is related to the local health of the womanly organs, they would appreciate the fact that there is no need to suffer from weakness and backache. The use of Doctor Pierce's Favorite Prescription makes weak women strong, sick women well. It regulates the periods, heals inflammation and ulceration, cures female weakness, and puts the body in a condition of sound health.

Mrs. H. A. Alsbrook, of Austin, Lonoke Co., Ark., writes: "After five months of great suffering with female weakness I write for the benefit of other sufferers from the same affliction. I doctored with our family physician without any good results, so my husband urged me to try Dr. Pierce's medicines—which I did, with wonderful results. I am completely cured. I took four bottles of Dr. Pierce's Favorite Prescription, four of his 'Golden Medical Discovery' and two vials of his 'Pleasant Pellets.'"

Dr. Pierce's Pleasant Pellets cure constipation and its consequences.

A Heart's Tribute to Bro. Everest.

BRO. GARRISON:—Please allow me, through the CHRISTIAN-EVANGELIST, to pay my heart's tribute to the memory of dear Brother H. W. Everest. When I got the CHRISTIAN-EVANGELIST this week I was delighted to see so good a picture of him on the first page; I immediately turned to page 653. Oh! how my heart sank within me when I saw "H. W. Everest's Death." How it did hurt me! For forty years I had known him as an accomplished, scholarly, Christian gentleman. He was a superior educator, an able preacher and a strong, vigorous writer.

I have read most of his writings and endorsed them. He was a sound man, a wise and prudent man and a lovable man and I loved him. Though dead he will continue to speak through his writings, through the many men and women whom he has ably taught in the classroom and through the example of a pure Christian life.

Though more than five years my junior, he is gone from earth, and here I shall see his face no more. Farewell, my dear brother! By the help of the blessed Savior I hope to meet you where pain and sickness and death never come.

J. C. REYNOLDS.

Boydsville, Mo., May 26, 1900.

TO CURE A COLD IN ONE DAY

Take LAXATIVE BROMO QUININE TABLETS. All druggists refund the money if it fails to cure. E. W. GROVE'S signature on each box. 25c.

Bethany College Commencement.

On Sunday, June 17th, at 11 A. M., the baccalaureate sermon will be delivered by President Burris A. Jenkins, of the University of Indianapolis. At 8 P. M. President Kersey will deliver the annual Y. M. C. A. address.

"From Sumter to Appomattox" is the title of a play to be given by the students of the Department of Elocution on Monday evening.

Tuesday evening the Neotrophian Literary Society will give its annual entertainment.

"Class Day" will be on Wednesday afternoon, and in the evening the Department of Music, under direction of Prof. Jean Moos, will give a music recital in Commencement Hall.

Commencement proper will be Thursday at 10 A. M., followed in the afternoon by the annual meeting of the Alumnus Association, and in the evening by the entertainment of the American Literary Institute.

Arrangements have been made for several ball games during the week.

We hope to welcome to all these exercises in large numbers the patrons, former students and other friends of the college.

H. NEWTON MILLER, Sectary Faculty.

Bible College Report.

We have a blank report bearing the above title upon which every man in the College of the Bible of Drake University, if he is preaching, is requested to state what he has done. There are seventeen questions asked. These blanks are filled out every two months.

All our mission boards will be interested in two numbers of our report: "14. Give date of next general missionary day. 15. Did you observe the last one?" To this last quesiton about half of our men have all year answered: "Yes." One fourth answer: "No." And the other fourth are blank. We hope to make a better record next year. We believe that every worker is defective who has the habit of omitting the regular calls for missions. We teach our young men that there is always a way to surmount the difficulties in the way.

The C. W. B. M. workers will be glad to know that under "9. Organizations effected," a number of auxiliaries have been reported.

No. 16 reads as follows: "In the last twelve months have you taken a collection for the IOWA STATE WORK?" About half neglect this also. We hope to attain such a degree of development that no young man can rest under such neglect. We want all to feel that an essential part of Christianity is to at least present the plea for each interest, whether he gets a cent in the collection or not.

Our editors have not been forgotten in our blank. As a Bible College we get from them many a favor. Without their help we could not do half the work before us. Hence we are trying to educate the young men that no better Christian work can be done than to put some Christian paper into each home. No. 2 reads: "Subscriptions taken for church papers?" We are glad to report 243. We shall suggest to our young men that next year they make this 1,000!

Two thousand three hundred and twenty sermons and addresses have been delivered since September, 1899; 484 have been baptized and 387 received by letter and commendation, making a total of 871; 593 classes have been taught in the Sunday-school and 698 committee, official and other meetings, have been attended; 3,111 pastoral calls were made. Some make none, we are sorry to say. At least they report none. Of course this will be remedied; 81,862 miles have been traveled, mostly on the railroads; $11,362.65, not including salaries, have been collected for missions, buildings and charities. Some of the charities are very touching and as practical as pious. This spirit of Christ is the real hope of the future.

It has so far been impossible to secure reports from all of our men. In November, 29; in January, 27, and in May, 37 reported. The work done in the field by our department is, therefore, more than that reported above. And it covers only from September 15th to May 15th.

Of the men and women who have taken more or less work in the Bible College this year there are enrolled 121, but one less than last year.

Of the young men who have participated in the above work we have record in whole or in part of the following: O. L. Adams; W. A. Brandenberg, at Elkhart and North River; Clark Bower, at Highland Park; Frank E. Boren, at Manning; J. W. Babcock, at Swan, where a great meeting was held; Roy Caldwell at Woodward, and another large meeting; J. S. Coffin, at Sugar Grove and Bagley, and a third large meeting; W. O. S. Cliffe, R. A. Copple, at Chesterfield; W. J. Dodge, at Ft. Dodge; F. D. Fillmore, at Chesterfield; E. M. Flinn, at Cunningham; Henry Ford, at Norwalk (this is the man who held a successful debate with a Mormon during the spring vacation week); Noah Garwick, at Van Wert and Clearfield; F. L. Graham, B. F. Hall, at Draper; Chas C. Hougham, at Indianapolis and Deep River; T. S. Handsaker, at Collins; M. C. Huchinson, O. E. Hamilton, at Leighton and Oro Dell; J. Ira Jones, at Ontario and Pleasant Grove; J. R. Johnson, at Kent; Victor F. Johnson, at Blue Grove; L. P. Kopp, at Humeston; George E. Lyon, at Apple Grove and Yale; David Lyon, at Promise City; W. J. Lockhart, at Carlisle; E. E. Lowe, at Batavia and Ft. Madison; George W. Maxwell, Fred Macy, at Fremont; H. T. Morrison, at Mitchellville and Waukee; Roy Polly, Fred B. Pearsall, E. M. Pardee, at Leslie and Ellston; J. R. Perkins at Hedrick; C. E. Pile, at Tingley; G. E. Roberts, at Granger; W. E. Reevis at Commerce and Thornburg; W. G. Stevenson, C. G. Stout, M. A. Thompson, at Thornburg and Tilton; T. T. Thompson at Nineth and Shaw; D. B. Titus, at Cumberland; A. C. Vail, H. E. Van Horn, at Blockton; F. L. Van Vorhis, F. F. Walters at Anita; Frank West, Eli Walker, Mark Williams, at Kellarton and Tiffin; B. E. Youtze, at Rose Hill and Colo; W. H. Zeanor at Galesburg.

ALFRED M. HAZARD.

DEAR BRO. GARRISON:—"A prince and a great man has fallen this day in Israel!" No doubt these words will come to thousands as they read of the death of H. W. Everest. His place will be difficult to fill. From my standpoint he was one of the finest thinkers in the Church of Christ, and his character was as spotless as that of a child. He was always kind to me when I went to school to him, years ago, but during the past few years he has been almost a father to me. The brotherhood has sustained a great loss, but he will still live in the hearts of thousands who have enjoyed his teaching, preaching and writing. Your brother in Christ. G. K. BERRY.

Learn to Talk Well.....

The man has the advantage in life who learns to talk well, to meet people, to make a speech, write a paper, or deliver a lecture. The DRAKE UNIVERSITY COLLEGE OF ORATORY AND ENGLISH, Des Moines, Iowa, is the place to study Elocution, Literature, or Physical Culture.

ED AMHERST OTT, Lecturer, Author, Dean.

DRAKE UNIVERSITY.

Des Moines, Iowa.

DEPARTMENTS OR COLLEGES.

COLLEGIATE, BIBLE, LAW, MEDICINE, NORMAL, ACADEMY, ORATORY, ART, MUSIC, PHARMACY, SUMMER SCHOOL OF METHODS.

The Normal includes a Kindergarten Training School; a Primary Training School; a Business and Shorthand School. (The business College has new rooms and a complete equipment.)

Each one of these departments is strong and prosperous.

Dr. Clinton Lockhart is added to the Bible College the coming year.

The total attendance last year was 891; Summer Schools, 368; total, 1259.

The total attendance for this year is 1,003, Summer Schools, 590; total, 1593.

The tuition receipts last year, excluding Law, Medical and Summer Schools, amounted to $18,400; this year the receipts from the same departments will exceed $25,000.

Des Moines is a city of 75,000 and growing rapidly. University Place is growing more rapidly than any other portion of the city. It is a delightful and economical place to live.

The large city and state libraries, the historical collections, the courts, the legislature, the churches, the societies and other resources of a large city afford important accessory advantages to the student.

Des Moines is a cosmopolitan city. Students from any part of the world feel at home here.

A fine spirit of comradeship binds students and professors in helpful fellowship.

A new auditorium, seating 1,500, is now completed.

A pharmaceutical laboratory and new business college rooms will be fitted up this summer. For full information send for catalog.

WM. BAYARD CRAIG, Chancellor.

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FACTS ABOUT PAINT — SUTCLIFFE & CO., Louisville, Ky. Publish a book on use, selection and application of paint. It is of great value to anyone having painting to do. Our readers can procure a copy by writing this firm for Book No. 94.

Correspondence.

English Topics.

From all parts of Britain the tribes have come up to gather together to celebrate their religious anniversaries at Exeter Hall, St. James' Hall, the City Temple and a host of temples and chapels. The May meetings are as multitudinously attended in London as ever. England has much to sadden her heart. The Indian famine intensifies the gloom occasioned by the shadow of war. But there is no diminution in the religious enthusiasm elicited by the immense assemblies which are convened day after day at this time of the year. In every one of these mighty meetings spiritual power is generated which is not soon lost. Indeed, it is not lost at all, but is distributed in many directions like the force transmitted by the electricians from Niagara.

WHAT BRITAIN IS DOING.

A most striking book has appeared from the pen of Mr. Basil Worsfield entitled "The Redemption of Egypt." Those who hate England will, of course, only detest her the more because she is shown to have done any good anywhere in the world. But any man who is anxious for a dispassionate study of the power and influence of this nation may indulge with profit in a perusal of what Mr. Worsfield tells. He shows in an excellent summary what Egypt was before the occupation and what is the difference now. The employment of the Bedouin camel drivers in the cotton industry is mentioned as an instance of the influence of European enterprise upon native life. The Bedouin camel driver used simply to mean a dangerous desert pirate, and there would have been no change in this marauder but for the transformation England has brought about. I think that American tourists, who will in the near future flock to the land of the pyramid and the sphynx in increasing numbers, will feel specially interested in the measures which the native Egyptians are themselves now taking for the preservation of their priceless ancient monuments. Patriotic Cairones are doing great service in preserving the native portions of the wonderful city of Cairo from the foreign jerry builder. Mr. Worsfield's account of "Mediæval Cairo," which is the present native Cairo, is the best ever written. The chapters on mosques, as illustrating the development of Arabian art, on the pyramids, on the trip to Luxor, on the old and new irrigation, on the improved condition of the once despised and hopeless fellaheen are so excellent that my American friends should seek to secure this book. It is adorned with a large number of very beautiful illustrations, many of which are colored.

THE WONDERFUL NEW EGYPT.

I do want Americans to understand that England is doing an immense amount of lasting good in many parts of the world. The disputes as to the merits of the South African war are interminable, and I have already expressed my own convictions on that topic quite amply enough. But England will one day be allowed the credit she deserves of having done much, in conjunction with America, to propagate the principles of an elevating and humanizing civilization. I appeal to this summary of what has been done in Egypt because it illustrates the general tendency of Anglo-Saxon influence, whether exercised by you Americans or us Britishers. Until the time when we really took control in Egypt that country was a sociological and political inferno. What is it now? It is the paradise of Africa. And the improvement has simply kept pace with the rapid spread of the English language in the educational institutions of the country. Taking schools of all grades, there are now twice as many native Egyptian pupils learning English as there were ten years ago. And this has come about through what Lord Cromer in his recent report calls "linguistic free trade." There is no constraint. The natives are allowed to study what foreign languages they like. They voluntarily take up English. In primary schools the proportiou of students of English has risen from 24 to 72 per cent., and instruction in French has declined in a corresponding degree. This is the result of placing French and English upon an equal level. But it is the ambition of the English Government, not to turn Egyptians into Englishmen, but to fit them for self-government. How far has this purpose been attained? That is an important question for all the world. Mr. Worsfield believes that in at least three departments the European officials may now be replaced by native agents. These are the railway board and the two boards appointed under the law of 1880, to superintend certain state properties. These particular properties were pledged for the national debt. All these boards, including that of the famous Caisse, or Treasury, are unnecessarily expensive, because of their international constitution. It is for the benefit of all humanity that there should be a resurrected Egypt, and England has had the honor of resuscitating the dead nationality. But there is still a more important work going on in that land. It is the work of the missionaries, and in this America has with England a share. Quietly and unostentatiously the missionaries have for years been training large numbers of schoolchildren, both in spiritual principles and in the arts of life. The work done by Miss Whateley, daughter of the famous Archbishop of Dublin, for the girls of Cairo, can never be sufficiently appreciated. Christianity has taken no deep root as yet in modern Egypt; but it is at least implanted in the Delta of the Nile, and it will grow steadily as Islam withers away. The old Coptic Christian Church of Egypt is but a rude remnant. It has lost the simplicity of Christ. Our board might fix its eyes on Egypt as a field for coming operations. The way is paved. Egypt is free and open and is ripe for a pure Christian mission. The Church of England is going to work at Khartoum and in the Soudan on a large scale. Why should not we start a work in that same region? It is when a country is newly opened up that the best chance is afforded, and such a golden opportunity should not slip.

ENGLISH OPINION ON AMERICA.

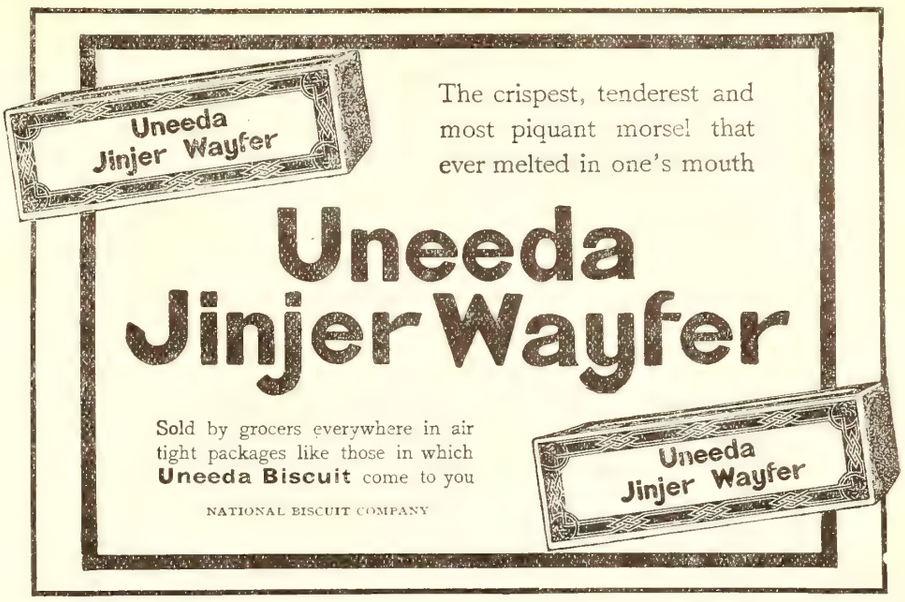
We in England are not a little amused at the various reports which reach us of the vacillations and variations of sentiment in America concerning Britain. It seems to me American opinion is very much like English. It varies at different seasons and is subject to currents and waves. These oscillations and undulations are inevitable in the case of every great people. Each nation has much to learn of all other nations. Columbia has a magnificent destiny to work out. So has Britannia. Each has some terrible tasks to accomplish. I notice everywhere in England an increasing admiration for the Stars and Stripes. Some Americans assure us that we poor Britishers have not a single friend worth speaking of in all America. If this were true it would indeed be melancholy. But even then the equanimity of the English soul would not be particularly disturbed. England has been friendless before today and never did such great things as when isolated. God made us to be insulated and isolated. As the Italians say: "*Britannia fara da se.*" But surely, he must be blinded with ignorant prejudice who does not see that in the future England and America must be allied. Never mind about overt alliances. They are always fatal. No great nation should entangle itself in a definite compact with any other. I for one would cry out against any actual Anglo-American confederation. But look at the strange and wonderful league which has come about spontaneously amongst the scattered colonies of the British Empire. Nobody asked the Canadians, Australians, New Zealanders and Tasmanians to fight with our British soldiers. They flocked to the standard spontaneously. So will all Anglo-Saxons in some great coming crisis be allied through the overwhelming influence of common sympathies. But underneath all other motives will be the basal and mastering impulse of a common Christianity. The great Protestant communities of the world are its only genuine democracies. These will gravitate together as if impelled by some unseen and irresistible force. Why do Englishmen take it so coolly when told that large numbers of Americans do not at all love England? Because they know very well that the result will be the same. These two nations have so many common interests that they may sometimes bicker and dispute, but they will join hearts and hands in any great crisis that may arise in the world.

PERSONALIA.

I told you in my last that G. F. Assiter was in England. This well-known Missouri minister is this week conducting a protracted mission for us at Hornsey Tabernacle. He is a fine evangelist, and he can sing as beautifully as Sankey. Prof. Herbert Willett is this week lecturing daily at West London Tabernacle with E. M. Todd and his people. Thus we are at this moment happily basking in light from across the water. We love to be regaled by American brethren *in transitu*. We wish many of them could stay in England longer than they usually do. It is a good plan for strong and able American preachers, if they can manage it, to tarry awhile here in order to give some precious fragments of their minds to our congregations. My own congregation is always proud to give to such friends a warm welcome.

W. DURBAN.

43 Park Road, South Tottenham, London, May 12, 1900.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Paris and the Exposition—I.

SUPERFICIAL ASPECTS OF PARIS.

The Paris Exposition has not yet arrived. Officially and technically it was inaugurated on April 15, but even now, near the end of May, one can only say that there will be an Exposition here sometime in the course of the summer. During the past week not less than ten national pavilions have been formally opened and the Rue des Nations will soon be reasonably complete, but the exposition as a whole cannot be put into perfect order before the first of July.

The United States building received its formal inauguration on Saturday, May 12. It was characteristic of the spirit which has animated our commissioner throughout that it was not a select reception to a limited circle of invited guests, but an opening to the public. The opening was not a brilliant social function; it was just an opening. Commissioner General Peck made a short speech in English, to which the French Commissioner-General made an appropriate reply in French, and the doors were thrown open to the public. Sousa's Band played outside to temper the impatience of those who could not gain immediate admission, and all afternoon the crowd flowed through the building.

It is safe to say that most non-American and many American visitors were disappointed in our national building. It is not beautiful. Externally it is, as one of the printed descriptions has it, "of no particular style of architecture," and internally it is a plain, high dome, surrounded by galleries. It contains no exhibits, no advertisement of the resources and products of the country, no historic relics, no sumptuous furnishings. It makes no attempt to be either quaint, imposing, interesting or characteristic. And therein lies its difference from the other national pavilions, some of which, like that of Germany, contain magnificent reception rooms which none but invited guests will ever see, while the others contain exhibits of more or less interest, advertising the industries and resources of the respective countries.

But in spite of all this, in spite of all the functions which our building does not fulfill and does not attempt to fulfill, it is, to my notion, a great success. It will not amuse the idly curious, but it will be of great service to those Americans who visit Paris during the Exposition, for it practically an open clubhouse, free to all comers. There is a post-office and a telephone. There is a cafe and restaurant. There are reading rooms, writing rooms, smoking rooms and lounging rooms. There are plenty of easy chairs which fit the American spine better than any French *fauteuil* ever can. There is an information bureau where the non-French-speaking Americans can acquire information about every conceivable subject, from the churches to the races, and all delivered to him in the speech wherein he was born. The American exhibits are all shown in their proper departments; there was no need to put them also in the national pavilion.

Yes, the American building is a success, and few visiting Americans, after they have experienced its advantages, will fail to rise up and call Commissioner Peck blessed. People of other nations may not admire the architecture or the decorations, but when they see the point they will envy us the comforts of life which our representatives have provided.

But, though the Exposition has not yet arrived, Paris is always here; and the permanent and perpetual Paris is worth a thousand international fetes, even though they be as vast and as rich as the Exposition Universelle will be when it is complete. The real Exposition is Paris. Is it not international? I sit at dinner in a little French family, among newly found French friends, and talk in English to my neighbor on the right and in German to my neighbor on the left, while the general conversation rushes on in French like the rattle of musketry in a sham battle. Is it not international? I go to a French Catholic cathedral Sunday morning, to a Greek Orthodox chapel in the afternoon and to an American Episcopal church in the evening. Is this city itself not an "exposition universelle?"

The beauty of Paris lies in its boulevards, and the beauty and interest of the boulevards lie in the trees and cafes. Two concentric circles of boulevards mark the site of the old fortifications. A third series, the Grand Boulevards, makes a semicircle through the central part of the city, while others radiate at irregular angles to the remotest precincts. The boulevards are so wide that there is scarcely any possibility of their being crowded except on the most exceptional occasions, and the ordinary traffic has ample room to circulate. It is owing to the presence of these magnificent thoroughfares that Paris, even in its busiest times and places, presents no such congestion of traffic as one encounters daily and hourly in London.

But the boulevards are not only thoroughfares; they fulfill also the function of parks. Every boulevard is bordered by rows of trees, with often a walk and a double row of trees down the center. In May all Paris is as fresh and green as an upland meadow, and the flowering chestnut trees are as sweet and restful to the eye as the trees that you used to know down by the creek on the old farm. The sidewalks are thirty feet wide and there is room enough for all the world to walk without crowding. There would be more than enough room if the cafes did not regularly occupy half of the sidewalk adjoining the premises.

The cafe is to the Parisian what the agora was to the Greek and the forum to the Roman. It is the supreme expression of the social impulse embodying itself, not in conventional gatherings, but in a most spontaneous and elastic form. The cafe is not a restaurant. It is primarily a place where coffee may be obtained, but incidentally a large variety of other beverages are also dispensed. But the atmosphere of the place suggests always that the beverage, whatever it is, is a matter of very minor importance and that what one really wants is to talk to his friends, to read the evening paper or to watch the world go by. The morning is a dull time at the cafes. After luncheon there is a little patronage, followed by another lull. At five o'clock the crowd flows in to take an appetizer before dinner. From seven until eight is perhaps the liveliest time of the day, and again for an hour or more after midnight the tables are well filled.

Paris never sleeps. The great markets, the Halles Centrales, begin the day's work before the cabarets and cafes of Montmartre have finished the night's play. The old artist quarter in the north of Paris still maintains its ancient reputation for Bohemian entertainments at uncanny hours. At eleven o'clock it is quiet; the evening has not fairly begun. By midnight the Bohemian blood has begun to circulate freely in the veins of Montmartre. At one o'clock one can find many little cabarets where struggling artists, musicians and poets are entertaining themselves, each other and any one else who happens to be present, by music and recitation. The performance is half in the spirit of revelry and half in artistic earnestness. As the cafe is the club of the sober and conventional Parisian, so the cabaret is the struggling and Bohemian artist's club, where each "for the joy of the working" does his turn to entertain the other members of the party and enhance his own reputation in his chosen circle. By two o'clock many of the lights are out and the pleasure seekers are concentrated in a few large cafes where they drink, far less than one would expect, and talk far more than one would believe possible until he has heard them. As to quiet and order, they are generally several points ahead of the average Sunday-school.

It is a couple of miles from Montmartre to the Halles Centrales, the great market of Paris, where the first business of the day is done. Here and there along the way may be found cafes, the patronage of which is better than it was during the day. At three o'clock the Grands Boulevards are by no means deserted, but the gray of early dawn soon begins to mingle with the lights of those establishments which are still open. Along the streets which lead to the Halles one sees, in increasing numbers, great lumbering carts piled high with country produce on the way to the market. Sleepy peasants, who have perhaps been up since midnight and have already driven a dozen or fifteen miles, drowse upon their loads, and sleepy coachmen drowse upon their boxes awaiting the belated revelers. Side by side are two cafes: one is nearing its hour of closing, but the wine has not yet ceased to flow; the other has just taken down its shutters and is beginning to serve morning coffee to the marketmen. For one it is very late Sunday night; for the other, very early Monday morning.

From three o'clock until six the great market is busy. The outcasts, who sleep in the nooks and corners of the vast structure, are routed out early, and by daylight the wretched sleepers linger only here and there in corners to which the business of the day has not yet penetrated. Day and night have met each other face to face. The nightly revelers and the daily toilers have touched each other in the street. And the evening and the morning are the night in Paris.

Back through the boulevards one wanders. They are hushed and quiet now for an hour or two. In the full light of early morning they lie as quiet and calm as a country lane. How innocent this city is with all its vice. It has no consciousness of impropriety. Its unabashed frankness is not the brazen recklessness of the hardened sinner. It is unashamed of its revelry, because it is naively and childishly unconscious that there is anything in the world of which one ought to be ashamed. This is a superficial aspect of Paris—that it is a non-moral rather than an immoral place. But I believe that this superficial aspect represents a deep-lying characteristic of this people.

W. E. GARRISON.

Paris, 22 *May*, 1900.

Hot Morning Breakfast.

COMFORT DEPENDS ON FOOD.

It is not so easy to arrange a tempting breakfast for a hot morning, but every one appreciates such a breakfast amd enjoys the relief from the heated blood, caused by a meat and coffee breakfast.

In fact, by skillful selection of food even the hottest day can be made quite comfortable.

Start with food of some kind, then a dish of Grape-Nuts food with cold cream, one or two soft boiled eggs, a slice of bread and butter and a cup of cocoa or Postum Food Coffee. On that sort of meal one will be fully nourished until the midday.

Grape-Nuts food is concentrated and powerful, imparting to the user a sense of reserve force and strength. The strong man thinks the weather moderate and comfortable when the nervous, weak man thinks it unbearably hot. Grape-Nuts food is perfectly cooked at the factory and ready for instant use, cool and delicious, requiring no hot stove and cross cook on a hot morning. "Health is a matter of wise selection of food and a contented mind."

B. B. Tyler's Letter.

An interesting incident in connection with our sojourn in Springfield was a visit to Mount Holyoke College. Mount Holyoke Seminary was founded by Mary Lyon in 1836. This seminary became Mount Holyoke College in 1893. Mary Lyon was born in 1797 and died in 1849. One of her favorite sayings, quoted on the stone which marks her grave, indicates her ernestness. It was this: "There is nothing in the universe that I fear but that I shall not know all my duty or shall fail to do it." When she began her work there were sixty colleges in this country for young men, not one for young women. The first public school in Boston was opened in 1635, but not a girl was admitted to a public school in Massachusetts until 1790—55 years later. The term "children" in the laws was interpreted to mean boys. In 1788 Northampton voted that "none of the public money should be expended in the education of girls." In Rhode Island it was in 1822 when girls first were admitted to public schools. It is difficult if not impossible for us to understand the difficulties under which Mary Lyon worked. She wrought: others enjoy the fruit of her labors. The attendance last year at Mount Holyoke College reached an aggregate of 542. The attendance is quite as large this year. More than 8,000 young women have gone out from this institution to bless the world. It is the favorite resort of young women from the ranks of the respectable middle class. The study of the Bible is a part of the curriculum. There are six residence halls on the beautiful grounds. The "Rockefeller Hall" was erected by Mr. John D. Rockefeller; the "Pearsons Hall" was given by Dr. D. K. Pearsons, of Chicago. There is a botanical garden which covers about one acre of ground. The grounds, in this springtime, are a veritable Eden. It is well to call attention to such a work as this, inaugurated by Mary Lyon at South Hadley, Mass. What she did other young women can do. She was able to do what she did because hers was in the true sense a consecrated life.

The "effete" East is growing! Almost four years have gone by since I was in Boston. At that time work was in progress on "the Subway," or underground railroad. The cars are now driven by electricity here and there under Boston. The great Union Station, in the south part of the city, has been erected in the meantime. This is a larger depot than the Union Station in St. Louis. The South Union Station, in Boston, is 650 feet wide and 710 feet long. The St. Louis Union Station is 600 feet wide and 630 feet long. Each station has 30 tracks. Improvements similar to these are to be seen everywhere. The Tremont Building, on the site of the old Tremont House, is a magnificent new office building.

The Disciples of Christ have made progress in Boston, as in the country generally, during these four years. There is a new house in the Roxbury District, in a better location than was the building on Shawmut Avenue, and in the person of J. H. Mohorter the church has, apparently, just the man for the place. Of the work in Boston more will be said in a subsequent letter.

Last week the fact that a house of worship would be opened in Everett was mentioned.

Everett is in fact, though not in legal form, a part of Boston. The fare to Boston is five cents. Everett has a population of 20,000 or more. It is a growing town. There is not a liquor saloon in the place. The people are of the class that can be reached and influenced by the gospel of Christ. The chapel which was opened last Lord's day is in a part of the city in which such a building is needed. It is not in the way of any other church. Its seating-capacity is about 200. A more artistic little place of worship you probably never saw. G. Wilton Servis was the architect. He gave his services freely and gladly to this work. A gentleman said to me last Monday: "Bro. Servis was the happiest man in Massachusetts yesterday." He certainly was a very happy man; nor was he alone in his experience of joy. The Disciples of Everett were filled with gladness. The congregation was organized in November, 1893. The ground on which the new building stands cost $3,700. It is on the corner of Hancock and Dean Streets. The corporate name of the body is "The Hancock Street Church of Christ." The lot belongs to the Board of Church Extension. A portion of the ground was sold to the city for $500. The cost of the lot is, therefore, to the Board, $3,200. The purchase was made after a personal investigation by G. W. Muckley. Much of the work on the beautiful little chapel was done by the members of the church. When they had not dollars to give they contributed days of service. Do you not know that this place is, as a result, very dear to them? It is in truth a sacred spot. The building cost more than was planned for in the beginning on account of an increase in the price of some of the building material. The entire cost was $3,514. S. M. Hunt, of Springfield, Mass., of whom some account was given in my letter last week, made an appeal for means with which to finish paying for the chapel. The greater part of the money needed was pledged. Bro. Hunt is still soliciting. Before he gets through the chapel in Everett will be paid for. Can you not send in something to aid in this? It will be a good investment. This is the Lord's work. Will you not be a worker with him in carrying it forward? This is a good field. Great self-denial has been practiced by the Disciples in Everett to secure their place of worship.

This was the home, for some time, of R. H. Bolton. He preached to the people in a cottage. He went from house to house with the message of love. While he lived in Everett he edited the New England Messenger. He is kindly remembered. All that I have heard about Bro. Bolton is good. Not an unkind word has been spoken in my presence concerning him. He is now at work in Le Roy, Pa.

The present minister is Thomas G. Picton. He is a young man. He has already done a good work. Wales is the place of his birth. Bethany College is his Alma Mater. The Lord has endowed him with musical talent, executive ability and powers of endurance. He is a worker. The people work with him. He looks for open doors. Through them he passes with the message of divine love in song, sermon and consecration. "Not yours, but you," seems to be his motto. The hand of the Lord has been on Thomas G. Picton for good since he came to Everett, less than a year ago. It thrills my heart with pleasure to place these words on paper.

Three addresses were delivered in the chapel last Lord's day—the day of dedication. The morning discourse was a statement concerning "The Origin, Aim and Progress of the Disciples of Christ."

J. H. Mohorter, of Boston, gave a thoughtful address in the afternoon on "The Blessedness of Worship in the House of God." It was a discourse of felicitation and fraternal greeting from the brethren of the St. James Street Church.

R. A. Nichols, of Worcester, delivered an evangelistic sermon in the evening on "The Way of Life." The discourse was thoroughly biblical. "The Way of Life" was made plain. It was such preaching as is needed.

The thirty-fifth annual convention of the New England Christian Missionary Society will be held in the St. James Street Church of Christ in Boston, June 7-10.

B. B. T.

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Dr. J. C. AYER,
Lowell, Mass.

Nebraska C. W. B. M.

Miss Olive Griffith, state organizer, organized an auxiliary May 13 at Oxbow, with nine members; and one at Deweese, May 20, with nine members.

District No. 5 held its annual convention at Belvidere, Neb., May 22-24. It was well attended. The C. W. B. M. session was especially helpful. Two things the district is surely accomplishing, viz., gaining new members and more nearly meeting state apportionments. Liberal offerings from various auxiliaries have been made for India sufferers.

One supreme effort will be put forth by several auxiliaries to help reach 100,000 women and $130.000 for 1900.

Mrs. Wm. Oeschger.

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Back to Christ.

Such is the title of a recent book from the pen of Walter Spence, which is devoted to "Some Modern forms of Religious Thought." The work contains many good things, and some things not so good. Some of the things not so good I wish to mention in this brief notice.

The author has a unique way of getting rid of what he regards as rubbish and gaining solid ground on which the Christian can stand and be certain concerning the essentials in the Christian faith and teaching. He does not believe, as the Romanists do, in an infallible church with the successor of Peter at its head. He is sure there can be no infallible church. Then he does not believe in an infallible Bible, or the inerrancy of the Scriptures. He is sure that there can be no infallibility from such a source. So he affirms that many parts of the Old Testament are incredible, and cannot be a revelation from heaven; that some things in the old Jewish book are simply horrible!

But he does not believe that "the Bible is the record of a progressive revelation of God. It was necessarily progressive, because made in human consciousness." But he does not believe "that God dictated the genealogical tables of the Hebrews, or the records of the journeys of the Israelites through the wilderness, or Paul's request to Timothy to bring his cloak," which he says "is absurd." He does not believe "that he [God] dictated Deut. 21: 10-14, or the Imprecatory Psalms, or the book of Esther, or the conflicting accounts of the death of Judas," because he says it "is impossible." Further on he says: "It can no longer be held that the Bible is infallible where it touches the domain of science." And, "Moses was certainly mistaken in teaching 'that the trees and plants were created before there was any sunlight, and that all the stars were created after the earth was covered with vegetation, and that all the fishes and birds were created previously to all quadrupeds and reptiles,'" etc.

After this wonderful delivery he whirls around and gives the New Testament a whack with his scientific sword, and finds a number of serious errors in it, which to his vision become "irreconcilable inconsistencies." I have no need to mention them here, even if I had the space.

After all this slashing and vivisection one would think Mr. Spence would be prepared to discard Jesus Christ himself, and all his teaching. He does nothing of this kind. He has no thought of such an absurdity at this point; for, strange to say, he finds Jesus to be the infallible One, the Christ; and as we have the Christ we need not trouble about any of these other matters. It matters not whether Jonah was swallowed by the whale, or Jonah swallowed the whale! The matter of the inerrancy of the Scriptures has now become a very small matter! "Back to Christ" means the rejection of many parts of the Bible, especially such books and parts of books as some of the higher critics have pronounced uncanonical. To this author it means that the full acceptance of Christ and his exaltation as the Christ of God is the solution of the vexed problem of God's revelation to man. In other words he would teach this thought: Give me Christ as the Son of God and the Savior of the world and his teaching, and I care very little about other revelation.

Then he switches off onto other matters, such as the judgment, the resurrection and the second coming of Christ. He believes that the judgment is going on all the time and will end immediately after death, which brings each one before the great Judge; and that there will be no general judgment. He advocates the idea that there can be no resurrection of bodies in harmony with the old resurrection doctrine, and hence, no general resurrection. The second coming of Christ, as the old theology teaches, he thinks cannot be, for his coming is in operation all the time.

He closes the work with a chapter on what he terms, The Larger Hope. In this he thinks that all sinful men will have a chance for repentance and reformation beyond the grave, but does not advocate the idea that all will avail themselves of this opportunity. "There may be some that God cannot bring back, some that will be found utterly incorrigible, having extinguished all the moral attributes of the soul," is the way he puts it.

J. H. SMART.

Centralia, Ill.

Ministerial Association.

The first sad news that came to all on their arrival at Bolivar, Mo., was the intelligence of the dangerous illness of Sister F. M. Hooton, and because of this Bro. Hooton was deprived of the privilege of the institute. T. A. Abbott came to our aid just then and assisted as chairman, together with Clinton Lockhart, of Canton. The first address by Clinton Lockhart, of Christian University, to the South Missouri preachers was received with gratitude by all present, and in the discussion of the paper, which took place Wednesday morning, not a voice could be found differing from the sentiment of the paper. Bro. Abbott then told us in very tender tones of the death of Bro. R. L. Lotz, of West Plains, who was to have read a paper at this hour, according to the program. W. W. Blalock, of Lamar, was absent and his paper was read by Bro. Abbott. The subject was "The Eldership." The paper was reviewed by Bros. Beery, of Lebanon; McQuerry, of Neosho; Nicoson, W. F. Turner, Joseph Babb, Joseph Gailor. Bro. S. E. Hendrickson conducted the devotion, in the afternoon, after which came the address by F. J. Yokley, of Billings, on the money question. Then at 8 o'clock Wednesday was a great feast in the form of an address by C. E. Hill, of Pleasant Hill, on Y. P. S. C. E. work. Thursday morning many hearty endorsements were given to the paper of Bro. Hill. Next came the splendid paper by W. F. Turner, of Joplin, on "The Ideal Preacher." This was followed by an address by Mrs. L. G. Bantz, of St. Louis, on the C. W. B. M. and its work. Many hearty endorsements were sounded out by the preachers present and not a voice could differ from the papers.

The committee on nominations, consisting of Joseph Babb, Buffalo; A. A. Berry, of Lebanon; Joseph Gailor, of Galena, then reported as suggested officers for the institute: For president, W. F. Turner, of Joplin; for vice-president, F. J. Yokley, of Billings; for secretary, E. B. Woods, of Buffalo, and these officers were elected by the convention. In the absence of Bro. Cochran, of Aurora, the time which he was to have occupied was used in an open parliament on the preacher's credentials. The committee on time and place submitted as the place for the next meeting, Aurora; and as time the same as of the Springfield district convention, beginning Nov. 20, thus merging into one the Ministerial Christian Institute and the Springfield District Missionary Convention of Southwest Missouri; the plan was adopted. The last but not least on the program came another address by Clinton Lockhart, on conscience. During the whole meeting there was a burden on every heart because of the shadow over Bro. Hooton's home. Special prayers were offered publicly as well as those that ascend constantly from various hearts that Sister Hooton might recover, if in harmony with the will of the Lord.

E. B. WOODS.

Bolivar, Mo.

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THE VALUE OF CHARCOAL.

Few People Know How Useful it is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better, it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician, in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in the stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation. yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets.

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ST. LOUIS, MO.

New York Letter.

The Second Annual Conference of the Disciples of Christ of the Middle Atlantic States, at Hagerstown, Md., May 16-18, was regarded by all in attendance as altogether successful. One hundred and twenty-four delagates were present, of whom thirty-five were preachers, all the states from New York to Virginia being represented. The program was pronounced an excellent one and carried out almost to the letter, few failing to take the part assigned them. F. D. Power presided and E. B. Bagby acted as recording secretary. An executive committee was elected, of which Dr. E. E. Montgomery, of Philadelphia, is chairman, and S. T. Willis is secretary. A constitution was adopted and work outlined for the ensuing year, which embraces first, assistance for the Newark mission, and second, the placing of a general evangelist in the Eastern field. The Conference decided to ask the American Christian Missionary Society to take up the Newark (N. J.) work and foster it. We also decided to raise $1,500 for an evangelistic fund. This we shall do if possible. Let us hear from the churches in this field as to what they will subscribe toward the work so planned. As secretary and treasurer of the executive committee I am now ready to receive pledges or money in order to carry out the wishes of the Hagerstown Conference. We should not delay this important work a day longer than necessary. Preachers, I am waiting to hear from you!

***

The addresses and papers on the program were above the average and each one was well received, but the special attraction was the presence and address of President McGarvey, of the College of the Bible, Lexington, Ky. His two early morning addresses on "How to Study the Gospels" and "How to Study the Acts of the Apostles" were clear, strong and eloquent in their simplicity. His two more popular addresses on "The Churches and Ministerial Training" and "The Minister for our Times" were delivered to large evening audiences and were most gladly received. This prince of Bible teachers, though aging rapidly in the latter years, apparently has lost but little if any of his accustomed vigor. We all account ourselves honored with his presence and assistance at our Conference and wish hereby to make acknowledgment of our obligations to Bro. McGarvey; and as secretary I wish to thank all who in any way helped to make the Conference a success. Especially are we grateful to our good Bro. P. A. Cave and the excellent Hagerstown Church for the royal style in which they took care of us. Our home during the Conference was at the home of Daniel Daub, and a more delightful resting place could not be found. We entertain the pleasantest memories of Mr. and Mrs. Daub and of Master Berry We shall be glad when the time comes to go to Hagerstown again.

***

The following is the creedal statement adopted by a new union church at Leffert's Park, Brooklyn, recently:

God, our Father; Christ Jesus, the Savior of all who truly believe in him; the Holy Spirit, Author of regeneration and sanctification, Advocate: the Bible, God's Word, authentic record, our guide; unity: "Go, teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost," and there shall be one fold and one Shepherd." "A cordial welcome to all God's people of every tribe and nation."

The pastor is a Presbyterian and the church is the outgrowth of a Presbyterian mission. This statement, if interpreted in the light of the New Testament, would not be very far wrong, would it?

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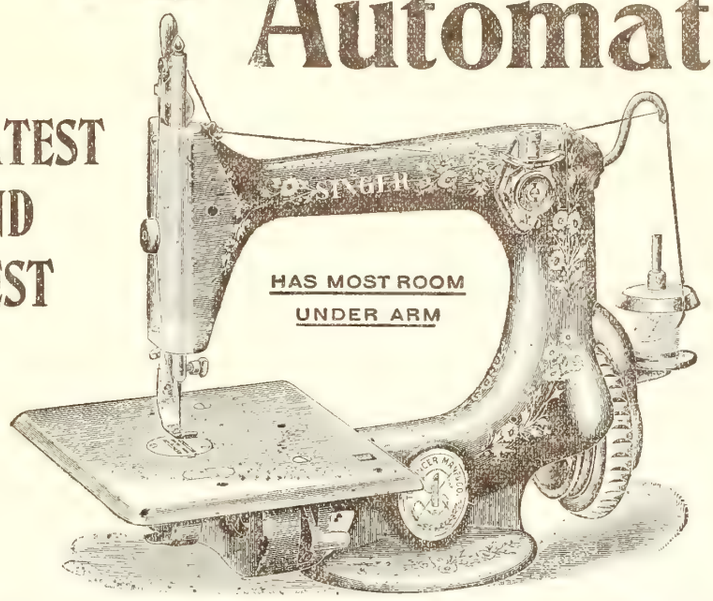

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OFFICES IN EVERY CITY IN THE WORLD.

The Rev. Dr. Harry P. Dewey, a relative of the famous admiral, is retiring from the pastorate of a Congregational Church at Concord, N. H., to become the successor of the renowned orator, Dr. R. S. Storrs, pastor emeritus of the Pilgrim Congregational Church, Brooklyn. The Rev. Dr. Emory W. Hunt, of the Ashland Ave. Baptist Church, of Toledo, O., has just accepted a call to the Clarendon St. Baptist Church, Boston, to succeed the late Rev. A. J. Gordon, of sainted memory.

Dr. Robert S. MacArthur recently celebrated his thirtiety anniversary as pastor of Calvary Baptist Church, and in his address plead with his people to endow the church that its work might go on forever without a mortgage upon the property. He implied that he had been compelled to give much time to lecturing in order to build up the church and keep free of debt. This ought not so to be. We supposed Dr. MacArthur would be free from that necessity if any minister in the city is. People will pay for concerts that entertain them; why will they not pay for the support of the gospel that will save them? Paderewski sailed from this port on Wednesday, May the 16th, with a draft for $171,500, the result of his tour in the United States which began last December—an average income of more than $1,000 a day. The pianist is paid better than the preacher. The First Presbyterian Church, Fifth Ave. and 12th St., Dr. Duffied, pastor, has raised an endowment fund of $75,000 to perpetuate its existence and work as a downtown church. The best endowment a church can possibly have is that which comes from above—from God—upon earnest, willing, consecrated men and women in Christ Jesus.

***

On Lord's day, May 27th, we had Bro. Frank T. Lea, one of our missionaries to Africa, with us at the 169th St. Church. He gave us an interesting address at the evening service, telling us something of their work for Christ on the Dark Continent. Incidentally he referred to the fact that he had bought a little colored girl, gave her freedom and took her into their home. After his address I proposed to the church that we furnish the money to buy another and select a name for the child so redeemed. Whereupon Bro. Robert P. Shepherd, of Hiram, O., who happened to be worshiping with us, asked to say a few words, and proposed to raise the money then and there for the redemption of a child, starting the subscription. In a few minutes about $40 was collected and will be sent through the Foreign Christian Missionary Society to Bro. Lea for the redemption of a child to be taken into our mission, educated and brought to the fullness of salvation in Christ. The one so redeemed shall be known as the child of this church. Personally, I wish we might secure a bright, promising boy and train him for the Christian ministry, to be a light unto salvation in the midst of the heathen darkness about him in Africa. This after all will be the final means of evangelizing the world—preparing and sending native preachers of the gospel among the peoples of the several nations.

S. T. WILLIS.

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St. Louis.

Jeu Hawk's China Mission.

DEAR BRO. GARRISON:—Your favor of the 17th inst. came to hand in due time and was glad to hear from you. In your letter you asked me to write a statement of my purpose in returning to China and the work I propose doing there for publication in the CHRISTIAN-EVANGELIST and also what my needs are and so on. And now in order to lay the whole matter before you and the readers of the CHRISTIAN-EVANGELIST, I will say that we have something like 80 or 90 Chinamen who are members of the Christian Churches throughout this country that will go back to China sooner or later. In our mission here alone we have 48 members, but of course they all are not here now. When they return to China they do not, as a rule, return in mass or go to the same district, so that they may be strong enough to make an effort to start a work there for the spread of the gospel. They always go home one by one, and here and there. Seeing that we have yet no work of any kind in Southern China, when our brethren reach home if they are faithful and can hold out in the face of all oppositions and prejudices they will unite with the different churches that are in operation there.

In view of this fact, we believe it is of great importance that some measure be taken to gather them in when they return home. As there is no board in our brotherhood that is ready to open any work there, I have decided to go to Hong Kong and establish a headquarters there, both to practice medicine to get our support and also to meet our Chinese brethren upon their arrival there, either from this country or from Australia, and to render them encouragement in time of opposition and persecution when they reach their respective homes. By so doing they may be made strong to withstand all temptations and persecutions at home. Besides, we may be able to reach thousands of them in our quiet way of practicing medicine. Hong Kong is a seaport city belonging to the British Government and is a New York to the Chinese. If we have means to carry out our plans we propose to do the following work: We will rent one story and use it for our office, dispensary and family if it is convenient. We will give free dispensary twice a week and in our free dispensary we will have preaching about one hour or more when we hold them and we will also advance the cause of Christ in our private practice. We will get as much Christian literature for free reading in our dispensary as we have means at our command. This one means can reach thousands of them through Christian reading. There are two reading rooms in Canton and they are a power for good, reaching the literary class as no other means can. We may be able to do more through the grace of God when we reach there and after having the above plans worked for awhile. But we are not able to do any of the above-mentioned plans, except to hang up our shingle and wait for results, unless some help could be rendered us to make a start. We need something like $400 or $500 worth of instruments and a microscope of the latest patent. We cannot get along without a full set of ophthalmic instruments. If there are any Christian physicians who have any old and useful instruments to donate we will be glad to receive them. For medicine we cannot say just how much we need, because it is used every day, especially at our free dispensary. I presume $300 worth may last for some time. The rent in Hong Kong is about the same as in the large cities of this country.

I hope I have given you a clear and sufficient answer for the purpose you asked I expect to go East to either New York, Philadelphia or St. Louis for a few months taking some postgraduate study before going to China. It is my present desire to return to China some time in October this year. I will turn my work here in the mission over to Bro. Louie Hugh to-morrow evening, and may God bless and help him in this great and difficult work. I hope the sisters throughout the country will continue to show their deep interest in this work. This is a great work, worthy of their support, and we pray the dear Lord's blessing to rest upon it abundantly. May God bless you in your efforts to do his blessed will, is the prayer of your fellow-worker in the Lord. JEU HAWK.

Portland, Ore., April 27, 1900.

Daughters' College.

The board of trustees of Daughters College, in session at Fulton, Mo., May 30, 1900, desires to express to the brotherhood of the state their sentiments regarding the past work, present conditions and future prospects of the school.

During the ten years of its history many hundreds of young women from the homes of our own and other states have received such instruction as to make them more intelligent and useful members of society, and in many instances have been brought into the kingdom of our Lord Jesus Christ, or developed into more efficient Christian workers. The existence of the school and the generous gifts with which it has been favored during these years have already been amply justified.

We take pleasure in testifying, in like manner, to the able and faithful manner in which its work is now going forward under the presidency of our brother, J. B. Jones. Notwithstanding the financial difficulties that have arisen, which at times seemed to threaten the very existence of the school, President Jones has succeeded in paying all its expenses during the time he has been at its head and in increasing the attendance to a marked degree. The spirit of the school was never better, the work done was never more thorough, and the friends never more determined that it shall continue

We are glad to state, further, that we believe the financial embarassments which have so long hampered this noble work will be ere long relieved and the school will enter upon a new and even more prosperous era in its history. To this end we take pleasure in commending to our brethren everywhere our beloved president, Bro. J. B. Jones, and to ask that they give him a candid and favorable hearing in behalf of this sacred interest which lies so near the hearts of our whole brotherhood. Your daughters will be safe under his care, and will receive such culture as will fit them for the best possible life, here and hereafter; and any gifts or money or other material expressions of your interest will be carefully and sacredly used for the purposes for which they are given.

W. F. RICHARDSON,
S. D. DUTCHER,
J. T. MITCHELL.

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Chicago's largest music house, Lyon & Healy, to sharply reduce stock is offering sample new uprights, slightly used pianos, and second-hand instruments, at almost nominal prices. Good durable uprights as low as $100, warranted as represented. Send for complete list just issued. Among the makers are: Steinway, Knabe, Weber, Hale, Sterling, Fischer, Hazelton and others. Also special new upright for $150. Easy payments. If you are interested do not fail to write at once. Any piano not proving exactly as represented may be returned at our expense.

LYON & HEALY, 73 Adams St., Chicago.

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Perfect health is impossible when the blood is impoverished, the supply scant and watery or when through impurities it has become stagnant and sluggish. Don't neglect such a condition an instant. Hasten to correct the evils of bad blood and regain health and happiness. Take

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discovered by an old Swiss-German physician and in constant use for over 100 years. It seldom fails to cure all diseases caused by impoverished or impure blood or from a disordered stomach.

No Drug-Store Medicine; is sold only by regular Vitalizer agents.

Persons living where there are no agents for Dr. Peter's Blood Vitalizer can, by sending $2.00, obtain twelve 35-cent trial bottles direct from the proprietor. This offer can be obtained only once by the same person.

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LOUISVILLE, KY.

Texas Letter.

We thought Gladstone was great when he was here in our midst; but now that he is gone, and we have had time to look at the deep, broad vacuum that tells of his absence, his greatnesss grows on us. Dr. Hillis felt this when he spoke these eloquent words: "Standing upon the summit of the Alpine Mountain the traveler looks into sunny Italy or the German forests, toward the vineyards of France or the far-off plains of Austria. And Mr. Gladstone stands forth like some sun-crowned mountain-peak, supremely great in every side of his character and career. He was a scholar, and with Homer lingered long before the gates of Troy, and with Pericles and Plato sauntered through the groves of Athens. He was an author, and the mere titles of his speeches and books fill twenty pages in the catalogue of libraries. He was an orator and his eloquence was such that oft it seemed to his rapt listeners as if Apollo had come again—the music of the morning breathing from his lips. He was a statesman, and the reforms he proposed and the laws he created are milestones measuring the progress of the English people. Above all he was a Christian gentleman, for religion goes with the name of Gladstone as poetry with the names of Burns or Browning, as war with Wellington or Washington."

And still the tide southward flows. This time it is J. T. Ogle, one of Missouri's strong men, who leaves Carrollton for Guthrie, Okla. This is a rich, new field and Guthrie is one of the best churches in the territory, hence the results cannot well be other than good.

James Norville Crutcher, our young pastor at Paris, has called to his assistance Miss Eva Bailey Wallingford, of Belton, Mo. They were married May 30. We congratulate the groom, and welcome the bride to the Sunny South, and wish them lives of great usefulness and joy.

Aaron Darnell, of Abilene, father of A. H. Darnell, our paster at Clarksville, died in this city, May 14th, after a long and painful sickness. Thus ends another long and useful life, whose influences will continue through time and eternity.

Henry A. Major, our pastor at Brownwood, was called home to God on May 10th. He was well known and loved in both Missouri and Texas, and we will miss him much. I knew him well and believe he was one of the best men I ever saw. He was modest, clean, industrious, and he loved God with all the heart. To the poor, sad wife and her three little children we extend our tenderest sympathy.

Shreveport, La., at last has a house of worship. Claude Jones and wife, so far as human agencies are concerned, deserve the credit. In spite of great difficulties they persevered and this is the result. R. R. Hamlin dedicated it, and held them a good meeting.

G. L. Bush, after nine years of successful work at Windsor, Mo., comes to Taylor, Texas, and we are glad to have him. "George" comes of a preaching family. He is the third in the line and not a scrub in the lot. It is said that the grandfather was good; the father is better, and the son is the best of all.

All aboard for Paris! This is the watchword in Texas just now. It is not gay Paris in France, but Paris, Texas. It is not the Exposition of the world, but the great Texas Missionary Convention. Besides our home forces we are to have some strong men from abroad—G. W. Muckley, whom Jason calls a "live wire;" C. C. Smith, the eloquent advocate of Africa in America; F. E. Meigs, fresh from the foreign field, and Chas. Reign Doville, the wonderful young evangelist. Send our name to J. N. Crutcher that a good home may be waiting for you. Remember the place and time—*Paris, June* 11-15. M. M. DAVIS
833 *Live Oak St., Dallas, Texas.*

Kansas Letter.

Kansas never looked fairer than she does these May days. Even her cities show the dainty touch of spring. The city of Topeka is a veritable park. The wide, clean streets, with well-shaded, grassy borders, are very attractive. The lawns, rich in foliage, relieved by the white syringas and snowballs, and brightened by the varied hues of roses, over which stretches the blue of the skies and filters the gold of the sunlight are dreams of beauty. Down-town preparations for the coming street fair make the bustle and stir of the avenues vie with that of a much larger city.

***

Topeka is essentially a city of churches. However much the many spires mark differences of religious opinion, they yet represent the exalted place the Master occupies in the hearts and homes of the citizens of Topeka. But while even Mr. Sheldon's dream of Christian union certainly has never materialized here, yet Christians generally, and many who are not Christians, create the noblest possible sentiment on public questions.

***

The prohibitory law is enforced. The joints have been raided and closed and a crusade inaugurated against drugstores and clubs suspected of furnishing intoxicating beverages to those who frequent such places. A late ordinance provides for the closing of all places of business, except drugstores, on the Lord's day. A capital city should set the pace in good citizenship.

***

A city of conventions also is Topeka. There is not a week in the year but that an annual meeting of some kind convenes. Two of note were held last week. The Republican State Convention, at which all of the present state officers were renominated, was the first. Govenor Stanley's sympathy with the enforcement of the prohibitory law has made him a favorite throughout the state. The other convention was one of national interest, that of the National Convention of Charities and Corrections. The sessions were held in the State House, in the Senate Chamber and Representative Hall. Men and women well known throughout the nation as reformers and representing every part of this country and of Mexico read strong papers and gave brilliant addresses. The pulpits of the city were filled on the Lord's day by visiting ministers from other states, and the convention stirred a deep interest in the unfortunate classes of society in all who attended its sessions. An immediate result was the organization of a similar society of Kansas workers, whose object should be, not only to decrease the population of the defectives of Kansas by a thorough understanding of the questions involved, but to secure if possible the removal of all state institutions from the power of politics. For years Kansas reformers have protested against our institutions being made a political dumping ground for politicians, and they hail with joy this first step towards their emancipation from political appointments and removals. The visits of the delegates to our jails, almshouses, prisons, asylums, reformatories, institutional schools and homes gave the visitors opportunity for some rather unfair criticisms, for Kansas is not behind other states in the care of her unfortunates, but these will certainly be productive of reforms.

***

Our own work in Topeka progresses. Bro. Emerson, the pastor of the First Christian Church, in six months has endeared himself to his people. Aided by them he is gradually but surely lifting the debt that so long has hung like a cloud over the congregation. The strongest ladies aid society in the state is in this church. Since last fall over five hundred dollars have been raised by these indefatigable workers and paid to the church. As well they do other work. At present they are providing a course of six lectures. Travel talks on all lands, illustrated by a projectoscope, these are both entertaining and instructive.

***

Our colored brethren of the Second Christian Church are a small band that for years have held together and worked towards the time when they should have a church home. They deserve the aid of the white brethren of this city. The consecrated work of Charles M. Sheldon among the negroes of Topeka should stimulate every Christian worker to help in bringing these unconverted to Christ. We have not embraced our opportunities in soul-saving among them.

***

The North Topeka brethren are fortunate in having Bro. Powell as their pastor. After the many vicissitudes through which this church has passed it is pleasant to know brighter days have dawned. That the church is self-supporting is largely due to the sacrifice and ability of the present pastor.

***

Our state work suffered a great loss in Bro. Cook's removal from the state. No Kansas worker has been missed more than he, but in Bro. W. S. Lowe God has given us a strong man to carry on the work. Already his sincerity and earnest interest in the Kansas work have won the love of the brethren. Bro. Lowe is ably supplemented by Miss Pendleton, than whom we never had a more efficient secretary.

***

Bro. D. D. Boyle, former pastor of the First Church in Topeka, has removed to Nevada, Mo. He will be greatly missed and the good wishes of a host of Kansas friends go with him and his family to their new home.

CLARA H. HAZELRIGG.

Strikes The Source.

A Pile Cure That Goes to the Root of the Disease.

There are lots of lotions, oils and salves that will, through their soothing influence, relieve temporarily the pain incident to piles. But is that all the sufferer requires? Isn't it a horrible thought to realize that the ease is only temporary, and that the disease goes on under the surface without a moment's interruption?

Wouldn't it be wiser to select a remedy that seeks the source and regulates those deep-seated disorders which induce the disease? Pyramid Pile Cure not only relieves the pain at once, but effects a permanent cure of the worst form of piles. You don't have to go through a tedious course of dieting while using it either.

It strikes through those delicate membranes and tissues and sets the blood in healthful circulation, reducing at once the painful inflammation and congested tumors.

This remedy is not a haphazard combination of drugs, but it is a remedy invented by specialists who have treated piles and blood disorders successfully for years. Almost any first-class druggist has it on sale at 50 cts. per package. Don't treat this disease with every lotion and salve that comes along. Remember, the parts affected are among the most delicate in the human body. This remedy is absolutely safe and no one need fear to apply it freely on the most inflamed parts. The speed with which it allays the pain is an agreeable surprise to the sufferer.

WATCH AND CHAIN FOR ONE DAY'S WORK.

Boys and Girls can get a Nickel-Plated Watch, also a Chain and Charm for selling 1½ doz. Packages of Bluine at 10 cents each. Send your full address by return mail and we will forward the Bluine, post-paid, and a large Premium List. No money required.

BLUINE CO. Box 3, Concord Junction, Mass.

Missouri Bible-school Notes.

The Santa Fe rally was a great day. The other schools united with us, also the South Fork Presbyterian. The sessions were crowded all day. Santa Fe has lost in membership by death and removal, but the workers recruit from the Bible-school and field at large. A. W. Pasley preaches for them, being on his second and probably the third year. Nearly all gave to our work.

The following roads give us one fare for the round trip to California, June 11-14: The Missouri Pacific, Rock Island, Santa Fe, Kansas City, Southern, Ft. Scott & Memphis and M. K. & T. We hope to announce others before the papers go to press. We want every friend to help us by having their papers publish the same. You can buy local to nearest point, then through to California at the one-fare rate.

Paris comes to the front with an offering for our work that manifests friendship indeed; you will see that your school does the same. It will gladden you when reports are read at California.

Did you send your name to C. C. Hill? Well, are you going without first doing so? Surely not, so do not defer writing him.

Everett, C. W. West minister, more than meet the apportionment, while Jamesport, Mooresville and Star, Clark County, send us an offering, many of them making their first gift this year.

Yes, the souvenirs are to go out before the convention, but have been delayed on account of our waiting for cabinets and cuts of friends. Yes, too, one will go to every delegate that enrolls at California, even if a thousand are needed.

Belton is going at it right, organizing mission Bible-schools, then later holding meetings. Good returns will come from such work, and the people will rejoice in it.

Paynesville has so completely modernized their house that it seems entirely new, and yet, they come to the help of our work as if so much had not been spent; they have always done so. W. O. Walton is their minister now and all are much encouraged at the outlook; their future is bright.

Lathrop met their pledge in full and filled the award of merit cards sent them and did it so promptly. We praise them for it.

Richland pays in full. If all others, especially the indebted, would do likewise, we would be free people, so far as debts are concerned, for another year.

Do the county superintendents know that the county banner this year goes to the county organizing the greatest number of new Bible-schools. The indications are now that the banner will remain south of the Missouri River.

A little lady in Oklahoma has filled an award of merit card for us and sent in to this office. Thanks to her and blessings on her.

Now for the final appeal. Let nothing keep you from so good a convention as the one so near to hand. Again, do not come to the convention with your offering if you can help it, but send in the offering before the convention; we need it; we deserve it, and you ought to remit it. Will you?

H. F. DAVIS.

Commersial Building, St. Louis.

Marquette, on Lake Superior,

is one of the most charming summer resorts, reached via the Chicago, Milwaukee & St. Paul Railway.

Its healthful location, beautiful scenery, good hotels and complete immunity from hay fever make a summer outing at Marquette, Mich., very attractive from the standpoint of health, rest and comfort.

For a copy of "The Lake Superior Country," containing description of Marquette and the copper country, address, with four (4) cents in stamps to pay postage, Geo. H. Heafford, General Passenger Agent, Chicago, Ill.

State Mission Notes.

I am sure that the best "notes" I can give you this week will be to publish the following letter. It is out a sample of the many we are receiving. Bro. Oldham is one of our very best men. He knows whereof he writes. I have been trying to get the church in the state at large to see the whiteness of these fields; sometimes I fear my words are not as fully credited as they might be, and I publish this letter that another voice may be added to mine. What shall we do? This opportunity neglected is gone forever. An empty treasury makes it impossible for us to meet this demand; will not every church see to the apportionment at once? Read this letter and see if I am not justified in making this plea as urgent as possible:

Carthage, Mo., May 24, 1900.

DEAR BRO. ABBOTT:—Oronogo is a flourishing mining town of 2,500, ten miles west on the Frisco. I was down yesterday to preach a funeral and found a number of brethren living there with no church privileges. There are two small Methodist churches there, neither at all adequate to accommodate even those who go to prayer-meeting, so they informed me. We have a Bro. Smith there who is in the residence part of the town. The town is rapidly spreading his way and will soon be all about him. He offers two lots well located for a church, and a lot for a parsonage. I do not think I ever saw a better opening for a prosperous congregation than is found here. Can we not do something? A good tent would be filled every night with an orderly crowd, anxious to hear. Some man who could preach without offense at first is what we need. Hell's Neck, four miles north, is also a flourishing mining camp of about the same number of people, and both within the limits of Jasper county. I do not think there is better missionary ground anywhere than just here in Jasper. These points are both superior to Sarcoxie, where I organized a church two weeks ago with sixteen members, and about fifty more, or nearly that number, ready to come in with a little nursing. If I had control of three or four such men as one T. A. Abbott, I believe that I could plant the "old Jerusalem gospel" in a community which will soon be second to none in the state. Oronogo and Hell's Neck are both North of Webb City, one three miles, the other about seven. Oronogo is just midway between Carthage and Joplin. It has grown to its present dimensions within two years, and hundreds of people are living around in tents, some of them well-to-do people. We should enter this field now. W. A. OLDHAM.

We want to answer this appeal. We can't unless the churches furnish the meaus. Let us hear from a large number at once.

T. A. ABBOTT.

1123 *Oak St., Kansas City, Mo.*

SUBSCRIBERS' WANTS.

PASTOR WANTED to take charge of the Christian Church at Payson, Illinois; membership of congregation 150.

SALESMEN WANTED.—Mell's self-selling novelties are a gold mine. Particulars free. Mell Manufacturing Co., Dep't J, Minneapolis, Minn.

I OWN a 440-acre farm one-half mile from Utica, Mo., 5 miles from Chillicthe; fine orchard, good buildings. I live 1,000 miles away, I want to sell it; have been holding at $50 per acre, but now offering at $40, easy terms; will divide to suit. Jay E. Adams, San Antonio, Tex.

I HAVE had two years' experience as Singing Evangelist and general assistant in evangelistic work. Have my own song books and make congregational singing a special feature of the meetings. Would like to engage with pastor or evangelist for meeting the latter part of June or July. Would prefer a permanent arrangement with live evangelist. Can give best of references. Permanent address 915 Aubert Ave., St. Louis, Mo. Guy B. Williamson, Singer.

STOCKHOLDERS' MEETING.

Notice is hereby given that a meeting of the stockholders of the Standard Adding Machine Company will be held at the office of the Company, 903 Aubert Ave., St. Louis, Mo., on Tuesday, July 31st, 1900, at 9 o'clock a.m. for the purpose of voting upon the proposition: To increase the Capital Stock of the Company from $150,000 to $200,000.

By order of the Board of Directors.

F. M. CALL,
A. H. DUNCAN,
R. R. HUTCHISON,
JOHN Q. McCANNE,
F. X. CRAFT. } Directors.

DR. J. HARVEY MOORE,

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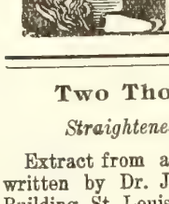

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Two Thousand Cross Eyes.

Straightened by a Painless Method.

Extract from an article in the Medical Brief written by Dr. J. Harvey Moore, 648 Century Building, St. Louis.

Cross eyes is such a common defect that many seem to regard it as a matter of little consequence not knowing that it has any other deleterious effect except the mere disfigurement. If parents only knew the far-reaching effects of cross eyes upon their children they would not be indifferent about having it corrected by the most skillful oculist they could find instead of consulting opticians who are merely spectacle dealers, or traveling oculists, or any one making any pretentions to treat the eye or fit glasses. Bear this in mind *Glasses will not straighten cross eyes.* Even if such were possible it would be necessary to have it done by a competent oculist. As a matter of course, oculists vary in skill the same as men in any other calling and some are more skillful than others in some special lines.

Evil Effects of Cross Eyes.

The evil effects of cross eyes are numerous and far-reaching in character. First, there is the deformity itself. Any deformity has a bad effect upon the mind of the unfortunate victim. He has the constant feeling that something is wrong with him and that every person he meets is cognizant of his deformity. I have seen young girls, just budding into womanhood, droop and become morose and melancholy, avoid society and become absolutely indifferent to everything. They often develop hysteria and frequently chorea or St. Vitus' dance. They are apt to suffer from headache, dizziness and numerous other forms of nervous disturbance. While there are many cases of cross eyes who do not suffer from any of the nervons troubles, they all suffer impairment of sight. The eye which turns to any considerable extent gradually loses the sight from want of use. When properly straightened, all the above nervous symptoms disappear, and with them a general improvement in the general health of the patient. Many a mother has remarked to me after I had straightened her daughter's eyes: "My daughter's health has improved wonderfully. She eats better, sleeps better and is so much brighter and happier, and is not nervous or irritable as she was before. She is like another person entirely."

Free from Pain or Danger.

It is almost impossible to convince people that such an important thing as straightening the eye can be done without pain and without the use of chloroform or ether, but they are always convinced before they are through. Even children five years of age will sit perfectly still and never flinch and say that it did not hurt them at all. We do not confine the patient in a dark room or even bandage the eye. We find that they recover much more quickly and the results are far better than by the old method of chloroform, bandage and dark room. Many physicians will say that a cross one can straighten the eyes without pain by the use of cocaine, but we know from experience that is not true. We have had patients who had had one eye operated upon by eminent oculists and suffered great pain, while we operated on the other eye without any pain at all. It is in the method and skill in operating.

Causes of Cross Eyes.

The causes of cross eyes are numerous. Many cases date from birth. Some people are superstitious about such cases, thinking that they cannot be straightened. We have straightened many cases of cross eyes in persons who were born so. A fall, fright, convulsions or severe illness may produce cross eyes. Children sometimes become cross eyed from mimicking others or simply from associating with them.

Evangelistic.

NEBRASKA.

Fairfield, May 28.—Two additions at Oxbow yesterday. Work moves on nicely with a bright future.—E. W. YOCON.

COLORADO.

Cripple Creek, May 28.—Four additions yesterday; about nine since my last notice. Work greatly hindered for nearly three months by snow and sickness in congregation.—JOE S. RILEY.

PENNSYLVANIA.

Philadelphia, June 2.—Our report for Kensington Christian Church, from March 4th to May 27th, the first quarter of our first year's pastorate, shows 14 added to our membership, two candidates awaiting baptism, 10 subscribers to the CHRISTIAN-EVANGELIST, and prospects are bright in all lines of our work.—R. A. SMITH, pastor.

KANSAS.

Augusta, May 25.—Last Lord's day at Latham two were added; one baptism.—C. W. YARD.

Bro. Jas. R. Bell, of Webster City, Iowa, was called to the church at Washington, Kansas, Nov. 1898. Through his earnest efforts a number have been added to the church, the indebtedness on the building has been lifted, the house remodeled and nicely papered. All departments of the work are in good shape. Bro. Bell's upright l fe commands the love of the brethren and the esteem of all the people. A five weeks' meeting with Evangelists Hazelrigg and Hill closed the 12th inst. Twenty-four added and the church greatly uplifted. The fifth district convention will be entertained by the church Aug. 1 3.—NANNIE L. NESBIT, church secretary.

OHIO.

Auburn, May 20.—Six confessions at the morning service. Others expected soon.—W. E. MCDOUGALL.

Auburn, May 28.—Another addition May 27.—W. C. MCDOUGALL.

Carthage, May 31.—On Sunday night a young girl made the good confession. We met Monday night for baptism when two boys from the "Coming Men's Fraternity" made the good confession. Tuesday night there were three more of th boys, Wednesday night two more. Our special work with the boys is bearing fruit. The end is not yet.—CHAS. M. FILLMORE.

Washington C. H., June 2.—Final result at Bellefontaine, 177. Began here last Lord's day. A. A. Honeywell is a good man to make ready for a meeting. Crowded out of the church on Wednesday night. Now in Music Hall, with house packed to the doors. Outlook good.—WILSON AND HUSTON, evangelists.

Minerva, June 1.—Sixty-three persons have been added to the fellowship of this church under the pastor's labors during the past year; 44 upon confession and from other religious bodies, 19 by letter and statement. None of these have been reported through the columns of your paper.—GUY HOOVER.

FLORIDA.

Jacksonville, June 1.—About the happiest man in the city of Jacksonville and in the state of Florida to-day is our Brother J. T. Boone. The reason for this is that we have had Brother S. M. Martin with us again in a meeting. Those who have had Brother Martin with them know what kind of preaching we have had. This last meeting was the greatest ever held in this city, though only of two weeks' duration. The meeting was held in the opera house under the auspices of the First Christian Church. Large crowds attended every night and last Sunday night the immense opera house would not hold the crowds and many had to be turned away. There were 50 additions in the 13 days of the meeting. The meeting was followed on Monday night, the 28th, by one of Brother Martin's entertainments, which was voted by all the most successful of its kind ever held in this city of a similar character. The Christian Church of this city is very proud of Brother Martin, and he has won a place in the esteem of the people of Jacksonville that cannot be occupied by anybody but himself. At the same time he has been very faithful to the Word and has tried to prevent as much as possible people joining the church alone on his account. Under the able leadership of Brother J. T. Boone the First Christian Church of Jacksonville is forging ahead. It has nearly quadrupled its membership in the past two years. It has outgrown its church building, until the building is not large enough to take care of the Sunday-school. The Sunday-school is the best in the state of any Protestant body. During the meeting the school met at the church on Sunday morning and marched in a body to the opera house, to the astonishment of the town. People outside of the church have been loud in their praise. We need a church—must have it—do not know just how, but it is the Lord's work and we believe that there will be a way provided, and we are going to do our best to do it.—RUFUS A. RUSSELL.

OKLAHOMA TERRITORY.

Norman, June 1.—Our five weeks' meeting closed with 15 additions, Bro. D. D. Boyle doing the preaching. The weather affected the meeting to a great degree. Rained nearly every day or evening. The church is greatly strengthened. Bro. Boyle goes to Colorado, Tex., for his next meeting. He does not hesitate to declare the whole gospel.—W. T. WHERRY, pastor.

INDIANA.

Irvington, May 26.—Last Sunday was a glorious day in Jamestown; 140 in Sunday-school and $2.54 collection. Went way beyond our apportionment. Nearly three times as much as the church gave last year. They gave me an offering on the Akron church debt. We had two confessions and two otherwise; one two weeks before. The work at Jamestown never was more encouraging. We will remodel the church soon.—H. C. PATTERSON.

New Berry, May 31.—We had 10 additions in a short meeting held recently at Royal Centre; eight by baptism and two by letter. Three were baptized at Oden, Ind., not reported. I am now in a short meeting here, which will close next Sunday night. Will then report. After filling lecture engagements at Bloomfield, Ind., Windsor, Ill., and Columbus and Ashland O., I will begin a meeting in Halifax, N. S., June 17.—A. MARTIN, Muncie, Ind.

IOWA.

Des Moines, May 28.—Two excellent audiences greeted us yesterday at Jefferson, Iowa, in our farewell visit. Whoever follows me there will find some of the best people with whom they ever labored. I am very happy to say that on Sunday, May 20, 1900, there was born to us a 10-lb. boy. The mother and son are doing excellently.—T. W. MCDONALD.

Des Moines, May 30.—I closed my work at Ft. Dodge last Sunday. During the year a building costing $1,800 was erected and paid for. There were also 31 additions to the church. I have accepted a pastorate for the summer in Dighton, Kan.—W. J. DODGE.

Keokuk, May 31.—We had four more confessions at Golden's Point, Ill., on Sunday last. We also listened to that great preacher, H. R. Trickett, of Bloomfield, Ia., who preached four of the finest sermons that ever fell from lips of mortal man. God is blessing our efforts at Golden's Point.—W. W. RUMSEY.

ILLINOIS.

Jacksonville, June 1.—A father and mother, with their grown son and daughter, came to us from the Baptists last Lord's day. One adult made the good confession.—GEO. L. SNIVELY, pastor.

Windsor, May 29.—We had four baptisms at Humboldt last Sunday and two additions at the evening service. All departments of the work are in good condition. Preached the memorial sermon at Humboldt, May 27, and delivered the Decoration address at Toledo, May 30.—A. H. HARRELL.

Sullivan, May 28.—Another grand day yesterday; large and interested audiences and two baptisms.—E. W. BRICKERT, pastor.

Bryant, May 7.—Three additions last Lord's day; two by baptism and one restated., 33 additions since I commenced work here last December.—W. W. MOWER.

Augusta, May 28.—All departments of church work are prospering. We intend very soon to begin to remodel our church building. The improvement will cost us nearly or quite $3000. Yesterday the writer delivered the memorial sermon to the G. A. R. of Augusta in the presence of a fine audience. Eld. E. J. Lampton, of Louisiana, Mo., will preach for us the 30th.—A. L. FERGUSON.

Gerlaw.—Our meeting by T. W. Cottingham, of Kansas City, Mo., closed with 14 additions. Bro. Cottingham is thoroughly familiar with the doctrine and gives it out in such quantities that it is bound to bring forth fruit.—HARRY E. TUCKER pastor.

DRUNKENNESS CURED.

An eminent St. Louis physician has given a positive answer to the oft asked question, is drunkenness a disease, or is it simply a temptation that cannot be resisted by a vast number of the human race? The physician in question is Dr. Ozias Paquin, who for years has been a practicing physician in the City of St. Louis. He has answered this question by taking five of the worst drunkards that could be found and cured them of all further appetite for intoxicating drinks. The five cases were all beyond middle age and they had sunk into the deepest pit of drunkenness, with the odor of drink about them so obnoxious that it was almost impossible to stand within speaking distance. He not only cured them of all desire for intoxicating drink, but at the same time placed upon their cheek the flush of health, and into their eyes the light of happiness, and took from their person the odor of whiskey. It was almost a miracle, for he had raised five cases from degradation into the sunshine of health and happiness. Dr. Paquin has cured hundreds of patients who were relapses from other treatments, and in every instance he cured these patients, and they have remained cured for months and years. It can therefore be said that the Paquin Treatment is a permanent cure, and not a temporary one, for the patient never relapses to his former condition. We know of no more humane work being done at the present time than that which Dr. Paquin is doing, and it is the duty of every reader to assist Dr. Ozias Paquin in his noble work, and if any reader has brother, sister, husband, father or friend in whose system lurks the disease of drunkenness, he should at once send their name to Dr. Paquin or see that they either visit or place themselves in communication with the Ozias Paquin Immune Co., Suite 1113 Chemical Bldg., St. Louis. The reader that does this will certainly be doing a christian act, for no matter how hopeless the case may seem, and no matter how many other treatments have unsuccessfully been tried, the method known as Ozias Paquin Treatment will perfect a cure, dispelling all desire for drink, and at the same time will place the constitution in a robust and healthy condition.

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MISSOURI.

Farmington, May 28.—Four additions at my different points of work this month; three by letter and one confession. The 9th district C. E. convention meets in Farmington on June 1, 2 and 3. We labor in patience and hope for the better things so much needed in this difficult field.—A. M. HARRAL.

Nevada, May 28.—Yesterday was a large day with the church at Richards. Missionary service in the morning, four young ladies baptized in the afternoon, Childrens's Day exercises at night, collections ten dollars.—S. MAGEE.

Kirksville, May 30.—There were three additions to the church here last Sunday.—H. A. NORTHCUTT.

Maysville, May 28.—Maysville church took an offering for Home, State and Foreign Missions the 20th inst., which amounted to $13.40 and will be divided as follows: Home, $10; State, $.40 and Foreign $3. Our Children's Day offering last night amounted to $30, which of course will be forwarded to the Foreign Society. Eight months ago this church was spoken of as "dead." It is now generally conceded to be a very lively corpse. This is an energetic, competent people. Forty of our families take a religious paper; among them about 30 copies of the CHRISTIAN-EVANGELIST.—H. S. GILLIAN.

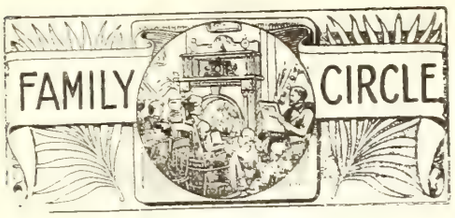
Columbia, June 1.—One restored at Olivet Church and three added to Lydia Church; one by obedience, one by letter and one by statement, during the month of May.—W. S. ST. CLAIR.

In the Lake Country

of Northern Illinois, Wisconsin, Minnesota and Michigan, there are hundreds of the most charming Summer Resorts awaiting the arrival of thousands of tourists from the South and East.

Among the list of near-by places are Fox Lake, Delavan, Lauderdale, Waukesha, Oconomowoc, Palmyra. The Dells at Kilbourne, Elkhart and Madison, while a little further off are Minocqua, Star Lake, Frontenac, White Bear, Minnetonka and Marquette on Lake Superior.

For pamphlet of "Summer Homes for 1900," or for copy of our handsomely illustrated Summer Book, entitled "In the Lake Country," apply to nearest ticket agent or address with four cents in postage, Geo. H. Heafford, General Passenger Agent, Old Colony Building, Chicago, Ill.



Mid Forsaken Graves.

MILTON H. H. LEE.

These monuments of rudely carven stone,
Erected years agone in love, still stand,
The orators of this lone audience.
Relentless time has worn from them the names
Beloved in other days, till nothing now
Remains save indentations slight, to tell
Their story. Trees have grown to wondrous size
Above the dead, where once sweet roses bloomed
And drank the early dew: and, where the green
Vine crept in beauty o'er the new-made graves,
The thorny bramble grows and flourishes.
The passing breath of early morn sweeps by,
But finds no fragrance as it passes; for
The sweet perfume of other days is gone.
Yon wall of stone, so rude, that guarded once
These sacred mounds, has tottered to the earth,
And leaves them here, defenceless, to the beasts.
And o'er the shapeless pile, the untrained vine
Grows wild, and none will deign to pluck its fruit.

Neglected dead: Thy resting places once
Were visited in love: and gentle hands
Were wont to deck them with the sweetest
flowers.
The pangs of parting had but newly pierced
Their hearts, and left within their gaping wounds;
But healing time less painful made the throes
And thou wert then neglected, here, and soon
Forgotten by the souls that loved thee well.
Now they are gone—asleep, perchance, with thee—
And no one hath a care who slumbers here.
But I will pause to muse: Less noble thoughts
May enter human heart than thoughts of thee,
And I would gather priceless wisdom from
The boundless store that lies obscure within
These lonely habitations dark and drear.

'Tis done! Ye slumber as we all must sleep,
Forgetful of the ills that life has wrought:
Its joys and sorrows now are one to thee.
But thou hast seen a surer light and felt,
For years, perchance, a richer joy than ours.
But thou must sleep, forgotten, here until
Awakened by the final trump of God.
No night so dark but has its coming morn;
And even death in darkest night awaits
A glorious dawn, when all that sleep shall rise
And hail the coming of eternal day,
And thou wilt rise in immortality.
Till then, when God shall call thee, rest in peace!

"Only a Deserter."

MINNIE E. HADLEY.

It was early morning on the thirtieth day of May, and the sun was just beginning to peep over the tops of the tall, thick evergreens which skirted the picturesque little cemetery of a small Southern Ohio city.

What a beautiful picture the cemetery afforded at this early hour in the morning, had the good people of L——only been awake to enjoy it!

Sparkling drops of dew were still lingering in profusion along the green, sloping hillsides, which were marked here and there by little glistening slabs of snow-white marble. Roses, lilacs, syringa and lilies were all wide-awake and seemed to vie with one another for the greatest profusion of blossom and perfume, until the very air itself became one grand symphony of color and fragrance; happy birds were singing everywhere; the busy bees were beginning to bestir themselves inside their saffrony lily-beds, and no one would have ever dreamed of its being the silent home of the dead, had not a multitude of snowy monuments and slabs everywhere presented themselves as silent spectres of the dead past, and just now the fact was rendered more convincing by the appearance upon the scene of a little, old, bent woman, who tottered along the graveled driveway leaning upon her staff. She was neatly clad in a plain, black calico dress, with blue checked gingham apron and bonnet. On her left arm she carried a small willow basket in which were two scant, freshly-cut bouquets of old-fashioned red roses mixed with green sprigs of live-forever. She was past eighty years of age. and there was a pained expression of sorrow upon the sweet, quiet face as she silently made her way this bright morning to an obscure corner of the cemetery.

For thirty-five years old Aunt Becky Lowden had taken this early morning walk on "Decoration Day" to an obscure corner of the cemetery, where there was a lonely grave marked by a lowly headstone, now almost covered with grass, and upon which there was carved the single name "Jemmy Lowden."

A tall tree grew just beside the grave and spread its lowly bending branches over the little mound, as if its one sacred and bounden duty were to cover some deep disgrace from the cruel gaze of a heartless world; at least it had always seemed so to Aunt Becky.

Jemmy was her only child. Away back in the sixties, when President Lincoln issued a call for volunteers, Jemmy, then a young man of twenty-five, left his widowed mother and joined the "boys in blue."

How proud she was of him on that "good-bye" morning as he marched away with the other boys looking so tall and handsome in his suit of blue, and how she had prayed God that her son might be either spared to her or else die valiantly fighting.

For one year she heard excellent reports of him; then he took to drinking, shirked his duty and finally one day in November, one black and terrible day, there came the dreadful message which completely crushed poor Aunt Becky's heart and took from her dreary life the last fading spark of its joy and sunshine—"Shot as a deserter."

"O, God!" was all she had said in the agony of her grief, "had I a thousand valiant sons and thou hadst slain them all it would not have been so hard as this!"

So Jemmy was privately buried in the quiet corner of the churchyard, with no monument save the simple, lowly headstone.

Many memorial days had come and gone since then, but the final resting-place of Jemmy was left unnoticed by all save the broken-hearted mother, who always came at this early hour in the morning, left her simple bouquets, and with a fervent little prayer for the appeasement of God's wrath upon her disgraced son, had hurried away to avoid the gathering crowd; and the growing tree with its kindly branches had helped her to hide from the gaze of the world this last, visible, earthly mark of her son's deep disgrace.

But somehow she couldn't hurry away this morning. She had dreamed of her boy all night, and as she knelt over the grass-grown mound to arrange the little red bouquets, the very air about her seemed to be filled with his spirit.

A long time she knelt in prayer by the grave, and God seemed to speak peace to her troubled soul as he had never done before.

At length she endeavored to go, but something seemed holding her back. It was like leaving Jemmy behind. Then she heard the roll of the drum, followed by sweet strains of martial music, and a great crowd of people came surging up the graveled walk.

It was the G. A. R. procession, the old soldiers, Jemmy's comrades, some of them, and they were decorating the graves of fallen heroes.

"Oh, if Jemmy were only worthy of that!" thought poor Aunt Becky as she stood leaning upon her staff watching the decorators a few yards away from her. "But he's only a deserter! only a deserter!" She repeated the words again and again, in a sort of stupefied way, without being able thoroughly to comprehend them.

"Forward, march!" She heard the captain's command, and with solemn tread to beat of drum the little company marched onward, followed by great crowds of people. They were almost past the little gravel walk leading out to Jemmy's grave.

"They have long since forgotten my poor boy," she thought, "and perhaps its best that they should."

But just then the captain caught sight of the little old woman leaning upon her staff and gazing toward them with a look of such resigned sorrow.

"Retreat, boys! To the right!' She heard the orders and now they were marching right in the direction of Jemmy's grave.

"Open order! Salute the dead!" Immediately they filed around the grass-grown mound, some of them stooping beneath the tree's bending branches. One of their number placed a beautiful floral offering right between Aunt Becky's scant bouquets, a salute was fired and the Captain began speaking:

"Boys," he said with a choked voice, as he read the name upon the little head-piece

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"too long we have neglected this grave and its lonely watcher. Jemmy Lowden was the truest and kindest-hearted boy we had in camp as long as he let whiskey alone. Many's the time I've known him to give food and drink to a brother soldier when he was famished for it himself. Many a wound has he helped to heal and many an almost dying man has he nursed back to life! Yes, Jemmy was good to us all and God knows he would have been true to death, had it not been for the curse of rum. Three cheers for Jemmy Lowden!"

Up went the long array of military caps and three long, loud, deafening shouts rent the very air.

The last echo had scarcely died away when another piercing shriek arose and the tottering form of the little old woman fell forward, flat upon the ground, with both arms clasping Jemmy's grave.

"Thank God! thank God!" she shrieked fervently. "Then he *did* serve his country after all! Why couldn't I have been told all this years ago? Thank God, it has come at last! All these years I have prayed for something like this. I thought he was only a deserter! Look at me, Jemmy; your mother forgives you!"

She ceased. The Captain gently raised the little bent form from the ground. A quiet look of deep-felt joy and peace illumined the sweet, pale face. At last the broken heart was healed. She had gone to be with Jemmy.

Washington, C. H., Ohio.

A Canteen Convert.

E. B. BARNES.

I have always looked upon the army canteen as a triumphant device of the devil to ruin our soldier boys, body and soul, and to help the brewers and politicians. But I am mistaken. I acknowledge my transgression, and my sin is ever before me. Against Pres. McKinley and the administration have I sinned. I hope the good people of this country will forgive me for holding views on the canteen question differing from those held by the rival political parties.

I am a convert to the canteen because Secretary Root has declared that it is "a moral institution." The Secretary, of course, speaks for the President. Had it not been for this timely utterance I might have continued in my headlong career of opposition to the canteen, and died without ever having held a government position! As it is I now see the light. The things I once hated, now I love, and the things I once loved now I hate, with few exceptions. Secretary Root has rolled away the burdens of my sins. I am now as happy as a June bug and in full fellowship with the political world at large. I might say in passing that I am available for any of the best offices within the gift of the people. A man of my ability should not be without an office long, especially as competent official timber in our country is so scarce. Admiral Dewey and I are in the hands of our friends. We have launched our frail boats upon the stormy sea of politics to sail on and on until time shall be no more!

Since the canteen is a moral agent, I am expecting several reforms; hence my happiness. I have a right to believe that government beer sold in the canteen will promote piety among the soldiers. Filled with beer they will then fill the Sunday-schools and churches wherever an opportunity affords. They will organize Christian Endeavor Societies, the army chaplains will preach to vast multitudes of devout soldiers, prompted to wait upon their earnest ministrations by the kindly suggestions of government beer. Some of the boys will become ministers at home and missionaries abroad as soon as arrangements can be made. Others will prove to be loving and tender husbands and fathers, dutiful sons, philanthropists; in fine, ideal citizens. They will love mercy, justice and government beer! Therefore, the brewer, saloonkeeper and politicians who cater to the rum power for its vote are public benefactors, allies of preachers and churches, according to Secretary Root. Ordinary saloon beer will transform a good man into a demon, but government beer will make bad men good and good men better. Under the regime of government beer our soldier boys will soon be found in camp reading their Bibles, singing psalms, praying far into the night, making their couch to swim in penitent tears because of past sins. If the soldier's faith wavers, he drinks beer and it is confirmed. If he strays from the path of virtue he drinks beer and at once he finds himself walking in the path of the just. Government beer will set every wrong right that a soldier may commit. If the devil appears to tempt him a glass of beer drunk in his presence will compel "Old Nick" to leave for parts unknown. At a convention of preachers where grand resolutions against the liquor traffic are passed only to be forgotten Satan is as happy as a bee in clover, but in the presence of one of our soldiers equipped with government beer he feels as melancholy as a fly in molasses! It is easier for a camel to go through the eye of a needle than for a soldier to be moral without the aid of government beer. As a cure for drunkenness it knocks the Keeley cure into a cocked hat. In the government saloon the moral forces of this country have an ally that will suppress every form of evil, and put the devil out of business. And what a time the politicians will have electing his successor! Yes, my brethren of the ministry, the drinking of beer is now one of the shining Christian graces which must be watered with heavenly dews and nurtured in gardens of blossoming piety. Official drunkenness is no longer a sin, but the saintly accomplishment to be emulated by devout theologians and conscientious teetotalers. The army canteen may become a grand, sanctifying, converting, uplifting agency, which must never be abolished if any regard be had for the moral condition of our soldiers, and the success of our favorite party. I am heartily in favor of continuing this "moral agent" because of its religious influences, because of its revenues to the government, because of its firm and abiding hold upon the Christian voters of this country, and last but not least, because a dying soldier can "read his title clear to mansions in the skies" with the aid of government beer!

Normal, Ill.

How Bilney Won Latimer for Christ.

The Biblical Treasury thus tells the old story of how one burning heart won another to the love and service of the Christ in whom he rejoiced: "Thomas Bilney, converted in the sixteenth century, was at once seized with a burning desire to win others to Christ. He was specially anxious for his friend Hugh Latimer, a zealous and well-meaning Romanist, and his sagacity in winning him has not often been surpassed. He went to Latimer's study, and told him he wished to confess. Hugh Latimer was then a young Roman Catholic priest. There, in the privacy of that solitary chamber, he poured upon his heart the burning story of his own conversion. When he described the joy which he felt, and the witness which he had received that God had taken away his sins, the heart of Latimer burned with new sensations, and there in his confessional the Holy Spirit imparted to him the same peace, the same joy, the same witness, that Bilney had described. From that hour the course of his life was changed, and his talents and his piety were consecrated to the cause of the Reformation."

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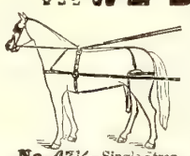

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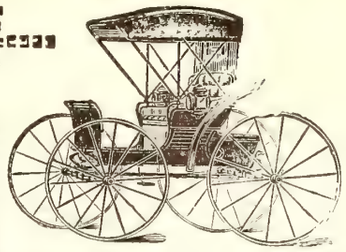

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"Significant Ignorance About the Bible."

BAXTER WATERS.

This is the title of an article in May Century (Magazine) by Dr. Thwing, President of Western Reserve University. This contribution grows out of some test questions put before his students in which he gives a number of Biblical allusions from Tennyson's poetry. The density of the ignorance of Biblical facts was a revelation to him, and he raises the inquiry as to the causes of this present-day ignorance of the world's greatest Book. One very evident cause given is the fact "that the world has become a world of magazines, and a world of newspapers." Fifty-five thousand volumes last year; newspapers galore! Once there was practically only one Book, now what a change!

The second cause he finds in "the decline of the family life. Time was when fathers and mothers read the Bible to the children; portions of the Bible were memorized; its stories were told and listened to;" and the children repeated lengthy passages, such as the Sermon on the Mount and others. He also notes that family prayers are less common now than formerly.

A further cause is that the "Sunday-school has not taken the place of the family as a teacher of the facts and truths of the Bible." The teaching of the school is exceedingly inadequate. The teachers themselves are ignorant of the Book which they are set to teach." He also thinks if the Bible were read in the Public Schools the young would become more acquainted with its facts and teachings.

A further cause is the Sunday desecration and decrease in the attendance at the church services. He suggests also that "the religious emphases of our time have been changed from a book to a life, and to life itself. Bibliolatry has ceased. The more intense religious thought of our time has come to center about Christ. Christianity might exist without the Bible, for it did exist without the New Testament for more than a generation, but Christianity cannot exist without Christ."

This interesting article raises a paramount question with every teacher and preacher as to how to arouse more thorough and genuine Biblical study. This is a time when everybody is reading something, and the Bible should hold its unique place in the world's literature.

"Rubber Day."

There is a new day in the calendar at Niagara Falls. It is "Rubber Day." The Christian Endeavor Union recently realized $250.00 by a single day's collection of old rubbers, contributing the funds to the relief work of the Indian famine. The results were so gratifying that I feel the movement ought to be taken up in every city and village by the Endeavorers, Sunday-schools and churches. The following plan was pursued: First, having decided on the work, the Union did thorough advertising. The daily papers gave "scare headlines" to the movement, informing the people as to the work and proposed use of funds. The superintendent of schools entered heartily into the movement and notices were given in every school-room in the city on the day before the collection. Through the churches and Sunday-schools similar announcements were made. Roman Catholics joined with Protestants to make it a success. The people were asked to have the rubbers ready to give out.

Secondly, the city was districted, and each Endeavor Society became responsible for the collection in one district. The collection was made on the same day throughout the city. In most of the districts Sunday-school boys worked under the direction of older persons. Several pastors engaged in the work and the people entered heartily into the spirit of the matter. A wagon was sent out in each district and the canvass made from house to house. Some of the wagons were gaily decorated with flags and bore banners—"For Starving India" and "Rubber Day." Overshoes, boots, hose and all kinds of old rubber were collected. It sold at about seven cents per pound. The work was a blessing to the Endeavorers and to the city as well as to starving India. "Go thou and do likewise."

F. W. NORTON.

Niagara Falls, N. Y.

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That a custom smelter, properly equipped and operated, is the most certain source of revenue in the mining business.

ITS SUCCESS

Is not contingent upon the output of any one mine or group of mines, but draws its support from a large number of mines in the district where it is located. There are 100 producing and paying mines within a convenient distance of our smelter site and at least 200 more would be developed if there was a custom smelter conveniently located to which ore could be shipped for treatment.

A CUSTOM SMELTER

Bears the same relation to mining that a grist mill does to an agricultural district, with the profits greatly in favor of a custom smelter. The usual net profits of a custom smelter are about $3.00 per ton.

WE HAVE GIVEN YEARS

Of careful study to our plans and know that we are warranted in our undertaking—the erection of a custom smelting plant. Risks which exist in all ordinary mining operations have been carefully eliminated from our plans. We have water, fluxes, an inexhaustible supply of ore and a clear field.

WE CONTRACT NO DEBTS. OUR MOTTO IS: CASH or NOTHING.

A CUSTOM SMELTER HAS THESE ADVANTAGES OVER ALL KINDS OF COMMERCIAL BUSINESS:

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When investing in the stock of the Acme Smelting and Refining Company.

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REFERENCES—National Bank of Arizona, Phoenix, Ariz.; Phoenix National Bank, Phoenix, Ariz.; Valley Bank, Phoenix, Ariz. (When writing references please enclose stamp.)

The Red Box Clew.

J. BRECKENRIDGE ELLIS.

CHAPTER XXV.

Mrs. Douglas and Mrs Dew sat in the side-tracked train waiting for Frank and her father to return. As time passed by Mrs. Douglas grew very uneasy, lest Nance might have done her daughter an injury in spite of the presence of Mr. Douglas. The flashing of the rain against the car windows and the moaning of the wind which had found its true September note at last and was practicing it for the autumn days at hand—all this increased her alarm. This feeling was changed to amazement when the car door was flung open and three dripping persons entered: Frank, Mr. Douglas and Nance. Mrs. Douglas recognized the old nurse at once, and seeing that she was very far from dying, fear mingled with her surprise. The old woman saw her and came directly to her side. Mr. Douglas kept close to Nance, never knowing what that unscrupulous person might attempt. Frank, with the aid of Mrs. Dew, removed her dripping cloak.

"Le's come to the pint," said Nance abruptly. "Why am I here? I follered you all from the village. It was me looked in the window that morning. I wanted to kill Frank! I possumed dying so I could git her to come to me, and stab her, in the very teeth of her pap. I meant to kill myself afterwards. Very well. It worked a charm. Here comes the gal and her pap; the gal she drops on her knees besides me. I fingers my dagger under the bed clothes, and I watches her!" Mrs. Douglas stared at the repulsive creature with horror in her wide eyes. She shrank as far away as the seat would permit. But Nance continued vehemently: "So she bends over me, her on her knees, and thinks I: 'It's dead easy; she's farely throwed herself here for my aim!' thinks I. Then to git a little time I puts up a mournful song about doing her a wrong. And she say it's all right, she say, an' she's forgive me, she say, an' she don't want me to die, not her! An' I see it warn't no copybook phrasing she were at, but she meant ever' word she say. An' she say: 'Nance, live, I wants you to, an' I'll be yore frien,' she say, 'an' God will love you,' and a heap more along that line, like as if she was an angel that had foun' one of her kinfolks! It broke me all up an' I han's 'er the dagger, her pap has it now, an' I confesses all I meant to do, an' then she throwed them dear arms of hern roun' me." And Nance broke into sobs. That surprised Mrs. Douglas more than ever, but somehow she ceased to fear the old nurse. "So I ast to come an' tell you the cause of it all an' why I wanted to kill the little innocent, she don't know no more of the worl' than milk that ain't been watered, bless her heart! An' I want to tell you that the cause of all yore trouble has come through you and yore husban'. Now I speaks to you heart to heart, an' as a lady to a lady that is above lies. You've blamed ole Nance fur ever'thing, but you ain't never supposed that *you* might be to blame. You listen! When I come to yore home in Kentuck to nuss yore baby, I was as good as the next one; hadn't never stole, nor been in jail nor nothin'. I come of a good family in the mountain kentry, an' I thought as much of myself as you did of *yoreself*. They wasn't as much of me to be proud of, as they was of you, but what they was of me I respected. So did them that knowed me. I hadn't been long with you when yore gold watch and the red box it was kep' in disappeared. You thought *I* taken it! So did yore husban'. *I* see you awhisperin' an' alookin' at me! My heart was jes tore with terror, fur I knowed what would happen. You'd sen' me up fur it! An' yet I never stold that watch. I'll prove to you in a minute that I didn't steal it. Well, I didn't know what to do; didn't have no frien's in Lexington, they was 'way off in the mountain kentry; an' if they'd been thar what could they a done? Nothin'. I see what was comin'. Thinks I, 'I'll git back to my ole home an' never leave it agin!' An' I left one night an' hid in town till I could git a chance to escape, fur I knowed the trains would be watched. I hid like a dog fur days an' then you ketched me an' in jail I went, me that had done no wrong, as I'll prove an' my pap would a *died* afore he'd a been in jail—was as hones' as the day was long; ma too! When I see the worl' from behind them iron bars, the devil jes got in my heart an' eat it up an' staid in the place of it. An' it was: 'O, if I kin git out of here an' have revenge!' That's all I thought of. An' I *did* git out; prisoners bruck loose, you remember. Then I thought I would burn down yore house or kill one of you. But no, I see what was best as soon as I had crep' in yore house an' see the baby sleepin' there in the new cradle. What a pretty cradle it were, white an' gol'! Thinks I: 'Hello, I never see *this* cradle afore!' An' thinks I: 'Wonder what's became of the cradle they had when I was here?' An' thinks I: 'Wonder where that old cradle was put?' Then what do I do but steal up to the garret an' there was the ole cradle, with the leather pocket you made to keep the playthings in; remember? An' thinks I: 'Miss Douglas's pap has been asayin' he was goin' to git his darter a new cradle, that the ole fam'ly cradle wasn't good enough for Mary,' that's Frank. 'An' thinks I: 'That silly Miss Douglas sometimes let baby play with her gold watch an' the red box; an' once she went away an' left it on the kiver, an' fogot it. An' thinks I, 'Mayby she done it *this* time; an' mayby the the baby worked 'em off the kiver till they falls into that leather pocket!' With that I runs my han' into the pocket an' there was the watch an' the red box! An' I don't know why it was, but seemed like when found out that the watch hadn't been stole at tall, but was jes in the pocket of the discarded cradle, look like hell boiled and hissed in my soul for my mistreatment and misjudgment. I tuck the box and stole your baby; but I left the watch, I would a died before I'd a tuck it, though I've often wished since I had. An' I'll tell you where that watch is now; it's in that old cradle unless it's been stole out of it, most unlikely! So *that's* how it is. But I'll tell you what I'm agoin' to do. I ain't agoin' to be behindhand with Mary. I'm agoin' to forgive *you;* you needn't make no apologies—I guess I got even with you anyhow; yes, I guess I did! So we'll call 'er square, an' I'm glad you've got your little gal agin, God bless her!"

A Tour
of the
Great Lakes
Mackinac is Indian for "Island of Giant Fairies"—one of them they say formed Arched Rock. Odd formations and historic interest make Mackinac the "Gem of the Inland Seas." Tickets, St. Louis to Detroit, through Lake Huron to Mackinac, through Lake Michigan to Chicago, back to St. Louis, cost $25.50. Our booklet suggests
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Give us some idea of how long you can take for your summer outing, how much you want it to cost you, etc. Ask for any information you may desire about any trip you have in mind. We will cheerfully answer any and all questions, and can make suggestions from the experience of others which will save you money and enhance the pleasure of your summer outing. We may be able to suggest just the trip you have been looking for. It will cost you but two cents postage. Address,
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Good News from Indiana.

BLOOMINGDALE, IND., April 25, 1899.

DOCTORS RANDOLPH & MCCULLOUGH,
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Dear Friends—Replying to yours of 20th inst. can gladly say that your treatment has cured me of stammering, and I can talk with ease and as freely as any one. Wishing you abundant success, and that every stutterer in America will go to you and be cured, I am

Yours respectfully,
VIVIAN FLOYD.

N. B.—He only took one lesson.

Sunday-School.

W. F. RICHARDSON.

THE FEEDING OF FIVE THOUSAND.*

This wonderful miracle of Jesus was wrought very soon after the tidings of the death of John the Baptist reached him in Galilee. The impression it made upon the minds of his disciples was profound. It is the only miracle, except his resurrection, which is narrated by all four of the evangelists. To get the whole story with its attendant circumstances the four accounts should be carefully compared.

It became necessary for Jesus to leave the familiar haunts along the western shores of the lake where so large a part of his ministry had taken place. Herod, alarmed by the reports of his wonderful works, and fearing lest he might be the Baptist whom he had cruelly put to death, sought to see him, Luke tells us, we may be sure for no good purpose. The Master would not trust himself to the hands of "that fox," as he calls Herod, for his hour to die had not yet come. Meanwhile, the twelve returned from their brief and busy tour of the surrounding country with the story of the success which attended their ministry. They need a season of rest as well as their Master in preparation for the arduous year upon which they are about to enter. So Jesus takes them with him across the lake to the vicinity of Bethsaida Julias, a town at the northern end of the lake, east of the mouth through which the Jordan empties into Galilee. Here he would be outside the territories of Antipas and within those of Philip, whose milder spirit made him less to be feared. His departure from Capernaum was witnessed by the people, and a multitude of them took their way on foot around the northern end of the lake, meeting him as he landed and disappointing his hopes of quiet and rest. But he patiently ministered to them, teaching them of the kingdom of heaven and healing all who were afflicted and proving himself once more the Burden-bearer of the race.

The day soon passed, and with the coming of the late afternoon a serious problem faced the disciples. A vast multitude was gathered in this lonely spot, several miles from the nearest town of Bethsaida, and much farther from their homes in and about Capernaum. Held by the marvelous teaching and beneficent miracles of Christ men had forgotten the flight of time and night would soon be upon them with neither shelter nor supper for their need. The disciples came to Jesus and suggested that he send the people away at once that they might reach the adjacent villages before night. Turning to Philip the Master asked him: "Whence are we to buy bread that these might eat?" Philip answered that it would require at least two hundred pennyworth to give even a slight portion to each of so many. It was hardly possible that their combined store of money could reach that sum, which was equal to thirty dollars in our currency, and had a purchasing power of six times that amount. The time required to go and get the bread would add to the suffering of the hungry multitude, who were already fainting with their tiresome journey around the lake and their long fasting. "Give ye them to eat," said the Savior, with what must have seemed to the disciples a strange disregard of all human possibilities. "How many loves have ye? Go and see," said the Master. Andrew, Peter's brother, brought back the answer: "There is a lad here which hath five barley loaves and two small fishes; but what are these among so many?" From the parallel accounts we judge that this lad was carrying the scanty store of provisions belonging to Jesus and his disciples. These small, flat cakes and the two little fishes they had still on hand could be of no account to feed these thousands. To their amazement the Master bids them seat the multitude upon the grass in companies of fifties and hundreds. It was the month of Nisan, "the month of flowers," and the hillsides were spotted with brilliant blossoms, while the whole plain was carpeted with luxuriant grass. Did the multitudes remember the day on the other side of the lake when Jesus had taught the lesson of God's providence from the grass of the field and the beautiful lily; and did there enter their hearts the faint prophecy of the marvelous supply for their necessities which he was about to furnish them? Probably not. They obeyed his command and took their places in order, hardly knowing what to expect.

Taking in his hands the loaves and fishes Jesus reverently looked up to heaven while offering thanks, and then began breaking and filling the baskets which were in the hands of the disciples, baskets which they had probably found among the people who had come from the greatest distance, and had brought food, which had been consumed earlier in the day. Bearing to the hungry crowd the broken bread and fish the disciples returned with their empty baskets to Jesus only to have them filled again and again until everybody had eaten to the full. He who created the universe found it no task to create food for a few thousand of his needy children. He who makes the golden harvest to wave in ten thousand fields and causes the water to swarm with their myriads of the finny tribes could increase the store of bread and fishes for to-day's wants. But it was a marvelous miracle, and no wonder the multitudes said: "He is surely the prophet who was promised to the world."

The disciples were filled with a strange awe and must have felt as never before that their Master was truly divine, when he could thus command the very elements of nature and do a creative work in the sight of men. They were afterwards to witness the work of spiritual creation, when the Lord should fill their own hearts with the truth and grace of his gospel on Pentecost and thence send them forth with full baskets to feed the souls of a famishing world. That work is yet in progress and the feast of grace is still being given to dying men. Are we as obedient to the command of our Lord as were his first disciples? Do we ever stumble at the humble means employed and doubt the adequacy of the gospel to save the multitude? If so, we may well learn a lesson of faith from these humble Galileans, and taking the Master at his word go forth breaking the bread of life, confident that there will prove to be enough for all.

The feast is ended at last. All have eaten and are satisfied. But before they leave the scene of this wonderful ministry of love the Lord would teach them another lesson. "Gather up the fragments that remain, that nothing be lost," said the Savior. And when the broken pieces were brought together, lo, they filled twelve baskets. More is left than they had at the beginning. A lesson in economy. The fragments are not to be wasted. Life is made up of remnants. No aim is wholly attained, but it may be partially realized, and that part may bring greater joy than we had anticipated from the whole. A lesson of resignation. When the feast of youthful hopes is ended there will be many broken bits of childhood joys many fragments of memory, half sweet, half bitter, which we should not despise. Gather them up, taste again their flavor and you may find them imparting a new and delicious sweetness to your soul. A lesson of recompense. Use the little you have as God bids you. Never think aught in your hands too little for Jesus to use. Bring the few loaves and fishes of common human endowment with which he has blessed you and let them be given out from his hands—they shall meet the wants of a multitude. He may have to break them, sorrow may be the way of service to you, but your broken, unhappy life, judged by earthly standards, may prove the bread of heaven to famishing souls about you.

"For the mark of rank in nature is capacity for pain,
And the anguish of the singer makes the sweetness of the strain."

*Lesson for June 17—John 6:5-14. Parallel passages—Matt. 14:13-21; Mark 6:30-44; Luke 9:10-17.

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Christian Endeavor.

By Burris A. Jenkins.

TOPIC FOR JUNE 17.

ABIDING IN CHRIST.

(John 15:1-10.)

It is no dream or mystic fantasy, this thing of one spirit abiding in another spirit. There are those who have so much in common as to justify the saying: "They are one." Whenever we have so much in common with Jesus as to be able to say: "We are one," then we are abiding in him; and in proportion as we approximate toward such unity, in that degree we live in him. Abiding in Christ, union with him, that is the greatest thought in Paul's writing.

Such union with the Master supplies us with needed companionship. We are not made to be alone. It is needful for us to have association with others. But some may be denied the congenial companionship they need, so far as people are concerned. For such there is a Friend that sticketh closer than a brother. It is possible for every one of us, as it was for ancient Abraham, to be called the "friend of God." In short, we may have such companionship with Christ as to be one with him, abide in him.

From such union will come strength. If Christ be for us, who can be against us? If he is within us we shall be strong. It is said that God with one man is a majority; but God within one man is almighty.

There will also result calmness. Those thoughts and fears and tempests that perturb us can be stilled and quieted by his spirit within us or ours within him, which amounts to the same thing. It is calmness that Matthew Arnold asks for most of all.

"This is the curse of life that not
A nobler, calmer train
Of wiser thoughts and feelings blot
Our passion from our brain.

But each day brings its petty dust
Our soon choked souls to fill,
And we forget because we must,
And not because we will."

It is through the rush of this world's business that we forget our lowest selves, and not through the indwelling calmness of great and noble thoughts inspired by the presence of Christ in our hearts.

Abiding in him will also bring us content; peace, sweet peace, flowing like a river. After all, where is the need for worry, when one lives with such a character as Christ's? There are those with whom to live in the same house is an abundant blessing. Surely, with such a great, kindly, gentle one as he in our homes, we need seldom be unhappy and ill at ease. If we are with him, we would not envy others who are with the crowds, with wealth, with fame, with pleasure. He is enough. To have him in us is to be able to say with Paul: "I have learned in whatsoever state I am, therein to be content."

Yes, and many other things will come to us if we abide in him. Seek first his kingdom and his righteousness and other things—many other things—will be added unto us. What spiritual gift do you earnestly desire, fellow-Endeavorers? Abide in Christ and it will come. Is it gentleness, kindness, long-suffering, a pure heart, righteous thoughts—any or all of these? Abide in him and the thirst will be quenched.

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Bethany Reading Courses.

CONDITIONS OF CHRISTIAN GROWTH.

By F. D. Power, *Director*.

(In two articles—Article II.)

Unfolding the divine Word in its many beauties and helps, we find prayer instituted as a means of growth in divine life. Our Lord taught his disciples to pray (Matt. 6:9). The apostles taught the church to pray without ceasing; to pray always with all prayer and supplication in the Spirit, and to watch thereunto with all perseverance; to come boldly to the throne of grace, that they might obtain mercy and find grace to help in every time of need (Eph. 6:18; Heb. 4:16).

The kingdom of Christ began in a prayer-meeting and the early disciples continued steadfastly in prayers (Acts 1:14; 2:42). All great onward movements of the church started in prayer. "Pray ye the Lord of the harvest that he may send forth laborers into his harvest" (Matt. 9:38).

Paul, the greatest of Christian leaders, began his service praying, and over and over again appealed to the churches: "Brethren, pray for us, that the Word of the Lord may have free course and be glorified" (2 Thess. 3:1). Luther, who broke the spell of ages and gave the church its mightiest impetus since the days of the apostles, was a man of obstinate pleading with God. The prayers of John Knox were feared by Mary, Queen of Scots, more than the army of ten thousand men. Whitefield, Payson, Wesley, Judson, Livingston were all giants of the closet. As the church prays, the church grows. As the Christian communes with God, he becomes like God. As men and women frequent the banqueting house of the Lord evening, morning and at noon they become healthy, vigorous, aggressive, strong in the Lord and in the power of his might. Growth in piety and in power are not possible without the spirit of grace and of supplication. Prayer is the hand of God's child laying hold of the hand of his Father, lifting himself and being lifted into a serener atmosphere of happier fellowship and of nobler achievement.

Another means of growth is public worship. Meditation, prayer, education in the Holy Scriptures, self-examination, communion with saints are all brought to bear upon the soul as the sunshine and the dews of heaven upon tender and growing plants. The Holy Spirit through Paul counseled the Corinthians concerning the order of worship when they "came togeher in the church" and exhorted the Hebrews "not to forsake the assembling of themselves together" (1 Cor. 11:18; Heb. 10:15).

Here the church publicly confesses the name of Christ, sets forth her faith in his resurrection and proclaims his gospel for the conversion of the world. Here the ignorant and vicious are instructed and warned and the sorrowing are comforted. Here the Holy Spirit diffuses his sanctifying iufluence and gives foretaste of the deep and hallowed pleasures of eternity. Here intercessions and thanksgivings are made for all public and private interests and the principles of morality and religion which preserve society from decay, are published to all men. Here the obligations of state, neighborhood, family and individual life are enforced; barriers between rich and poor are broken down and the vital interests of piety, benevolence and patriotism are inculcated. What has so great a tendency to quicken faith, promote zeal, enliven devotion, elevate morals, build up men and women and little children in the likeness of Jesus Christ, and thus to advance the growth of the kingdom of God?

*Last paragraph of an article under the above head in The Biblical World for June, by Rev. Philip Stafford Moxom, D.D., Springfield, Mass.

We become assimilated to the moral character of the object we worship. He that worships Buddha is transformed into Buddha, says the Buddhist. To the sacrifice of Hercules none were admitted that were dwarfs, and to the worship of Bacchus none that were sad. Odin and Thor, conceptions that were bloodthirsty and cruel, shaped the character of the Northmen, so that death in battle or by one's own hand alone could admit to the halls of Valhalla. Adoring a God of love and mercy, of justice and righteousness, men become just, righteous, merciful, loving. They grow to will what God wills, to love what God loves, to hate what God hates—to be like God.

Finally, the Lord's Supper as a means of growth is easily first among the public exercises of the Lord's people. An ordinance which is commemorative of the Lord's death, as baptism of his burial and the first day of his resurrection, it must be of precious moment and of invaluable service to the church. Waiting at the cross, crowded with memories of the dying love of Jesus of Nazareth, solemnly observing the farewell request of our great Leader: "Do this in remembrance of me," we must imbibe his Spirit and be transformed into his likeness. In all the world millions perpetuating his memory on every Lord's day in this simple feast must keep alive the flame of Christian zeal, impress mankind with the power of Calvary and mightily advance Messiah's kingdom. Hence the observance of this institution upon every first day of the week by the primitive Christians. The Lord's death and the Lord's resurrection; the Lord's day and the Lord's Supper; the Lord's house and the Lord's table were forever associated in the assemblies of the Lord's people. Departure from this order has been a great source of loss to Christianity, and with the restoration of this ordinance to its true position must come great gain in the growth of Christian religion.

Bible study, then, prayer, the public worship, the institutions of the Lord's house are means of grace and growth. Through these channels the gracious influence of the Holy Spirit are imparted. We do not have to make these conditions any more than the plant makes air, heat, light and moisture. All we have to do is to allow them to operate for our development, to place ourselves in a proper position to grow!

We are not born full-grown into the kingdom of Christ any more than the plant into the vegetable or the child into the animal kingdom. We do not spring through a miraculous conversion to the full stature of spiritual manhood. The very idea of growth is opposed to such a theory. The law in all the universe of God is progression. "Grow in grace." "As new-born babes long for the spiritual milk which is without guile that ye may grow thereby unto salvation." "Leaving the principles of the doctrine of Christ—the milk of babes—let us go on unto perfection." "I count not myself yet to have apprehended, but one thing I do: forgetting those things which are behind and stretching forward to the things which are before, I press onward toward the goal unto the prize of the high calling of God in Christ Jesus. Not that I have already obtained, or am already made perfect" (Phil. 3:12 14).

Nor do we continue as infants in the household of our Father. The child that is checked in his development becomes a freak, a dwarf; the prattle of the babe that charms us becomes the gibberish of the idiot that fills us with pain. As men and women in Christ Jesus we are not called upon to be always confessing ourselves miserable sinners. A ceremonial religion demands this; a New Testament Christianity exalts us above this condition; an intelligent and faithful use of the means of grace must bring the happy consciousness of growth. "Behold, now are we the sons of God."

How are we treating these agencies? Does the soul hunger and we refuse to feed it? Does it pine for light and we keep it in darkness? Does it long for showers of divine favor and we suffer it to wither and waste? Does it ask for bread and we give it a stone?

Drake University Commencement Program.

(In the new Auditorium.)

Thursday, June 7, Junior Class Entertainment.
Friday, June 8, Annual Entertainment School of Oratory.
Sunday, June 10, 3 P. M., Bacdalaureate Sermon, Dr. George H. Combs, Kansas City.
Sunday, June 10, 8 P. M., Bible College Commencement (in the church).
Monday, June 11, 8 P. M., Normal College Commencement.
Tuesday, June 12, 3-6 o'clock P. M., Chancellor's Reception
Tuesday, June 12, 8 P. M., College of Music Commencement.
Wednesday, June 13, 10 A. M., Dedication of new Auditorium.
Oration by Mr. C. G. Saunders, Coucil Bluffs.
Address, Hon. Lafayette Young, representing city.
Wednesday, June 13, Lunch to Members of Board.
Wednesday, June 13, 2 P. M., Annual Meeting of Trustees.
Wednesday, June 13, 8 P. M., Senior Class Entertainment.
Thursday, June 14, 9:30 A. M., Commencement Day Exercises.
Thursday, June 14, 2 P. M., Alumni Business Meeting.
Thursday, June 14, 8:30 P. M., Alumni Banquet.
The Board of Trustees, the Faculty and the graduating classes extend a general invitation to attend these commencement exercises.

WM. BAYARD CRAIG, Chancellor.

For Foreign Missions.

Comparing the receipts for *Foreign Missions* for the week ending May 24 with the corresponding time last year, shows the following:

	1899	1900	Gain
Churches,'	52	63	11
Sunday-schools,	3	10	7
C. E. Societies,	1	2	1
Individual offerings,	11	48	37
Amount	$2,254.84	$1.662.80 Loss	$592.04

Wisconsin News.

There have been about twenty additions at Richland Center since Pastor D. N. Wetzell located there in December. All departments of work looking up. They had a combined fair, dinner and entertainment on the 16th anniversary of the church which netted $100. Missionary offerings are larger than heretofore.

E. R. Russell is stopping temporarily at Richland Center, and can be secured to labor for some of our Wisconsin churches.

G. C. Johnson, a Bethany boy, recently from Ohio, has been holding a meeting at Lynxville and has been given a call to the pastorate there.

F. W. Mutchler, who removed this month from Center to Arcadia, Ind., writes that he is now getting settled in the work there.

The west district convention will he held June 7-10 at West Lima. Delegates should send sheir names to Dr. B. A. Cole in advance that entertainment may be provided. The following preachers are expected to be present and are on the program: D. N. Wetzell, E. R. Russell, G. C. Johnson, Milton Wells, F. W. Mutchler, Julius Stone, A. W. Bloom and C. G. McNeill.

I visited the old Retreat Church last Sunday. They have had no meetings of any character for two years. They will meet regularly from now on. Sunday-school at 11 o'clock, followed by communion service every Sunday. Elder G. C. Johnson, of Lynxville, will visit them occasionally. At my visit last Lord's day we took up an offering for Home Missions which, though unannounced and a week late, amounted to $5.57. N. W. Marks was elected superintendent of the Sunday-school and F. E. Rutter, secretary. With these two men at this work this school is sure to succeed.

In my tour of the churches during the last month there have been four additions, three baptisms.

C. G. MCNEILL,
State Missionary.

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Iowa Central Excursions—1900.

On account of the following meetings the Iowa Central Railway will sell tickets at greatly reduced rates:

East St. Louis, Annual Convention, German Catholic Societies of Illinois, May 27-29.

North Manchester, Ind., May 28 30. Annual Meeting German Baptists.

Sioux Falls, S. D., June 9-20. Annual Meeting Supreme Lodge, A. O. U. W.

Waterloo, Iowa, May 23, 24. Annual Convention, Iowa Funeral Directors' Association.

Kansas City, Mo., May 25, 26. Annual Meeting, Fraternity of Operative Millers of America.

Keokuk, Iowa, May 18-20. Annual Convention, Tenth District Iowa Christian Endeavor Union.

For date of sale of tickets, rates, time of trains and other information, inquire of Iowa Central agents, or address Geo. S. Batty, G. P. & T. A., Marshalltown, Iowa.

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Marriages.

FRANCIS—HUSSEY.—At Plattsburg, Mo., May 22, at the residence of the officiating minister, Wm. C. Thompson, Mr. Wm. Francis and Miss Nora L. Hussey, both of Lathrop, Mo.

KIRKPATRICK—SHADER.—At the home of the bride's parents on South Fredrick Street, Oelwein, Ia., Mr. Elmer Kirkpatrick and Miss Lena Shader, May 23, 1900; J. H. Stark, officiating.

SCHWAB—JESSUP.—Married, at the First Christian Church, Kansas City, Mo., May 24, 1900, Mr. George M. Schwab of Rexford, Kan., and Mrs. Linnie E. Jessup, of Argentine, Kan.; the pastor, W. F. Richardson, officiating.

THRELDKELD—GUTHRIE.—In Paris, Mo., May 24, 1900, C. H. Strawn officiating, Mr. Charles C. Threldkeld to Miss Susie H. Guthrie, both of Audrain County, Mo.

Obituaries.

OGLE.

Mrs. Orpha Ogle, whose maiden name was Hedrick, was born in Howard county, Mo., Dec. 20, 1832, and died in Maryville, Mo., at the home of her daughter, Mrs. Alexander Holt, May 18, 1900. She was married to Mr. Isaac Hagey when 23 years of age, and of this union there were born one son and two daughters. Being left a widow in 1862, she married again in 1869 to Mr. Wm. Ogle, whom she survived 24 years. To them were born one daughter and two sons. All of her children remain to mourn the loss of their dear mother. She united with the Christian Church some 30 years ago and died as she had lived—a Christian. Bro. A. W. Lawrence, of Maryville, conducted a short funeral service at the home on May 19, after which her remains were brought to Quitman, Mo., for interment. The writer took charge of the services at the grave, where a number of relatives and friends were gathered. We then laid her body away to rest in the hope of the resurrection.

N. ROLLO DAVIS.

MEBARG.

William Mebarg was born in County Downe, Ireland, near Belfast, Aug. 1, 1830, and fell asleep at 3:40 P. M., May 23, 1900. Bro. Mebarg came to America in 1850 and settled on the Western Reserve, Ohio, near Canfield. Here he obeyed the gospel under Calvin Smith. In 1856 he married Mary Whitefield, of Allegheny, Pa. She with one son and two daughters remain unto the present time. He removed to South Dakota in 1882 and settled near what is now Northville in Spink county. Here, although for 18 years disallowed church privileges, he remained true to the faith, lived a life above reproach, and dying, is honored by all for his integrity. We laid him to rest here at Northville at noon, May 25, 1900.

R. D. MCCANCE.

Clark, S. Dak.

POWELL.

Died, at her home near Hallsville, May 2, 1900, Mrs. Jennie E. Powell, widow of the late E. L. Powell. Her body was laid to rest by the side of her husband and son in the churchyard at Olivet, where for many years she was a member and an untiring worker in church, Sunday-school and C. W. B. M. work. This auxiliary failed, but Mrs. Powell still deemed herself a member of the general society, and through the years when she was near no society her loyalty never wavered and her dues were paid with unshaken interest. She was in the truest sense a devout Christian, patient and cheerful, teaching by example the lesson of a holy life. In her death her sons, the church and C. W. B. M. have sustained an inestimable loss.

MRS. H. B. LANSDALE,
MRS. J. P. GILLASPIE,
MRS. H. B. BUSH,
Committee Columbia Auxiliary.

RUSK.

Mary Lipka was born June 16, 1867, in Harrison County, Indiana. Died May 24, 1900 Age 32 years, 11 months and eight days. At the age of 15 she became a member of the M. E. Church; about two months ago she placed her membership in the Christian Church. In 1885 she married Peter Rusk. To this union two ceildren were born; both survive her, and father mother, three sisters and one brother mourn her loss. Funeral services conducted by the writer at the Christian Church.

H. J. HOSTETLER.

St. Joseph, Ill.

Reduced Rates to Colorado.

Union Pacific Railroad will make One Fare plus $2.00, or $19.00 for the Round Trip from Kansas City or Omaha to Denver, Colorado Springs and Pueblo, on May 1st and 15th, June 5th and 9th. For particulars address J. F. Aglar, Gen'l Agt., St. Louis, Mo.

Excursions to Denver.

Denver, Colorado Springs and Pueblo are included in the territory to which homeseekers' excursion tickets will be sold by the Iowa Central Railway on the first and third Tuesdays in May, June, July, August. Only one fare plus two dollars for the round trip. Ask coupon ticket agents as to territory to which tickets are sold, dates of sale, limit and other information, or address Geo. S. Batty, G. P. & T. A., Marshalltown, Iowa.

The Iron Mountain Shortens its Time to Texas.

Train No. 51 now leaves St. Louis 2:21 P. M. daily, shortens the time by several hours from St. Louis to Dallas, Fort Worth, Austin, San Antonio, Houston and Galveston. Through Pullman Buffet Sleeping Cars will be operated on this train from St. Louis to San Antonio, and reclining chair car service to Dallas and Fort Worth. A delightful feature of this train is the daylight ride along the Mississippi and through the beautiful Arcadia Valley. Time of other trains remains the same excepting train No. 57 for Delta, Columbus, Cairo and Shreveport which now leaves at 8:00 A. M.

New Through Sleeping Car Line Between St. Louis and Denver

via Missouri Pacific and Rock Island Route, in effect June first. This is the shortest and quickest through car line between St. Louis and Denver. Train Leaves St. Louis 9:00 A. M., daily, arriving Denver 11:00 o'clock next morning.

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The Crescent Hotel, Eureka Springs, Ark. opens March 1, 1900. A most desirable, attractive and convenient resort for health and pleasure-seekers. Ideal climate, pure, sparkling water, best accommodations. Through Sleepers via Frisco Line. Write for particulars to Manager Hotel or to any representative of Frisco Line.

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via Missouri Pacific and Rock Island Route. A new through sleeping car line will be operated between St. Louis and Denver over the above lines on and after June first. This is the shortest and quickest through sleeping car line between these points, leaving St. Louis 9:00 A. M., daily, and arriving Denver 11:00 next morning.

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A Lesson Magazine for the Junior Classes. The Scripture Text is printed in full, but an interesting Lesson Story takes the place of the usual explanatory notes.

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This is a Weekly for the Primary Department in the Sunday-school and the Little Ones at Home, full of Charming Little Stories, Sweet Poems, Merry Rhymes and Jingles, Beautiful Pictures and Simple Lesson Talks. It is printed on fine tinted paper, and no pains or expense is spared to make it the prettiest and best of all papers for the very little people.

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A Large Illustrated Weekly Magazine, devoted to the welfare and work of Our Young People, giving special attention to the Sunday-school and Young People's Society of Christian Endeavor. It contains wood-cuts and biographical sketches of prominent workers, Notes on the Sunday-school Lessons, and Endeavor Prayer-meeting Topics for each week, Outlines of Work, etc. This Magazine has called forth more commendatory notices than any other periodical ever issued by our people. The Sunday-school pupil or teacher who has this publication will need no other lesson help, and will be able to keep fully "abreast of the times" in the Sunday-school and Y. P. S. C. E. work.

TERMS—One copy, per year, 75 cents; in clubs of ten, 60 cents each; in packages of ten or more to one name and address, only 50 cents each. Send for Sample.

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Tommy. Going to the show ter-night, Johnny.

Johnny. Naw. We're goin' to have a free show at our house to-night. Pa's goin' to put down a carpet.

Bookkeeper. Your wife is at the door sir, and would like to speak to you a moment.

Mr. Sellers. Yes; just see what my balance at the bank is, will you?

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Book Notes.

Our preachers and others are realizing that our Summer Bargain Sale is really a good thing, and they are taking advantage of it to fill up the empty places on their bookshelves. One preacher has just sent to us for a list of thirty-eight volumes. A great many others have sent smaller orders. We are offering an unprecedented opportunity for the securing of first-class standard literature at low prices. Our offers are not made to preachers only, but to all the reading public.

Our shipping-room presents a busy appearance these days—particularly about 4 P. M., each day. On one side is piled the packages to be taken by the express companies; on the other are the mail sacks filled with parcels for the post. Four men, and sometimes more, are kept busy wrapping and packing books to be sent out. From 8 A. M. until 5:30 P. M. this department is as busy a place as can be found in the country.

Our "Special Catalogue No. 22" contains, among other things, a number of offers of books for light summer reading—fiction of the best and purest. These are offered at surprisingly low prices. If you have not a copy of this catalogue, drop us a postal card and we will send you one. You cannot afford to be without it. These special offers of ours will not always stand. Take advantage of them while you may!

We greatly regret that we have not 500 more copies of Abbott's "Life of Beecher," which we have been selling at $1.00. Our supply is exhausted and we can secure no more to sell at this low price. We can, however, supply it still for the regular price, which is $2.50. Other of our special offers must necessarily be withdrawn soon.

We are receiving a great many requests for the little pamphlets containing sample pages (reduced) of "Silver and Gold" and "Tidings of Salvation," our two new song books. And the best thing about it all is that nearly every time we send out a sample we get an order. These two books are in the front rank, and easily sell on their merits. If you wish to know more about them, drop us a postal card.

"Christian Science Dissected" is proving to be a very unpopular book—among Christian Scientists. We have lately received two anonymous letters, evidently from followers of Mrs. Eddy, abusing us roundly for presuming to publish any criticism of Mrs. Eddy and her vagaries. Neither of these timorous anonymuncules had read the book. They went for us on the strength of our announcements of it in this paper. On the other hand, those who have read the book highly endorse it. Dr. Howard Crutcher, of Chicago, the famous surgeon, writes: "I read 'Christian Science Dissected' at one sitting. It is a masterly exposition of the sanctimonious fraud, and should meet with a wide acceptance. Rev. Bruce Brown, of Denver, says that it is the best work on the subject he has ever seen. The book will be mailed to any address for 25 cents.

The Christian Missionary Convention of Montgomery county, Kan., which met May 1-3 at Independence, was pronounced to be one of the best in the history of the county. The addresses and discussions were magnificent throughout the entire program. The reports from the churches were gratifying to all. Of the nine churches seven have pastors and the other two, Cherryvale and Caney, will soon be supplied. Reports showed 205 additions and one new church organized during the year. Arrangements were made to organize two this coming year, one at Liberty and the other at Havana. Certainly this report substantiates the facts that county co-operation can be made a success and that it is one of the best means of planting the gospel in new fields. S. W. NAY.

Elk City.

THE CHRISTIAN-EVANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

Vol. xxxvii June 14, 1900 No. 24

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JOHN M. ATWATER. (See Page 746.)

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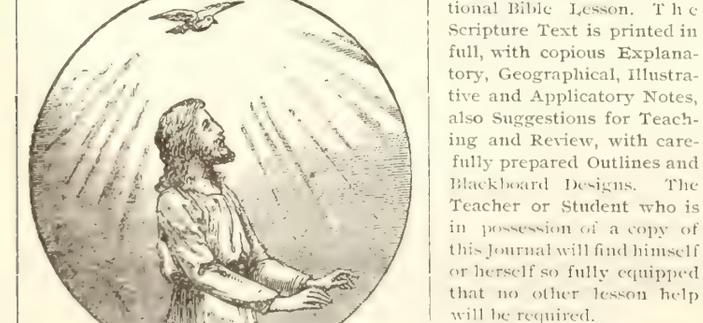

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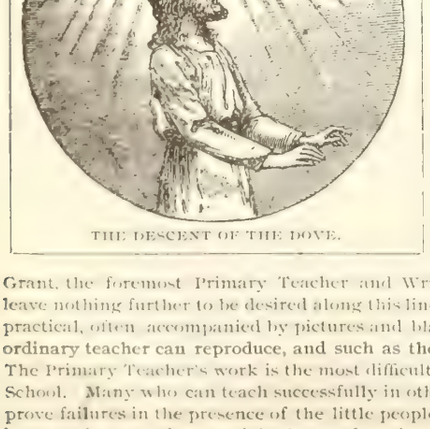
THE DESCENT OF THE DOVE.

2. **PRIMARY HELPS.**—The Helps and Hints for Primary Teachers, prepared by Mrs. Mary Wisdom Grant, the foremost Primary Teacher and Writer of the Christian Church, leave nothing further to be desired along this line. They are full, simple and practical, often accompanied by pictures and blackboard designs such as the ordinary teacher can reproduce, and such as the little ones can understand. The Primary Teacher's work is the most difficult of all work attempted in the School. Many who can teach successfully in other departments of the school prove failures in the presence of the little people, as to successfully lead and interest them requires special talent and equipment. Therefore the teachers of these classes ought to have the best help obtainable, and such help it is the province of OUR YOUNG FOLKS to supply.

Echoes from the Field.

Connecticut.—It requires 185 copies of OUR YOUNG FOLKS to supply our school this year, and then we are often short. We have taken it from the beginning, and could not do without it. *Superintendent.*

Pennsylvania.—Our school believes in having the best of everything without reference to cost, and therefore we always have an abundant supply of OUR YOUNG FOLKS and pronounce it the best published. *Superintendent.*

Michigan.—We are delighted with every feature of OUR YOUNG FOLKS which is now taken in our school and Endeavor Society. The sketches of Our Pioneers and Great Reformers are particularly attractive to the older people. *Pastor.*

Ohio.—OUR YOUNG FOLKS is regarded as a "gem of purest ray serene" in our church. We follow its Mid-week Prayer-Meeting Topics; our teachers rely on it as their principal aid in the preparation of the Sunday-school lesson, and our Endeavorers would be lost without it. *Pastor.*

Iowa.—We have never had in our school any other paper that has so completely satisfied us as OUR YOUNG FOLKS. Its exposition of the Lessons and Practical Suggestions to teachers, are particularly helpful. I should think that every Christian Sunday-school in America would be among your patrons. *Superintendent.*

Nebraska.—Our school has made free use of OUR YOUNG FOLKS in past years, but the demand has so increased that we must double our order for this year. It gives our teachers just such help as they need; helps to keep the big boys and girls in the school and keeps us all posted in methods of work. *Superintendent.*

Indiana.—Our school was a little late in introducing OUR YOUNG FOLKS among its teachers and young people, but it came at last and it is now there to stay. "No half-price offers," or offers of free copies of worn-out singing books, will be likely very soon to tempt us to exchange it for something else. *Secretary.*

Illinois.—Our Sunday-school has almost doubled in the six months we have been using OUR YOUNG FOLKS, and we should be very sorry to dispense with it. The Schools of our people, this country over, need just such a stimulus as this Weekly affords, and I truly believe that its introduction would be a profitable investment for all concerned. *Superintendent.*

Missouri.—At the beginning of the year an agent from another publishing house induced our Committee on Sunday-school Supplies, by marvelous discounts and free books, to substitute another paper for OUR YOUNG FOLKS The change is so unsatisfactory, that though the other is paid for for the year we have made up a club for our old favorite. We shall be wiser next time "Experience teaches a dear school," etc. *Pastor.*

St. Louis.—In this city, where Sunday-school workers have an opportunity to examine and make themselves familiar with the best helps and appliances published, and where they come in contact more or less with the foremost Sunday-school people of the age, OUR YOUNG FOLKS is the principal paper distributed and used by the teachers and older pupils in ten of our foremost Christian Schools, and circulates more or less in all others.

THE CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. xxxvii. St. Louis, Mo., Thursday, June 14, 1900. No. 24

CURRENT EVENTS.

It is becoming more and more apparent that large cities must have larger legal privileges in the management of purely local matters. Home rule for cities is one of the rapidly approaching events of the future. As a reform measure it is rapidly coming into favor. In an article in the North American Review for June, Bird S. Coler argues strongly for a larger independence for municipalities, for commercial and other reasons. Two governments in a city—state and municipal—cannot exist without friction detrimental to the business and morals of the city. The state control of a city's local matters affords too much of a temptation to political bosses. The experiences of our larger cities have demonstrated that the state control of their local affairs is unwise and dangerous. The people of a city must hold the reins of government in their own hands in all matters pertaining strictly to the city. Under the present order of things there is too much machinery—too many chances for boodle. Things could and should be simplified. There is no reason why a city should not be run on strictly business principles, the same as any other business enterprise or corporation. There is no reason why there should be any politics in a city government at all.

We regret to be compelled to report that the condition of affairs in St. Louis in connection with the strike grows worse instead of better. This, however, was to have been expected as the result of the vacillating policy pursued by the governor in reference to calling out the militia to quell disorder and enforce the law. It required no prophet to foresee that, unless the strong hand of law was laid on the situation, matters must grow worse. Last Lord's day afternoon there occurred a riot on Sixth Street and Washington Avenue, near the barracks of the posse comitatus, which resulted in the loss of three lives and the wounding of two or three others. A procession of strikers was returning from East St. Louis, and at the point mentioned, meeting one of the cars of the Transit Company, one of the strikers hurled a brickbat through it. He was seen by one of the officers of the comitatus, who pursued him and caught him. Other strikers resisted the arrest, and in the melee three of the strikers were killed and another wounded. This most regrettable circumstance was the result of violating the clearest laws of prudence and propriety. This is no time for street parades of striking men. It is no time for hurling bricks at street cars. The people are in no humor to tolerate any act of violence, and the posse comitatus has strict orders to arrest any one indulging in such acts. Another man was killed in another part of the city who seems to have been an innocent bystander near a scene of disorder. There were several other casualties reported. The people of St. Louis feel deeply humiliated by these scenes of disorder, and feel that they could have been prevented by a little prompt and vigorous action on the part of those whose duty it is to enforce the laws and preserve order. All negotiations between the strikers and their former employers seem to have been broken off. The strikers have greatly injured their cause by not accepting a proposition from the Transit Company which many of our citizens believe to have been fair, and by resorting to these acts of violence. We have no doubt but that a majority of the strikers are opposed to such lawlessness, but it is an inevitable result of a strike, and is one of the reasons why strikes are unsuccessful.

Gov. Roosevelt's tenement house commission in New York City is confronted with some involved and perplexing questions, but it has bravely taken hold of its work. One of the difficult features of this work will be the restriction of landlords to the moral and sanitary demands of the problem in the construction of tenement buildings; but landlords must learn that their rights are modified very greatly by the superior rights of the community. One way for relieving the overcrowding of these houses in the down-town districts that will probably be recommended by the commission will be the enactment of a law securing low fares to and from suburban settlements during working hours, or to and from work. This would go far toward the discouragement of building tall, unventilated buildings, and such a law ought to be in force in every large city. Other phases of the problem to be investigated by the commission are the sweatshops, child-labor, playgrounds, sanitary and education questions. The commission has full power to probe to the bottom of these matters and their report will be looked for with interest by those interested in municipal and moral reforms.

To meet the growing business of the Great Northern Railway, its builder, president and master spirit, Mr. J. J. Hill, is having constructed a fleet of steamers for trans-Pacific trade that for size and carrying capacity, per steamer, will astonish the world. Instead of the ten thousand ton ships planned one and two years ago, ships having a carrying capacity of 20,000 tons have been ordered. The displacement of one of these steamers under full load will be 28,000 tons, or double the tonage of the Campania or Lucania. It will require from one to one and a half thousand loaded freight cars to load one of these steamers and these cars will require twenty miles of yard tracks, which are now being built in Seattle, Washington. The deck room in each of these steamers to be devoted to carrying freight is over five acres in extent. We have heard of the floating palace, but in one of these steamers we have the floating warehouse, elevator or freightyard. Mr. Hill evidently has faith in the future of our trade with Russia, China and Japan and is showing his faith by his works.

Affairs in China continue to assume a more serious aspect. The disclosure of the fact that the Chinese Government is in sympathy with the Boxers gives a significance to the movement of the latter that it would not otherwise possess. The war vessels of the United States, Great Britain, Germany, France and other European powers are gathered at Taku. The marines of these war vessels have been landed, and Captain McCalla, of the American war vessel, with 100 Americans, has landed and is in command of the marines. A message from Pekin to the admirals reports the situation as hourly growing more dangerous for foreigners. All those in Pekin have taken refuge in Legation Street, the approaches to which are surrounded by a howling mob of undisciplined soldiers, with cannon and bayonets. Meanwhile, the Empress Dowager was amusing herself at the palace with theatricals, while it is reported that government arms are being dealt out to the Boxers. Communications between Pekin and Tien-Tsin have been interrupted by the Boxers. The latest news is that the combined powers will send an armored train with the marines to push its way through to Pekin. It is evident that news of very grave character must have reached the naval commanders to cause them to send 1,500 men 80 miles into the interior, through a country infested by hordes of fanatical, blood-thirsty Boxers. This force is said to consist of 600 British marines, 200 American marines and bluejackets under command of Capt. Bowman H. McCalla, 300 Russians, 200 Germans and 200 Italians. It is estimated that it will take three days for this force to reach Pekin, as the railroad has been destroyed in places. Here, it is evident, is a very grave situation, and the outcome of it no one can see. It is clear, however, that the civilized governments

owe it to their citizens, whose lives are in peril, to co-operate for their protection. If this shall result in the overthrow of the Empress Dowager and the putting in her place of a more enlightened ruler, it will no doubt prove a great blessing to China and to Christian civilization.

Later intelligence from China intensifies the gravity of the situation in the Celestial Empire. It is reported that the Empress Dowager has dropped all pretenses and is in open sympathy with the enemies of the missionaries and foreigners, and that the Mission property at Pekin, together with the lives of the foreigners there, are menaced by the hostile population which has the sympathy of the Empress. A most important piece of news, however, is a reported message to the people of the West, by Weng Tung Ho, the tutor and confidant of Emperor Kwang Hsu, stating that His Majesty, the Emperor, is convinced, from trustworthy sources, that the loyal support of many scores of millions of Chinese will be accorded to his proposals for putting an end to the state of anarchy brought about by the action of the Empress. In brief, what the Emperor proposes, through his tutor and confidant, is that foreign Powers, whose troops dominate the capital, shall remove the Emperor from the palace where he is a prisoner, depose the Empress and her present ministers, bring the Emperor Kwang Hsu to Nanking Wu-chang, or Shanghai, whichever the said foreign Powers deem to be the most suitable for the new capital of the Chinese Empire, under the new conditions; that the foreign Powers declare a joint protectorate over China, and undertake the task of governing the country through His Majesty, the Emperor. This, the message declares, would gain the support of the great body of the Chinese, would do away with the abuses which now exist, put the Chinese Government in sympathy with the foreigners and missionaries and would be in every way preferable to parceling out China among the different Powers. If it be true that the Empress has thrown off all disguise and is in open hostility to the foreign element, or that she is in secret intrigue with Russia, as is feared at London, this may be the outcome of the present upheaval in China. Should this be the case, it will no doubt greatly hasten the evangelization of China and her advancement to the front rank of nations. The authorities at Washington have directed Gen. McArthur at Manila, to forward, with all possible dispatch, additional troops to China to assist Rear Admiral Kempff in protecting the lives and property of the American citizens in that country.

The interest in developments in South Africa has been somewhat eclipsed by the sensational news from China. The chief center of interest at the present moment in South Africa seems to be Lang's Neck Pass, in connection with the operations of Gen. Buller. It seems probable, from the latest news, that the British now hold this pass and Majuba Hill. Meanwhile, the Boers, 2,000 strong, have succeeded temporarily in cutting the communication of Lord Roberts between Kroonstadt and Vaal. Lord Roberts is strengthening his forces in that region, while completing his plans for a northern movement in the direction of the new capital. It is not likely the Boers will succeed in holding any length of time their position on the railroad south of Lord Roberts, but it may serve the purpose of delaying the latter's forward movement for a few days. The Boers express their determination to continue fighting until the last. Whether this means that they will resort to guerrilla warfare, after there is no longer any hope of meeting successfully the British forces, remains to be seen. Since the foregoing was written a fuller account of the disaster to the British forces in the Free State shows that the Free Staters have captured a thousand British and killed in battle one hundred more. About twenty miles of railroad have also been destroyed. Lord Roberts assumed this risk of attack in the rear by his rapid march to Johannesburg and Pretoria and will now no doubt give his attention to the Free State before pushing his columns further north.

General Funston recently discovered a store of insurgent documents which throw some interesting sidelights on the situation in the Philippines. One of the most important of these is a paper from Aguinaldo, setting forth a plan for an uprising in Manila, in his own handwriting, in the Tagalo language, and dated January 9, 1899. The document directs that, when the word was given for the uprising, his "valiant Sandlihans," or bolemen, were to slay all American soldiers in Manila. The insurgents were directed to repair to the house-tops, whence they were to hurl down upon the soldiers heavy furniture, and any iron implements they might have, heated red-hot. The women were to have a part in this uprising, also, as they were instructed to have hot water in their houses, which was to be thrown upon passing soldiers. Boiling oil was also to be used for the same purpose. After this bolemen were to run through the streets, slaying Americans wherever they could find them. Other papers, or letters, indicate that an American consul at a Chinese port sold several shipments of arms to Aguinaldo. The recent capture by the native police of Pio Del Pilar, one of the leading insurgents, is regarded as an event of considerable importance, both because it takes this chief out of the field, and evinces the loyalty of the native police to the cause of the United States. General McArthur, now in command, expresses regret that the insurgent leaders do not gather an army which can be met and defeated, instead of pursuing the guerrilla policy, which they seem to have adopted. Gen. Otis has landed in San Francisco where his arrival was duly honored by the citizens and by the military forces quartered there. Rochester, N. Y., is preparing to give him a very hospitable welcome back to his old home. He has been promoted to major general in the regular army.

THE SPIRIT OF LAWLESSNESS.

Perhaps no graver peril threatens our country to-day than the spirit of lawlessness which is manifesting itself under so many forms and among so many classes of people. It attracts public attention more when it assumes the form of mob violence, in some of our large cities, in connection with a strike or some other social disturbance. But the spirit often manifests itself, even under the forms of law, or by the evasion of the law, where it is less noticed, but none the less dangerous in its effects. It may be said of this spirit of disobedience, wherever it exists, among the rich or the poor, as Paul said of the carnal nature: "It is not subject to law, neither indeed can be." But obedience to law is the fundamental condition of social order and of governmental stability. It is this that constitutes the distinction between the American people, as a whole, and peoples of other so-called republics, where insurrection and disorder prevail. Any increase among us, therefore, of that spirit of insubordination, which has proved the bane of other republics, may well excite alarm.

Let us notice some of the instances of this lawlessness in high places. For some time past the honest people of the country have witnessed the remarkable growth of trusts. We may admit that there are combinations of capital that are entirely legitimate; but when the aim is to control the products and prices in any given line of industry for the enrichment of the trusts, at the expense of the public, there is a violation at least of the very spirit of our state and national constitutions, and of the laws made in pursuance thereof. Laws have been enacted with a view to prevent these combinations, but it would seem with little effect. Other laws which, if enacted, might have proved more effectual, have been defeated by the influence of powerful corporations, brought to bear on legislators. All this, we need not say, is the spirit of lawlessness.

For a number of years the government has been trying to prevent certain abuses among the railroads in the way of discrimination in rates. For this purpose Congress has enacted an interstate commerce law, with a commission to regulate rates and prevent abuses. It cannot be said, however, that the measure has accomplished its purpose, because these powerful corporations have often found ways of evading the law to carry out their own selfish purposes. The effort in all these combinations is to destroy competition and to secure monopoly. It is well known to all observers that the liquor traffic in this country has defied all the laws intended to regulate and control it. It has shown itself essentially lawless and has trampled under its unhallowed feet laws which have been intended to protect the public and the innocent from its rapacious greed and from its disastrous effects. This has been so long continued that no one now expects a saloon to be run according to law. In states and communities where the sale of intoxicating drinks is prohibited entirely the traffic is carried on clandestinely

against the law and in defiance of the moral sentiment of the community.

Is it strange that these examples of lawlessness among the rich, and on the part of great corporate interests, which have power to control legislation, should breed the same spirit elsewhere? These abuses and violations of law are largely responsible for that lawlessness which manifests itself in those deeds of violence and disorder which often paralyze the business of our large cities and bring disgrace to our civilization. There can be no adequate remedy for these social disorders that does not begin at the top and correct those public abuses which have brought disease to the whole body, politic and social. Let us take an illustration near home.

A few months ago the street car lines of St. Louis, with the exception of one line, went into a combination against the protests of the people and of the leading newspapers of our city. The corporation, however, was strong enough to control the city council and to secure the governor's approval. This was the first act of the drama. The next was a degree of oppression on the part of this syndicate known as the Transit Company, which its employees found to be intolerable. The greed of this new corporation had no respect for the welfare of its men, and imposed upon them so many hours of labor as to practically deprive them of any association with their families and a proper care for their own health. A strike was imminent, but a compromise was reached by which concessions were made by the company in favor the men. Meanwhile, the employees found it necessary to organize a Union. If their employers could combine their capital, why should they not combine their labor also? They did so, and a few weeks ago, feeling secure in their strength, they made new demands upon the company, some of which were, perhaps, just enough, but others of which, in the judgment of many of the people of St Louis, are unjust. The result was a strike, which has continued now for more than six weeks, greatly disturbing every department of business and of the social and religious life of the city. Not only have the people of St. Louis been greatly inconvenienced and suffered great loss, but the city has suffered in its reputation by scenes of disorder and of outrage which are a disgrace to modern civilization. Tracks have been blown up, wires have been cut, unoffending passengers have been assaulted and abused, innocent persons have been killed and property has been destroyed.

This is only another scene in the same drama, which had its origin in corporate greed. It is as much a violation of the law for these strikers to prevent other men from taking their place, by force and violence, as it was for the corporation, in the beginning, to purchase the votes for its charter, but not more so. If we deal with the latter, as we ought to do, promptly and sternly, we are under equal obligations to deal with the original and even more serious violations of law. The sheriff is now calling out a posse comitatus of 2,500 men to supplement the police force of the city in their efforts to enforce the law. These citizens are taken from their business, from their homes and families, to protect the property of a corporation which came into existence by fraud, and whose unjust policy towards its men, in the beginning, has produced this lawlessness and disorder. In the midst of this turbulence the governor of the state, the mayor of the city and the president of the police board are too much engaged in the game of politics to fulfill their obligations to the public. For purely political reasons, no doubt, the governor refuses to call out the militia of the state, and for the same reasons other officers of the law are lame in the execution of their duty.

The source of all this confusion, disorder and violence is the spirit of lawlessness: First, in the corporate greed, seeking its own aggrandizement at the expense of the public; secondly, in the inflamed passions of laboring men who have been carried to an extreme, and lastly, in the baser instincts of the hoodlum element, which infests all our large cities. The one remedy for all this lawlessness is to inculcate among all classes of people a greater reverence for law and order, the strict enforcement of law and the election of men of approved character and capacity to execute the laws, preserve public order, and maintain peace.

The disorder and bloodshed of last Lord's day, perpetrated by the strikers, one of whom threw a brickbat at a street car, and others of whom resisted his arrest by the *posse comitatus*, resulting in three men being killed and others wounded, will perhaps impress on both the governor and citizens of St. Louis, that the one supreme duty of the hour is to enforce the law, put down rioting and punish the rioters. Nothing else is in order until this is done.

We are sorry that our esteemed neighbor, the Central Christian Advocate, has been removed from St. Louis to Kansas City. We regret still more, however, that the same Conference which voted to change the location of the paper also decided to change its editorial management. Dr. Jesse Bowman Young has shown himself to be not only a capable editor, with a high ideal of what a religious journal should be, but a courteous Christian gentleman of lovable character, with whom it is a pleasure to associate. We have had no better religious exchange than the Central Christian Advocate, and we do not know its superior in all the Advocate family. We learn from the last issue of the paper under the editorship of Dr. Young that his paper was objected to because it was of a too high order of literature, that its editor was too tolerant of higher criticism, etc.—charges which have a familiar sound about them, unfortunately, and which, in this instance, were believed by enough people having a voice in the matter to result in a change of editorial management. Our highest wish for the paper is that its new editor may hold it to the high standard of journalism which it attained under Dr. Young.

Hour of Prayer.

NOT WEARY IN WELL-DOING.

(1 Cor. 15:51-58; Gal. 6:9.)

(Uniform Midweek Prayer-meeting Topic, June 20.)

CENTRAL TRUTH: *In religion, as in every other great interest in life, it is fidelity, persistency and patient continuance in well-doing that wins success.*

The Christian life has its seasons of discouragement as well as its periods of joy and of exultation. There is, perhaps, more need for patience in Christian work than in any worldly enterprise. One of the most common sources of discouragement is the apparent lack of results from our labors. We labor with zealous care to promote our own spiritual development, or that of one very dear to us, or of a congregation, it may be, and we see for a time no visible results. These are the moments of trial. This is a severe test to our faith.

It is at a time like this that we need such encouragement as the texts above cited furnish us. The first passage is a conclusion drawn from the apostle's great argument on the resurrection. Christ, he argues, has risen from the dead, and we also, in due time, shall in like manner be raised or changed from the mortal to the immortal, and death will be abolished. "Wherefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

This is the very thing that we sometimes fear—that all our labor in the Lord is without practical results, and therefore in vain. We ought to learn, however, from this and other passages, that no earnest prayer, no sincere effort put forth in the Master's name, has ever been in vain. This is the divine assurance, and it is one that we sorely need in our Christian work. Our vision is too dim, oftentimes, to see good resulting from our labors, but at such times we must walk by faith and rest on the divine assurance that our labor in the Lord is not in vain.

It is likely that the churches of Galatia were discouraged from some cause. Perhaps the membership was not increasing as fast as they thought it ought to, or perhaps the religious life of the members was not as fruitful in good works as the leaders had hoped for, and it may be that the apostle had received letters from members of the church describing this condition of things and telling Paul that the outlook for the churches in that region was very discouraging. We know, indeed, that some who had begun well had been turned aside by false teachers who followed in the wake of Paul and strove to undo his work. All this looked very discouraging, and to persons of weak faith it might have had disastrous results but for such timely admonition and encouragement as the apostle gave them.

He had been telling them to sow to the Spirit and not to the flesh, for to sow to the flesh was to reap corruption, while to sow to the Spirit was to reap life everlasting.

Then he adds: "And let us not be weary in well-doing; for in due season we shall reap if we faint not." It is the waiting for the reaping time that tries the strength of our faith. We forget the experience of the husbandman, who sows his seed in the earth and waits for many a dark day before the glad harvest waves before him. It is often so in Christian work. The seed sown must have time to germinate and grow and ripen to harvest. We may rest assured, however, that if we sow good seed in good soil we shall, by and by, in due time, reap the harvest.

We need this lesson in our homes, in the spiritual training of our children; we need it in our Sunday-schools and Junior Societies, where we must lovingly sow the seed of truth and wait for the coming harvest; we need it in our churches, where the faithful pastor sows in season and out of season the good seed of the kingdom, and often must needs wait long before he sees the result; we need it in our missionary work, for often must the missionaries sow the gospel seed in the hearts of those pagan peoples and wait long years for the harvest of souls, and even when conversion takes place, the spiritual growth is necessarily slow in most cases, and the missionary must be patient.

The thing we need to assure ourselves of, in all these cases, is that we are working with the Lord, that we are both teaching and living the truth and following up our efforts with earnest prayers, and the rest we can leave with God. His Word shall accomplish that whereunto it is sent. Our labor in the Lord is not in vain. If we continue patiently in well-doing we shall reap in due time. These are divine assurances. Let them encourage our hearts and strengthen our hands as we go forward in our Christian work.

Let us not close this lesson, however, without an admonition to be faithful in the sowing. In the early morning, at the noon time and in the dewy eve let us broadcast the precious seed. Or, if we cannot broadcast it, let us drop it quietly into single individual hearts and follow it with our prayers. We must be sowers if we would be reapers, and we must sow to the Spirit if we would reap everlasting life. It is not only true that we reap what we sow, but we shall reap in proportion as we sow. He that sows bountifully shall reap bountifully, while he that sows sparingly shall reap sparingly.

PRAYER.

O God, our Father, we thank Thee that Thou hast called us to be colaborers with Thee in making this earth a garden of the Lord. We thank Thee for the truth sown early in our own minds and hearts by parents and teachers, and for whatever fruit has appeared in our lives. We pray that we may be sowers of good seed in the hearts of others, and that having sown the seed, we may have patience to wait for Thee to grant the increase. We thank Thee for the assurance that our labor in the Lord is not in vain. Help us, then, to be more faithful workers with Thee here, sowing to the Spirit, and in the end reaping everlasting li through Jesus Christ our Lord. Amen!

Editor's Easy Chair.

As the mercury climbs the tube, these June days, the fancy of young and old lightly turns to thoughts of cool, sequestered spots, of some "boundless contiguity of shade," of mountain heights or ocean beach, or of any place that promises rest from the intensity of summer heat, direct and reflex, and an environment furnishing the most striking contrast with city life. Some of the most effective brain toilers of the past and the present have been able to carry on their literary labors or bear their business burdens by taking a month or so off sometime during the year for vacation, or at least a change of scenery and of work. It is estimated that the working period of man's life has been lengthened out at least ten years in modern times and this is, perhaps, to be attributed more to the custom of annual vacations than to any other one thing. Our advice, therefore, to our readers, and especially to those who are the hardest workers, has always been, with all their gettings, to get a vacation when they can.

There is a good deal to be said, of course, for the "strenuous life," but it should be remembered that no life can be continually strenuous for any great length of time without breaking. There must be periods of rest, or else the life will soon cease to be strenuous, losing its fire and vim. Who knows but that Paul's periods of imprisonment, which were but enforced periods of rest, prolonged his life and usefulness? His was such an intense life that without some cessation of the outflowing energy and vitality, he must have been wrecked at a younger age than that to which he lived. We have no doubt but that sickness comes to us often as a blessing in disguise and gives the worn-out system a chance to rest, which it would not otherwise have. Most of us, however, prefer to take our rest in a different way. The least enjoyable vacation is an enforced one, which we take on the advice of a physician, who tells us that it is that or a perpetual vacation. Such was the first vacation ever taken by the writer. It were wiser not to wait for that.

While there is something, as already stated, to be said for what Gov. Roosevelt calls the "strenuous life," we are inclined to think that most people in this country need, more than that, what might be called the "Gospel of Rest" or of Leisure. We think this is especially true as regards the pursuit of wealth, or of social position, or of political honors. Most Americans are in too great haste to become rich, which the good Book assures us is not a wise thing. Many are in haste to be famous. This also is vanity. Others enslave themselves for one part of their lives, thinking to thereby purchase immunity from labor for the remaining part. This is bad philosophy. It is wiser to scatter our leisure along through life and not have too long a protracted period of toil, on the one hand, or too long a period of rest on the other. If we would not live so fast we might live longer, and even do better work while we were living. Too much hurry is as bad for work as it is for health.

There is danger, too, of mistaking noise and bustle, fretting and fuming, for work. What some people call "a busy life" is only a *fussy* life. Some good people do not get still enough to receive a message from God, who speaks to the soul in its moments of reverential silence. We keep up such a clatter that the "still small voice' is inaudible. What many of us need to cultivate is a capacity for being quiet, the talent for stillness when the soul can have its "flashes of silence." One of the good things about a vacation is that it usually puts us in a position where we can cultivate the grace of quietness, of silence and of reflection. True, one ought not to wait for a vacation to cultivate such graces, but the vacation season is a good time for "the hustler," "the mixer," together with the fretter and the fumer, to sit down and be quiet awhile and think of how many foolish things he has said and done in his day, and how grateful he ought to be to God and to all his friends that he has been permitted to live through it, and to learn, at last, the wisdom of silence, the value of solitude and the meaning of rest.

"Doctor," said a perfect stranger, as he sat behind us on the street car, coming down this morning, "is it true that your people have doubled in number in the last quarter of a century?" We replied that we regarded that as probably an underestimate rather than an overstatement of our growth. "Well," he went on, "that is what Dr. —— told us in his sermon last Sunday. He said many of the leading churches of this country had not kept pace with the growth of the population, that some of them, like his own, for instance, had gradually declined within the last year, and that the people calling themselves Christians are the only religious body that has made so rapid an increase in numbers; and the reason he gave for this was that while other preachers were given to preaching politics, theology, philosophy and a thousand other things, you people stuck to the gospel." We neither affirmed nor denied the truth of this statement, but we frankly admitted that sticking to the gospel was about the best way yet discovered for making converts to Christ. Fellow-preachers, if this minister of another religious body has given us more credit than we deserve, though we think his statement is generally true, as it applies to us, let us see to it that we deserve such compliments, even in a higher degree, in the future. We may and must have our philosophy, our theories and our speculative opinions. Every thinking man among us, as among other people, has all these, and he is the better preacher for having them. But let no one mistake any of these things for the gospel. Our business in the pulpit is to deliver a divine message to men.

Questions and Answers.

1. *Are we—the Disciples of Christ—"open" or "close" in our communion practice at the Lord's table? If open, does the open extend to to all denominations who practice a form either of sprinkling or immersion for baptism?*

2. *If the answer be to all, then should the emblems be offered to candidates for immersion who have just made the confession preliminary thereto? If the answer be yes, then should there be any distinction between candidates who were sprinkled and those who were not?*

3. *On what scriptural authority is the general opinion based that baptism should precede the communion?*

4. *If there be scriptural authority for the position that baptism must be first, and it be correct that only the immersed are baptized, should we not deal honestly with the people and say that our "open" communion is meant only to extend to immersed believers in Christ?* *D. S. H.*

Basic City, Va.

1. We do not use the words "open" or "close" to describe the Lord's table which is spread in our churches. The fact that it is the Lord's table and not ours settles that question. Because it is the Lord's table, we have not felt it to be our duty to prohibit or debar any who claim to be the Lord's people from participating with us in this memorial institution. This makes our practice what is usually designated "open;" that is, it is open to all who love the Lord Jesus Christ, and who have accepted Him in the way which they believe He directs. We, therefore, raise no question as to the "form" of baptism, to which persons present have submitted. The communion is their act and is a matter between them and their Lord.

2. There is a distinction to be made between those who are simply candidates for baptism, and those who have obeyed the Lord in this matter as they have understood it. We have never known any of the former class to desire the communion until after they submitted to baptism. Every earnest religious nature feels the necessity of openly confessing Christ and identifying himself with the Lord's people before participating in this memorial service.

3. So far as the Scriptures give us any intimation, it seems clear that those who participated in this ordinance, originally, were baptized believers. Baptism was the outward symbol of surrender to Christ and identification with His followers. It was perfectly natural that this open confession of and surrender to Christ should take place before observing this supper in memory of him.

4. It is always right to "deal honestly with the people," of course, and those who believe that persons having made a mistake as to the form of baptism, have no right to partake of the emblems in memory of Christ, no matter how much they love him and how faithfully they serve him, ought to be honest enough to say so. But there are not many among us who would be honest in making such a statement. Most of us, nearly all of us, in fact, believe that the Lord Himself would not forbid any who love Him and who are willing to obey Him, as far as they understand Him, from partaking of the feast in His memory. We believe that such is the nature of this tender memorial service that each one must judge for himself and not for another. It is not so much a question of a clear understanding—though the clearer our knowledge of God's will the better—as it is a question of a loving and loyal heart. Moreover, we believe that those who are in error as to the meaning of baptism may be more readily won to a better understanding of it by our not assuming to judge as to their fitness to partake of the emblems in memory of Christ's death. As soon as the believer becomes conscious that his obedience to the Lord in baptism has not been complete, his next duty, we should say, would be to complete his obedience to that ordinance, that his conscience might be clear when he came to the Lord's Supper.

A minister in the M. E. Church in our town recently made a statement from his pulpit that we—the people known as Christians or Disciples of Christ—have a creed, but would not admit it. What he had in his possession was the Christian System, by Alexander Campbell. Is that, in any sense, the creed of our brotherhood? *A. J. Crews.*

This question comes up with great regularity, and has uniformly been answered in the negative, but it does not seem to satisfy our brethren, particularly in the Methodist Church. In the preface to the second edition of the Christian System Mr. Campbell says: "We have added a few essays on church order as a part of the Christian system; thus endeavoring to give to the book all the chances of being as useful as possible to those who are desirous of a perfect understanding of our attainments and Christian knowledge. We speak for ourselves only; and while we are always willing to give a declaration of our faith and knowledge of the Christian system, we firmly protest against dogmatically propounding our own view, or those of any fallible mortal as a condition or foundation of church union and co-operation. While, then, we would, if we could, either with the tongue or pen, proclaim all that we believe and all that we know to the end of the earth, *we take the Bible, the whole Bible and nothing but the Bible as the foundation of Christian union and communion.* Those who do not like this will please show us a more excellent way."

We do not understand how it would be possible to give a more direct and authoritative denial of the charge made by our religious neighbors that this work of Mr. Campbell is, in any sense, an authoritative creed or basis of fellowship. Neither Thomas nor Alexander Campbell objected, in the beginning, to creeds as statements of doctrine or opinions for the information or edification of the people; they discarded them as bonds of union and communion, and as bases of Christian fellowship. This position has been consistently held among us from the beginning, and the passing years have only confirmed its wisdom.

Current Religious Thought.

In an article in the New York Observer on "How to Spend Summer Days," "Augustus" gives the following advice, which may be found helpful, not only to vacationists, but to those who remain at home:

Last week the "Augustus" letter urged Christian people to keep up their religious habits in summer, when they went away from home. It may not be amiss now to say a few words about summer reading and occupation. It is taken for granted that all will do some reading in the summer months, but much observation at summer resorts and in country homes leads me to think that newspapers and novels form the bulk of the literature which occupies the leisure hours of Americans in summer. It is true that summer schools and religious conventions are not open to this criticism, but it is to be feared that these are almost the only exceptions to a course of mental indolence or dissipation which is unfavorable to intellectual culture or soul growth. Hot weather is not favorable to continuous study, and the usual rural and seaside environments are often such as to make it difficult to systematize life, and give regular time and place to mental discipline and training. Moreover, this is not the object for which one goes into the country. But a place may be found for the reading of good books without trenching upon recreation at the golf course or the tennis court, or interfering with pleasant and healthful pursuits and excursions, which are a part of the enjoyment and profits of a summer away from home cares and labors. There are early mornings, before the dew has dried from the grass, when the air is still fresh and cool, and then what better time is there for sitting on a shaded piazza, while the birds sing and the air is full of fragrance, with a healthful and stimulating book? The daily paper has not yet come with the letters from the mail, there is no pressing demand from the office or the household, and friends have not begun their daily calls. An hour's devotion to good reading at this time, through a summer's outing will nourish and strengthen the mind, and help towards a serene and contented disposition through the whole of each day. Some findthe noon hour, after exercise a good time for literature, but if exercise has been active the mind is apt to share in the relaxed condition of the body after effort, and one is more disposed to dream over a story or a newspaper than to read anything solid or instructive.

Then there are rainy days, and windy days, when out-of-door amusement is impossible or unattractive. Instead of occupying these times with cards and gossip and novels, it is better to devote a part at least to good reading. Every intelligent person will find more real pleasure in such a course than in the desultory and aimless occupations which are so often taken up to pass away the time. Each one knows his own taste and mental inclinations, and many country towns have now excellent libraries where standard literature can be obtained. There are a large number of books published nowadays upon nature and natural objects, upon birds and fishes and insects and flowers, upon the sky and the winds, upon different regions of country, the races of mankind, and their development, upon sociology and ethics and religion, which are easy to read and useful to think about. Some of these may be specially adapted to the locality where one is sojourning, and may fit into excursions and explorations of flood and field

A dear friend who loves nature, and also loves literature, and more than either loves God, has thus become acquainted with the birds of the air and the flowers of the field and the rocks of the mountains, including their gems and crystals, with the shrubs and trees of glen and forest; and now that his recreation days have led him to seashores and ocean resorts, the fishes of the sea, the crustacea and corals, and seaweeds are the objects of his observation, the sources of his entertainment and the subjects of his study. Tides and winds, sun, moon and stars, are all his friends and companions, as he sails his yacht over the sea, and when she is anchored in the harbor his library of selected books helps him to continue in the line of his chosen recreations and pursuits.

Early rising is a good thing in summer and gives one the best part of the day for thought and mental culture. But if one rises with the sun for such a purpose, he should rest and perhaps sleep for an hour or two at midday, as the Spaniards do, whose "siesta" is as regular as their meals and quite as important to health and comfort.

HARVEY W. EVEREST.

I. N. M'CASH.

In the short history of the Bible Department of Drake University three of its five deans have ceased from their labors. A. I. Hobbs and R. T. Mathews have been followed by H. W. Everest. Conspicuous alike for ability, fidelity to all educational interests and prominent in the affairs of the brotherhood, these men differed widely in characteristics. Doubtless the teacher by instinct and the more versatile writer among them was Dean Everest.

He was the well-equipped, all-around educator. He rode no hobbies. His wide range of information, his studious habits and careful mental discipline prepared him admirably for thorough, conscientious treatment of any subject. He was an instructor, not a debater; and his place was in the classroom and councils of his brethren, not in the fray. He was the friend of every enterprise, having for its aim and promise the enlightenment and Christianization of the people. The cause of education with him ranked next to Christianity.

Harvey W. Everest, A. M., LL. D., was a native of New York, born at North Hudson, May 10, 1831. His parents were of that sturdy intellectual New England stock which gave a reproduction of these qualities in their son. He attended the public school of North Hudson and began his career as an educator by teaching a summer school in his own neighborhood when but sixteen years of age. The removal of his parents to the now famous Western Reserve of Ohio, gave him the educational advantages offered in the following schools which he attended in order: Geauga Seminary, Western Reserve Eclectic Institute, now Hiram College, Bethany and Oberlin Colleges, all Ohio institutions, except Bethany in West Virginia. At Hiram he was tutor while pursuing his classic studies, and upon his graduation from Oberlin returned, as its head instructor—the successor of James A. Garfield, his former associate and friend.

In 1864 he accepted the presidency of Eureka College and served until called to the pastorate of the Church of Christ at Springfield, Illinois, eight years later. A professorship was offered him in Kentucky University, in 1872, which was taken and filled two years. He returned to Illinois, one year as pastor of the church at Normal and then as president of Eureka College for the second time. This institution owes to Dean Everest its life and breadth of influence. To him more than to any other man is due the uniting of the factions created at old Abingdon. Through these periods, while president, young men and women were trained, many of whom have attained eminence as Christian workers. Butler University, at Indianapolis, Indiana, was opened to him in the spring of 1881, which he entered and served as its president until 1886. In that year a land syndicate organized Garfield University at Wichita, Kansas, and Dean Everest was chosen its chancellor. He was instrumental is raising the one hundred thousand dollar endowment, provided an excellent curriculum, met the conditions upon which the university was to become the property of the brotherhood; but the syndicate failed in its financial obligations, never completing the building and removing incumbrances so it could become the property of the brotherhood. Through no failure of his the university closed its doors in 1889 and its chancellor became the pastor of the church at Hutchinson. A great sorrow came into his life in the loss of his devoted and accomplished wife, while ministering to that congregation.

In 1891 he was made president of the Southern Illinois Normal School at Carbondale. Four years of hard labor, both as instructor and lecturer in that institution, told on his health and the physical decline began which ended in his death. He was married the second time to Mrs. Jennie Rodgers, of El Paso, Illinois, a woman of refined culture and a noble companion for this great man. He was secured for the last place in which he served, as dean of the Bible Department of Drake University, in 1897.

By his first wife, three sons, Claude H., Jean K. and Herbert H., were born; the first two of whom live at Oklahoma City, Okla., while the youngest resides in Texas.

In reviewing his whole life there can be found no reproach upon his character, no just criticism of his spirituality, scholarly attainments and wonderful faithfulness. A keen intellectual discernment, logical, concise yet considerate of the feelings of those who differed from him, won and held friends for him throughout his whole life. He made large contributions, in his educational work, pulpit and writings, to the plea for the union of God's people in Christ upon the one foundation.

As an author, his "Divine Demonstration" is a text-book on Christian Evidences in our colleges. The two more recent works, "Science and Pedagogy of Ethics" and "The New Education," rank high as literary and philosophical productions. His articles on various phases of Christian doctrine, in our religious weeklies and periodicals, have ever commanded the closest attention and warmest admiration from all classes of readers. He was clear in his thinking, simple and apt in illu tration, and withal there was a breeze of freshness in the manner in which he presented his thoughts that lent a charm to all he wrote. As a lecturer he was confined to religious and educational themes, but was sought for addresses from Mississippi to Michigan and from Pennsylvania to Colorado.

As a preacher he was didactic, not oratorical, but there was no lack of power to hold in closest attention his audience. There were occasions when his diction was lofty, his imagery beautiful and the effect sublime. His congregations always grew in knowledge of the Scriptures, spirituality and the grace of God under his instruction. He seemed to be cold and wanting in heart-power to those who did not know him well; but it was only seeming, for he was tender-hearted, broad in sympathy, genial and companionable. As a man his life was transparent and so consecrated to the work of the Master that many will rise up and call him blessed.

The funeral services were held in the University Place Church of Christ, May 23, and the sermon preached by its pastor. Chancellor Craig, Dean Haggard and H. O. Breeden took part in the obsequies. A great audience and rich floral offerings showed the love of many for him. His grave was made in Woodland Cemetery, where others who have labored in Drake University now sleep. As the years come and grow old, children and grandchildren of his students will receive their education in Drake University and make their pilgrimages to this noble man's grave. So sleeps one of our best known thinkers, writers, educators; one who was considered conservative, but whose mind was ever open to the newest thought, and who investigated for the sake of the truth every suggestion from every source. He loved the truth and the truth made him free. The brotherhood have a rich heritage in his name, and add another to the dark roll of its pioneers and heroes. God bless his memory.

Des Moines, Iowa.

DR. GREEN AND THE PROGRESS OF THEOLOGY.

HERBERT L. WILLETT.

In the Christian Evangelist of April 19th Bro. T. P. Haley calls attention to an article which appeared in the issue of March 29th, referring to the life and work of Professor Green, of Princeton. In that article it was affirmed that "with his death almost the last of his type of conservative scholars has disappeared," and also that "there is a striking parallel between the position of Dr. Green, the last representative of the older type of biblical critics, and Professor Shedd, also a Presbyterian, the last of the thoroughgoing kind in theology." Bro. Haley requests a fuller statement of the positions maintained in that article, and though it may be feared that the length of time elapsing between the appearance of his letter and this reply, necessitated by my distance from home, may make both the article and the reply seem like ancient history, I venture in spite of that fact to avail myself of the opportunity presented by his note to add somewhat to the former statement.

When one uses the words "conservative critics," he must remember that it is almost as elastic as the other much-used name, "higher criticism." It is quite possible to say that a scholar is "conservative" and mean by that his entire acceptance of the validity of the critical process, but his dissent from the extreme views held by others who employ the methods of criticism. On the other hand it may be referred to one who, while examining carefully the whole ground which the biblical scholarship of recent years has traversed, rejects all—or well-nigh all—the results reached by the great body of workers in this field. The indiscriminate use of the term is likely to render a statement vague and misleading.

For example, an assertion made recently by a certain Brooklyn preacher has appeared in various religious papers to the effect that in taking inventory of the leading biblical scholars of the world he had discovered that out of some seventy about forty or somewhat more were conservative. There is no doubt that with the broader definition of "conservative" this may be true. But in the sense implied by those who quote the statement, and perhaps even by the original writer, nothing could be more misleading, for the implication is apparent that this majority reject alike the methods and results of biblical criticism, whereas exactly the opposite is the case. In connection with this statement it is interesting to recall another, made some years ago by the same preacher, on receipt of Harnack's great work on the literature of the New Testament. Without reading further than the preface he observed that the author registered his strong opposition to the extreme views of some critics and forthwith wrote an article which went the rounds of the same class of papers maintaining upon the authority of Harnack that higher criticism was forever demolished. Yet, that very volume, if he had been patient enough to read it, would have shown the increasing strength of the work of criticism and the notable contribution which it was making to the vindication of the Word of God. All such heated, hasty and unweighed utterances are to be deprecated for the reason that they obscure the true issue by imposing upon the words a meaning which the facts do not justify.

It was to avoid this very ambiguity that in the article to which Bro. Haley is kind enough to refer it is clearly stated that Dr. Green was "almost the last of *his* type of conservative scholars." By that type is meant the scholars who reject totally the results of the higher criticism regarding, for example, the documentary character of the Hexeteuch, the growth of the Mosaic legislation as attested both by the documents and the history, the importance of the exilic and post-exilic periods in the religious and literary life of Israel and the legitimacy and value of those investigations of authorship and date which have illuminated many obscure parts of the Old Testaments while modifying to a greater or lesser degree conclusions held at an earlier time. The mere indication of the fields traversed, of the utterances interpreted, of the problems solved and of the difficulties removed in the progress of critical work would far surpass the limits to which this article must confine itself. Nor is it a question solely of details. These must, to be sure, approve themselves to every candid student. But the fundamental question is: Do the Old Testament books raise problems which are capable of solution by the application of the principles of biblical criticism? If so, are the answers to these problems likely to confirm or disprove the claims which the Bible makes for itself? The type of scholarship to which Dr. Green belonged denied that there were any such problems, or that if there were the critical method threw light upon them. The vast majority of biblical scholars part company with him on this issue while yielding nothing to him in loyalty to and reverence for the Word of God. These scholars—and I speak now of the conservatives who believe in the inspiration of these documents in a divine revelation to man mediated by Jesus Christ and in the miraculous elements in his life as well as in those of the prophets of Israel—may differ as to the problems which the Old Testament presents and as to the extent to which the higher criticism is competent to resolve those problems as well as regarding what may be considered the legitimate results of the critical method, though it could be easily shown that there is a large degree of unanimity in the results reached; but from the position already indicated as occupied by Dr. Green and his school, Christian scholarship, both in America and Europe, has departed never to return, for that position is seen to be neither tenable nor desirable.

The second part of the inquiry of Bro. Haley has grown, I think, out of a misapprehension of the point made in the article referred to. It was not my contention that the older theology or the existing theology which is so largely subtended by the Calvinistic view of things against which the Disciples of Christ have ever protested was based upon a particular theory of the Bible, though I believe this to be true. What I was concerned to point out was the practically simultaneous passing of the two men who had stood respectively for extreme conservatism in biblical study and extreme Calvinism in theology. That a particular view of the Bible will give form and color to our views of theology is usually true, though it is quite possible for men to adopt rational views of God and salvation while holding outworn theories of the Bible; or to reach firm and enlightened ground in biblical study while still shackled by creed formularies of an earlier age. Yet, the application of the same divinely given faculties to the problems presented both in biblical and theological fields is, under the guidance of the Spirit of God, sure to issue in a broader view and a larger faith. It would require, not only greater space, but the pen of a more competent student of systematic theology to point out these relations and results. But this fact at least was emphasized in the article: that the results of the higher criticism are already becoming the foundations of a new *biblical theology, i. e.*, a careful study of the different portions of Holy Scripture in the light of the time in and dispensation under which they were uttered in order to a more accurate apprehension of the progress of divine revelation and the particular contribution of each prophet or apostle to the total body of revealed truth with the resulting clearness of view which comes from right division of the Word of God. This is the task of which Mr. Campbell felt the necessity and to which he devoted so much of his life; it is the work to which, consciously or unconsciously, the Disciples of Christ have contributed, and is to-day recognized as the work of biblical scholars. Some of the most notable books of our time have been upon the various phases of *biblical theology*. This in turn must serve as the foundation for a more satisfactory doctrine of God than was set forth in the theology which is now passing away, and to whose demolition we, much as any religious force of the age, have contributed. The outlines of the new and truer Dogmatic are only just emerging, but they give promise of a form and proportion more nearly adequate to the needs of the time and more closely corresponding to that fair structure, the Church of Christ, built upon the foundation of apostles and prophets, Jesus Christ himself being the the chief corner stone.

Gloucester, May 22.

STEADFASTNESS.

BAXTER WATERS.

The Christian life is one that requires constancy and perseverance. Victory is won at the cost of many struggles and battles, and it often takes many long, weary, forced marches to enter within the city walls. The *virtue* of *steadfastness* is often the one thing needful—the "one thing lacking." Many start out with bounding enthusiasm and demonstration in the Christian career, but "few there be who are are chosen" to continue faithful to the end. As, in response to Gideon's call, there were 30,000 who came up from all quarters of Israel's camp ground, but there were only 300 who stood the tests and formed that famous Gideon's band. What a vast army the followers of Christ would make if all remained true and faithful. Many thousands begin the Christian life and then grow weary, give up easily, and "in time of temptation fall away," allow "the cares of this world, the deceitfulness of riches and the lusts of other things to enter in and choke out the Word, and they become unfruitful."

Oh, how quickly we give way to the powers of sin. How easily are we enticed by alluring pleasures of love and ease. How quickly we grow cold and indifferent and fall beneath life's burdens and sorrows. We allow an evil heart of unbelief to enter in so that we falter before our tasks and fall feebly when the hill of duties rises before us. Our ears are dull when the call comes for aggressive movements, and we grow faint and weak. But weakness is never a virtue, nor is cowardice. Both are as unbecoming and as sinful in the Christian warfare as in real battles. Strength is the true mark of Christian character. Steadfastness in purpose is the ideal of a noble life. Determination is the key note of a successful career. If we have weak wills any small trifle will baffle us. If we lack determination, the least hindrance will give us an excuse to play with duty and trifle with virtue, and thus we lose our souls. But given a will the way will open. Determination makes opportunities, it finds duties. The determined, steadfast man sees the walls crumble before him; what he finds to do he does with all his might. If we are

seeking a way in which to expend our energy, let us do it by heroically standing fast, by being immovable in the presence of temptation, by keeping ourselves unspotted from the world, by simply being faithful until death shall call us. Victoriousness is the crown of such a life, strength is its girdle and firmness its foothold.

THE LATE JOHN M. ATWATER.

FREDERICK TREUDLEY.

When a life goes out which has been as conscientious, strenuous, effective, noble, sincere, "easily to be entreated" and symetrical as was the life of him under consideration it is proper that a more extended notice be given to it than has already appeared, and so while waiting for some expression from a worthier hand I solicit a little space wherein to pay the tribute of ardent affection to one who like his Master, ever went about doing good.

My acquaintance with John Atwater began when I entered his father's family at a very tender age, and he was just upon the threshold of life. For more than forty years I have known him intimately, in a public and private way as a teacher, a preacher, a father, a husband, a son, a brother, a young man of promise and high hopes, an old man, older than his years, passing sweetly and almost solemnly to his grave, a friend of man and of God, amidst sorrow in hours of spiritual triumph, in a thousand ways and under many conditions. I have been able to know his inner mind and life, his aspirations, what he thought good, the objects he would pursue, the aims he would cherish, his counsel to youth. And now that it has all been closed and the volume of his life written, I say with great reverence that a sweeter life has rarely been bound up in flesh or a nobler one ever "fallen on sleep" to be gathered to its fathers. And I think now, as I thought when I stood over his coffin and gazed long and earnestly upon the face that had never turned to mine before except in love and fellowship, or indeed to any human face that I know of with other than the same feeling of universal love, that if such a life is not a victory and if the death of such a man is not as good as life, then we are indeed inextricably involved in sorrow and perplexity. And though the day of his burial was "cold and dark and dreary," and the rain fell and the grave in the beautiful Bedford Cemetery seemed forbidding as the winds and rains swept by, yet one could not but feel that here was only the mortal part, that it was going to join its kindred elements, but that elsewhere was he whom we loved and for whom we yearned.

I wish to speak of Mr. Atwater briefly under three different heads, viz.: 1. Some personal traits; 2. As a teacher and related to youth; 3. As a preacher.

SOME PERSONAL TRAITS.

At the funeral services I was impressed with one remark made by Bro. Moffett, the substance of which I repeat. Speaking of his goodness of life Bro. Moffett said: "I never saw or heard of, nor did I ever know of any one else ever having seen or heard of John Atwater saying or doing, at any time or place, anything that was not worthy of the upright life." This is my testimony: that forty years of intercourse such as I was permitted to enjoy failed to reveal a single deed or expression inconsistent with the most excellent life. I will not say there were no imperfections, but that is the most I can say. As a boy among boys, or a young man at work, in play, active, energetic, he was always the same and ever maintained a high plane of personal life. He was preeminently pure in speech and conduct, guarded himself against everything base, and always held himself to that course. I recall not a single expression of questionable color, not an insinuation of evil, all was good, stainless, calm. His soul was like his face, clean and pure.

There ran through his life a vein of humor which naturally bubbled over at every turn. What a story-teller he was, and how I recall among my red-letter days those when he used to come home and would take the little boy on his knee, patiently, kindly, and tell with infinite spirit and skill some long tale which he had read. And thus I remember the Ettrick Shepherd's Bride of Polmood, told with a skill which even improved the original. He was full of spirit, intellectually inclined, delighted in reading aloud, which art he was able to practice with great effect. He was accustomed to read aloud to his family, and I recall among other books his reading of Mercedes of Castile, and his interest in it. He was fondly attached to Dickens and wrote a lecture on "The Christ in Dickens," and I recall, when once in conversation I was bearing my testimony to the personal helpfulness of the character, Mark Tapley, his hand shot forth like an arrow to take mine in approval of my sense of appreciation of what he, too, thought was so good a creation. As a young man he was always looking up in the world; knew the good and pursued it, and led many in the same ways.

He was tenacious of opinions, and sometimes, perhaps, was harder to persuade than the occasion seemed to justify; still, if defect it was, it was the defect of a virtue, and his views were maintained most conscientiously and considerately. I would not say that he was as wide a reader as some are, nor that his reading embraced a range of sufficient extent for the highest development, but if not it was because he led a very busy life, a life devoted to both college and pulpit, whose weeks numbered seven days of labor, and his time and strength were most liberally given to those whom he served. To a friend he wrote some years ago: "I live in one incessant, pelting hailstorm of demands upon my time." I consider him as one who spared himself as little as any one I ever knew, that he might serve another. I never knew him to consider himself, his own comfort or personal affairs. He was an exceedingly unworldly man, caring little for money only in so far as it might minister to his highest needs, never for a moment thinking of it for its own sake, and fortunately, like his good father, who used to say to me: "My son, I have always prayed that God would give me neither poverty nor riches." He was saved from the troubles or temptations of either excess. His living faith seemed to save him from much anxiety on that point, and while he doubtless consulted prudence in due degree, he realized that his calling could not consider worldly advantage, and so he chose to limit himself in worldly things that he might abound in heavenly.

AS A TEACHER AND RELATED TO YOUTH.

As a guide to youth and an instructor he was singularly at his best. First, he had that peculiar power which belongs to great teachers, to forecast the future of his pupils, and to look upon them, not as callow youth whose weakness is subject to whim, caprice, folly, but as beings who are about to endure hardness and to perform work. Young people "in posse" are, on the whole, possibly more pleasing spectacles than young people "in esse," and the former insight was peculiarly his. The work of instruction was therefore adapted to his nature, and to what he accomplished students of his at Hiram, Alliance, Eureka, Ada, Garfield and Oskaloosa will bear ample witness.

It was a leading feature of Mr. Atwater's teaching that he made hard things easy of comprehension. To solve the most intricate problem, to disentangle the most involved question was a favorite practice in his class. While he undoubtedly placed excess of emphasis upon some minor points in teaching, he yet was one of the few great teachers with whom I have been associated, and his reputation would have been far wider had circumstances been different. He was one of those teachers whom the after life commends, and no tribute higher than this can be paid. He taught with great energy, effectiveness and solicitude.

He appreciated children and their cares. Once he said to me that he regarded Mr. Garfield as one of the best and wisest and most considerate of fathers whom he had ever seen with children. He was a man of great influence over youth, for he was possessed of much tact and wisdom, and felt an abiding personal interest in all students. His counsel or reproof was always given from the standpoint of the soul's native worth rather than of temporary advantage. I remember his saying to me: "Plan liberal things for yourself;" and his offering the following advice which I have often had occasion to repeat. It was concerning the propriety of taking special courses or short cuts in education, especially when there was doubt as to whether a young man could finish his plans. His counsel was to take regular work in a steady way on the ground that if so taken the student was practically as well off, and if time and taste developed the opportunity to go on still further he would be in condition to profit by the same

AS A PREACHER.

As a preacher Mr. Atwater was not of the evangelistic type. Primarily he ap-

pealed to the intellect, but was so clear and forcible in his expositions of Scripture as to reach the emotions through the beauty of truth.

He was a devout man. He reverenced the Bible and knew it, too, as few men know it. He knew it as his father before him knew it, of whose substantive and verbal knowledge I can say that one could scarcely begin a quotation which he could not complete, or propose a question he had not fully considered.

Mr. Atwater's chief defect as a preacher arose out of his virtue as a teacher. He desired to make his instruction so plain and comprehensive, and was so desirous to leave no ground for dissent from his conclusions, as to cause him sometimes to trust too little to the understanding of his audience.

Religiously and morally speaking, he was one of those who "dwell in light," and his sermons were pre-eminently calculated to win the assent and confirm the will of men and women.

He was a man well balanced in his judgments. Talking with him one day concerning questions pertaining to future punishment, I recall his saying to me in substance: "I do not dwell so much upon this phase of religious discussion because I prefer to set forth the goodness of God and the life and works of our blessed Savior, but I do not fail to urge these words of the prophet: 'Say ye to the righteous, it shall be well with him; and to the wicked, it shall be ill with him.'"

He often chose texts of Scripture involving some obscurity and made it a prime object of the sermon to clear away the difficulty and throw light upon the doubtful passage. There are people now living in the many congregations to which he ministered who remember sermons delivered thirty years ago. They can even now recall the text, the illustrations and the pleasure they felt at seeing a dark subject made bright and luminous.

He was fearless in his public utterances. But above all things he was solicitous for the welfare of his people, for he saw the humanity within. He was so human in his own being. And after all, here lies the basis of all influence, but where there is combined with it clearness of insight, wide knowledge, great experience, you have the man of power.

Mr. Atwater was a preacher of a noble type, whose methods and the secret of whose life might well be studied by all who seek to enter upon the same work. He was spiritual, to whom the things invisible became visible through faith.

In the early days his mind had become invaded by doubts, but over these he had triumphed, and I recall the peculiar fervor with which he stated publicly those experiences and how he could then break them as he could break in his hand a brittle straw.

How true it is that in the virtues of a good life doubts are dissolved and that "they who will to do His will shall know of the doctrine."

I doubt not my own feeling, aroused to warmth by so much good received at his hands, may lead to a certain sort of enthusiasm not tending to a perfectly judicious view. If so it is not an unpardonable fault. The writer's view is a kaleidescopic one. He called this man his spiritual father and was regarded by him as a spiritual son. He first went to college through his urging. He came into the church under his tactful, loving ministrations. He was the first guest who ever hallowed my home with his presence And for him I shall look among the first, next after his father, if so be I, too, shall be permitted to "pass through the gates into the city."

And what more may be said or done? Nothing more than to drop a tear of remembrance and in quietness and peace abide the years as they come and get ready for departure.

His friends may now view with peculiar satisfaction the quiet close of his earthly career. He had a few years ago happily reformed the broken lines of his family circle by a second marriage. When his health gave way and it became plain even to himself that the days of his greater activity were numbered he dropped his arduous tasks, and with mind undimmed and with spirit fresh and buoyant, and with the most perfect cheerfulness took up some lighter work, the occasional sermon or article for the press, read again with his loved companion his favorite authors, dwelt again upon the great doctrines of the Christian faith, restated in sermon his confident expectation of a future life, and thus "sustained and soothed by an unfaltering trust approached his grave." A favorite poem or a favorite author had the passage marked: "And so beside the stream I wait the muffled oar."

His long and arduous labors reduced his vitality to where his life hung in the balance as a flame feebly flickers from the wick—a breath and it was gone. A brief sickness and the weary soul, grateful for release, passed away. But then the sunshine, the life beyond, the thousands who who had gone before made happy by his healing touch, the coming of others whom he can now meet at the outward swinging doors, the blessed Master and the good Father of us all. For him the face of death became the face of love, and for us heaven is dearer because he is there.

The apostles proceeded on the theory that if men were converted, regenerated, discipled, evangelized in any city the church would come into existence as a natural consequence. But in these days the theory is reversed and preachers are generally proceeding upon the theory that if a church or churches be organized in any city the evangelization of that city will follow as a natural consequence. But experiences have proven that this is not the case. To build up churches in a city is one thing, and in this some have succeeded, but to build up a city in the church is quite another affair. The theory of evangelization followed by the apostles accounts for the fact that they nowhere commanded men to "join the church" nor evangelists to build churches. Here again we find a radical departure in these days of formality from the apostolic practice. Nowadays preachers put the emphasis on joining the church, whereas it should be upon conversion. A thoroughly converted man cannot be out of the church, whereas church membership is no longer a guarantee of conversion. Think on these things.

19th-20th Centuries National Religious Jubilee.

PRECEDED BY A YEAR OF PRAYER AND PREPARATION AND NATIONAL RELIGIOUS REVIVAL.

To the People of the United States:

By Prayer.—In churches, familes and private prayer—for descent of the Holy Spirit upon and quickening of the spiritual life of the people, that all Christians may be bound together in love, peace, and co-operative efforts to evangelize the world and raise mankind to a life of righteousness; that family prayer and Bible study may become the custom in every household; that the Sabbath day may be kept holy, and the Ten Commandments made the law of every life; that the family life may be purified and children reared in honesty, justice, virtue and love, and that our people may be raised to a higher type of citizenship and patriotism through the power of a purer and higher type of Christian life.

By Work and Preparation.—In the midweek prayer-meetings the spiritually minded and zealous members endeavoring to bring in the apparently indifferent, that by the power of the Holy Ghost all may be infused with the spirit and fervor of consecration to the Master.

By Education.—Through widespread study and reading of missionary histories and by lectures, that our people may become better informed as to the missionary efforts and successes of this and previous centuries, thus learning what greater things could be done in needed religious, moral, social and charitable reforms, if amounts commensurate with the work were given, not only of the abundant wealth of the rich, but also of the mites of the poor.

It is also desirable that ministerial associations, church clubs and other like organizations endeavor to arouse their respective communities and see that committees are appointed to carry forward the movement and arrange for suitable celebrations in their respective cities, towns and villages. Plans for such celebrations are not now proposed—these, together with the most advantageous time, will be decided upon by the local committee of each place.

It is believed and desired that commemorative projects already determined upon by some religious bodies, as also others which may be presented, will, with this one, assist each other, and also a general religious awakening. And as our aim is for the glory of God, we may well remember that *"with God all things are possible."*

A year's preparation of this kind will result in a higher standard of Christian life, manifesting itself in unparalleled enterprises of the 20th century for spreading the gospel, and thereby elevating mankind to the exalted station for which they were destined.

So desirable is a national religious revival, that the approaching centennial event is deemed a fitting time to make great efforts for its realization. It is therefore proposed to the American people, for their careful and prayerful consideration, that all required preparation by prayer and work, may be at once begun, believing that God will bless our efforts. Can this year be better utilized than by a national seeking for God's blessing upon our nation, churches and people?

Never has the world celebrated the outgoing of such a magnificent century as the 19th, or the incoming of one already so full of wonderful promises; especially of greater projects for evangelizing the world, and elevating humanity by application of a spiritual and practical Coristianity, to all phases of human life. The American people, so marvelously prospered in religious, political, industrial and intellectual welfare and in national honor, should rise to the full appreciation of their individual and national blessings, and celebrate this unusual occasion with thanksgiving and praise. Signed by many distinguished men in all religious bodies.

Our Budget.

—Missouri Sunday-school Convention in session at California this week.

—This is the time of the year for college commencements, and the voice of the college graduate is heard in the land.

—St. Louis strike still remains with us and the posse comitatus continues to grow. St. Louis presents something of a military appearance.

—How hard it is for the voice of reason to be heard in the hour of passion and strife!

—How hard it is for the voice of justice to be heard in the hour of material prosperity!

—The consolidation of the street car railways in St. Louis was accomplished against the wishes of a large majority of the people, and the methods adopted are believed to be corrupt. This was the first wrong, and is it surprising that evil results have grown out of it?

—The CHRISTIAN-EVANGELIST believes that the striking employees of the Transit Company have made some extreme demands, but it also believes that they have been goaded on to this by unjust treatment—treatment that would never have been resorted to but for the monopoly which had been created by the act of consolidation.

—It seems to us that the easiest, quickest and fairest way out of the present tangle is to commit the whole question to fairminded, intelligent citizens, who will distribute the blame where it properly belongs, and do justice to all parties. If the Transit Co. is not willing to do this, it must be that it has a bad case, or that it distrusts the people for whom it is doing business.

—Was Children's Day observed or was it postponed? If it was not observed on the day named let it be observed later on. By no means let it be neglected entirely. If the day was observed and a worthy offering raised, let the amount be forwarded to the mission rooms without delay.

—It is gratifying to know that many Sunday-schools raised more money on Children's Day than they had expected. If all had done so there would be general rejoicing among the friends of the missionary enterprise. The good effect will be felt clear around the world. Those Sunday-school superintendents wrong the souls of the children who do not interest them in world-wide missions. To confine their thoughts and their sympathies to their own little and local interests is to impoverish their natures. Children should be trained up in the way they should go while they are in the Sunday-school. When they unite with the church they will continue to grow in the grace of giving.

—The Foreign Society is trying to enlist 4,000 Sunday-schools this year and to secure from them $50,000 in the support of this work. This is not too much to ask and to expect from such a large host.

—The Foreign Society needs a capable man for India. G. L. Wharton has felt compelled to give up the work on account of the failure of his wife's health. Some one is needed to take his place. Whoever goes should have health, ability, education, faith and consecration. No man is too good nor too well equipped for the mission field.

—Butler College brings a very successful year's work to a close with its commencement this month. The graduating class numbers twenty-two, and in addition there are three candidates for the degree of Master of Arts. The canvass of the Bible College for temporary funds, which has been carried on for the last few months, has met with great success, and the permanence of this work as well as its usefulness has been clearly demonstrated. It is under the direction of a separately incorporated board of trustees consisting of men prominent among the Disciples. The canvass for a permanent endowment of $100,000, to be begun next year, will start under favorable conditions and should be carried through without much trouble. The commencement program which we publish is of interest to all alumni of Butler College. The center of interest will be Commencement Day. The address on that occasion will be delivered by President Andrew S. Draper, of the University of Illinois. The doors of the college will be open to all visitors and all friends of the college are cordially invited to be present.

—Eureka College commencement exercises will be held June 10-14. The baccalaureate address was delivered on June 10th by President R. E. Hieronymus. Address to the Bible-school, June 11th, by Prof. B. J. Radford. Commencement address by Prof. W. D. McClintock, University of Chicago, June 14th. Alumni meeting address June 13th, by C. C. Rowlison, of Indianapolis, Ind.

—The Tuskegee Institute, under President Booker T. Washington, has closed one of the most successful school years in its history. Last year the commencement exercises were interfered with by an epidemic of smallpox in the state, but this year all was clear and the institute enjoyed an enthusiastic and well-attended commencement. Booker T. Washington is probably doing more for the salvation of his people and the solution of the race problem than any other living man, through this industrial college, and its success ought to be a matter of rejoicing with all Christian people everywhere. The negroes of the South are not alone in their obligations to Booker T. Washington; it is now almost a national obligation.

—The church in Faulkner, Kan., was totally destroyed by a cyclone at two o'clock on the morning of June 7th. We regret to hear of this misfortune to the church at that place, but glad that no one was killed thereby.

—We have received a copy of the souvenir program of the Missouri Bible-school Convention now in session in California, and find it interesting from start to finish. To our older brethren it will call up many pleasant recollections. The familiar faces presented give life and expression to the souvenir, and the outline of the Bible-school work in Missouri is a valuable piece of literature to those who have in any way participated in the work. We do not wonder that there is a large demand for this souvenir program.

—In another place we print an address to the people of the United States concerning the National Religious Jubilee, celebrating the outgoing nineteenth and the incoming twentieth centuries, to be preceded by a year of prayer and preparation. This call is signed by a large number of prominent men in various religious bodies, sufficient in number and reputation to give the call an ecumenical character. The enterprise is one entirely worthy of commendation. The statement that we should pray "that the Sabbath day may be kept holy" no doubt refers to the Lord's day, and in this meaning and spirit we can accept it. The statement, too, as to the Ten Commandments being made "the law of every life" must be understood as referring to the ethical contents of these commandments. With this understanding the phrase is unobjectionable, but it ought to be understood that Christ taught the highest ethics and that his teaching is the law of life for every Christian. The purpose and spirit of the call are altogether to be approved, and we are glad to give our heartiest editorial endorsement to this appeal to the people of this country. We trust it may be heeded and that the closing century may witness a widespread rivival of scriptural knowledge, piety and Christian activity.

—Errett Gates, we hear, has resigned the pastorate of the Hyde Park Church in Chicago. He has done a remarkably good work. When he went to the church, less than four years ago, the congregation was receiving $700 a year from the American Christian Missionary Society. The first year after Bro. Gates took the church it became self-supporting. It has received no assistance from the Home Board since. Last year the Hyde Park Church led our Chicago churches in its missionary contributions. A neat house of worship was dedicated last January which cost about $7,000. There is a mortgage debt on the property of only $2,000. During this time, and while carrying on this work, Bro. Gates has pursued his studies in the University of Chicago. He has completed the course required for the Ph. D. degree. What his purposes are for the future we do not know; but any church in need of a pastor will do well to address Errett Gates, 5526 Jefferson Ave., Chicago, Ill. His work, just completed, in Chicago, is the best recommendation.

—Of conventions there is no end. All kinds of organizations now hold conventions; from the conventions held by a single wholesale house for the benefit of their salesmen to the great religious and political conventions; nearly every profession and trade has its meeting to talk over things of mutual interest. The Sunday-school work, through its various township, county, state and international organizations, holds thousands of conventions every year, which brings together persons far and near to discuss plans for improving and uplifting the great Sunday school work of this country. Their value is becoming more and more apparent every day. People must get together and learn of each other if they would advance.

—B. B. Tyler's reference to the beginning of railroads in this country, in his letter this week, is a splendid illustration of the tenacity with which human nature clings to the traditions of their fathers. Every new movement in civil, social and industrial reforms are pooh-poohed in the same way. When one sees the extent and power of the conservative spirit in men it becomes a wonder that any improvement ever fought its way into existence. When will men learn to reason together about things and cease opposition to that which has every promise in it of a benefaction to the race, whether in the material, civil or religious domain.

—The Supreme Court of Michigan has recently decided that that state has Sunday laws which even baseball players can be made to respect. The ruling of the court makes it a duty of the sheriff to prevent the playing of baseball games on Sunday without waiting for a complaint from the people or an opinion of the prosecuting attorney. Some other states may have some laws of this kind equally constitutional if the matter was looked up. If they have no such laws they can have, for it has before been decided in the highest courts that Sunday laws prohibiting games that disturb the peace and other prohibitory statutes are constitutional and can be enforced.

—A new church paper has made its way to our table, called the West Virginia Christian. It is a journal of twelve pages, clear type, good paper and edited by J. A. Canby and J. W. Yoho, Cameron, W. Va. Among its contributers we see the names of F. D. Power, A. Linkletter and others familiar to the brotherhood, and the paper, on the whole, looks as if it had come to stay. That it is worthy of a place in our brotherhood, especially the brotherhood of the state of West Virginia, is conceded without argument and we bid the new journal a hearty welcome and a Godspeed in its career among religious journals.

—The few members of the Christian Church, living at and near Crane, in Stone County in Missouri, have just completed a new frame building at a cost of over $1,200, which does great credit to the community and especially to the few members who have been active in its erection. The building is capable of seating 400 people, is ceiled in the inside, well seated, with platform and pulpit, and is, in every way, a very commodious and creditable structure. Special credit is due to Brethren Douglas, Williams and Frank Darland, for their interest in the building and their liberality. On last Lord's day the editor of this paper was present and preached the dedicatory discourse at 11 A. M., and raised most of the funds that was yet lacking to pay for the building. He also preached at 3 o'clock in the afternoon, when the Lord's Supper was observed Other towns and churches were represented and the audience was by far too large to be accommodated. It is the purpose of the few members here to have a meeting soon, to gather in other members in the community, to organize their forces, to secure preaching for at least a part of the time, and to do more aggressive Christian work. Southwest Missouri is blessed with an abundant wheat crop and with a good prospect for all other crops. It is becoming a great fruit country, and its mildness of climate and healthfulness make it a desirable section of the country. We hope the young church at Crane will become a center of moral and religious influence in all the regions round about it.

—Central Avenue Church of Christ, Topeka, Kan., has been improving the interior of their church building. The Ladies' Aid Society is responsible for a new carpet, and their facilities for work are largely increased. One immersion recently. The pastor, Frank A. Powell gave a course of lectures on "Evidences" in May, which were well attended and accomplished good. All lines of work are reported in good condition.

—The program of the 14th annual meeting of Rutherford County Teachers' Institute, Tenn., to be held in Murfreesboro, June 18-23, under the direction of Prof. J. C. Willis, of the University of Lexington, is pitched upon a high intellectual plane. It is comprehensive, abreast of the day in the discussion of educational themes and strong.

—The Bethany Reading Course article, by W. J. Lhamon, in this paper, is devoted to the Ecumenical Missionary Conference, recently held in New York City, and is worthy of a careful reading. It is a splendid presentation of some of the important things of that important religious conference.

—On last Wednesday the assistant editor of this paper had the pleasure of visiting the convention of the 5th Illinois district at Virden and of delivering an address to a full house at night on "Public and Private Rights." Though we had not the pleasure of hearing all of the reports and addresses, we heard abounding testimony of the fact that it was a fine convention. The attendance was good and a deep interest taken in the welfare of the churches, of missions, and especially of Eureka College. We were glad of a resolution committing the preachers and churches to a more energetic work in behalf of Eureka College. The district is not yet thoroughly organized, but the work is to be carried on until all the churches in the district, 131 in number, shall be contributors to the state work and other missionary activities instead of 34 as now. While in Virden we formed many new personal acquaintances besides meeting some whom we had formerly met. The church at Virden, Paul Castle pastor, entertained the delegates elegantly and all returned from the convention encouraged and renewed in the spirit of their minds. W. W. H.

—The first issue of the Christian Century since the consolidation with it of the Christian Tribune contains a front page likeness of Peter Ainslie, the editor of the Tribune, who is now contributing to the Century. The paper makes a good showing in its mechanical appearance and in the ability of its articles. We wish it increasing success.

—The receipts for Church Extension continue to grow in a most satisfactory way. Recently Mrs. Eugenia Thomson, of West Plains, Mo., gave $1,000 on the annuity plan in memory of her husband, J. G. Thomson, and Mrs. E. D. Harvey, of Meadville, Mo., gave $500 on the same plan. The total receipts from October 1st to June 1st are $30,842.14.

—The church in Macon City, Mo., at its missionary rally, recently, raised $272.25, which it divided among the different societies as follows: To the Foreign Board, $40; to the Home Board, $75; to Church Extension, $25; to state missions, $35; to Ministerial Relief, $20; to Orphans' Home, $25; to local C. W. B. M, $10; to state Bible-school work, $25. This looks like helping every good work. R. B. Briney has just recently become the pastor of this church and speaks well of his predecessor, Bro. Nicoson, who left the work in good shape.

—Dr. Niccolls, of this city, preached a sermon last Lord's day on the strike. His text was peculiarly appropriate: "In those days there was no king in Israel, but every man did that which was right in his own eyes." In the course of his sermon, which was commendable throughtout, after expressing his sympathy with labor and laboring men, he made the following statement, which we cannot too strongly commend:

When men refuse to work, either wisely or unwisely, no one can question their right to do so. They are not criminals. But the moment they directly or indirectly conspire to prevent, by force, others from doing the work they refuse to do, they become offenders against society. They are in rebellion against social order and civil law, disguise it by what name you will. The right of one man to work, if he wishes to do so, is as sacred as the right of another man not to work, if he does not wish to accept the proffered conditions. When men confederate together to prevent others from doing the work they refuse to do, they are fighting, not for but against the rights of man. There is no difference between them and the most tyrannous monopolist that ever bankrupted his rivals.

This is the gospel for the hour, and it is high time that laboring men and strikers everywhere accept this self-evident truth. No man that reverences law and the rights of men will countenance or sympathize with any effort on the part of the strikers to prevent, by force, others from accepting the places they have voluntarily vacated.

—In a recent number of the St. Louis Christian Advocate, its editor, Dr. Palmore, pays the following eloquent tribute to two great and lofty characters:

In the light of the final day, when the real value of men and women shall appear in their true light, when America and the nineteenth century shall be weighed in the balance, the two people of the century who will wear the most stars in their crowns for having blessed the most people in their day and generation will doubtless be Frances E. Willard and Dwight L. Moody. And here, on the streets of Chicago, cumbered with poverty, hunger, thirst and cold, they did their noblest work, laying the foundations of their monumental work.

—A brother of wide acquaintance in our brotherhood says:

Three times in the last six weeks have I heard "our church is in trouble," and "we had a preacher who brought no letter;" in one instance the preacher's membership was in another state, while he had been laboring elsewhere for years. One preacher said: "Not necessary for a preacher to have a church letter." No, not when he gets drunk!

"In Union There is Strength."

True strength consists in the union, the harmonious working together, of every part of the human organism. This strength can never be obtained if the blood is impure. Hood's Sarsaparilla is the standard prescription for purifying the blood.

Hood's Sarsaparilla
Never Disappoints

—The following is among the many appreciative notices of "Wheeling Through Europe:"

"Wheeling Through Europe" is the title of a book of travels by Winfred Ernest Garrison, a St. Louis man, most of the chapters having already appeared in the CHRISTIAN-EVANGELIST. Mr. Garrison followed the usual line of travel during the two summers he spent abroad, seeing Europe "over the handle-bars," but he has the happy faculty of being able to describe what he saw in a most entertaining and delightful style. The book is illustrated by the author, and especially for those who would like to make the journey, as Mr. Garrison did, his book will prove instructive and interesting. Christian Publishing Company, St. Louis.—*St. Louis Globe-Democrat.*

—The following card from Charles Reign Scoville indicates the success of this evangelist wherever he goes:

Gainesville, Tex. June 8, 1900 —Closed at Kansas City with 201 added; 667 added in the East—total of 868. Left the church building here for tabernacle on account of great crowds. Spoke Sunday night in the tabernacle for the first time, and fully 3,000 people heard the Word. Seating capacity, 2,200; 32 added to date, making exactly 900 so far this year. The gospel is the power of God. I. Walter Wilson, singer.

—The summer school of Butler College, Irvington, Ind., for 1900 is worthy of special attention. The entire faculty, with one exception, will participate in the work. There will also be some special lectures, including the state superintendent of public instruction. There will also be offered a course of Bible study in the English Bible. The class will be conducted by Prof. Coleman, of Butler College. President Jenkins, of the University of Indianapolis, will give occasional lectures throughout the course upon Paul's life and his relation to the development of the Christian church. Classes in all the leading branches will of course be formed and ably taught. For full particulars, however, it would be best for you to send to W. J. Karslake or Chauncey Butler, Irvington, for circulars, literature, etc.

—In the very interesting report of the Christian Literature Society for China, for the year 1899 the following words from Mr. Owen are quoted, in which a large field for useful missionary work is revealed:

The extent of Christian influence must largely depend on the measure in which we meet the growing demand for a Western education among the upper and middle classes, and the demand for a high class Christian literature among the scholars and officials. . . . One of the most urgent needs of our work in China to day is for a larger and better literature. We want a series of well-considered, well-written books on Christianity in its great historical, social, moral and doctrinal aspects. . . . The Christian Literature Society, under the able superintendence of Mr. Richard and Dr. Allen, is doing most valuable work in this direction. But the society's resources are small. Much more should be done. We want more newspapers, more magazines and more books. Every missionary society working in China should immediately set aside one or more of its older and abler men for literary work.

—All the roports from England give enthusiastic accounts of Prof. Willett's visits and Bible lectures in our churches there. Bro. Willett also writes us that he has had a delightful time with the English brethren. He expects to return home soon.

—Our friend, John A. Lee, of the Central Christian Church in this city, whom we mentioned favorably as a candidate for the nomination for lieutenant-governor several weeks ago, received the nomination at Kansas City last week along with Hon. A. M. Dockery, of Gallatin, who was nominated for governor. These are two good men, whatever one may think of the platform on which they were nominated.

Personal Mention.

J. L. McJenkin, superintendent, reports $20 raised in all on Children's Day in Keota, Ia.

John Ballinger reports $12.50 raised on Children's Day at Garden City, Kan.

The East Side Church, Denver, Col., A. F. Holden, pastor, recently made the best offering in the history for the state work—$63.

D. L. Dunkleberger, pastor of the Church of Christ in Marion, Ia., reports work at that point in a prosperous state. Sunday-school growing.

Thos. J. Dickson has accepted the pastorate of the church at 7th and Garfield Streets, Kansas City, Kan. He was at the Westport Church.

"Salvation for the Body" is the title of a new tract on health, by Edwin H. Spring, pastor East End Tabernacle, Gloucester, England.

Geo. A. Taubman's Christian Messenger, now far into its second year, is among the best of local church publications that we have yet seen.

W. H. Kern, pastor of the Church of Christ in DuQuoin, Ill., reports $25 raised on Children's Day for foreign missions. Apportionment was $5.

W. H. Waggoner reports a fine institute recently closed at Lebanon, Mo. He says that Bro. Berry is doing a splendid work there.

The memorial services conducted by the church in Rochester, Minn., had a good effect upon the people of that city. C. A. Burridge is the pastor.

Harmon Utterback, of Willow Springs, Mo., is desirous of making an engagement with some evangelist in need of a competent singer. Good references will be furnished.

H. H. Peters, Rantoul, Ill., delivered memorial sermons at Rantoul and Dewey. They also raised $25 for Home Missions at Rantoul and $13 at Bethany.

Paul H. Castle, pastor of the Christian Church at Virden, Ill., delivered the Decoration Day address to a very large and appreciative audience; it was published in full in the Virden papers.

Bro. H. H. Halley, former pastor of the Church of Christ of Kalkaska, now of Kalamazoo, delivered the baccalaureate sermon before the graduating class of the Kalkaska high school, June 4th.

Arthur M. Growden, pastor of the Church of Christ in Findlay, Ohio, preached the baccalaureate sermon before the graduates and faculty of the Findlay High School in his church. The sermon was printed in one of their city dailies.

A. A. Hunsaker, of Winslow, Ind., knows of a good church where a consecrated young preacher who can begin on a salary of $500 is wanted. The outlook for growth and enlargement is good. Applicants should address as above, with references.

W. H. Book, of Clifton Forge, Va., recently dedicated a new church in Dinwiddie County, Va. J. C. Reynolds is the pastor. There was a large crowd present and two confessed Christ. The meeting will continue.

J. W. Holsapple, editor Christian Visitor and Minister, Central Christian Church, Sherman, Tex., preached the baccalaureate sermon for Carr-Burdett College June 3. He preached the sermon for this college last year.

J. B. Jones, president of Daughters' College, Fulton, Mo., paid his respects to this office while in the city last week. Bro. Jones is very happy over the work of the school during the year just closing, and especially over its greatly improved future outlook.

The Troy Record, New York, June 1st, contains a lengthy report of an excellent sermon recently preached in that city by Geo. B. Townsend, pastor of the Church of Christ in Troy, upon "A Creed that Needs no Revision." We are glad to see the secular papers reporting such sermons.

W. H. Willyard, pastor of the church at Mankato, Minn., has recently resigned, which was a great surprise to the church. The church is in better condition than it has been for some time. He will do the work of an evangelist after he returns from a tour in Europe and Palestine. Dorcas Helena Willyard is the name of the little daughter of Mr. and Mrs. W. H. Willyard, of Mankato, Minn.

As we predicted, the people in Ohio, among whom Prof. J. F. Richard, of Washington, is sojourning for awhile, are making good use of him. The Record, Fulton, June 1st, contains numerous notices of his appearance before large audiences as a preacher and lecturer.

John L. Stine, of Auburn, Neb., is at liberty to hold a meeting sometime in August or September. He would like to hold it for some congregation that has no pastor and think they cannot pay much for a meeting. He can furnish a singer and hold the meeting for the free will offerings.

J. E. Denton has closed his first year's work at Onawa, Ia., but before entering on the second year will visit for a month his former fields of labor in Minnesota. He delivered the memorial addresses at Onawa and Little Sioux, also the baccalaureate sermon at Little Sioux. While the pastor is away the Onawa house will undergo some improvements.

I would like to hear from any individual or state board that has a tent to rent that will hold at least 800 people. It must be in good condition, and it will be needed for five months. We will tear down our old church building here in a few days so that we can erect a new edifice, and we have room enough on the lot to pitch a tent. Correspond at once with JAMES SMALL.
Bedford, Ind.

The ministerial students of Christian University by resolution most heartily endorse and commend Dr. Clinton Lockhart's work in the classroom, "the scholarly research displayed, the fair and impartial statement of every critical question and the argument on each side." They also express their appreciation of his Christian life and their regret at his departure from Christian University; "but hope that the future in his new field may hold for him a wider circle of usefulness and influence for good."

Through Dick T. Morgan we learn that E. M. Barney has tendered his resignation as pastor of the church at Perry, O. T., to take effect June 3. Bro. B. has accepted the place of territorial evangelist, under the support of the C. W. B. M. The church at Perry regrets to lose Bro. and Sister Barney, as their work has been quite successful. Since Bro. B. went to Perry the church has been permanently furnished, and some important improvements have been made and the church is in a prosperous condition. Bro. B. is a gifted young man and is held in high esteem by the citizens of that city. In his greater field he will have an excellent opportunity to use his talents to build up the cause in that rapidly growing territory. The church at Perry has already selected Bro. B.'s successor and expects to soon complete the arrangements.

CHANGES.

Geo. E. Dew, Savannah, Mo., to Waseon, Ohio.
Eugene Martin, Seymore to Danville, Ind.
W. R. McCrea, Liscomb to Clarksville, Ia.
F. A. Parrish, Des Moines to Farlin, Ia.
M. J. Nicoson, Monroe City to Aurora, Mo
W. C. Hall, Charlottesville, Va., to Chatham, N. Y.
E. O. Irwin, Bowmansville, Ont ,to Williamsville, N. Y.
E. H. Parnell, Peach Land to Sebastopol, Cal.
W. J. Dodge, Ft. Dodge, Ia., to Dighton, Kan.
W. S. Moore, Crestline to Columbus, Kan.
B. H. Hayden, Cleveland, O., to Bowmansville, Ont.
H. H. Rama, Suloam Springs, Ark., to Westboro, Mo.
F. S. White, Johnson to Exeter, Neb.
H. L. Atkinson, Chicago to Batavia, Ill.
E. W. Darst, Chicago, Ill., to Midland, Tex.
F. M. Cummings, Cuyhoga Falls, to Marlboro, O.
R. E. Dunlap, Florence to Missoula, Mont.

The White Man's Burden

can be named in the single word—*dyspepsia*. It is the one disease, which more than any other, affects the American people. It is common to all classes and all conditions. It makes life miserable. It mars family happiness. It interferes with business and pleasure alike, and it discounts a man's usefulness just as much as it discounts his happiness.

There's a remedy for dyspepsia. Dr. Pierce's Golden Medical Discovery has lifted this burden from the bodies of hundreds of thousands. It cures ninety-eight out of every hundred who give it a fair and faithful trial.

"I used ten bottles of Dr. Pierce's Golden Medical Discovery and several vials of his 'Pleasant Pellets' a year ago this spring, and have had no trouble with indigestion since," writes Mr. W. T. Thompson, of Townsend, Broadwater Co., Montana. "Words fail to tell how thankful I am for the relief, as I had suffered so much and it seemed that the doctors could do me no good. I got down in weight to 125 pounds, and was not able to work at all. Now I weigh nearly 160 and can do a day's work on the farm. I have recommended your medicine to several, and shall always have a good word to say for Dr. Pierce and his medicines."

Free. Dr. Pierce's Medical Adviser is sent free on receipt of stamps to pay expense of mailing *only*. It contains 1008 pages and over 700 illustrations. Send 21 one-cent stamps for the book in paper covers, or 31 stamps for cloth binding to Dr. R. V. Pierce, Buffalo, N. Y.

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Steamers to Macatawa Park and Holland, Michigan.
Daily Service, June 5th.

Steamers leave Holland daily	8:00 P.M.
" " Chicago "	7:00 A.M.
Summer Schedule, June 29 to September 2, inclusive.	
Leave Holland, daily	8:00 P.M.
" Holland, Friday, Saturday (special)	6:30 A.M.
" Holland, Sunday (special)	2:00 P.M.
Leave Chicago, daily (except Fri. Sat. Sun.)	8:00 P.M.
" Chicago, Fri. and Sat.	9:00 A.M. and 4:00 P.M.
" Chicago, Sunday..	9:00 A.M. and 11:30 P.M.

After September 3, Steamers will leave Chicago, daily 7 P.M.
Steamers arrive in Chicago in the morning in time for all trains west and south. Tickets sold at all stations, on Pere Marquette and G. R. & I. Railways. For further particulars or information apply to Chicago Office or General Office in Holland, Michigan.

25 CTS. PISO'S CURE FOR CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists. CONSUMPTION 25 CTS.

Leaves From the Mission Fields.

This book contains memoirs of Mrs. Harriet Newell, Mrs. Ann Judson, Miss Hattie L. Judson, Mrs. Josephine Smith and Charles E. Garst. The author is N. M. Ragland, pastor of the First Christian Church, Fayetteville, Arkansas. The book is published by the Christian Publishing Co., of St. Louis, Mo., and sells for $1.00. The author is well informed concerning all that relates to missions. He has made a special study of the workers concerning whom he has written in his book. He is in heartiest sympathy with every missionary and with every attempt put forth to evangelize the world. It has been in his own heart to join the missionaries on the field and to consecrate his life with all its energies to the missionary service.

Mr. Ragland is as full of poetry as an egg is full of meat. He has a fund of incidents and quotations from which to draw to illuminate his pages. He has written to relieve the fullness of his mind. He writes as a bird sings, because he cannot help it.

This is a capital book to put in the hands of those who are eager to inform themselves concern ing the missionary vocation and concerning the heroic lives of the missionaries. It will widen their mental horizon and enlarge their sympathies. It will make their hearts be t r. It will transmute indifference and opposition into the heartiest sympathy and the most active support. The author has done a good work in gathering up all the available facts about Miss Judson and Mrs. Smith and C. E. Garst. Our people will do well to inform themselves concerning these saintly workers.

Of Mr. Garst he says that he had "schooled himself to hardness as a good soldier of Jesus Christ." He had estimated the cost of a mission to the heathen. Hardships and dangers never moved him from his high purpose to preach Jesus Christ where he had not been named. He had a varied experience in bitter cold and in melting heat, in driving sun and in pouring rain. With eager feet and anxious heart he carried the Word of life to the multitudes who sit in darkness and in the region and in the shadow of death. His life in Japan is curiously suggestive of the well-known experiences of the Apostle Paul, mentioned in the eleventh chapter of the second epistle to the Corinthians. On one occasion Mr. Garst walked twenty-two miles to conduct the funeral service of a young Baptist minister who was a native Christian.

Kawamura San, a distinguished Japanese evangelist, says: "Often when on a trip together I would say to him: 'Mr. Garst, we will not care to go to such and such a place.,' Why so?' asked Mr. Garst. 'O, the inns are dirty and full of vermin and the food is very bad,' I replied. 'Are there people there who have not heard the gospel?' 'Yes, plenty of them.' Then Mr. Garst would say: 'We will go; that's what we are here for.' He frequently slept in wretched quarters and ate Japanese food at which many who criticize missionaries would turn away in disgust. He accepted every experience in the best spirit and turned it to gaod account. Whatever his feelings might have been he made no complaint. Writing to a friend he said: 'Lately, when out evangelizing, we were served dried grasshoppers. After eating about a cupful I felt like John the Baptist!' In him patience did her perfect work. This virtue he taught more by example than by precept. For eighteen months he suffered serious stomach trouble, brought on by exposure, overwork and bad food. All the time he was kept on the strictest diet, eating only a little meat, milk and charred bread. He never complained because of enforced abstinence. He ate what was set before him, happy in the hope of returning health and enlarged usefulness. The gentleness of his touch and the tenderness of his heart were felt in his dealings with the new convert from paganism and with those who sometimes lapsed into sin. He managed everything in the spirit of Christ and with consummate tact. Some of the natives who noticed this wondered if he were 'man or God.'"

A. MCLEAN.

Cincinnati.

The Orphans' Home.

Of the many vehicles for the conveyance of truth to the minds and hearts of the 123 children in the Christian Orphans' Home at 915 Aubert Ave., St. Louis, the meeting each Lord's day from 3 to 4 o'clock, presided over by that veteran in service, Bro. John Burns, holds an important place. For illustration, on last Lord's day, in addition to the gospel songs, Scripture reading and prayer, Bro. Burns illustrated the effect of obedience and its counterpart, disobedience, by a simple story of a boy and girl. The matron, Sister Mattie Williamson, by a series of questions, brought out the truth that faith and works were as essential to the Christian as two wings were to the bird. A number of the children read or repeated Scripture or other quotations. All were attenttve listeners. The discipline was all that could be desired, and compared favorably with that to be found in any well-regulated family.

Respectful attention was given to what the CHRISTIAN-EVANGELIST reporter said in response to Bro. Burns' invitation. Friends of the Home sojourning in the city over Sunday would find it profitable to attend this meeting. B. M.

H. W. Everest.

A feeling of deep personal loss has come to thousands of us in the death of Bro. Everest. No pen can write our hearts' fullness. Personally, whatever I am is largely due to him. He, with Dr. J. M. Allen, another of God's n bility, in a friendly conversation in a classroom in Eureka College, soon after my entrance, opened to me a new world in purposes and possibilities. From that day my plans had a new meaning and new impulses. More than any other man ever after, he was my counselor and true friend. I never had occasion to question his motives or sincerity, but uniformly found him true and noble and Christlike.

He had but few if any equals among us as an educator. His teaching was peculiarly a development. He gave information freely, but only after the student had done his best. He was not a stuffer, but a fer ilizer, a leader, an inspiration. His mind and action were possibly too quick for the greatest results as a disciplinarian, but in the class I have never seen his equal. He was often misunderstood, both by students and fellowteachers. Even many of his brethren at large needed the touch of a nearer fellowship to know of the great, warm heart that he truly had. If a student disliked Pres. Everest it was prima facie evidence that the student failed to understand him or was unworthy.

As a servant of Christ in the ministry as well as in the classroom he was most reverent and loyal. He believed in the Lord and the Holy Book. Neither, in his estimation, needed an apology. His book on Christian Evidences is, I think, the first to put the whole issue on the proposition: Is Jesus the Christ the Son of the living God? This he believed with all his heart, and every logical corollary was accepted with unquestioning fidelity. If Christ quoted Moses and believed him worthy as authority, he felt perfectly safe to do the same.

He had a master mind, logical, incisive, analytical. He never ceased to study and write. Often as we would stroll about Mackatawa Park, when too late, he tried too rest, he would talk on some great theme with the enthusiasm of youth and the brain of a philosopher. In mind, he was a giant; in body, broken down. Thank the Lord for such men. May he send us many more.

Princeton, Ill. J. G. WAGGONER.

Thousands Have Kidney Trouble and Don't Know it.

How To Find Out.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains your linen it is evidence of kidney trouble; too frequent desire to pass it or pain in the back is also convincing proof that the kidneys and bladder are out of order.

What to Do.

There is comfort in the knowledge so often expressed, that Dr. Kilmer's Swamp-Root, the great kidney remedy fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of **Swamp-Root** is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in 50c. and $1. sizes.

You may have a sample bottle of this wonderful discovery and a book that tells more about it, both sent absolutely free by mail. Address Dr. Kilmer & Co., Binghamton, N. Y. When writing mention reading this generous offer in this paper.

Home of Swamp-Root.

Hiram Jubilee Commencement.

The Central Traffic Association has granted a one-fare rate, round-trip tickets to be sold Tuesday and Wednesday, June 19th and 20th. The tickets will be of the Signature-Contract form, and the return coupon will be signed and stamped at Hiram, and made good for return to June 25th. Free lodging will be furnished to all in private houses and dormitories. The private houses will also serve breakfast free. The dormitories, restaurants and boardinghouses will serve all meals at twenty-five cents each. Hiram College extends its greetings, and sends a cordial invitation to all its friends. Kindly send your name, in advance of your coming, to O. G. Hertzog, Hiram, O., and entertainment will be provided for you.

E. V. ZOLLARS.

IF YOU HAVE

Rheumatism

and drugs and doctors fail to cure you write to me, and I will send you free a trial package of a simple remedy, which cured me and thousands of others, among them cases of over 50 years' standing. This is no humbug or deception but an honest remedy that you can test without spending a cent. It recently cured a lady who had been an invalid for 52 years. Address JOHN A. SMITH, 627 Germania Bldg., Milwaukee, Wis

FACTS ABOUT PAINT

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Publish a book on use, selection and application of paint. It is of great value to anyone having painting to do. Our readers can procure a copy by writing this firm for Book No. 94.

Correspondence.

B. B. Tyler's Letter.

Boston is a progressive town. In March, 1834, the first train drawn by a locomotive ran from Boston to Worcester, a distance of forty-four miles. It is estimated that now in a single day 700 trains leave Boston carrying 100,000 persons. That first train, 64 years ago, created an excitement. There are men now living in Boston who remember the occasion. Not more than 30 or 40 persons could be persuaded to risk their lives on the new fangled concern. It made the stage drivers swear. They had everything their own way from September 7, 1792, when the first stages left Boston for New York, until the rail road came and spoiled their business. They predicted that the new methods of carrying passengers would not last long.

When Dr. Phelps conceived the idea of building a railroad to Albany the wise men said, Pooh! pooh! Here is a quotation from an editorial article in a Boston paper about this crazy scheme:

Alcibiades or some other great man of antiquity, it is said, cut off his dog's tail that quidnuncs might not become extinct from want of excitement. Some such notion, we doubt not, moved one or two of our natural and experimental philosophers to get up the project of a railroad from Boston to Albany; a project which every one knows, who knows the simplest rule in arithmetic, to be impracticable, but at an expense little less than the market value of the whole territory of Massachusetts, and which, if practicable, every person of common sense knows would be as useless as a railroad from Boston to the moon.

The inhabitants of Dorchester, now a district of the city of Boston, in 1842 resolved at a town meeting "that our representatives be instructed to use their utmost endeavors to prevent, if possible, so great a calamity to our town as must be the location of a railroad through it."

I heard Edward Everett Hale preach a few days ago. He is a majestic old gentleman. It is probable that he is the most extensively known living Unitarian minister. He is a man of beautiful spirit. Dr. Hale thinks that he has found the solution of the problem of Christian union. It is the Pilgrim Covenant of 1602. It was entered into at Scrooby before the pilgrims went to Holland. They simply, to use the quaint style of the olden time, "as ye Lord's free people, joyned themselves (by a covenant of the Lord) into a church estate, in ye fellowship of ye gospell, to walke in all his wayes made known or to be made known unto them, according to their best endeavours whatsoever it should cost them, the Lord assisting them." Dr. Hale, in the discourse above referred to, made much of the fact that the Scrooby Covenanters agreed to walk together and that in their covenant no doctrinal test was mentioned. They simply agreed to "walk together." I cannot soon forget how the dear old Doctor rang out these words. The way to union is simply to agree to "walk together." This is all there is of it. But the good man neglected to say that the agreement was to "walk together 'in ye fellowship of ye gospell' and to 'walke in his wayes.'"

Just before going to hear Dr. Hale I spent some time in the Unitarian headquarters on Beacon Street. There I saw a card, beautifully printed and handsomely framed, on which were the words:

OUR FAITH.

THE FATHERHOOD OF GOD.
THE BROTHERHOOD OF MAN.
THE LEADERSHIP OF JESUS.
SALVATION BY CHARACTER.
THE PROGRESS OF MANKIND, ONWARD AND UPWARD FOREVER.

This is supposed to be the present Unitarian faith. I think that I could subscribe to this declaration of belief myself—could not you? The words "salvation by character" may need explanation. As I would explain them I believe in that statement. But in this respect Dr. Hale's people, the Unitarians, do not agree with the Pilgrim Covenant, since there is what may be called a doctrinal statement.

The public schools in this part of the world adjourn when the mercury in Fahrenheit's thermometer reaches a certain point. This is well. I do not know what the point is; but school is not in session this afternoon and the mercury in the room in which I write is 82 degrees above zero.

I said to a gentleman of average intelligence, within a stone's throw of the Mother Christian Science Church: "Can you tell me where the Christian Science Church is—Mrs. Mary Baker G. Eddy's church?" He paused a moment, thoughtfully, and then said: "That is a new one on me. I never heard of that church!"

There is encouragement in this incident for the Disciples who are unable to understand why their special friends are comparatively unknown in such cities as Boston, New York and Philadelphia. One would think that every person in the United States has heard of Mary Baker G. Eddy, of Christian Science and of the Christian Science Church, but here in Boston is a man in business within a few minutes of the great Christian Science Church, "the Mother Church," as Mrs. Eddy's disciples call it, absolutely ignorant of the existence of such a person and ignorant of such an institution.

The Scientists are coming up to their annual meeting. A train load is reported as on the way from Cincinnati. Multitudes are coming from other distant cities. It is expected that not less than 2,200 persons will unite with the Mother Church Sunday. Four communion services are announced for the day in this place of meeting, that all who desire to do so may participate in this feast of love.

The annual meeting of the Disciples of Christ in New England approaches. It is not so formidable an affair as is the annual meeting of the disciples of Mary Baker G. Eddy, but in the end New Testament Christianity will outstrip this latter fad, and the Disciples of the Christ stand for the Christianity of the apostolic age—ITS CREED, ITS ORDINANCES, ITS LIFE. This is destined to win. New England needs it. The world needs it. Be of good courage.

B. B. T.

A "Change" Breakfast

GETTING READY FOR WARM WEATHER.

A complete change in breakfast would, at this time of year, improve the health of any one.

Meat, potatoes and coffee become tiresome. The system calls for a change, but what to? Hot and half cooked pastry and starchy cereals are unattractive.

Vegetables taste good, but furnish too little nourishment to sustain until the next meal, particularly if brain work is required.

A most appetizing, convenient and healthful breakfast can be made on Grape-Nuts (a ready-cooked food), a little cream or milk, some fruit and perhaps two soft eggs.

(Pint tin cup of sharply boiling water, put in two eggs, not one, nor three, cover and set off stove, serve in just nine minutes. Whites will be like cream and half digested.) The Grape-Nuts food is concentrated and but three or four teaspoons should be used at one meal; that amount furnishes full strength and nourishment up to the next.

A change from the old breakfast to one like this will refresh and invigorate the system in a surprising manner.

Good food in proper variety and a contented mind, solves the whole health problem.

James B. Goff.

Intelligence of the death of this good man has come to me, and I wish to speak a word in memory of him, and put one flower upon his new-made grave. In 1899 I was called to the church at Austin, Texas. A little band was meeting in the old brick house on the corner of Eighth and Colorada Streets. In this faithful band were Bro. Goff, his devoted wife and their children. He was a deacon of the church, having held this office in various churches for more than 40 years at the time of his death. He gave me cordial greeting and I knew at once, as if by intuition, that he was a man upon whom full reliance could be placed, and who would give his loyal support to me in every effort to build up the church. My estimate of him was more than justified in subsequent association with him. Every preacher will understand me when I say that he was in the truest sense a preacher's friend and helper. He was this because he loved and served loyally and unremittingly the Lord Jesus, and therefore loved his church. A large legal business demanded his time and close attention, yet he was never absent from any service of the church, in which he took an active part, nor neglected any of its interests. He was a man of great strength of character, firmness of conviction, unswerving in his fidelity to the right, never compromising with the wrong, and yet gentle, kind and full of sympathy. His liberality was only limited by his ability. His response to all religious and philanthrophic calls was generous and unstinted. I sum up in one word a just characterization of him in the statement that he was a model Christian gentleman. If to any one the poet's words can be applied they can most justly to him: "None knew him but to love him, none named him but to praise."

It gives me pleasure to know that in his last hours he expressed an earnest desire to see me, for this was an intimation of his confidence in and respect for me, and to have this from such a man causes one to feel that after all he may possess qualities of head and heart worthy the esteem of the good of earth. I sincerely regret that I could not have been with him and his loved ones in this sad experience, but thank God that they and I and all his children may cherish the hope that in that home which death never invades we shall be gathered to part no more forever.

Bro. Goff was born in Chatauqua County, New York, March 4, 1837, near the spot now occupied by the famous Chatauqua, and was at the time of his death 73 years of age. He removed to St. Louis at the age of 12, where he lived until 1879, when he removed to Austin, Texas. In St. Louis he married Miss Sue E. Church, sister of the eloquent and distinguished Samuel S. Church, at one time pastor of the church in that city. Doubtless both of them are remembered by many of the older citizens now residing there. His wife and six children survive him. No husband or father was ever more highly favored with wife and children. They are all active, useful members of the church. Years ago I tearfully bade him and them farewell. Our hearts were then cheered by the glad hope that it was not forever. In heaven we shall meet again. And so I send to them in the far Southern home the sweet message that Jesus gave to his sorrowing disciples in the fourteenth chapter of John, and pray God to so lead them and all his children that we may meet our loved ones, gone before, in that blessed abode.

J. P. PINKERTON.

Jefferson City, Mo.

Enroll To-day

in the Correspondence Bible Course. Students in 40 states. Diploma and degree when you finish. Terms, $1 per month. Trial Lesson, free. Write Prof. C. J. Burton, Christian University, Canton, Mo.

Chicago Letter.

Your letter-writer has had the privilege of attendance at the annual convention of the Disciples of Christ in Ontario, Canada, May 31 to June 4. The church at Guelph was the hostess. This congregation numbers about 100, under the leadership of Amos Tovell, a Hiram boy, loved and sustained for his sterling worth. He is ably seconded by Mrs. Tovell, who herself comes from a family of preachers. Both have the advantage of being Canadians. Surely, it is best to have a preacher "to the manor born." The convention was fairly representative, delegates being present from Toronto on the east to Owen's Sound on the west. It impressed a visitor with its orderliness and dispatch. There are many Scotch among the Ontario Disciples, and their firmness and sincerity are evident in all that is said and done.

There was a most interesting discussion over the educational problem, some favoring the establishment of a Bible Seminary in connection with Toronto University, and others favoring the support and enlargement of the college at St. Thomas. A committee was appointed to take the whole matter under advisement and forward the right thing. The Endeavorers of the province are at work. There are only about 40 societies, but they had made a heroic effort to raise a sum sufficient to sustain a missionary in a foreign field. Failing in this, they voted $300 to Dr. Osgood for a dispensary, and resolved to try again next year. H. T. Morrison, from "the states," is spending several months in Canada evangelizing; we trust the Canadians will treat him as well as he deserves. A. McLean attended the convention, and moved among them like a father. There was a fine local attendance Sunday afternoon and Sunday night.

Chicago Disciples have had a season of refreshing in a visit from Miss Adelaide Gail Frost and Miss A. M. Hale. Miss Frost stirred our hearts with her simple recital of facts as she finds them in the pagan city of Mahoba, India, and Miss Hale reminded us of the stern necessity of even further self-denials if we are to rescue the perishing. They were present chiefly for the quarterly C. W. B. M. convention, which met with the Irving Park Church, Geo. A. Ragan, pastor. No department of the Lord's work is better organized than the C. W. B. M. here in Chicago. If this splendid society did nothing except interest our Christian women and develop them, it would be well worth sustaining.

There are many books and pamphlets on "Christian Science" The booklet recently from the press of the Christian Publishing Company, St. Louis, entitled "Christian Science Dissected," by A. D. Sector (a dissector?) must take front rank. It is a distinctive, and as its title implies, a gloveless handling of the subject. After the carving is done there is little question about what to do with the remains, for there aren't any remains! Perhaps a little fetid gas and a memory of adulterated moonshine remains, but nothing needing the care of the undertaker. The characterlessness of "Mother" Eddy is shown up in such glaring colors as almost to evoke sympathy for the old lady; she is very energetically set down in the class of deceiving, dollar-chasing charlatans, to which she has always belonged. The strong points of the pamphlet are its clear, vigorous English, its keen analysis and its fearless challenge. In spite of its severity the work is done in the best of temper. "Christian Science Dissected" fills a place peculiarly its own. There is one trouble with it: dissecting a cloud is difficult; after it is done, the question arises, "*Cui bono?*" And yet, while it seems like dignifying this fake to notice it at all, there are times when impudence and quackery must be rebuked.

The tribes are beginning to assemble at Macatawa Park, Michigan. Already the families of Geo. H. Coombs and G. W. Muckley are installed in "Old Kaintuck," J. J. Haly's cottage, Burris A. Jenkins' family in the Bellamy Cottage and Dr. J. Clarence Lindsay's family in "Cecilia." Dr. Lindsay is chairman of the finance committee of the First Church, Chicago. Mr. E. M. Bowman, our church treasurer, has rented "Ole Virginny," J. Z. Tyler's cottage, and a number of other Chicagoans will join this increasingly popular Disciple Congregational summer colony. The program committee held a meeting recently and decided to invite Dr. Lloyd, of Oakland Theological Seminary, California, to give the Bible lectures this year, and arrange as strong a popular program for evenings as possible without any funds at their disposal. Word comes that the cottages are being taken earlier than common, and the prospects are that there will be a populous little city. Of course, J. H. Garrison and family are expected.

E. W. Darst has resigned as city evangelist of Chicago. He will remain in Midland, Texas, for a year or more. E. H. Kellar, recently from Jerusalem, Cairo, Paris, and other places, spent a few days in the city last week. Striking laborers are going to work for the contractors, and the beginning of the end seems to be at hand. Miss Frost left Chicago on the 7th for Indianapolis. Three large churches in this city have been burned in the last few months, the fire originating in every case in the organ. It is suspected that a fanatic incendiary is at work. FRANK G. TYRRELL.

5957 *Prairie Ave.*

A Letter of Commendation.

To the Christian Church at Large, Greeting:

This is to certify that Rev. Geo. R. Beardslee has served the Baptist Church of this place for the past two years His resignation was a total surprise to us, and entirely unexpected, as in it he informed us that after mature thought and searching for the truth as it is in Jesus he had come to the conclusion that as he was not his own he must follow the divine leading, and that leading had led him to accept the teachings of the Church of Christ. Believing in his sincerity, while we regret his leaving us, we bid him Godspeed.

We most earnestly and affectionately recommend him as a preacher of more than ordinary ability. He is possessed of zeal and energy stronger than most men, making him active, energetic and a power for good in any community in which his lot may be cast. He is also possessed of rare social qualities; a man deeply spiritual and of strong convictions; a good citizen, representing a true type of Christian manhood.

He is, therefore, recommended by the Baptist Church of Dansville to the loving confidence and esteem of any Church of Christ that may secure his services as pastor. Done by the order of the church. JAMES F. LEMON, M. D., Church Clerk.

Dansville, Mich., May 28, 1900.

Bro. Beardslee comes to us after four years of careful study. I believe him to be a man worthy of our confidence. He attended the Indiana State Convention at Valparaiso a few weeks ago and there took membership with the Valparaiso Church. Our preachers and others who met him at the convention were well pleased with him. Bro. Brandt invited him to fill his pulpit on Sunday morning after the convention, but he could not remain to do so. He desires to become a pastor of one of our churches. He has a wife who gladly takes her stand with him in his new church relations. She is an enthusiastic and capable worker in the church and will greatly aid her husband in any work to which he may be called.

G. P. COLER.

For Nervous Exhaustion Use Horsford's Acid Phosphate.

Dr. A. L. TURNER, Bloomsburg Sanitarium, Philadelphia, Pa., says: "As an adjunct to the recuperative powers of the nervous system I know of nothing equal to it."

GRAY STREAKS

Why let all your neighbors and friends think you must be twenty years older than you are? Yet it's impossible to look young with the color of 70 years in the hair. It's sad to see young persons look prematurely old in this way. Sad because it's all unnecessary; for gray hair may always be restored to its natural color by using—

Ayer's Hair Vigor

For over half a century this has been the standard hair preparation. It is an elegant dressing; stops falling of the hair; makes the hair grow; and cleanses the scalp from dandruff.

$1.00 a bottle. All druggists.

"I have been using Ayer's Hair Vigor for over 20 years and I can heartily recommend it to the public as the best hair tonic in existence."
Mrs. G. L. ALDERSON,
April 24, 1899. Ector, Tex.

If you do not obtain all the benefits you expected from the Vigor, write the Doctor about it. Address,
DR. J. C. AYER,
Lowell, Mass.

Wheeling Through Europe.

To those who followed Mr. Garrison in his entertaining articles in the CHRISTIAN-EVANGELIST, relating his experiences awheel abroad, it is a real pleasure to possess the connected story of his adventure and observation, in this very neat and tasty volume. Surely, there is none more competent than Mr. Garrison to undergo such adventure and record such observation. Athletic and enduring, capable of three century runs in three successive days from hill country to coast, with a broken pedal part of the time; capable of the heroic plunge into cold sea surf, and of the warm and sympathetic appreciation of rural and peasant life as well; capable of sitting up all night to finish photographs and of writing copy next day, and then of starting on a journey, as I saw him do—capable of all this, he is capable of producing and has produced an entertaining and attractive book. Lovers of travel will make no mistake in spending some hot afternoons this summer in company with W. E. Garrison.

B. A. JENKINS.

Training School Organized.

The organization of a school for the training of women to assist in the pastoral duties of ministers of the Christian Church is an accomplished fact. Its official name will be "School of Pastoral Helpers" and it will be located at the Central Christian Church, of which Rev. A. M. Harvuot is the pastor. Its auditorium and spacious rooms, including the pastor's study, were designated for that purpose by the official board of the church on the second Sunday in May.

The faculty will comprise the following: Rev. A. M. Harvuot, superintendent, who w also lecture on "Church Methods and Ministers; Geo. A. Miller, Covington, Ky., systematic Bible study. During the first term the Old Testament history and the Gospels will be studied; during the second, the Old Testament history and the New Testament church. Rev. Oliver W. Taylor, of the Norwood Christian Church, who took a special course in sociology in the Chicago University, will teach this branch, with special reference to city missionary work.

Miss Lottie S. Nichol, first assistant of the pastor of the Central Christian Church whose success in her work was the stimulus to the organization of the present movement, will assume direction of the practical work and will hold conferences on church methods and ministries.

Dr. David S. Schaff, of Lane Seminary, will give a lecture each week on "Church History."

Dr. Archibald McLean will deliver two lectures each term on "Spiritual Preparation for Christian Work."

Dr. G. R. Robbins, of the Lincoln Park Institutional Baptist Church, will deliver a lecture each term on "The Features of the Institutional Church."

Other leading city pastors will be secured for the educational work.

It is also contemplated to have a teacher for the kindergarten methods.

The special aim will be to make the school eminently practical with its background of theoretical training.

While it is expected that the majority of the young women at the school will be members of the Christian Church, those of other denominations will not be barred from the privilege of entering upon the course. These will be expected to do their practical work in churches of their own denomination.

The requirements for matriculation will be the following:

The applicant must be past 18 years of age; she must be equipped with an English education equal to that of graduating from a high school; she must bring satisfactory recommendation of her interest in church work from her pastor, besides a certificate of character.

As to the support of the training school, it will, for the present at least, come from voluntary contributions of the Christian Church at large.

The first term of the training school will be from Sept. 18 to Dec. 24, the second term from Jan. 15 to May 13.

A trial class of three was organized on March 1, and these will finish their first term to-morrow. Their teachers were Rev. A. M. Harvuot, Mr. Geo. A. Miller, of Covington, and Rev. Oliver W. Taylor, of Norwood.

MOVEMENT'S HISTORY.

The completion of the work, which opens a wide and useful field in the Christian Church at large, is largely owing to the personal efforts of the Rev. A. M. Harvuot, pastor of the Central Christian Church, and his assistant, Miss Lottie S. Nichol. Miss Nichol, in her successful work, is the best illustration of how much good can be accomplished by the training school of women for the ministry.

Rev. Mr. Harvuot, with whose pastoral work she has been associated for several years, was so well convinced of this that more than a year ago he communicated on the subject with some fifty city pastors and college presidents, and received many answers favorable to the project. In his letters he referred to the successful work of Miss Lottie S. Nichol.

At the Jubilee Convention of the Christian Church in this city, last year, there were two conferences on the subject and the matter was seriously taken under consideration.

The first important public conference on the subject was held Dec. 21 last, at the Palmer House, Chicago, in pursuance of a call issued by the Chicago Ministerial Association. It was, in fact, a mass meeting of citizens of the Christian denomination, and the idea, as proposed by Rev. Mr. Harvuot, was emphatically indorsed. At that meeting the following executive committee was appointed to carry out the project:

Dr. F. G. Tyrrell, chairman.
Dr. A. B. Philputt, Indianapolis.
W. H. McClain, St. Louis, Mo.
Rev. T. E. Cramblet, Pittsburg.
J. E. Pounds, superintendent Christian Endeavor Society, Cleveland.
Pres. J. H Hardin, of Eureka College, Eureka, Ill.
Dr. H. O. Breeden, Des Moines, Ia.
Rev. E. W. Darst, Chicago.
Dr. H. L. Willett, Chicago University.
Rev. W. B. Taylor, Chicago.
Geo. A. Miller, Covington.
A. M. Harvuot, Cincinnati.

The executive committee held a meeting on March 29, in Indianapolis, and further indorsed the project. Dr. F. D. Power, of Washington, D. C., was then added to the committee.

It is expected that the undertaking will meet with much encouragment, and that a training school will be established in keeping with the great institutions of the Christian Church.—*Commercial-Tribune, Cincinnati, O.*

Maritime Provinces.

About three years ago the members of the Coburg Street congregation at St. John, N. B., Canada, began mission work in the North End of the city. Notwithstanding many and severe difficulties, the work has continued to grow and develop until a lot was purchased and a church building begun. Soon after this fire reduced to ashes a large part of the North End and the mission was thus deprived of financial assistance that would otherwise have been available. Nevertheless, the work was continued until it is now well along toward completion, but after every effort and sacrifice to finish it the building is now at a standstill.

All who are acquainted with the Maritime Provinces know the important position of St. John and will understand the powerful influence that will be exerted throughout these Provinces by the success or failure of this effort to plant a congregation for the teaching of apostolic Christianity. In this time of need a call is made to the brethren who have gone from the Provinces to settle in the United States. The work of Christ in their old home land may be greatly built up by the ready and liberal response of those who have gone out from her. We therefore most earnestly appeal for immediate help from all who read this.

A friend of the work has generously given a large number of the "Acadian Vistas" to be used for the benefit of the new building. It is a beautifully printed book, six by nine, and contains about a hundred views of the Maritime Provinces. These views are excellent in every way and cannot fail to be appreciated by any one who has visited or lived in the Provinces. A copy of this book will be sent, postpaid, in acknowledgment of contributions of a dollar or more, and all moneys received will be devoted to the completion of the new building.

We have made arrangements with the management of the Christian to send this paper for one year to all non-subscribers who are residents of the United States and who contribute as above to this much-needed and important work. The Christian is an eight-page monthly, giving news of all the churches of Christ in the Maritime Provinces.

Briefly stated, all who will send one dollar will receive the 100 views of the Maritime Provinces and one year's subscription to the Christian *free*.

In behalf of the North End Mission,

J. C. B. APPEL,
JAS. W. BARNES,
ROBERT ROBERTS,
} Building Committee.

Address J. CHAS. B. APPEL.

St. John, N. B.

Good News from Indiana.

BLOOMINGDALE, IND., April 25, 1899.

DOCTORS RANDOLPH & MCCULLOUGH,
3010 Easton Ave., St. Louis, Mo.:

Dear Friends—Replying to yours of 20th inst. can gladly say that your treatment has cured me of stammering, and I can talk with ease and as freely as any one. Wishing you abundant success, and that every stutterer in America will go to you and be cured, I am

Yours respectfully,
VIVIAN FLOYD.

N. B.—He only took one lesson.

$18 to $35 WEEKLY and Expenses. | MEN and WOMEN, At Home or Traveling.

Mr. Smith, of Ind., made $927.50 first 6 months. Albert Hill, of N. J., $238 first month. Mr. Muncy, of Texas, $12.50 first 2 hours. Carrie Williams, clerk, $144 in 6 weeks. Mrs. Hitchcox, $222, besides housekeeping. Lida Kennedy, $84.00 while teaching.

LET US START YOU—No experience needed. **Our agents made over $47,000.00 last month** supplying the enormous demand for our famous Quaker Bath Cabinet, and appointing agents. Wonderful Seller. Everybody buys—business men, families and physicians. No scheme, fraud or fake methods. **WRITE TODAY** for Our Proposition, New Plan, etc., **FREE.** Address, World Mfg. Co., 47 World B'ld'g. Cincinnati, O.

Individual Communion Outfits. Send for *free* catalogue and list of users. SANITARY COMMUNION OUTFIT CO., Rochester, N. Y.

THE MOST ATTRACTIVE COUNTRY TO THE FARMER, STOCKRAISER, MANUFATURER, INVESTOR,

Is that traversed by the

Louisville and Nashville Railroad,

The GREAT CENTRAL SOUTHERN TRUNK LINE,

In

Kentucky, Tennessee, Alabama, Mississippi, Florida, where there are splendid chances for everybody to make money. Come and see for yourselves.

Half Fare Excursions First and Third Tuesdays of Every Month.

Printed matter, maps, and all information free. Address,

R. J. WEMYSS,
General Immigration and Industrial Agent,
LOUISVILLE, KY.

Le Roy, Pa.

It's a rich treat to us to receive and read the CHRISTIAN EVANGELIST. It comes to us heralding the joyfulness of salvation of many precious souls. Its columns, too, are richly laden with articles containing good, strong and nourishing mental food, as well as soul-comfort and consolation.

Work of the Lord in Northeastern Pennsylvania is onward. Accessions to churches are regular and numerous. Besides, good and successful religious revivals were held in many of the churches.

We love to hear of constant and regular increase of the churches, not alone in revival meetings, but also in regular religious services. Converts gained thus considerately usually are the more permanent and become the more active Christian workers. This is as it should be. Having heard the Word read and expound d, Christ and teachings should be accepted and obeyed and a Christ-life, conformed to Christlikeness in this world, will secure a home in the blessed future.

Arriving here late amid the inclement weather, no series of meetings were held. But the regular services and Bible readings were carried forward regularly. Good interest prevails. There were two conversions, baptisms and accessions to the church; two added by letter and one, a Free Baptist, by statement.

The Disciples of Christ of Bradford, Tioga and Sullivan Counties, Pa., will hold their annual meeting here. A good program has been provided. Expect a good attendance and a blessed convention. Yes, we look forward for a good mental and spiritual feast.

The various missionary offerings arranged by the Christian Missionary Society, are being taken by the churches. But there has been a departure in these regions.

While the various missionary offerings, asked for by the general board are taken, conference in East Pennsylvania district so ordered that the off ring on each occasion be divided as follows: Fifty per cent. be given to the East Pennsylvania district, 20 per cent. to Foreign Missions, 20 per cent. to the American Christian Missionary Society and 10 per cent. to the Church Extension Fund. Thus we are somewhat handicapped. We cannot specially emphasize any one department. This plan is not generally satisfactory. Some of the churches send the money to the treasurer of the board for which purpose the money was raised on said occasion. This is right and proper. In our judgment all annual, district and state conferences or conventions should harmonize with the plans adopted by the General Board of Missions. It is to be hoped that at our next annual meeting we will so change our policy as to fall into line with the workings of this great and rapidly growing brotherhood.

We rejoice at the progressiveness of the work of the Churches of Christ over the land. As per reports that appear in our various papers since January 1st, if similar success continues during the year there will 100,000 or 125,000 additions to the Churches of Christ during the year. For this marvelous success we should thank God and take courage and still more completely consecrate ourselves to God and his work. God is in the midst of Zion.

We publish the Le Roy Messenger monthly. It serves a good purpose for this church and appears to be well appreciated.

May God's blessings richly attend the workers and work all along the line.

Yours in the Master's work,

R. H. BOLTON.

Le Roy, Pa., May 29, 1900.

All liver ills are cured by Hood's Pills. 25c.

Learn to Talk Well.....

The man has the advantage in life who learns to talk well, to meet people, to make a speech, write a paper, or deliver a lecture. The DRAKE UNIVERSITY COLLEGE OF ORATORY AND ENGLISH, Des Moines, Iowa, is the place to study Elocution, Literature, or Physical Culture.

ED AMHERST OTT, Lecturer, Author, Dean.

MISSOURI BAPTIST SANITARIUM,

919 N. Taylor Avenue, ST. LOUIS, MO.

A homelike Sanitarium and hospital for the cure of mild nervous cases; surgical and all non-contagious cases. X-Ray machine connected with the surgical department. Service is good in all departments. Non-sectarian in its benefits. Ambulance service to all trains if notified. Three acres of ground; many advantages which makes it the most desirable in the West. For rates, etc., address

DR. B. A. WILKES, Superintendent and House Physician.

The Acme.... Smelting and Refining Company

Offers to Investors for a Short Time Unequaled Advantages.

IT IS A WELL-KNOWN FACT

That a custom smelter, properly equipped and operated, is the most certain source of revenue in the mining business.

ITS SUCCESS

Is not contingent upon the output of any one mine or group of mines, but draws its support from a large number of mines in the district where it is located. There are 100 producing and paying mines within a convenient distance of our smelter site and at least 200 more would be developed if there was a custom smelter conveniently located to which ore could be shipped for treatment.

A CUSTOM SMELTER

Bears the same relation to mining that a grist mill does to an agricultural district, with the profits greatly in favor of a custom smelter. The usual net profits of a custom smelter are about $3.00 per ton.

WE HAVE GIVEN YEARS

Of careful study to our plans and know that we are warranted in our undertaking—the erection of a custom smelting plant. Risks which exist in all ordinary mining operations have been carefully eliminated from our plans. We have water, fluxes, an inexhaustible supply of ore and a clear field.

WE CONTRACT NO DEBTS. OUR MOTTO IS: CASH or NOTHING.

A CUSTOM SMELTER HAS THESE ADVANTAGES OVER ALL KINDS OF COMMERCIAL BUSINESS:

1. The product of a smelter invariably sells for cash.
2. The ore smelted is ample security for the expense of smelting.
3. Profits are always large, often reaching 50 per cent. annually on the par value of the stock.
4. Charges for smelting are always collected before the "matte" or refined ore is delivered from the smelter.
5. A custom smelter has no bad debts.
6. A gold smelter's out-put never fluctuates in value.
7. A gold smelter is absolutely independent of any financial stringency, business stagnation, political disturbance, or other calamity which jeopardizes all ordinary classes of investments.

Our Board of Directors is a Guarantee of Safety to all Investors.

—It is composed of

HON. C C. COLE, Late Chief Justice of Iowa.
HON. WEBSTER STREET, Chief Justice of Arizona.
HON. EMIL GANZ, President of the National Bank of Arizona.
H. M. CHAPMAN. Secretary of Phoenix and Maricopa County Board of Trade.
N. C. WILSON, Rarge and Successful Merchant.
CALVIN OGBURN, Evangelist.
T. T. POWERS, LL.B.

AMONG OUR STOCKHOLDERS are U S. Senators and Members of Congress, Ex-Governors, High Naval Officers, College Presidents.

YOU ASSUME NO RISK

When investing in the stock of the Acme Smelting and Refining Company.

1. All the conditions are favorable for the erection and operation of a custom smelter.
2. The Board of Directors are all men of high moral and business standing.
3. The officers are all required to furnish bond.

The par value of the stock is $1.00 per share.

For a short time we are offering a limited amount of stock at 50 cents a share—one-half payable in cash, and balance in five equal monthly installments, or where the entire amount is paid in one payment 45 cents a share. Stock is issued full paid and non-assessable. Most respectfully,

THE ACME SMELTING AND REFINING CO., Phoenix, Ariz.

REFERENCES—National Bank of Arizona, Phoenix, Ariz.; Phoenix National Bank, Phoenix, Ariz.; Valley Bank, Phoenix, Ariz. (When writing references please enclose stamp.)

Notes and News.

Bethany Assembly Encampment Meetings.

The Bethany Assembly Association will hold its series of encampment meetings for 1900 on the beautiful grounds at Brooklyn, Ind., 20 miles southwest of Indianapolis, commencing on July 19, and closing August 14.

Bethany Assembly is an organization of the Christian Church, not a private institution. It was organized by the largest convention of Disciples ever convened in Indiana. Its annual assemblies are on a much greater scale than any other conducted by the Christian Church. All the conventions of the church, except the State Missionary Society, are held at the Park during the sessions of the Assembly. All the old features that have hitherto made the meetings so popular will be continued this year, and many new and attractive features will be added. The grounds, always beautiful, are far more attractive than ever before. The hotel, annex, cottages, sanitarium, tabernacle, headquarters of the different organizations, will be in better order than ever before. The special days are increased; the sermons on the four Lord's days will be by distinguished preachers; the lectures, addresses, concerts, entertainments, stereopticon lectures, etc., etc., will all be of a very high order. The medicinal water from the mineral (artesian) well is as free to all as the air or sunlight. Boating, bathing and fishing are among the attractions. In a word—pleasure, rest, recreation, innocent amusements, sociability, music, oratory, art, literature, religion—all these combine to make Bethany the ideal place for your summer outing.

The admission to the grounds and to *all* exercises of the encampment, the board at the hotel and all other necessary expenses are *lower than at any similar institution in the United States.*

Next week we hope to give the readers of the CHRISTIAN-EVANGELIST the calendar of the Assembly, and the full program and announcements will soon be published.

Parties wanting any information concerning the Assembly will please write to Howard Cale, Indianapolis, Ind., and he will be very glad to give you all needed information. L. L. CARPENTER.

Wabash, Ind.

Eats Anything

SINCE LEAVING OFF COFFEE.

"I wish to give my experience with coffee for the benefit of other people. I used coffee for several years and was a terrible sufferer from dyspepsia. The doctor told me not to use coffee or tea and put me on a light diet, and I felt better.

"Then I commenced to drink coffee again and had the same trouble come on.

"One day I told a friend about it, who said if I would stop drinking coffee altogether I would feel better, and advised me to use Postum Food Coffee in its place.

"I tried the Postum but did not like it, so I told him about it and he said I didn't cook it right, that is, didn't boil it enough, and that I should use cream instead of milk, and to make sure I would use it he sent a package to the house.

"After I used that package, I would have no more coffee in the house. Now I don't know what it is to have dyspepsia and I can eat anything. I also give Postum to my two children and they are the healthiest children you could find anywhere. The youngest is a boy 13 months old and we have been giving him Postum for seven months, three times a day. He weighs 30 pounds, and I know that Postum is what keeps both of them so healthy.

"I think all people who have dyspepsia get it from coffee drinking.

"Yours truly, Mrs. Jno. Stringer, 29 S. Florida Ave., Atlantic City, N. J."

Alabama Notes.

So far I have taken up four offerings for Foreign Missions; in the aggregate they more than double those of last year. The churches thus giving are Furman, Snow Hill, Richmond and Cambridge (Tasso).

"Ashley Johnson Day" is the 5th Sunday in April. Richmond sets the pace by observing it on April 15, and sends in a liberal little offering to the "School of the Evangelists," Kimberlin Heights, Tenn.

Selma is on the boom. A new edifice is in the air. E. V. Spicer and wife are leading the hosts gloriously and gracefully.

Birmingham, O. P. Spiegel in charge, is lifting up its head. A new building is on the way there. Williamson, the only Williamson, is in a meeting here now, with best of prospects.

Plantersville has a new church. Membership enthusiastic and up to date.

Cleveland's Mills (Sprott) and New Hope (Plantersville) are taking on renewed energy, they have substantial generous leaders.

Educationally, our state has recently made a great stride forward. Under the new law about half the teachers have been refused certificates to teach. Teachers' salaries have increased 25 per cent., and the public schools are running four or five months as against three and four heretofore

Politically, Senator Morgan and Governor Johnsonare locking horns for the United States Senate. Morgan, as he deserves to be, will be returned.

Racially, the blacks and the whites are generally on amicable terms. All talk of race war is humbug. The better class of white people and the blacks understand one another and keep their places and there is mutual respect between them. When the lower class of whites give the negroes most of the social liberties, they are liable to take the rest; thence comes rapes and lynchings, etc.

Selma, Ala. CLARIS YEUELL.

Iowa Mission Notes.

Three-fourths of our missionary year is gone, calls are multiplying, not more than one-third of the churches have contributed to the work and our treasury is empty. What shall we do?

There is no better mission field in the world than Iowa, and our people know it, because we have sent an envelope filled with information to every preacher in the state. We have had our hearts set on securing an offering from every church in the state.

Iowa is one of the most beautiful states in the Union, more than one-half of her people live on farms. Iowa built more miles of railroad last year than any other state and on these new roads scores of new towns are being built, in many of which lots could be secured and congregations organized at but little cost.

Let us study the field a moment; and while we do so we will take a ride across the state on the C. M. & St. P. R. R. Beginning at the Mississippi River we travel westward through the northern part of the state until we reach the Missouri River. The soil is very rich and the country is beautiful to behold. In this delightful ride we have passed through 73 towns, only 14 of which have Christian Churches. In a number of the 59 churchless towns we have 10 or more disciples begging us to come and help them, assuring us that a good congregation can be organized for a small outlay of labor and expense. It is a pity that these Macedonian calls must go unanswered.

Evangelist Lawrence Wright has half enough money raised and the new church building well under way at Waterloo. We expect to dedicate the new building June 17th.

Your secretary dedicated a neat $3,000 building at Spring Hill, May 20th. Eight months ago we had neither congregation nor building we now have both and an excellent work is being done in the community. F. E. Butterfield is the pastor.

Bradyville congregation has let the contract for their new building, and all departments of the work are doing well.

Bradyville is another one of our mission points that has been opened within the last year.

Pastor J. H. McSparran has the subscription at Audubon large enough to let the contract for their new building.

The new church at Pioneer is well under way. A congregation will be organized and a new church building will soon be erected at Wheelerwood; in fact, all of our missions are in excellent condition. We have the names of some excellent evangelists that could be secured for meetings. If you can use them let me know.

Let the Iowa brethren take notice that the state convention will meet at Des Moines, Sept. 3-7, and the national convention at Kansas City, Mo., October 11-18. B. S. DENNY.

Des Moines, Ia.

Southern Illinois Ministerial Association.

The session of this association for the present year was held in East St. Louis, May 22-24. James F. Rosborough, of Sandoval, presided with grace and dignity. The secretary, W. C. Swartz, was detained at home on account of sickness. A good program was provided, but unfortunately a number on the program were absent for various causes. The time of the meeting was changed about two months earlier on account of July being too hot to hold such a meeting in East St. Louis, and the church there not being able to entertain the delegates after the summer hegira to the watering-places and to the country sets in. The association had to meet there in May or select a new place for the meeting. It was decided to hold it with the East St. Louis Church as above.

The change of time kept a number away who had made other engagements before they knew of the change in time. Another hindering cause was the change being announced so late that time was not given to those on the program to prepare regular papers, and as the most of preachers would rather not appear at all then to try to fill the place without preparation. In this the change was unfortunate, and the association is harmed on account of it.

But the substitutes responded with a good will, being determined that the convention should be a success. Most every place on the program was filled creditably. One session was made up almost completely by substitution, and some of the visitors pronounced this session one of the best. This demonstrates what can be done by those who are willing to do their best.

The preaching for the three evenings was in the hands of able men, and they did not disappoint their audiences. The preachers were J. H. Garrison, editor of the CHRISTIAN-EVANGELIST, St. Louis; J. J. Harris, evangelist, Marion; F. O. Fannon, pastor First Christian Church St. Louis. These brethren had good, appreciative audiences, and they preached magnificent sermons.

The leading subjects treated were: The Church, in six fifteen minute speeches, led by the undersigned; The Minister, in six fifteen-minute speeches; Our Attitude to the Liquor Traffic, a conference, led by J. J. Harris, of Marion; Our Attitude to Capital and Labor Questions, a conference, led by W. W. Hopkins, assistant editor CHRISTIAN-EVANGELIST, St. Louis; City Evangelization, by O. A. Bartholomew, of St. Louis; County and Village Evangelization, by E. E. Hartly, Toledo, Ill.

Any one can see from the above that the sessions of the association were helpful to those who attended. The discussions were fraternal and dignified. They were helpful to every preacher there.

The East St. Louis church, led by W. A. Meloan, its faithful pastor, had prepared for more delegates than came; and their entertainment of those who were so fortunate as to get there was all that could be desired. This church is coming to the front, as well as the city of East St. Louis. They are planning for greater things, and they deserve to succeed. J. H. SMART.

Centralia, Ill.

Ohio Notes.

The state convention is passed. Few conventions in the history of our Ohio Christian Missionary Society have reached any larger success. The report of the year created enthusiasm on the part of all who were in attendan e. On the roll of honor there were more than 280 churches that had contributed to Ohio missions. The total receipts of the year were $13,734.43. The convention passed a resolution making the standard for the coming year $15,000. With the increased enthusiasm for Ohio missions that is manifest on every hand we shall doubtless be able to reach this amount. While Ohio has been doing excellently within its borders, no state in our Union has done so much for redeeming the world.

The following paragraph quoted from the report of the board outlines the extent of our work in this regard:

Our giving for work beyond our borders has been largely increased. We report in our financial statement $20,477.28 raised for the American Christian Missionary Society in its three departments, general work, church extension and ministerial relief. In addition to this, the gifts of Ohio Disciples for Foreign Missions amounted to $25,919.72 and the Christian Woman's Board of Missions reported in its last annual report $16,725 41 from our Ohio sisterhood and brotherhood as received by their general treasury. In addition to this the state C. W. B. M. has raised for the expenses of its work $1,-745 45. This makes a grand total of $62,122.41 for help to save the world outside of Ohio, and for all mission work of $78,702.29.

Funds are already coming in for the work of the new year and the outlook is very hopeful.

Quite a number of pastors have changed their locations recently.

L. A. Warren has taken a new work at Orchard Street and Rossford, Toledo.

W. H. Applegate has accepted a call to Greenwich.

Bowman Hostettler has taken a work at Mt. Oreb and Buford.

J. G. Slayter began work with the High Street Church, Akron, on April 1st and is already making a marked success.

J. W. Kerns has changed from the Broad Street Church, Akron, to Steubenville.

J. W. Gorrell has removed from New Philadelphia to East Liverpool, and Walter Mansell has located at Salem.

W. R. Moffett has closed his labors at Sandy Lake, Pa., and located at Belle Centre, O.

We shall be ready to announce the dates of the fall district conventions next week and are confident that this series of conventions will be the largest and most enthusiastic in years.

Work on the material for the Ohio Day offering has already begun and it will not be long before we shall be agitating this matter strongly. We shall put forth a mighty effort for the greatest collection ever gathered for Ohio missions on Sunday, Nov. 4th.

Let all our churches and pastors begin to get ready for it. S. H. BARTLETT, Cor. Sec.

240 *Bell Avenue, Cleveland, O.*

The Siege at Vicksburg.

The sword of the Spirit is unsheathed in the hand of the Christian legion at this place, and a forward movement is on against the strongholds of sin and wickedness in high and low places. The siege is being pressed with unabated zeal; the fortress of the devil is trembling from end to end. Our reconnoitering place is under the gospel tent at the corner of Washington and Belmont Sts., and our numbers increase all the time The capacity of the tent is often tried by the throngs that come nightly to hear the everlasting gospel of a loving Savior. The preaching is listened to with great eagerness and anxious men and women are inquiring after the Lord's way in salvation. The question box is becoming an interesting feature in the meeting, the questions so far being pertinent and to the point.

Bro. D. B. McCanon's inspiring solos are surely uplifting. The audiences often weep while he renders pathetic songs that bring close together the troubled hearts of the living and the happy spirits of the departed with death's narrow stream passing between. He has a choir of fifty voices and his peculiar management of old songs makes them enjoyable to every one. He is a power in song.

The meeting is now thirteen days old and eight have been added in this time; five to be baptized this afternoon. The meeting needs no further advertisement in this city. God is with us; the gospel is the power of God; people are hearing, believing and being baptized. We wish the earnest prayers of all the brethren who read this. We need money to help us in this field, and we desire those who can to visit us and encourage us with their prayers, presence and money. All who have subscribed to our state work are earnestly solicited to send in as soon as possible their amounts to Miss Lutie McKay, Madison, Miss., or to me at Jackson, Miss. You have my thanks in advance for remittances.

The brethren will take notice that the convention of the Christian Church of Mississippi will take place at Water Valley, July 10-14, and govern themselves accordingly. All the preachers in the state are asked to work up a large delegation in their respective places of labor. We want the largest gathering our people have ever held in Mississippi. Everybody begin to get ready to come.

We are rejoiced to hear that Ira M. Boswell is assisting Bro. Finley in a meeting at West Point this month. Bro. Boswell wrote a few days ago that six souls had been added to the church. The Lord be praised.

NATHANIEL G. JACKS, State Evangelist.

Vicksburg, Miss., May 21, 1900.

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CHRISTIAN PUBLISHING COMPANY,
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Tonawanda, N. Y.

Yesterday closed our first year's work here. We were called by the church some three months ago for another year. When we came here the church was in a somewhat discouraged condition, but they are now rejoicing.

Our annual roll call and yearly reports were read yesterday. A large number were present. the encouraging reports, of which I give but a a skeleton here, were inspiring and full of interest.

The Ladies' Aid reports 44 members and $74.40 raised during the year. The C. W. B. M. reports 36 members and $53.11 raised during the year. Mission Band reports 18 members and $29.24 raised for the year Junior C. E. Society reports 75 members and $13.03 raised for the year. Senior C. E.s report 35 members and $39.86 raised for the year. Sunday-school reports 199 average attendance and $39.86 raised for the year. The treasurer's report shows that $182.70 has been raised by the church for all missionary purposes and that every missionary day has been observed by a sermon on each particular theme and an offering.

The treasurer's report also shows that the total amount of money raised by all departments of the church for the year was $3,382.48.

The pastor's report shows that he has preached 136 sermons, conducted eight funerals, united in marrriage 15 couple, added 36 to the church, made 641 calls, issued 14,500 exponents, issued 350 church directories and had printed for city distribution over 8,000 tracts.

There are many unmentionable items that cannot be herein tabulated. Five additions have been recently received into the congregation. The future of the church is brightening and plans are being completed to remodel the church building.

Over $800 was raised yesterday, in cash and good pledges, to wipe out an old debt that has been hanging over the church for years. It has been done and we are all happy, and now are pushing forward, facing a bright future for the glory of the Redeemer's kingdom and the salvation of precious souls. A. M. HOOTMAN, pastor.

55 *Delaware Ave., Tonawanda, N. Y.*

Commencement Louisville Bible School.

The Louisville Bible School is an institution for the free education of colored men for the ministry of the Word. It was established by the Board of Negro Education and Evangelization of the Christian Church in 1892, beginning its first session Oct. 1 of that year in the city of Louisville, with one student in attendance. President Garfield once said that his conception of the essential of a university consisted of a log with a student at one end and Prof. Mark Hopkins at the other. Instead of the log in this instance was the side room of the little Christian Church on Hancock St., and in place of Mark Hopkins was Prof. A. J. Thomson. The one student sat at the feet of his instructor all alone for six weeks. This one student was twenty-eight years old and had previously enjoyed just two years of education in his childhood. But others came and the school has steadily grown in power and efficiency, and has dealt with an average of about 30 students per year, doing a noble work of education and Christianization in the midst of seemingly insuperable difficulties.

The eighth anniversary was celebrated with appropriate commencement exercises on Thursday evening, June 7, in the Hemeret St. Church, where the school begun in '92, and where the old Bible School taught by Jephtha Hobbs some thirty years ago did its humble but beneficent work. The church was beautifully decorated for the occasion by the ladies of the church and the music for the occasion was also furnished by these ladies under the supervision of Mmes. Mead and Bonner, assisted by a well-trainad body of singers. These ladies did their part well and deserve great credit for their success.

The church was filled with a fine audience, among whom were quite a number of the white friends from Louisville and New Albany, including Bro. Wynne, minister of the New Albany Church, and several other preachers. The only white Louisville preacher present was S. M. Bernard, of the Parkland Church. Promptly at 8:15 Prof. Thomson set his program in motion. I would like to give the program in full had I space and time, with detailed comments, for I never listened to one more worthy of notice. But I can only speak of it here in general terms. Eleven young men took part in the exercises, each with a short sermon or address of from ten to fifteen minutes in length These young men seemed to be from twenty to thirty years of age. There was not a weak or bad-looking man among them, and their performance was in every case a gratification and surprise to the friends of the institution who were present. The addresses were promptly delivered and every one kept strictly within the time allotted. In delivery and manner as well as motive these addresses were remarkable. There was no ranting or bombast, not a useless or merely ornamental word, the greatest simplicity and directness of expression and the very few gestures simple and appropriate. What surprises me most was the almost absolutely correct English and clear, distinct enunciation. Not a word was lost, mumbled or slurred. The fact is that the negro has natural oratorical genius and with patient criticism, and unrelenting discipline of such a man as Prof. Thomson, wonderful results may be produced.

Another remarkable characteristic of these addresses was the broad-minded nobleness of the ideas expressed. There was the glow and fervor of the negro character—zeal and intenseness, but neither sectarianism nor bigotry. The addresses showed accurate and full knowledge of Bible history, of the contents of the Word of God, as well as good knowledge of general science.

Whatever anybody North or South may believe or say about the capacity of the negro for mental and moral development, here, right before our eyes, was absolute demonstration of clear thinking, sound reasoning and noble feeling—a perfect group of the essential elements of Christian doctrine and the power of self-control discipline. The simple truth is that all that is required for the education and perfect Christianization of the negro is time, patience and devotion on the part of his teacher. This is given him in the Louisville Bible School. No more difficult task in education was ever set before the teacher than has confronted Prof. Thomson in this work to which he has given his life and powers with absolute devotion for the past eight years. These students come to the school in mature years with almost no previous education in most instances, and the little they have received having been often more of an injury than advantage, many utterly unable to write, read or spell, or speak a word of Eeglish correctly. They are awfully poor, not more than two or three of those who have come to the school since its beginning having been able to pay their way without daily work of some kind in the city. They get work wherever they can find it as house servants, stable boys, janitors, waiters, sleep, eat and clothe themselves as they can, under all manner of hardships, but stick to their purpose heroically. They are in the midst of a great city with all its evil influences and temptations, and yet in the eight years of the history of the school there has been the very smallest element of trouble in the line of moral conduct or discipline. They come with all the faults and disadvantages of their ignorance and poverty, but with earnest hearts and spirits that thirst and aspire, and they yield to patient instruction and devoted toil of the teacher *marvelous* results. Those young men who spoke to us Thursday night were *men*—serious, intelligent, modest, sincere—the negro clothed and in his right mind, a group full of all the promise and hope which an earnest believer in and friend of the work could desire. If the work of the Christian brotherhood through the Board of Negro Education and Evangelization had resulted in no other harvest than these eleven or twelve young ministers it would fully justify all its cost and more. The establishing and maintenance of this school has beed marked by wisdom, prudence and good judgment at every step of the way. With rigid economy, sleepless vigilance and patient devotion its work has been carried on to this present. It has an ideal servant and director in Prof. A. J. Thomson who, with his assistant, Octavius Singerton, is building here the foundation of a grand work for the world's redemption. No nobler, more promising, more wise and Christlike work is before the energies and zeal of Christian people to-day than the work of the Louisville Bible School.

Lord God open thou the eyes of the Disciples of Christ to see it and their hearts to keep it, to know their day of opportuniny! W. J. Loos.

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Commencement at Add-Ran.

The commencement exercises of Add-Ran University have just closed. They began June with a piano recital, followed by programs giv by the departments of elocution and music, and joint entertainment given by the literary s cieties. A beautiful exhibition, given by the a department, was also a feature. The baccalaur ate sermon, by Acting President A. Clark, was d livered June 3. The address was a strong one.

The closing exercises were held in the chap June 5. David Walk, of Sherman, Texas, d livered the commencement address, choosing his theme, "*Character*." Bro. Walk is a veter on such occasions, and this effort was fully up his high standard. Four men received the degr A. B., one was graduated from the Business C lege and two ladies received diplomas from t Music Department.

A great wave of enthusiasm swept over t audience when the trustees announced that wo on the new Girls' Home would begin at once. Th means a long step in advance for Add-Ran. T plans call for a large, handsome, three-sto brick structure, trimmed with stone. Although may look small side by side with the mammo four story edifice, the main building, it will be ornament to the campus and the pride of Ad Ran's friends.

Financially the university is seeing bet times. The former debt has been reduced, a *there has been practically no deficit on the curr expenses of the past year.*

The prospects for next year are encouragi Nearly all the old students are expected to turn and many will bring others with them. T senior class will probably number at least a doz candidates for the degree A B. The decision the authorities to give A. B., for the cour in Ancient Classics, Modern Classics, Science a Bible has met with unanimous approval.

A number of the professors will study in t University of Chicago and other institutio during the summer. There will be little char in the personnel of the faculty. A president h not been secured, but the trustees hope to a nounce their selection in a few days.

The College of Law, a new department, h been added to the University, and will begin first session next September. Prof. E. R. Co rell will be dean, and able assistants have alre been secured.

Add-Ran has a splendid body of consecra business men for trustees, the faculty is aggr sive and harmonious, and the student body is cellent. Frank H. Marshall

Evangelistic.

OHIO.

Minerva, June 4.—Yesterday was observed as a missionary rally day by our Sunday-school here; 250 were in attendance. Offering, $126.82.—GUY HOOVER.

COLORADO.

Boulder, June 4 —Children's Day was made Decision Day in our Sunday-school. Seven confessions all from intermediate classes. A good offering for Foreign Missions.—J. C. PICKETT.

TEXAS.

Decatur, June 5.—Elder Frederick F. Wyatt, of Whitesboro, is here in a meeting. Held six services with 13 additions. Bro. Wyatt is preaching some very fine, strong sermons. We feel that Bro. Wyatt is a great gain to Texas.—ERNEST H. WYLIE, pastor.

NEBRASKA.

Arapahoe, June 4.—Two additions yesterday, two Sunday before last; four since last report. —E. G. MERRILL, pastor.

Exeter, May 29.—I preached here the 20th of May; three were added by letter. Church seems to be ready for aggressive work.—F. S. WHITE.

IOWA.

Des Moines, May 31 —Four baptisms at Sandyville last Lord's day; one confession at water.—J. W. BABCOCK.

Oelwein, June 3.—Largest morning audience since I came and one confession. Splendid Children's Day exercises in evening; closed by baptism of three young persons.—J. H. STARK.

STATE NOT NAMED.

The work in Pleasanton is growing. We have raised all our apportionments for missions besides paying off an old debt. We are now free from debt. Since January we have had 48 additions to the church; 39 in a meeting held by myself and the church, and nine the last month. Am now in my fifth year with the church, having held three meeting for them. Am to debate with a Mr. Beeson, Seventh-day Adventist, soon. Date not set.—J. J. SETLIFF.

FLORIDA.

Jacksonville, June 4.—Bro. S. M. Martin has just closed his second meetsng with the First Church. He was here this time just 13 days. Results: two added by letter, seven by statement, four from the Baptists and 38 by confession and baptism. Bro. Collier, pastor of the church at Charleston, S. C., was with us and conducted the song service. We used the operahouse, which made it an expensive meeting, and still we came out with over $300 to our building fund. We need a new building badly.—J. T. BOONE.

ILLINOIS.

Ashley, June 4.—Four added at Mulkeytown yesterday. The church here observed Children's Day; a crowded house. The work of the Lord is moving nicely here.—F. M. MORGAN.

Watseka, June 4.—Two more were added here yesterday; both by letter. Bro. Muckley has come and gone, making our hearts glad by his presence and stirring message. Over $300 was secured in pledges for Church Extension.—BENJ. S. FERRALL.

Dalton City, June 4.—Increased interest and attendance in both Sunday-school and church. Two accessions.—E. W. BRICKERT, pastor.

Sullivan, June 4.—Large audiences, good interest and one accession.—E. W. BRICKERT, pastor.

INDIANA.

Muncie, June 5.—We have just closed a short meeting at New Berry, with seven additions; three by baptism. Bro. J. C. Warinner and his wife came to us from the Baptists, and Bro. C. E. McCormick came from a sister congregation. Bro. Warinner has been a prominent Baptist preacher, but says that he has long been in accord with our teaching. He comes well recommended by his brethren, and I hope will find plenty work among us. He is especially good in meetings. His address is New Berry, Ind. Bro. McCormick is well known in Southern and Western Indiana as a very succesful preacher, having taken over 3,000 people into the church in five or six counties. Though living near New Berry, he has for some time held membership in another congregation, but decided to change to New Berry to the great delight of the brethren there. His many friends will be glad to know that his health is improving, and he may soon be able to preach with his old-time power.—A. MARTIN.

KENTUCKY.

Frankfort, June 4.—We have recently had a dozen or more baptisms, with others by commendation. By an enlargement of our lecture room we shall have one of the best infant class rooms in the state Our work prospers.—GEORGE DARSIE.

Florence, June 4.—At yesterday's morning service one of Boone County's grandest men confessed Christ. A man beloved, honored and revered by the community where his life is as an open book. Many of his relatives and friends were overcome with emotion as they witnessed the answer to their prayers. At the evening services a young woman made the good confession also.—EDGAR DE WITT JONES.

KANSAS

Mannattan, June 4.—One added by letter yesterday; two confessions Sunday before. Offering for Home Missions something over $30.—R. E. ROSENSTEIN

Barnes, June 6.—Our collection yesterday was over $30—every one gave. Missionary spirit growing. God bless the children, for they will be the men and women of the church in the future.—J. C. MCARTHUR.

Clay Center, June 5.—Our meeting was a success; 18 additions. J. R. Speck's sermons were masterpieces from a master mind. We more than doubled our membership during the months of April and May. The Miltonvale brethren have done many good things recently, the most important of which was their instrumentality in closing two open saloons. As usual their Children's Day program was elaborate and a good contribution was taken.—J. M. HARRIS.

MISSOURI.

Canton.—One confession at Mt. Sterling last Lord's day. I began a protracted meeting May the 10th, at Kahoka, Mo.—J. D. GREER.

Savannah, June 4.—Our meetings yesterday were both large, with good interest. One addition at night.—A. R HUNT.

Joplin, June 5.—During May we received 11 additions here; nine by letter and two by confession. Our Bible school averaged over 200 in attendance. The building committee is making satisfactory progress.—W. F. TURNER.

Carrollton, June 7.—We had a great day here last Sunday and a very fine close to our work. There were very fine audiences, with six additions to the church. Will begin regular work at Guthrie June 10th.—J. T. OGLE.

Plad, June 2.—My year closes here the second Lord's day in September. The church has already given me a call for another year. Five addition last Lord's day. After the third Lord's day in August I will hold meetings any place for the free will offerings. Congregations wishing my help please write me at once, giving date of meeting. I will spend three months in evangelist work.—G. W. HAMILTON.

MINNESOTA.

Rochester, June 4.—One confession at our morning service yesterday; four added since last report. Hoping for larger things in the not distant future, we press forward for victory.—CHAS. A. BURRIDGE, pastor.

Mankato, June 1.—Our state secretary sent me to Dassel last week with the following results: We opened with fine prospects, but continued only four nights because of a smallpox scare. Bro. Geo. F. Zimmerman, of Cotner University, is the industrious and efficient pastor and a true yokefellow in the work. He is making a great sacrifice for the cause at Dassel and is doing a great work. Brethren, let me hear from a number who will give from one to five dollars to the cause there. It will help him greatly to get the work on a solid basis. They have taken every missionary collection for the year, and each one has been a good one. The people are poor and few are actual members at present. The town has voted out the saloon and the mayor, a very estimable man, is on the side of reform. We have the only English-speaking church in the town and numbers of our religious neighbors will go into it if they can have assurance of permanency. We have a good house and are out of debt. Brethren, how many will come to the front and help them? You cannot find a better place to give your means.—W. H. WILLYARD.

Bro. John Burns' Whereabouts.

As early as 1862 Bro. John Burns began to be known in the activities of the Church of the Disciples in Missouri. Nowhere has his hand appeared more conspicuously than in the counsels and work of the Sunday schools. He was our first Sunday-school missionary in the state, and whether devoting himself wholly to such effort or to making a livelihood in the commercial world, and spending all the time, he could consistently to the church, he has been found in the front ranks, not only at convention time, but in the interim as well. Many know him as the founder of the John Burns Book Company, of other days. He has to a most unusual extent preserved his youth and has almost constantly been identified with leading business interests. Very recently he associated himself with the Smithers Undertaking Co., which dates its career, under a slightly different name, back to 1850, and which during all these years has served the purpose of its existence in a manner most acceptable to the citizens of St. Louis and all who have occasion to call upon it from many parts of the country Its rooms are now at 1415 Olive St., St. Louis, and may be reached by either local or long distance telephone. It is needless to say that this company has laid under tribute approved appliances and modern methods, and is prepared for any emergency.

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Miscellaneous wants and notices will be inserted in this department at the rate of one cent a word, each insertion, all words, large or small, to be counted, and two initials stand for one word. Please accompany notice with corresponding remittance, to save bookkeeping

PASTOR WANTED to take charge of the Christian Church at Payson, Illinois; membership of congregation 150.

STOCKHOLDERS' MEETING.

Notice is hereby given that a meeting of the stockholders of the Standard Adding Machine Company will be held at the office of the Company, 903 Aubert Ave., St. Louis, Mo., on Tuesday, July 31st, 1900, at 9 o'clock a.m. for the purpose of voting upon the proposition: To increase the Capital Stock of the Company from $150,000 to $200,000.

By order of the Board of Directors.

F. M. CALL,
A. H DUNCAN,
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JOHN Q. McCANNE,
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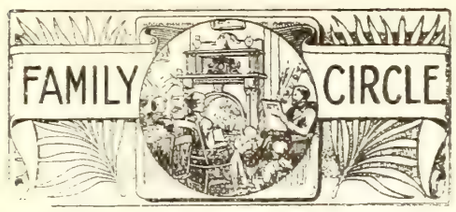
} Directors.



The Knight of the Bittersweet.

GRACE PEARL BRONAUGH.

He was a knight of modern days,
His shield was faith, his banner praise,
His sword was truth, and it was sure
(She was a woman good and pure);
And in the tournament of life
His soul was dauntless in the strife.
He feared no danger, no defeat,
This noble knight of bittersweet,
Of bittersweet, of bittersweet.

The bittersweet was bright and red
The day they parted, and he said:
"Dear love, the path of life is steep,
Since I must leave you I would keep
Some token of your constancy
To carry with me till I die."
She paused to find a token meet,
Then plucked a bunch of bittersweet,
Of bittersweet, of bittersweet.

He took the gift and left her then—
He never saw her face again.
The bittersweet grows on her grave
And still he keeps the gift she gave.
It nerves him on to noble deeds,
Her type of faith it daily leads
Him upward where all true hearts meet.
Ah, loss is bitter, love is sweet,
The bittersweet, the bittersweet!

He says: "Let faith my watchword be,
Faith in the Father and in thee;
For faith has wings by which we rise
To meet our lost in Paradise.
This world is bitter in a sense,
But sweet is Heaven's recompense
To all who walk with willing feet;
The bitter first, and then the sweet—
The bittersweet, the bittersweet!"

Fair Haven, Vermont.

Romance and Romanticism.

MARY E. WARE.

Rome, Roman, Romance, Romanticism! Twenty-five centuries of human effort lie hidden in the history of those words.

In the early dawn of civilization, one city by its powers and patriotism became strong enough to lift its head above its neighbors and the name Rome was respected by all.

This city, after two or three centuries of warfare, conquered all of the rest of Italy. The people of these subjugated provinces demanded the same political rights and privileges that were bestowed on the residents of Rome. They fought for these principles and were victorious. Then the word Roman, as applied to political rights, had as much significance as the word Rome.

The Roman legions crossed the Alps and carried the Roman language and civilization wherever they went. These became the bases of new languages and new civilizations called the Romance.

Then came the renaissance, that great intellectual awakening along the classic lines. This was followed by a reaction in the latter part of the 18th century. Students revived the study of the romance of the middle ages. This revival is called Romanticism.

How many migrations there were of the Aryan people to Western Europe is not known, but at the beginning of authentic history the Celts were in Southwestern Europe. They were subjugated [by the Romans. Both in turn were conquered by the Teutons. You can see what a commingling of languages this produced! The Roman language remained the basic element, because the laws of its structure and idiom were fixed in standard literature. Besides, it was the language of the cultured in all countries. One scholar had but to speak in the pure Latin idiom to know that he would be understood by another scholar. Then, too, it was the language of the church, for the liturgies and the Bible were written in it.

Several dialects founded on the popular Latin idiom were soon developed: Spanish, Portuguese and Catalan in the southwest; French in Northern France and Western Switzerland; Provencal in Southern France and Northern Italy; Italian in Central and Southern Italy, and Romanian in Romania.

France was the leading country in Europe during the Middle Ages. Her language was the first of the Romance to be crystallized into a native literature.

The Spanish and Portuguese languages were later in development and were not so evenly sustained. The Catalan was little more than a Spanish dialect and in the 15th century was merged into the Castilian.

Dante's *Divine Comedy* did for the Italian what Luther's translation of the Bible did for the high German, and what Shakespeare's dramas did for the Middle English dialect, that is, made it the standard for all time.

The Provencal of Southern France reach such a degree of perfection in the 10th century that its lyrics became the models for all of the neighboring countries and continued to be so until the 13th century. Southern France was the home of the Albigensian heresy. The power that uprooted the hersey stilled forever the voice of the troubedours, and the beautiful Provencal language degenerated into a *patois*.

The literary education of the day is very incomplete; that is, if such an education implies the study of the growth and development of all literature. Because the classic, the renaissance and the modern are studied, while the Romance is neglected. Spencer and Milton are full of references to this literature; Shakespeare borrowed largely from it for his dramas; Lowell and Longfellow delight in its imagery, and Tennyson's *Idylls of the King* is the imperishable monument of the Romance literature.

We cannot afford to miss the study of this literature. It cultivates the imagination. It broadens the sympathies. It gives an opportunity to study how modern literature developed those characteristics which distinguish it from the classic.

The important romances of the Middles are grouped in three cycles, though there are some subordinate ones. Those about King Arthur are prevalent in France, Germany and England; those about Charlemagne, in France and Italy, and those about Amadis de Gaula, in Spain and Portugal.

When the Teutons overran and conquered the Roman Empire, they brought with them two customs that had great influence in shaping the political history of Western Europe and the form of modern literature. One was the homage they paid to their warrior leaders. In this lies the beginning of feudalism, knighthood and chivalry. The other was the custom of maintaining professional singers, whose songs on festive occasions in praise of these warrior heroes gave rise to the mass of semi-historical legends which form the greater part of the material used in these cycles.

The maintenance of these singers dates very far back in their history. Facitus in speaking of the Germans says: "Their songs were the poetry and history of the people." Reference is also made to them in Beowulf, the oldest of the Saxon poems. Each singer made whatever change he chose in singing his song-epic, adding to or omitting from according to the pleasure of his hearers. In this way the heroic annual soon became the heroic legend.

Before the Germans left the banks of the Rhine they had a well-advanced heroic poetry, and Ulfelas had translated the Bible into the Gothic language.

Of the three Germav people that entered France before the sixth century the Franks were the strongest. They drove the Visigoths into Spain, and the flower of the German poetry blossomed a new in the Spanish soil.

In 711 the Moors conquered the Visigoths, possessed themselves of Spain and threatened France. In the face of this great danger the national antagonisms of these Christian Germans were forgotten. They were now one people, struggling against the onward march of the Mohammedans. The deeds of the old pagan heroes were no longer of any interest to them. New songs were sung. These were purely French, representing Christian heroes defending the

DRUNKENNESS CURED.

An eminent St. Louis physician has given a positive answer to the oft asked question, is drunkenness a disease, or is it simply a temptation that cannot be resisted by a vast number of the human race? The physician in question is Dr. Ozias Paquin, who for years has been a practicing physician in the City of St. Louis. He has answered this question by taking five of the worst drunkards that could be found and cured them of all further appetite for intoxicating drinks. The five cases were all beyond middle age and they had sunk into the deepest pit of drunkenness, with the odor of drink about them so obnoxious that it was almost impossible to stand within speaking distance. He not only cured them of all desire for intoxicating drink, but at the same time placed upon their cheek the flush of health, and into their eyes the light of happiness, and took from their person the odor of whiskey. It was almost a miracle, for he had raised five cases from degradation into the sunshine of health and happiness. Dr. Paquin has cured hundreds of patients who were relapses from other treatments, and in every instance he cured these patients, and they have remained cured for months and years. It can therefore be said that the Paquin Treatment is a permanent cure, and not a temporary one, for the patient never relapses to his former condition. We know of no more humane work being done at the present time than that which Dr. Paquin is doing, and it is the duty of every reader to assist Dr. Ozias Paquin in his noble work, and if any reader has brother, sister, husband, father or friend in whose system lurks the disease of drunkenness, he should at once send their name to Dr. Paquin or see that they either visit or place themselves in communication with the Ozias Paquin Immune Co., Suite 1113 Chemical Bldg., St. Louis. The reader that does this will certainly be doing a christian act, for no matter how hopeless the case may seem, and no matter how many other treatments have unsuccessfully been tried, the method known as Ozias Paquin Treatment will perfect a cure, dispelling all desire for drink, and at the same time will place the constitution in a robust and healthy condition.

cross. These songs form the starting-point of the Charlemagne cycle.

Charles Martel, who stopped the advance of the Mohammedans at the battle Tours in 732, was the first hero in this cycle. His son, Pelun, expelled the Lombards from Northern Italy and gave the conquered territory to the Pope. By this campaign he not only laid the foundation of the temporal power of the Pope, and caused the Franks to regard themselves as the champions of the church, but he added the religious element to the cycle. Charlemagne, the third of the line, laid such a hold on the imagination of the people that became central figures around whom all the legends clustered.

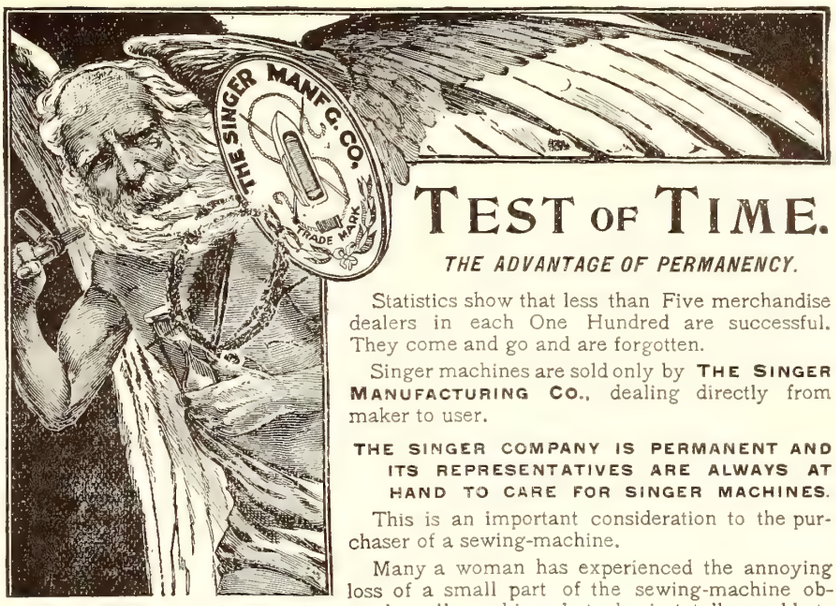
The real Charlemagne spent much of his time in warring against the pagan Saxons, and in holding the Mohammedans at bay. He organized a strong central government, and established schools that were the forerunners of our modern education. He tried to renew the glory of the old Roman Empire, with France as the center, but at heart he was a German. For he had the Saxon ballads collected and written, thus opening the way for ballads being written about himself.

There were nearly two hundred of the song-epics. Those sung in the ninth and 10th centuries are lost. The 11th century produced the "Song of Roland," the greatest poem of the Middle Ages. For two centuries these song-epics were sung from village inn to castle hall by the wandering ministrels, who accompanied their songs with the music of an old harp or crude violin.

In the 13th century some effort was made to arrange these songs into a cycle. Pulchi, Boiardo and Ariosto were the first to see the literary value of this great mass of material and to reduce it to artistic form. According to their arrangement the Charlemagne cycle is subdivided into three great divisions, each having many subordinate parts. The first represents the history of Charlemagne, his family and the adventures of his peers. The second is about the conquest of Narbonne, and the third was about the defeat of Roland at Roncevalles.

Whatever touches the hearts of the common people becomes immortal. This is why the Song of Roland was sung, not only at the battle of Hastings, but in every tongue in Western Europe; yea, it crossed the stormy Atlantic and found its way into the sagas of Iceland.

It is based on the historic fact of Charlemagne's expedition against the Basques, not the Saracens, as the legend has it, in 778. The rear of his army was commanded by Roland. Through a treacherous arrangement with the enemy by Ganelon, every peer, to a man, was killed. Roland, just before his death, blows a tremendous blast upon his horn to warn Charlemagne of the treachery. The description of this and its effect on the king and his army is the finest part of the poem. Charlemagne's charge upon the Basques and the punishment of Ganelon make up the remainder of the cycle.



TEST OF TIME.

THE ADVANTAGE OF PERMANENCY.

Statistics show that less than Five merchandise dealers in each One Hundred are successful. They come and go and are forgotten.

Singer machines are sold only by THE SINGER MANUFACTURING CO., dealing directly from maker to user.

THE SINGER COMPANY IS PERMANENT AND ITS REPRESENTATIVES ARE ALWAYS AT HAND TO CARE FOR SINGER MACHINES.

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Many a woman has experienced the annoying loss of a small part of the sewing-machine obtained through some dealer selling "cheap" machines but who is totally unable to furnish duplicate parts therefor and is liable to be gone in a short time.

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ONE MILLION MACHINES YEARLY.

It is constantly improved and represents the best skill in the art.

The sure means of avoiding trouble and loss is to GET A SINGER, thus you deal directly with the leading sewing-machine manufacturers of the world, having an unequaled experience and an unrivaled reputation—the strongest guarantee of excellence of product and fair dealing in its sale.

SOLD ON INSTALMENTS. OLD MACHINES EXCHANGED.

THE SINGER MANUFACTURING CO.

SALESROOMS IN EVERY CITY.

Not the king, but the brave individual, was the hero of the age. The mass of humanity has ever been democratic in its sympathies. How unjust it seemed that the brave Roland, who could not be conquered in open warfare, should be cut off by treachery! It must have been this injustice that appealed to the hearts of the common people.

Kansas City, Mo.

Advice to a Boy.

BY DAVID STARR JORDAN,
President Leland Stanford, Jr., University.

The best time to be a boy the world has ever known is just this time—just at the outstart of a great, vigorous, forceful, wisdom-loving century. And just the best place to be a boy is right here in the United States, the one part of the earth where a boy can grow up with a reasonable chance of making the most of himself. "America means opportunity," says Emerson, and to the right kind of a boy this is the main thing.

Now, to the right kind of a boy, a boy with something in him, the best advice that anybody can give is summed up in these two sentences: Keep yourself clean. Go to college.

As to the first, cleanliness is strength. The various forms of evil mostly show themselves as short cuts to happiness. Gambling and stealing are short cuts to wealth. But they do not often lead thither, and when they do wealth does not bring happiness. You cannot have a really good time in life unless you earn it, unless you deserve it. So with immorality and intemperance in all their various forms. They promise pleasure; they do not bring happiness. A spurious pleasure is not permanent; it leaves "a dark-brown taste in the mouth;" "it is different in the morning." Real happiness makes room for more happiness. The joy of action, the beauties of nature, the pleasure of accomplishment, the charm of congenial society, the strength of being clean—all these delights grow on us with our enjoyment of them. They take nothing away, but leave us with still greater strength.

"We may," says President Ripley, of the Santa Fe Railroad, speaking of the demands of "a soulless corporation" on its employees, "we may be perfectly sure that the man who walks with truthfulness, sobriety and morality, who is what the world calls straight, and who can look everybody in the eye, will command the respect of his neighbors and himself, and will be infinitely happier in the world than the man who does not."

To go to college is to seek the training which will fit for the duties of life. It should be to find the secret of power. A man may be educated, and well educated, without darkening the college doors. But he is educated in the longest and slowest way. He has lost valuable time and wasted much effort.

A college is a device to bring students together that they may educate each other and that older and wiser students may educate them. "It brings," says Emerson, "every ray of genius to its hospitable halls, that their combined influence may strike the heart of the youth in flame."—*Saturday Evening Post.*

A Mother's Love.

JEAN STEELE.

An angel came down to the earth one day,
And wishing to carry some treasure away,
Back to the gates of the heaven above,
Where all is perfect, and all is love,
He looked about him for something fair,
Something that would with heaven compare,
Something that even in that pure light
Would still be faultless, pure and bright,
Something that never could know decay—
This he would bear from the earth away.
He found himself in a garden old,
Where lilies pure white, with anthers of gold,
Lifted their heads o'er the garden beds.
"These are perfect, they shall be mine," he said.
Then chasing the shadows across the ground,
A sunny-faced child was the next he found.
As he caught the smile from the baby's face
He said, "Ah, how perfect 'twill heaven grace!"
And again he found a jewel rare,
A mother's love and tender care.
Then the angel went back to the gates above
With the flower and smile and mother's love.
But before he passed through the gates of gold
He paused a moment these gems to behold.
The lily no longer was white and gold,
But lay there withered and sad to behold.
The smile once bright on the baby's face
Had faded, and now had lost its grace.
But O! as he looked at the mother's love,
He found it as changeless as heaven above.
"I have found but one treasure on earth," said he,
"And this I will take through the gates with me."

Mother, Home and Heaven.

My mother, Rachel Husband, was born in Somerset County, Pa., June 12, 1812, and departed this life at her home in Randolph County, Ill., Jan. 3, 1900, being 87 years, 6 months and 22 days old. Her maiden name was Younkin, the oldest of ten children born to Henry and Elizabeth Younkin. March 31, 1833, she was married to Harmon Husband. To them were born ten children—five sons and five daughters—among whom were two pairs of twins, the writer and his mate being the youngest of the family. In 1843 they moved from Pennsylvania to West Liberty, Iowa, where they lived one year and then moved to Randolph County, Ill., settling on the old homestead Feb. 21, 1844. June 21, 1876, mother was left a widow, father having been suddenly thrown from a horse and killed. She remained on the farm with her children till the day of her death, above noted. Mother was baptized into Christ by Chancy Forward, about 1835. She was a faithful Christian and had a grasp of the history of the Reformation equaled by few. Her accurate knowledge of events from the beginning has ever been a source of strength and blessing to the writer. She did more than any one living to encourage and help me in my early efforts in the ministry. When called to various places to preach, mother would always say: "Go and help them all you can." Hence, what is

HOME

without a mother? For years it has been my delight to visit the old homestead and pay my tribute of respect and love to the center of the household. But my visit in midwinter was a sad one, for home had lost its charm and center of attraction.

The winter of death had laid his icy hand upon mother, and we followed her through the orchard, beneath the branches of the apple trees, where we laid her in the quiet family resting-place on the hill. The funeral services were simple but impressive, the entire service being conducted by my children in the gospel, whom I baptized three years ago. Thomas J. Holloman, my son in the gospel, preached the sermon from Rev. 14:13. Thus, amidst our grief and tears we were comforted by the songs, prayers, words and voices of loved ones in the Lord. Thank God, "in the room of this grief-shadowed present there shall be a Present in whose reign no grief shall gnaw the heart, and never shall a tender tie be broken."

That evening the four only living children gathered round the old family fireside to share each other's sorrows, talk of former days and of the prospects of the life before us, here and hereafter. After a few days' visit we divided momentoes of the old home and separated, Charles and Hattie to their home in Carbondale, Ill., the writer to his home in Minnesota and Joseph, my twin, remaining on the old homestead.

The bright memories of home are: a Christian father and mother, the family altar and family Bible, a well-selected library, the family religious paper, the Shunamites upper room for Elisha the prophet and the pure and holy atmosphere of a country home.

"Home! home! sweet, sweet home,
Be it ever so humble,
There's no place like home"—except

HEAVEN.

"What is there beyond?
Hear what the wise and good have said: Beyond
That belt of darkness still the years roll on;
More gently, but with not less mighty sweep
They gather up again and softly bear
All the sweet lives that late were overwhelmed
And lost to sight, all that in them was good,
Noble, and truly great, and worthy of love—
The lives of infants and ingenuous youths,
Sages and saintly women who have made
Their households happy; all are risen and borne
By that great current in its onward sweep,
Wandering and rippling with caressing waves
Around green islands with the breath
Of flowers that never wither. So they pass
From stage to stage along the shining course
Of the bright river, broadening like a sea.
As its smooth eddies curl along their way
They bring old friends together; hands are clasped
In joy unspeakable; the mother's arms
Again are folded round the child she loved
And lost. Old sorrows are forgotten now,
Or but remembered to make sweet the hour
That overpays them; wounded hearts that bled
Or broke are healed forever. In the room
Of this grief-shadowed present there shall be
A Present in whose reign no grief shall gnaw
The heart, and never shall a tender tie
Be broken; in whose reign the eternal change
That waits on growth and action shall proceed
With everlasting concord, hand in hand."

Written on my forty-ninth anniversary, June 2, 1900

The Christian Standard, Christian Century and other papers are kindly requested to copy this notice and oblige

DAVID HUSBAND.

Olivia, Minn., June 2, 1900.

How's This?

We offer One Hundred Dollars Reward for any case of Catarrah that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, O.

WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c. per bottle. Sold by all Druggists. Testimonials free.

Hall's Family Pills are the best.

Overcome Constipation

before you can expect to have good health. The thirty feet of intestines in the human body need careful attention, and thorough, but not violent, cleansing to insure health. All the impurities and disease germs are easily expelled by using

Dr. Peter's Blood Vitalizer

—Endorsed by four generations.

It is the discovery of an old German physician—has been in use for over a century and while it cleanses and tones the blood it invigorates and builds up the entire system.

No Drug-Store medicine; is sold only by regular Vitalizer agents.

Persons living where there are no agents for Dr. Peter's Blood Vitalizer can, by sending $2.00, obtain twelve 35-cent trial bottles direct from the proprietor. This offer can be obtained only once by the same person.

Write to DR. PETER FAHRNEY,
112-114 South Hoyne Ave., Chicago.

...The... Standard Dictionary.

We have for sale a number of sets of the Standard Dictionary, in two volumes, bound in full morocco, thumb index, etc. This is undoubtedly the completest and best dictionary of the English language ever published. The regular price of the set, in this binding, is Twenty-six Dollars. We offer the set, spick, span and new for

Thirteen Dollars.

At this price, the purchaser pays express charges. Cash must accompany order. We have only a few sets, and when these are exhausted can supply no more at the same rate.

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Yellowstone National Park.

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J. BRECKINRIDGE ELLIS.

And God *did* bless Frank Douglas, as he blesses all his children. She found her Kentucky home more then she ever dreamed of, when she had dreamed of home; and her father and mother were dearer and nobler than she had ever thought to find. She was surrounded by love and refinements, and every day was full of brightness, because a light burned in her heart. And she continued to be a sweet influence in the lives of others; for she let the happiness which she received shine through her transparent soul into other lives. Thus the pleasures which brought smiles to her pure face caused smiles to light up in the faces of her friends, for she did not live to herself. But prosperity had not changed her. She had been happy and she had given happiness when all seemed dark and well-nigh hopeless. Before finding her parents she had been comforted by God's promises to his lonely ones; now she was enjoying those fulfilled promises. That was the only difference. And there was a wide porch that ran all along the front of the house, with a brick wall built up as high as her waist and beautiful vines covering it so snug and tight you could not see one speck of red from the outside. I wish you could have seen her as she used to stand leaning upon the wall, looking out upon beautiful Broadway. She made one of those pictures that are so bright and sweet and restful, you can forgive the electric car its hideous shriek and even think well of the scissors man, who goes about jangling his bell.

And her school days! I wish I could tell you about them, and how she learned all the principle soda fountains on Main and Broadway, and how she got acquainted with the children who live in those delightful homes on Third Street and Short and Fourth Street, and how she used to go along Main Street, nearly a mile west, till she came to the great park where they held Chautauquas and have barbecues with burgoo and speeches. During one Chautauqua season she camped out there in a tent with her father and mother and Mrs. Dew and Brother Wilton. She saw Frank Beard draw pictures as fast as he could draw, and she heard Sam Jones preach two hours without anybody going to sleep, and she felt so sorry when the president begged people to attend the meetings of the "Round Table," that she used to go and make the seventh in the audience. She was glad she lived in Lexington! And there were walks out to the cemetery, which was so beautiful with its water lilies, that you didn't mind dying so much, after all! Well, one morning Frank woke up and found that she had graduated and that she was no longer a little girl. And I would have kept her a little longer—yes, forever! But she *would* get big, and she *would* put on long dresses, and she *would* put up her hair and become a young lady! Oh, Frank, how could you, when you knew all the time I liked you better as a little girl!

Not many days after her graduation a young man came to Lexington expressly to see Miss Frank, as I suppose we must call her. I wish, for my part, he had stayed at home. You could never guess who it was, but I will tell you it was Ronald Clarmont, so you will not be kept in suspense. He had actually come to stay three weeks! And he had the effrontery to declare that *the time seemed cruelly short!* He had so much to tell her, and she to tell him. Mrs. Clarmont had learned that her former housekeeper, Mrs. Dew, was her husband's sister; and that had humbled her pride. (Some people's pride is built upon such queer foundations.) She had discovered that it was Mr. Clarmont who had robbed the housekeeper of her little comfort, "Emily Dew." Clara had married an old gentleman who had the gout and a fortune. He was so close-fisted, or prudent—yes, that is a pleasanter word—that she got small benefit from his fortune; but she had the full benefit of his crossness and bitterness, resulting from the pain of his gout. She might just as well have had the gout herself; and as for *him* he should have been more careful in his eating. Vega was still in a school which had been founded for the benefit of the deaf. She had progressed rapidly in her life work as an artist, and she intended to go to Paris next year to perfect herself. She was happy and contented because she loved her work.

Miss Frank told the young man how the gold watch had been found in the leathern pocket of the old cradle, and that Nance was living in the city. She kept a small restaurant on North Upper Street, not far from the university. She said the students made a pet of Nance, because she was so uncommonly ugly and benevolent. Sometimes Nance sent her special dishes which taught the palate why it had been put in the human body—even Mrs. Dew had ceased to suspect poison. Brother Wilton made them a yearly visit, which was a time of festivity and love and fond recollections. And Miss Frank and Ronald indulged in recollections on their own account; particularly of the morning when he accidentally shot himself. They went to that little restaurant on North Upper, where they bought a half-moon pie. And as he and the young lady were eating it, just as if they were children, Ronald told Nance he was the boy she had grabbed up in her arms, and put upon her horse. And he said that as she dashed away with him he had been as terrified as if she had been an old witch whose broomstick had developed legs and a tail! "And I hope you'll excuse the liberty," said old Nance, twitching her nose.

Well, one evening, as those two sat in that small patch of green called, for fun, "Fayette Park," Ronald asked her if she remembered how he had promised to come to see her when he was grown.

"And I said at that time," he faltered, as if he had suddenly grown afraid of her, "that I would tell you what you have been to me. But that cannot be told. So instead, Frank, I am going to ask you to be even more to me than ever you have been." Did you ever hear such impudence? I know what *I* should have said to him! Well, he tried to get courage to go on—I wish for my part, he had gone on home where he belonged! And Miss Frank said: "What more *can* I be, Ronald?" You see she was willing. I have always wished Miss Frank had kept still and let him flounder along as best he might. But that helped him out. And he told her. And they married. And the next year they went with Vega to Paris, and after that all three lived together, and Vega painted famous pictures. One of them was called "The Imprisoned Huguenot." Perhaps you have seen it. It represents the interior of a prison, which the Huguenot, sentenced to life-confinement, has adorned with the works of art. Flowers bloom along the walls. Books are strewn about. Musical instruments abound. In short, all is bright and beautiful in that prison, and brighter and more beautiful than all, is the expression of the life-prisoner. Through the bars you catch a glimpse of the world. And out there, winter has killed the flowers, and the passers by look cold and unhappy, and freedom does not cause them one smile. But the prisoner wears a smile as he sits in a day-dream, one hand lightly touching the head of a beautiful dog that lies stretched at his side. There is an open book upon his knee. It is the Bible. Well, that life-prisoner is Vega. And her prison bars are her misfortunes. Never for her will the birds sing, for her sense of hearing is destroyed. And yet those who look upon her with pity are no happier than she. For she has adorned her soul with the flowers of contentment and patience, and in her heart is treasured the book that lies open upon the Huguenot's knee—the only book that could explain the magic of that smile.

THE END.

A GOOD COMPLEXION

Depends upon Good Digestion.

This is almost an axiom, alth ugh usually we are apt to think that cosmetics, face powders, lotions, fancy soaps, etc., are the secrets for securing a clear complexion. But all these are simply superficial assistants.

It is impossible to have a good complexion unless the digestive organs perform their work properly. Unless the stomach by properly digesting the food taken into it furnishes an abundance of pure blood, a good complexion is impossible.

This is the reason so many ladies are using Stuart's Dyspepsia Tablets, because they promptly cure any stomach trouble, and they have found out that perfect digestion means a perfect complexion and one that does not require cosmetics and powders to enhance its beauty.

Many ladies diet themselves or deny themselves many articles of food soly in order to keep their complexion clear. When Stuart's Dyspepsia Tablets are used no such dieting is necessary; take these tablets and eat all the good, wholesome food you want and you need have no fear of indigestion nor the sallow, dull complexion which nine women out of ten have, solely because they are suffering from some form of indigestion

Bear in mind that beauty proceeds from good health, good health results from perfect indigestion and we have advanced the best argument to induce every man and woman to give this splendid remedy a trial.

Stuart's Dyspepsia Tablets can be found in drug stores and costs but 50 cents per package.

If there is any derangement of the stomach or bowels they will remove it and the resultant effects are, good digestion, good health and a clear, bright complexion.

Sunday-School.

W. F. RICHARDSON.

SECOND QUARTERLY REVIEW.

(Lesson for June 24.)

The lessons of the past quarter cover a period of something less than one year of the life of our Lord. Beginning with the Sermon on the Mount, delivered in the early summer of 28 A. D., they end with the feeding of the five thousand in the spring of 29. Most of the events occurred in the province of Galilee and many of them in and about Capernaum. This was the year of Jesus' greatest popularity, and there were times when it seemed as though the whole nation would go after him. But at its close the storm clouds began to gather over his head, and the studies of our next quarter will show this opposition gathering itself for the attack which will end only with his death. The year that remains to him for his earthly ministry will be one of increasing sorrow, as he finds himself misunderstood by his own people and hated by the leaders and teachers who ought to have been first to accept him. We can give but a brief paragraph to each of these beautiful lessons which we have been studying, we trust, with increasing interest and profit to our readers.

1. *The Beatitudes* (Matt. 5:1-12). The law of the Jewish kingdom had been spoken from the summit of rugged Sinai amid thunders and lightnings and was written on tablets of stone. Its language was that of stern prohibition and curses mingled with its promises. The law of the kingdom of heaven was spoken on the green hillside of the Horns of Hattin, amid the quiet beauty of a Galilean summer day; and its precepts were graven on the tables of human hearts. Its first words were blessings and its whole spirit that of love. Its opening beatitudes, eight in number, show us the perfect secret of a happy life. The humble, the sorrowing, the meek, the spiritually hungry, the merciful, the pure in heart, the peacemakers, the martyrs—these are the truly happy. How this reverses the world's ideals, and whenever adopted, transforms human society.

2. *Precepts and Promises* (Matt. 7:1-14). The harsh judge shall have little mercy shown him. He is best fitted to judge others who has first put himself to the severest test. If we will seek out our own faults we will have less time and still less disposition to criticise those of our neighbor. Yet, rebuke is sometimes called for. Let us not, then, hesitate to administer it lovingly. But we need not be discouraged if it is often ill received. As the dogs will devour the meat from the very altar, and then turn to rend the giver; as swine will trample under their feet the most lovely pearls, so will evil men do violence to our purest motives, and hate us for our sincerest efforts to win them from sin. God will not fail to give us the help we need, for he is better than our earthly parents, and they do not deny us when we ask. When God has heard our petitions and granted them we should in turn do good to our fellowmen according to the Golden Rule. Thus will we walk in the narrow way which leads to life eternal.

3. *The Daughter of Jairus Raised* (Mark 5:22-24, 35-46). The only daughter of Jairus, a ruler of the synagogue in Capernaum, lay dying. She was but twelve years of age, just budding into womanhood. Jesus answered the agonizing appeal of the father by starting at once for the home. On the way a poor woman was healed of a malady of long standing by simply touching the hem of his garment, her faith bringing quick response from the ever-gracious Healer. Before he reaches the home of Jairus a messenger comes to say it is too late, the damsel is dead. Saying to the despairing father: "Fear not, only believe," Jesus pursued his way and, entering into the house of death, transforms it into a house of life.

4. *The Centurion's Servant Healed* (Luke 7:1-10). Among the Roman military officers were many, doubtless, who regarded but lightly the social or religious privileges of the people over whom they exercised authority. But some were men of kindly heart, and a few at least learned from the subject Hebrews to know and reverence the true God. Such an one was this centurion at Capernaum who had shown his regard for the people of Israel and their religion by building them a synagogue. When his favorite servant was taken ill it was natural that he should send the Jewish elders to Jesus to intercede for him. Feeling his own inferiority as a Gentile he is also conscious of his personal unworthiness to receive within his roof this great and good prophet; so he asks that Jesus will merely speak the word without taking the trouble to come to his home, and his servant will be healed. His prayer is granted and the Savior utters a high encomium upon his faith, which exceeded that of the chosen people.

5. *Jesus and John the Baptist* (Luke 7:18-28). Soon after raising the widow's son from the dead at Nain, and probably while still in that vicinity, Jesus is visited by two disciples of John the Baptist who inquired for their Master whether Jesus is indeed the Messiah or whether they shall look for another. A prisoner in the dungeon of Machærus, near the Dead Sea, John for a brief time seems to doubt if he had rightly interpreted the divine oracle heard at the Jordan. But his doubt is forever set at rest when the messengers return and tell him what they have seen and heard of the wonderful works of the Lord. When the messengers have departed Jesus pays a gracious tribute to his faithful servant John, whom he declares to be the greatest of the prophets.

6. *Jesus Warning and Inviting* (Matt. 11:20-30). Pained by the indifference with which his message of life is received, even in the cities where most of his mighty works were done, Jesus utters his solemn warning against them, declaring that the heathen cities of Tyre and Sidon, and even the infamous Sodom, would not have so utterly disregarded the high privileges they had enjoyed. His loving heart ends this impassioned appeal with the sweet invitation that has charmed countless souls and led them to the arms of infinite love. "Come unto me all ye that labor and are heavy laden and I will give you rest."

7. *Jesus at the Pharisee's House* (Luke 7:36-50). A wonderful contrast is given us in this lesson between the Pharisee, proud and self-righteous, and the sinful woman, humble and contrite. The former failed to understand Jesus or to reap any benefit from his presence as a guest, while the latter found her way, through penitence and grateful love, into the very heart of Jesus, and went from the house where she entered unbidden with pardon covering her shame and peace filling her heart.

8. *Parable of the Sower* (Matt. 13:1-8, 18-23). This is the first of seven parables in this chapter in which Jesus sets forth the coming kingdom in its various phases with marvelous skill. The central thought in the parable of the sower is that the effect of the Word of God upon men depends upon the condition of their hearts. The careless hearer is like the beaten wayside, into which the seed cannot fall. The shallow hearer, like the stony ground, will feel but passing impulses for good, which will die in a day. The preoccupied heart, like the thorny ground, cannot bring forth fruit, because it is busy with other matters and the truth cannot have a chance. The consecrated heart is like the good ground, hearing, keeping and obeying the truth and bringing forth much fruit for the glory of God and the good of man.

9. *Parables of the Kingdom* (Matt. 13:24-33). The parable of the tares shows us the kingdom of heaven in conflict with the enemy of man—the devil. Here the good seed are the children of the kingdom and the tares are the children of the evil one. It is a contest between righteous and unrighteous men with the assurance that righteousness shall conquer in the end. The two short parables of mustard seed and the leaven, set forth the growth of the kingdom in its measure and its manner. Though the beginning is small the end shall be great, as the tiny seed of the plant produces a great herb. And this result shall be brought about by the personal influence of the believer upon the unbeliever, as the little lump of leaven, through contact with the mass of meal, leavens the entire mass.

10. *The Twelve Sent Forth* (Matt. 9:35-10:8). The twelve disciples whom Jesus had some time before this selected from among his followers to be his ambassadors to the world he now sent forth on a short preaching tour throughout the country with instructions to imitate his work of teaching and healing. The measure of their activity was that of gratitude. "Freely ye have received, freely give."

11. *Death of John the Baptist* (Mark 6:14-29). About the time of the return of the disciples from this brief tour tidings reached Jesus of the murder of John the Baptist by the infamous Herod Antipas. John had rebuked the king and his adulterous queen, Herodias, and was in prison in the castle Machærus, near the Dead Sea. He refused to put the prophet to death partly because he feared the uprising of the people, and partly because he had still some respect for the man of God. But during a drunken feast the beautiful daughter of Herodias, Salome, danced before Herod with such grace as to draw from him the rash promise of any gift she might ask. Her guilty mother embraced eagerly the opportunity, and the brave witness for righteousness laid down his life and rested after life's fitful fever and arduous toil.

12. *The Feeding of the Five Thousand* (John 6:5-14). Leaving the territory of Herod Antipas Jesus passes over the Sea of Galilee into Philip's dominions on the northwestern shore of the lake. Followed by a multitude he pities their condition and, despite his weariness, teaches them and heals their sick. The night approaching and the people being too far from their homes to return for food without danger of fainting by the way, Jesus works the wonderful miracle of feeding them with five barley loaves and two little fishes. The remains of the feast fill twelve large baskets. No wonder the people said to one another with bated breath: "This is of a truth the prophet that cometh into the world." He has been, during all these ages since, feeding the hunger of the race.

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Christian Endeavor.

By Burris A. Jenkins.

TOPIC FOR JUNE 24.

OUR ETERNAL DESTINY.

(Matt. 13:47-50.)

There is, perhaps, no lesson which our age needs more to learn than that the *wages of sin is death.* Our time is better, possibly, than many previous times; but we lay a deal of emphasis on heredity, environment, custom, and so excuse ourselves for deviations from right. We need it thundered in our ears again and again—the wages of sin is death! It never fails to hold good. What a pity it is to know of a man or woman who is crippled by a death in a bone or an organ—a dead eye, or a lifeless arm, or a cancerous breast. And yet how many of us are just that much dead in our souls. What noble men and women we might be but for the death we nurse within us. It handicaps us, cripples us; but blessed be God, if a right eye offends us, we can pluck it out; a right hand, we can lop it off!

A sin, if fostered in our hearts—even a single thought of evil, if cherished—may betray us at some unguarded moment into something we will always blush to remember. "We cannot prevent evil thoughts, sometimes, from coming to our hearts." No, but we can prevent their staying. "We cannot prevent the birds from flying over our heads, but we can prevent them from making nests in our hair." Age-long shall be this fight with evil. Possibly it may last forever, in the largest sense of that word eternal. Possibly the process of seining in our souls for good and bad, of cherishing the good and casting off the bad, may go on forever and forever, world without end. Let us hope, however, that some day we shall altogether conquer, and be perfect.

This morning's paper gives a finger's space to the death of a young inebriate. He had struggled with his sin—trying to pluck out his right eye—and had finally taken the gold cure. Then he fell again and, discouraged, shot his brains out. He left a note expressing sorrow for the pain he had caused his mother. This last was the unkindest cut of all! If only he had lived to struggle on! If only he had dared to fall and fall, but still to struggle! No one's heart felt more kindly toward him than his mother's. No one would have so well understood his temptations, and his heroic fight; his heredity, perhaps, and his environment in childhood, his weakness and his hidden strength. And like as a mother pitieth her children, so does our Father pity us. Let us struggle on, Endeavorers. We shall not win in a day; but *we've eternity to win in!*

We do not know how long is the way of the transgressor, but we know how hard. Eternity means age-long. And how long is an age, or ages of ages? Who knows? God knows, and in his hands we may safely leave the knowledge. But the question with us is not how long, but how hard. There is no joy in the way of wickedness. There is no such thing as the primrose path of dalliance. There is the flinty road of wrong, and that is all.

It is hard because in it we lose our self-respect. To live at peace with one's self is more needful than to live at peace with neighbors, family or those in authority and influenne. There is nothing one can so ill afford to lose as his honest, humble satisfaction with himself. Yet, this one loses by sin. Death thus comes to all noble effort, worthy enterprise and telling zeal.

The way of the transgressor is hard because in it we lose the good opinion of others. Those who before had respected us withdraw from us, or look at us askance. The common condemnation of wrong-doing is a powerful deterrent, a painful punishment, and possibly is a portion of the age-long lot of the sinner. Separation is a most poignant anguish, if that separation be from those we respect and love. How keen must it be when we are separated from God—especially painful when we have come to know him well. It is a solace, though, to think that he more than all others understands, pities and aids.

There is but one way to regain self-respect and the respect of the community when one has sinned, and that is by turning into the narrow road of right. If we are faithful to confess to him our sin, he is faithful to forgive to us our sin and cleanse us. Let the effort be steady and uncompromising, and the future will care for itself.

As long as there is free will, it looks as if there might be wrong choices, and as long as there is wrong choice there must be punishment. And yet, on the other hand, as long as there is free will, it looks as if one might cease to do evil and learn to do well, and therefore find foregiveness. But our little "looks-as-if" reaches a very small distance in its scope. We can safely leave all the future to his care. It is enough that we cleanse our lives and perfect them, then there can be no doubt of Our Eternal Destiny.

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WHAT HATH GOD WROUGHT? OR, MISSIONARY STATISTICS.

By W. J. Lhamon, *Director.*

The Ecumenical Missionary Conference in New York, last April, gave occasion for valuable statistical work as regards missions. It is to Rev. James S. Dennis that we owe the summary that is given in part below. The work is more fitting since we are so near the close of the century, and the statistics are quite fittingly called centennial statistics. There are times when one feels oppressed with the magnitude of work to be done. It is then that the work already done may come as a reassurance and as an anchor of hope. Historically considered Christianity gives no cause for discouragement to its most ardent advocates.

In considering the following array of figures, the student is asked to remember that in effect the story of modern missions belongs to our century alone, and that it has been the season of seed time, rather than of harvest. Time is a necessary element in the beginnings of all great movements, and there is much truth in the proverb: "Well begun is half done." At least we have the proof that the evangelization of the world is well begun and there is ground for the lively hope that the next century will see ingatherings vaster by far than have taken place in this, and that the twentieth century will be to the nineteenth as summer and autumn are to budding spring.

Here are some of the figures presented by Mr. Dennis. There are 249 societies reporting an income of $17,161,092. There are 5,233 mission stations and 25,586 out stations. There are 10,993 organized churches and 1,289,298 communicants. There is a grand total of 13,607 missionaries, 4,029 ordained native preachers and 69,300 native unordained preachers and teachers. There are 14,940 Sunday-schools and 764,684 Sunday-school scholars. Last year there were additions to the native churches to the number of 83,895 and the contributions from native Christians amounted to $1,833,981, or well-nigh two millions of dollars. The native Christian community including the communicants above given and the adherents, reaches 4,327,283.

These are the leading facts. But besides, there are societies co-operating with foreign missionary societies and there are independent movements which, when tabulated, considerably swell the above. We reserve for a future article the showing respecting orphanages, colleges, hospitals and other institutions, which have great influence upon native peoples and which serve materially to advance the cause of missions. It is a source of great joy that so much has been done, and it should inspire the armies of believers in lands such as our own to press toward the mark of the prize of their high calling in Christ, which calling is the evangelization of the whole world.

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Literature

THE LIFE OF D. L. MOODY. By his son. Fleming H. Revell Company, New York, Chicago, Toronto.

Mr. Moody was a very remarkable man in many ways, coming up, as he did, out of poverty with many seemingly insurmountable obstacles barring him from success in life. During his boyhood and young manhood, especially, his environment was such as to deter all young men except those made of heroic stuff.

The work under review presents three distinct periods, without naming them, in Mr. Moody's life. Those who read this life of the great evangelist, if they get a full view of the subject, will see these periods.

The first period includes his early life, his living at home, his conversion, his business engagement in Chicago and his first attempts at Christian work. In this period he had a great struggle with himself and his surroundings. He gained the victory, and in doing so laid well the foundation for future usefulness. He was very fortunate in starting right.

The second period includes his abandonment of business, his activity in Sunday-school and Y. M. C. A. work. This was even a greater struggle for him than the first, for his business prospect was very flattering, and he was making money and knew he was on the way to financial independence. But he had the good judgment to see he could not do Christian work successfully and carry on business at the same time. He abandoned his business for Christ's sake.

The third period includes his evangelistic and educational work. This period is the one in which he has left his greatest impress for good. His evangelistic influence is known in all the large cities of the United States, and in England and Scotland, and thousands have been turned to Christ by his homely, powerful sermons. His meetings have produced, outside of immediate results, a great religious awakening beyond the Atlantic as well as in this country. The Bible Institute, at Chicago, and the Northfield schools are the creations of his force and genius. For he was a man of business as well as an evangelist. These are permanent results, and they will be continued, no doubt, to do the work contemplated by their founder.

The work is well written, is profusely illustrated, but is lacking in literary finish and editorial compression; for it manifests too great haste in its preparation. Yet, it is a fine biography of one of the greatest if not the greatest of the world's evangelists. J. H. S.

WHEELING THROUGH EUROPE by WINFRED ERNEST GARRISON: P p. 263. Price, One Dollar, published by St. Louis Christian Pub. Co.

This is a neat book, giving the incidents of interest in a wheeling tour through England, France, Switzerland, Italy, etc. The company consisted of Mr. Leslie Morgan and the author. The book is well printed on good paper, in new square-shouldered type. The execution is creditable to the Publishing Company as is the flow and diction to the writer. If his tire was punctured running over the rocks and ridges of Europe, the writing continues on nimble-footed and safe. Many of the places written up I have seen and and regard the description as very happy. He saw a larger number of places convenient for courtship than were impressed upon my mind. However, now that I think of it, he is probably right; at any rate I am not competent to join issue with him on a question of that kind. The delicate touches, that leave the historical blushes to adorn the modesty of modern civilization attest the art of the painter. One will get a good idea of peasant life in the countries visited by the young men, in an easy way, from these pages.

The work is a fine contribution to good literature, and is hereby commended to young and old; to one because it is harmless and helpful; to the other because it lends feet and hands to continue the romp and ramble of robust youth. In making a list of books write this at the head.

D. R. DUNGAN.

CHRISTIAN SCIENCE DISSECTED. By A. D. Sector.

This little keen surgical instrument came, in the mail to my table the other day, and it is a pleasure to say a word in its behalf. There is only one weapon to turn against certain things, so impregnable are they in self-assurance and their own infallibility, and that weapon is ridicule. Such is the case in dealing with Christian Science. The world knows that no one had so effectively opposed Christian Science, up to that time, as Mark Twain in his inimitable article. Now is added another effective effort by that trenchant writer whose productions may, by one who knows him, be occasionally recognized in the CHRISTIAN-EVANGELIST. He wields a ready and sharp pen. This little book is worthy of him, at his best, and will be of great value to any who are pestered with "scientists." B. A. JENKINS.

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Obituaries.

CORDRAY.

Sister Cathren T. Cordray departed this life May 22, 1900. She was born in Osage Co., Mo., July 18, 1842. She was married to J. S. Cordray, Oct. 20, 1862. Unto them were born eight children, three of whom reside in Oklahoma and one in Missouri. The other four are sleeping beneath the clods of the valley. Sister Cordray obeyed the gospel in March, 1888, and her husband followed her good example in July of the same year. Sister Cordray lived a devoted Christian life

GEO. F. WOOD.

CROCKER.

Clarence C. Orocker was born in Exira, Iowa, on the 12th day of February, 1879. In the autumn of 1892 he obeyed the gospel of Christ, whom he followed with unswerving loyalty to the end. A stranger to the vices that curse the world, he was a lover of the beautiful, the pure and the true. He graduated at the high school at Anamosa, Iowa, in 1898, carrying with him the honor and esteem of the entire faculty. His herbarium, which he carefully prepared and preserved, speaks of the diligence with which he entered into the study of the wonderful works of God. Thorough and diligent as a teacher, he was inspired with an unflagging zeal for the progress and welfare of every pupil under his care. In the moments of his delirium, he was with his school, hearing recitations, making suggestions and giving directions. On one occasion he seemed unusually weary and exhausted, and turning to his father, who was watching over him, said: "Pa, I wish you would dismiss the school for me." His sufferings were excruciating, and yet, no word of irreverent complaint escaped his parched lips. At one time, turning to his mother so wearied in her watchcare over him, he exclaimed: "There is no one like a mother." Near the close of the struggle, he broke forth in a feeble voice: "Let Him come in. Let Him come in. Let the dear Savior come in." The fierce battle with pneumonia was fought and lost. In one short week the relentless enemy had silenced the batteries of medical science, scaled the battlements and reached the citadel of life. On the 22nd day of May, with no clouds in sight, while the sun's slanting rays touched the verdant hills, he peacefully sank to rest in the arms of his broken-hearted father. His spirit had answered to the call of the Commander-in Chief of men and angels. His funeral took place in the church at Lafayette, Ia., where he had been a worshiper and a worker, Sunday-school teacher and president of the Christian Endeavor. Eld. D. L. Dunkleberger, of Marion, Ia., delivered an excellent address, full of helpful, consoling thought. The choir sang in sweetness and in sadness. The entire community seemed to be in mourning. The floral offering and tearful good-bye of his school was intensely touching and impressive. In the cemetery near the church he was tenderly laid to rest to await the final victory over death.

D. L. D.

LENTZ.

Margaret J. Lentz, wife of Peter Lentz, born was born in Stanley County, N. C., January 3, 1843. Sister Lentz united with the Christian Church January, 1872, and continued a faithful Christian until death. She filled all the relations of life with dignity and honor. She loved the house of the Lord, and was always punctual in her attendance upon the worship of God while her health would permit. On May 23, 1900, after a brief illness she was peacefully called away, aged 57 years, 4 months and 20 days. She leaves a husband and six children and a host of mourning friends. Funeral conducted by the writer in the presence of a large audience of sorrowing friends.

C. D. PURLEE.

Litchfield, Ill., May 24, 1900.

STUCKER.

Bro. Jacob Stucker was born in ———, Indiana, Jan. 9, 1830, and died at Star, Idaho, May 21, 1900, at the age of 70 years, 4 months and 11 days. He had been a member of the Christian Church for 30 years. He leaves a wife, sister and three children to mourn his loss. He became a member of the church at Bryant, Ill., under the preaching of Bro. Thompson, president of Abingdon College, Illinois. Bro. Stucker was a good man and well loved in this community. The funeral services conducted by the writer.

W. F. RYALS.

Star, Idaho, May 22, 1900.

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Mrs. Jennie Franklin, *nee* Wharey, was born in Yorkville, Tenn., Aug. 10, 1860; died in Joplin, Mo., May 22, 1900. She was married near Yorkville Nov. 11, 1880, and leaves her husband and two children, Otis and Ollie May. Sister Franklin united with the church at Lamalsomac, near Yorkville, under the ministry of Bro. Rice Sewell, about 23 years ago. Her health had failed gradually for some years. During the two and a half years she was a member here she was faithful and beloved.

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Iowa Central Excursions—1900.

On account of the following meetings the Iowa Central Railway will sell tickets at greatly reduced rates:

East St. Louis, Annual Convention, German Catholic Societies of Illinois, May 27-29.

North Manchester, Ind., May 28-30. Annual Meeting German Baptists.

Sioux Falls, S. D., June 9-20. Annual Meeting Supreme Lodge, A. O. U. W.

Waterloo, Iowa, May 23, 24. Annual Convention, Iowa Funeral Directors' Association.

Kansas City, Mo., May 25, 26. Annual Meeting, Fraternity of Operative Millers of America.

Keokuk, Iowa, May 18-20. Annual Convention, Tenth District Iowa Christian Endeavor Union.

For date of sale of tickets, rates, time of trains and other information, inquire of Iowa Central agents, or address Geo. S. Batty, G. P. & T. A., Marshalltown, Iowa.

New Through Sleeping Car Line Between St. Louis and Denver

via Missouri Pacific and Rock Island Route, in effect June first. This is the shortest and quickest through car line between St. Louis and Denver. Train Leaves St. Louis 9:00 A M., daily, arriving Denver 11:00 o'c'ock next morning.

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To the Rockies and Beyond

via Missouri Pacific and Rock Island Route. A new through sleeping car line will be operated between St. Louis and Denver over the above lines on and after June first. This is the shortest and quickest through sleeping car line between these points, leaving St. Louis 9:00 A. M., daily, and arriving Denver 11:00 next morning.

Excursions to Denver.

Denver, Colorado Springs and Pueblo are included in the territory to which homeseekers' excursion tickets will be sold by the Iowa Central Railway on the first and third Tuesdays in May, June, July, August. Only one fare plus two dollars for the round trip. Ask coupon ticket agents as to territory to which tickets are sold, dates of sale, limit and other information, or address Geo. S. Batty, G. P. & T. A., Marshalltown, Iowa.

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Train No. 51 now leaves St. Louis 2:21 P. M. daily, shortens the time by several hours from St. Louis to Dallas, Fort Worth, Austin, San Antonio, Houston and Galveston. Through Pullman Buffet Sleeping Cars will be operated on this train from St. Louis to San Antonio, and reclining chair car service to Dallas and Fort Worth. A delightful feature of this train is the daylight ride along the Mississippi and through the beautiful Arcadia Valley. Time of other trains remains the same excepting train No. 57 for Delta, Columbus, Cairo and Shreveport which now leaves at 8:00 A. M.

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The Home Offering.

Comparative statement of receipts to the American Christian Missionary Society for the month of May:

No. contributing—	1899	1900	Gain
Churches,	735	896	161
C. E. Societies,	35	16	19x
Sunday-schools,	30	25	5x
L. A. S.,	3	9	6
C. W. B. M.,	1	0	1x
Individuals,	127	164	37
Other contributions,	5	3	2x

Amount contributed by—	1899	1900	Gain
Churches,	$10,602.36	$11,614.76	$1,012.40
C. E. Societies,	146.01	45 17	100.84x
Sunday-schools,	105.80	84.94	20.86x
L. A. S.,	8.00	40.20	32.20
C. W. B. M.,	2.00	—	2.00x
Individuals,	769.18	604.75	164.43x
Annuities,	600.00	1,000 00	400.00
Other contributions,	141.07	155 00	13.93
Total,	$12,374 42	$13,544.82	$1,170.40
Loss x			

Number of new churches contributing this year that did not last year, 380.

Number of churches contributing an increased amount over last year, 268

Number of churches contributing a smaller amount than last year, 184

Number of churches contributing the same amount as last year, 26.

Remit all money for Home Missions to

BENJ. L. SMITH, Cor. Sec.
Y. M. C. A. Bldg., Cincinnati, O.

We have about closed our missionary rally. The pledges have reached more then $200. All departments will raise about $400 for missions this year. This is more than twice the amount raised for general missions last year. The church expects to raise its entire indebtedness this year. The amount is largely under pledge. Everything seems hopeful. There was an addition by statement last Sunday and one baptism in the evening.

CHAS. S. EARLEY.

Pueblo, Col., May 11, 1900.

Announcements.

Program

Of the Mississippi Christian Missionary Convention, to be held at Water Valley, Miss., July 10-13.

TUESDAY EVENING, JULY 10.

8:30. Devotions, led by Ira M. Boswell.
9:00. Sermon, "The Wisdom of God *versus* the Philosophy of Man," B. F. Manire.
9:45. Announcements and Adjournment.

WEDNESDAY FORENOON, JULY 11.

8:30. Devotions, led by A. P. Finley.
9:00. Address of Welcome, J. M. Talley.
9:10. Kesponse, T. L. Young.
9:20. President's Address.
9:30. "Churchless Preachers and Preacherless Churches," N. G Jacks.
10:10. Discussion. Time limit, 10 minutes.
11:00. "The Church at Work," W. A Crum.
11:45. Appointment of Committees.
12:00. Announcements and Adjournment.

WEDNDSDAY AFTERNOON.

2:00. Devotions, led by Lee Jackson
2:30. "Why Don't Revivals Revive?" D. B. McCanon.
2:50. "Seeking and Saving the Lost," H. K. Coleson.
3:15. Discussion of both. Time limit, five minutes.
3:45. "Negro Education and Christianization," J. B. Lehman.
4:30. Discussion. Time limit, five minutes.
5:00. Announcements and Adjournment.

WEDNESDAY EVENING.

8:30. Devotions, led by G. A. Reynolds.
9:00. Sermon, A. P. Finley.
9:45. Announcements and Adjournment.

THURSDAY FORENOON, JULY 12.

8:30. Devotions, led by M. H. Armor.
9:00. Report of State Evangelist
9:30. Report of Recording Secretary and Treasurer.
9:45. "The Two Characteristics Needed in our Missionary Work," J W. Harris.
10:10 "The Importance of the Religious Press," J. L. Smart.
10:30. "The Bible-school in the Church," J. E. Willis.
11:00. "Entering Into Their Labor," A. P. Finley.
11:30. Report of Committees.
12:00. Announcements and Adjournment.

THURSDAY AFTERNOON.

2:00. Devotions, led by W. A. Crum.
2:30. "Family Devotions"—an Open Conference, led by L C. Prather.
3:00 "The Work of the C. W. B. M."—a paper, by Mrs. C. P. McKay, of Memphis, Tenn.
3:20. "The Need of the C. W. B. M. in Mississippi"—an exhortation. by F. M. McCarthy.
3:40. Suggestions. Time l mit, five minutes
4:00. "The Kingdom Established and Perpetuated by Seed," N. B Patterson.
4:30. Miscellaneous Business
5:00. Announcements and Adjournment.

THURSDAY EVENING.

8:30. Devotions, led by N. G Jacks.
9:00. Sermon, Ira M. Boswell.
9:45. Announcemsnts and Ajournment.

FRIDAY FORENOON, JULY 13.

8:30. Devotions, led by F. M. McCarthy.
9:00. Unfinished Business.
9:30. Open Conference on "The Missionary Work in the State," led by N. G. Jacks.
10:30. "A Summary of the Whole Matter," M. H. Armor.
11:00. "Let us Arise and go Hence," E W. Sewall.
11:20. Brief Voluntary Prayers and Words of Exhortation.
11:45. Adjournment.

Butler College Commencement Week.

Thursday, June 14, 8:00 P. M., in College Chapel, Concert—Music Department.

Friday, June 15, 8:00 P. M , in College Chapel, Sophomore Contest in Oratory.

Saturday, June 16, 9:00 A. M. to 4:00 P. M., in Class Rooms, Term Examinations. 8:00 P. M., in College Chapel, Senior Class Exhibition.

Sunday, June 17, 10:45 A. M., at Downey Avenue Christian Church, College Christian Associations' Service.

Sunday, June 17, 4:00 P. M., in College Chapel, Baccalaureate Service. Sermon by the President of the Faculty.

Monday, June 18, 9 00 A. M. to 4:00 P. M., in Class Rooms, Term Examinations 8:00 P. M., in College Chapel, Exhibition Philokurian Society.

Tuesday, June 19, 9:00 A. M. to 4:00 P. M., in Class Rooms, Term Examinations.

Tuesday, June 19, 8:00 P. M., at residence, 120 Downey Avenue, President's Reception, in honor of the Senior Class, to Students, Faculty and Friends.

Wednesday, June 20, 9:00 A. M. to 4:00 P. M., in Class Rooms, Entrance Examinations. 8:00 P. M., at the Bates House, Annual Dinner Alumni Association.

Thursday, June 21, 10:30 A. M , in College Chapel, Commencement.

Address by Andrew S. Draper, LL. D., President University of Illinois.

Presentation of Diplomas by Burris A. Jenkins, A. M., B. D., President of the University of Indianapolis.

THE CHRISTIAN-EVANGELIST.

A WEEKLY FAMILY AND RELIGIOUS JOURNAL.

Vol. xxxvii June 21, 1900 No. 25

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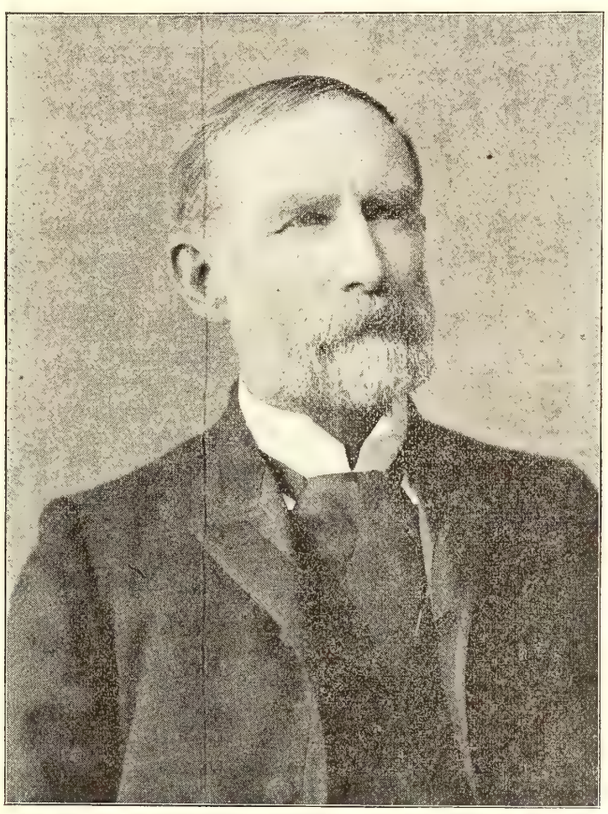

CHARLES J. KEMPER. (See Page 781.)

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THE CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. xxxvii. St. Louis, Mo., Thursday, June 21, 1900. No. 25.

CURRENT EVENTS.

As we go to press the Republican clans are gathering at Philadelphia for their National Convention. So far as the nomination for the presidency is concerned, that seems to be a foregone conclusion and the interest has centered about the vice-presidency for several weeks. Gov. Roosevelt has been frequently mentioned in this connection, but has steadfastly declined to be considered, and has even gone so far as to say that he would decline even if nominated. At this writing, however, it looks as if Mr. Roosevelt would be nominated on the ticket with President McKinley, *nolens volens*. The pressure has been so heavy on the New York governor that he has gone so far as to say that if he is nominated in spite of his protest, he would not feel at liberty to decline, as that would seem to cheapen the high office, and would probably mean his political death. There is no question but that Mr. Roosevelt is sincere in his desire to avoid the nomination, as his political aspirations lead him in another direction. He prefers to be governor of New York for another term and then to take his chances for political promotion after that. The feeling has been strong for some time that a New York man should have the nomination to counteract the increased strength which it is believed will be given to the Democratic ticket in consequence of of the co-operation of Tammany with that party in the coming campaign. Other names in New York, have been mentioned besides that of Mr. Roosevelt, but Senator Platt, of New York and Mr. Quay, of Pennsylvania, seem to have combined their forces to secure the nomination of Mr. Roosevelt. It is not unlikely that Mr. Platt wants Gov. Roosevelt out of the way in New York, and this is one reason why Gov. Roosevelt hesitates to accept the vice-presidential nomination. Aside from this, however, there is a popular feeling throughout the country that the New York governor would add greatly to the strength of the Republican national ticket, and it looks now as if he would be nominated in spite of himself. It is too early, however, to predict with certainty what the outcome of this political game will be, but it will be known to our readers before this reaches them.

There have been no startling developments during the past week in connection with the South African war. The Boers have been driven from Natal. The raiding forces which interrupted Lord Roberts' communications have been repelled and it is now believed that Lord Roberts' plan is to divide the Free State forces from those of the Transvaal and to deal with them separately. Another part of the British plan of operations appears to be the cutting off the communications of the Boers with Delagoa Bay and thus stopping their supplies. It is rumored that Lord Roberts is engaged with Pres. Kruger and Gen. Botha in arranging terms of peace. There are indications, also, that the British commander in South Africa regards the end of the war as close at hand. The dismissal of a part of the troops which have seen hard service is one of these indications. The situation in China is such as to make it exceedingly desirable to the British Government to close the war in South Africa as early as possible, that it may be the better prepared for exigencies in the Far East. It is not unlikely that this fact has induced Lord Roberts to open communications with the Boer leaders looking to the termination of the war. Such a consummation, with the largest measure of home rule for the Boers that is consistent with the demands of the situation, would be highly gratifying, not only to the people of this country, but to the whole civilized world.

Affairs in China continue to assume a graver aspect. The relief column of 2,500 marines, under Admiral Seymour, is said to be halted at Lang Fang on its way to Pekin, and has been engaged in fighting with the regular troops of China, and that the railroad has been destroyed, both in front and in the rear of them. Admiral Seymour is probably waiting for reinforcements before pressing forward to Pekin. Rumors have disturbed the civilized world to the effect that the Foreign Legations in Pekin have been destroyed, and that the German minister has been killed. These rumors have not as yet been confirmed, but as communications have been destroyed between Pekin and the outside world, there is no opportunity of proving them to be untrue. The Chinese Government is said to be in a quandary as to whether to suppress the Boxers or to take sides with them against the foreign powers. Should the latter course be determined on, the fate of China will be sealed. Its existence under the present empress will be of short duration. Japan and Russia are the only two powers that are prepared to furnish a large number of troops on short notice. Gen. McArthur, in command at Manila, is said to have ordered the 9th infantry to proceed from Tarlac to Manila, whence they will be sent to China. There is less suspicion attached to the use of American troops in connection with China than those of any other nation, because of the well-known fact that this government has no designs on Chinese territory. Its only interest there is the protection of its citizens who are engaged in missionary work or otherwise, and the preservation of the open policy in that country. On this account it is not unlikely that the United States Government will be an important factor in solving the future destiny of the Chinese Empire. There is scarcely room for doubt that the outcome of the present agitation will be the overthrow of the reactionary forces which have been at work of late in China, and of setting that nation forward on a new career of civilization and of Christian development.

Since the foregoing paragraph was written, important news has been received of developments in China. On the 16th inst., the admirals of the foreign powers, in port at Taku, seeing the place undergoing additional preparation for hostilities, demanded the surrender of the forts by two o'clock the next morning. At 12:30 A. M. the forts opened fire on the gunboats which replied, silencing the forts and compelling their surrender at 8 A. M. The particulars of this engagement have not yet reached us. Taku is the port for Tien Tsin and Pekin, and is located at the mouth of the Pei Ho River, which empties into the Gulf of Pechili, an arm of the Yellow Sea. This is an event of tremendous importance. As a dispatch from Dondon expresses it: "Two worlds are at war. A battle has been fought between a powerful Christian fleet and the Chinese forts at Taku. The civilization of Confucius and the civilization of Christ have opened a war for supremacy. There has been no formal declaration of hostilities, but the irresistible march of circumstances has reached the point that statesmen and scholars have for generations discerned in the grim future. No diplomatic artifice can smooth away the fallen fortresses, and no bland Oriental obsequiousness can atone for the lives that were lost and the blood that was shed in the battle at Taku. The inevitable struggle has come, and far-seeing observers declare that it will be reached only with the assertion of the suzerainty of the powers, in some form or other, over the Chinese Empire." Another report is to the effect that the relief column, under Admiral Seymour, has returned to Tien Tsin for supplies. The country waits impatiently for news from Pekin, and especially for a denial of the report that the Foreign Legations have been taken. If this should prove to be true, it involves perhaps the massacre of the foreign element in that city, an act that would send a shudder throughout the civilized world.

The report of an election in Cuba may not be of special interest to some people, just now, but the fact that an election has just been held without the least sign of a disturbance anywhere in the island is a matter worthy of more than a passing notice. What looked strange to Americans in the island was the absolute indifference of the people in the matter. It is said that there was no crowd waiting to hear the result, not a cheer raised, nor any demonstration or excitement of note. In Havana the National party elected its entire ticket, the mayor, eighteen councilmen, the treasurer, one correctional judge and three municipal judges. Gen. Rodriguez was elected mayor of Havana. It is thought that the victory of the Nationalists is due to the fact that they were the first in the field and had the benefit of a well-disciplined organization. The total number of votes cast in Havana fell 4,500 below the registration. Such an election looks tame by the side of some of our city or state elections, but it is to be hoped that some of the American election ways will never become familiar to the Cubans.

Last week Samuel D. Gompers, president of the American Federation of Labor, came to St. Louis and endeavored to restore peace between the St. Louis Transit Company and its ex-employees, but failed. He first met the strikers and secured an agreement from them to leave the matter of the reinstatement of the men to arbitration. This being the only point in former negotiations in which they had failed it was hoped that the agreement to arbitrate this matter would be acceptable to the Transit Company. But when the matter was presented to the Transit Company on last Saturday by Pres. Gompers it proved unacceptable to the company. The Transit Company agreed to arbitrate this point provided the new employees be represented in the arbitration board, but this Pres. Gompers said he could not ask the strikers to accept, and so all negotations were declared off. The Transit Company rejected Pres. Gompers arbitration on the ground that it would interfere with its contract with men employed to take the strikers' place. Pres. Gompers then reported the non-acceptance of their proposition back to the strikers en masse on Saturday night and advised them to continue the fight against the Transit Company by all lawful methods, but warned them against any unlawful conduct. He also assured them of the sympathy of all labor unions throughout the United States in their struggle for their rights. It is said that less than one hundred of the strikers have returned to the company and that the body of them are as united and firm as at the first. The Transit Company now has about all its lines in operation again, but not all of its cars; neither is it carrying its former amount of passengers. The labor unions and their friends will not patronize the Transit Company's cars and their patronage is by no means a small item. There is talk of establishing a system of bus lines by the unions of the city, but how successful this can be made remains to be seen. As things now stand there is every indication of an all-summer warfare against the Transit Company.

JESUS AS A TEACHER.

At this time of college commencements, when the theme of education is in the air and in the minds of the people, and when churches are holding their conventions in the interest of religious culture and training, it might be well to direct attention to the great Teacher, to the end that we may gather both inspiration and instruction from Him as to how and what to teach. Whatever opinion men may hold on the question of Christ's deity, there is virtual unanimity of sentiment concerning His superiorty over all the religious teachers of the world. There is, indeed, between Him and all other teachers a chasm so wide that He must forever stand alone as the one supreme Teacher of mankind. In this article we direct the attention to a few of the elements which gave Him this prominence as the world's great Teacher.

The first and most obvious element of His supreme power as a teacher is the fact that He placed Himself upon a level with the people whom He was to teach. As the author of the Hebrew letter puts it: "Since the children are sharers in flesh and blood, He also Himself partook of the same." Again "For verily, not of angels doth he take hold, but He taketh hold of the seed of Abraham. Wherefore it behooved Him in all things to be made like unto His brethren that He might be a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. For in that He Himself hath suffered, being tempted, He is able to succor them that are tempted." Not only was it necessary, in order to perform His priestly function, that He should take upon Him our nature; it was necessary also in order that He might become the world's ideal teacher. The missionary to the South Sea Islands who, finding himself out of touch with the slaves whom he would reach with the gospel, because of the difference of his lot from theirs, and who, to bridge this chasm, sold himself into voluntary servitude and went down into the fields of toil with the slaves, in order that, while sharing in their poverty and bitter servitude, he might make known to them the message of a Savior's love, had caught the true spirit of the great Teacher. The teacher to-day, whether he calls himself preacher, professor or teacher, in the day-school or Sunday-school, who would accomplish the highest results in teaching, must put himself in sympathetic relation with those whom he would teach. He must do this in order to look at life and its problems through their eyes, see and realize their difficulties, and to deal intelligently with them. This the great Teacher did. He was in the beginning with God and was God, but He emptied Himself of His glory and became man that He might the more effectually reach us with His truth and love. "The Word became flesh and dwelt among us."

Another element of power in the success of Christ as a teacher was the fact that He exemplified His doctrine in His life. He was the embodiment of the divine ideal. His was the divine life, lived under human conditions. Abstract teaching would not suffice.

> "And so the Word had breath, and wrought
> With human hands the creed of creeds
> In loveliness of perfect deeds
> More strong than all poetic thought."

"In Him," says his most intuitional and spiritual biographer, "was life, and the life was the light of men." It was not solely nor chiefly Christ's words that made Him the great Teacher, although He spake as never man spake. It was the life incarnate among men that has ever been the light of men. What the world needed was, not a new book describing the divine life, nor a new law setting forth right rules of conduct, nor a new philosophy explaining the causes and reasons of things; it needed the divine life embodied in human form. It needed the truth of God, the love of God, the whole character of God, clothed with a human personality. In a word, it needed "God manifest in the flesh."

It is a remarkable fact that Christ wrote no books, nor did he formulate any system of theology or philosophy. He taught a few great principles which He dropped like seed-truths in the heart of humanity, and above all He lived a life of such transcendent beauty, of such moral perfection, of such sublime heroism, of such divine unselfishness as to conquer the admiration of the whole world, and to become a beacon light to lead humanity on to nobler heights. The supreme secret of Christ's power as a teacher lies in the fact that He translated doctrine into life and creed into conduct. He was the Way, the Truth and the Life, not in the abstract, but in the concrete. The world is influenced more by example than by abstract teaching. Blessed is the teacher that can say to all who learn of him: "Follow me." Here is where most of our teaching and preaching breaks down. It fails to find a concrete illustration in our lives.

Christ was a free teacher. He was no hired pulpiteer, voicing the sentiments of those who employed Him, nor of those with whom He was associated in religious work, but He conceived of Himself as standing in direct relation to God, and responsible alone to Him. His message, therefore, was not modified by the popular opinion of His time, except by way of adapting it to their needs. As a matter of fact His teaching was far above the ethical standard and the religious ideals of His time, and brought Him into antagonism with the religious authorities among the Jews. But if His teaching as embodied in His life had not been beyond the moral life of the men of His time it would have had little value for the world. What prophet, seer or great religious teacher has not been in advance of his age? This is the very reason why God calls him to be a prophet or teacher. It was one of the great sorrows of Christ's life that the people of His own nation would not receive His message, and that even among those who

professed to follow Him many turned away and forsook Him, because they could not receive His doctrine. Perhaps no religious teacher has a greater sacrifice than when in being loyal to the truth which God has given him he must do it at the expense of many friends and friendships. But after all it was this very quality of moral heroism in the great Teacher that has made His doctrine endure through all time as the highest standard of morality and as the supreme authority in religious faith and duty. One must work very close to the Master and share very deeply in His spirit if, like Him, he is to be loyal to the truth as God enables Him to see the truth.

Jesus possessed the power, as no other teacher of the world has ever possessed it, to discriminate between that which is vital and enduring in religion and that which is merely incidental and transient, though this has been a characteristic of every great teacher. He knew human nature and its needs. He knew God and His gracious purposes toward men. This enabled Him to lay hold of those vital truths and principles which bring men into right relations with God and with one another. The forms and ceremonies of Judaism, in which the priests took such delight, and subtle refinements and speculations, in which the doctors of the law were so much interested, the traditions of the elders and the scribes, which had made of none effect some of the commandments of God—all these He brushed aside, substituting therefor the simple, child-like trust in God as Father, a pure heart, a clean life, hungering and thirsting after righteousness, seeking the welfare of others and the extension of the kingdom of God among men—a kingdom consisting, not of meat and drink, but of righteousness, of peace and of joy in the Holy Spirit. This, of course, was contrary to all the ideals of the Jewish teachers. But He went steadily forward, declaring that "every plant which my Heavenly Father hath not planted must be rooted up." The temporary, the incidental, the purely national must give place to that which is spiritual, universal and abiding.

Jesus was the greatest optimist who ever lived and taught among men. With the spiritual penetration which enabled Him to look into the hearts of men which no other teacher ever possessed, and to discover depths of iniquity which no eye but His could see, He cherished the largest hope for humanity and predicted its return to God with a boldness of utterance which, even yet, seems rash to the timid, conservative orthodoxy of our time. It was characteristic of Him to see, even in the worst of men, the possibility of salvation and of future greatness. Here is where many teachers fail. They are discouraged with the superficial view of man's sinful condition, and lose heart and hope. Not so Christ. He saw the good along with the evil and He believed in the potentiality of the good over the evil. He sought to find out the good in human nature and to develop that, and by so doing to cast out the evil. His method was to work from within, outward. He saw that the heart was the strategic point in human nature and His plan was to take possession of that and fill it with pure aims, pure thoughts, holy ideals, lofty aspirations and trust these to drive out whatever was evil from the heart and life. He minimized the ills and misfortunes of life and magnified the value of the soul and its immortal destiny. He emphasized those truths which give life a cheerful outlook and opened up for the race a future of never-ending progress. He took poor, sin-cursed and sin-wounded humanity by the hand and bade it arise and look up to the heavens and say: "Our Father."

These are only some of the elements of power in that great Teacher, at whose feet kings and emperors, statesmen, philosophers and scientists are glad to sit as pupils, and who is fast subduing this world to Himself. Let us catch something of His spirit, something of His method, that we may share with Him in bringing about the triumph of truth and righteousness in the earth.

Hour of Prayer.

THE CHURCH'S DUTY TO EDUCATION.

(Deut. 6:4-9; Heb. 5:12-14.)

(Uniform Midweek Prayer-meeting Topic, June 27.)

CENTRAL TRUTH: *In both the Old and the New Testaments the principle of education is not only sanctioned but inculcated, and the duty of imparting this instruction is laid upon the religious people under both dispensations.*

Human beings are born into the world with a number of latent faculties which need to be developed to their fullest capacity. This process is called education. Education has been defined, according to its etymology, as a *drawing out.* It is necessarily the drawing out of what is in man in germinal form. The scope of education, therefore, depends upon what is in man, in his natural constitution. If he have only an animal nature, then an animal education will answer his needs. If he be an intellectual being as well, then his intellectual nature must also be drawn out or developed. If, in addition to this, he have a moral and religious nature, this, too, must be drawn out, or else we have a defective education.

The Bible looks at man chiefly as a moral and religious being, and the education for which it specifically provides is of a moral and religious nature. It does not, however, by any means ignore man's rational or intellectual nature, but on the contrary it presupposes such a faculty. The fact is, the two elements of man's nature are so blended that we cannot neglect the one without doing injustice to the other. This fact is made apparent in this command to Israel, cited from Deuteronomy. The statement: "Hear, O Israel: the Lord our God is one Lord," is one of the sublimest generalizations in literature. It is an announcement to Israel that all the manifold phenomena of nature and all spiritual phenomena have their origin in one great, original source, in one divine personality. The command which follows: "And thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy might," it will be seen, implies the development, not only of the affections, but of the intellect as well. This command, as given by Jesus in Matthew 22:37, is: "Thou shalt love thy God with all thy heart and with all thy soul and with all thy mind." To love God with the mind implies a *knowledge* of God, not only of His character, but of His will, of His works and of His laws. Here is a demand for the highest possible education, for the more we know of the material universe and of the innumerable forms of life which have been upon the earth and are now here, and of the vast forces of nature, and of man, and of the movements of history, the more we know of God and the better prepared we are to love Him with all our mind.

It is never to be forgotten that God requires, not only submission of the heart, but loyalty of the intellect as well. But it is not a blind submission of the intellect which He asks or which He will accept, but an intelligent, enlightened surrender to Him, because He satisfies the highest demands of reason. We can never love God with a whole mind until that mind is educated in the ways and works of God.

Let it be remembered that these things were, not only to be learned by the people of Israel, but they were to teach them diligently unto their children. There was to be a succession of knowledge from parents to children, from teachers to pupils, until it should become the common possession of all.

It was no class education. Here was provision for the training of all the people. Great emphasis is laid here upon parental instruction. There is a dispositionin our day on the part of parents to transfer this responsibility for the religious training of their children to the Sunday-school, but it ought to be understood that parents can in no way evade their resposibility in this matter. The first lessons at least in divine things should be learned by the child at home, and the home will be forever more sacred in the child's thought and memory by reason of this fact.

One of the most common faults, not to call it by a severer name, of Christian people, is the lack on the part of so many of them of making any progress in the knowledge of spiritual things. The author of the Hebrew letter administers a severe rebuke to Hebrew Christians for this lack of growth. He said to them: "For when by reason of time ye ought to be teachers ye have need again that some one teach you the rudiments of the first principles of the oracles of God; and are become such as have need of milk and not of solid food." This reproof was given, not on account of any moral defects, aside from their failure to develop their knowledge of the divine principles of the gospel. How widely this rebuke may be applied to the church to-day we need not say. The writer goes on to say that every one that partakes of milk is

"without experience of the Word of righteousness, for he is a babe; but solid food is for full-grown men, even those who, by reason of use, have their senses exercised to discern good and evil."

There is a suggestion in the foregoing that there is a knowledge of things spiritual which can only come through experience and by the exercise of power of moral discernment in deciding between good and evil. This is confirmed by our Christian experience and observation. It is those who *do* that *know*. It is clear, also, from the foregoing that no one having the opportunity for the development of his powers can claim ignorance as a shield for his wrongdoing, for the ignorance itself is a fault that must be accounted for.

The great religious reforms which have blessed the world in the past owe their origin and their successful prosecution to educated men. In the very nature of things this must be so. Christianity has its sources in languages known now only to scholars. In its earlier years it was influenced by social, political and religious conditions which are familiar only to students of history. The past is being uncovered by modern researches as never before. All this knowledge is available to scholarship, and without it there is lacking the necessary data for the most successful advocacy of Christianity.

It is evident, then, from the foregoing that God desires the fullest enlightenment of men, the fullest development of all his powers and faculties. It is equally evident that the responsibility for this moral and intellectual training is laid on those who know and do the will of God, which to-day means the church of God on earth. On the church, then, rests the responsibility of establishing and endowing institutions of learning which will see to it that every part of our human nature is properly developed and trained for the highest usefulness in life. That we who call ourselves Christians or Disciples of Christ have been negligent in this respect and have failed to do our duty in the way of Christian education is, we think, too manifest to need argument. Has not the time come when we must make amends for this neglect by revival of zeal for Christian education and such revival as will lead the church to fulfill its obligations to our schools?

PRAYER.

Our Father who art in heaven, we thank Thee that Thou hast created us with latent powers, capable of being developed to an almost unlimited degree, and that Thou hast placed before us incentives for such development. We pray Thee that the church may realize, to a higher degree, its obligations to Christian education, and may seek to discharge this obligation by seeing to it that our schools are properly endowed and equipped for the great work for which they were established. Bless, we pray Thee, the presidents and teachers connected with these institutions of learning and the students who attend the same, to the end that such instruction may be imparted and received as will develop the noblest types of character and accomplish most for the advancement of Thy kingdom. And this we ask in the name of Christ, our great Teacher! Amen.

Editor's Easy Chair.

During the past six weeks or two months the Easy Chair has extended its observations over a wide area of country, and has visited a large number of churches, schools and localities. Not for several years has the editor, within the same length of time, traveled so many miles, preached so many discourses, delivered so many special addresses or lectures as within the period just mentioned. This experience has made or deepened certain impressions on our mind. It would be a very unimpressionable mind that did not receive an impress from this contact with so many localities, so many kinds of people, and by the effort to adapt public discourse to the particular needs of these various occasions and communities. The first feeling is one of gratitude to a gracious Providence for health and strength to meet these public duties with some little degree of satisfaction, at least, to those whom we have tried to serve. There is nothing we covet more than the ability to serve our fellowmen, and assist in some measure in promoting the interests of the kingdom of God.

Another deepened impression is: What a glorious privilege it is to preach the unsearchable riches of Christ, and to make known to men the love of God and declare His will! One might well wish to live a thousand years if he could have his youth renewed, if he could grow with the growing demands of the succeeding centuries, that he might preach so glorious a gospel to so needy a world. The marvel is that men ever tire of it or turn away from it to preach the vagaries, the philosophies and speculations of man, or the barren negations of a cold and lifeless rationalism. When we have had some fresh experience in preaching this gospel of Christ we feel the conviction deepened within us that there is no calling more blessed, and that if we were choosing our llfe course over again we would, with even more alacrity than once before, turn away from callings that promise earthly emoluments to urge upon men the supreme value of the kingdom of God and His righteousness. There would be one difference. With the experience we have had we should make more thorough preparation that we might more adequately declare to the sinning and suffering world the tender compassion, the saving power and the redeeming love of our Lord Jesus Christ.

We have been impressed anew with the adaptation of the gospel as understood and preached in this Reformation of the nineteenth century, to the needs of men of our day and generation. We have a dispensation of the truth that is as much needed by the century in which we have lived and wrought as was the Lutheran Reformation demanded by the conditions of the sixteenth century. This truth needs to be more widely and deeply realized, especially by our younger ministers, who are taking their places in the ranks of those who are pleading for a return to the Christianity of Christ. The current movements of thought in the religious world, the readiness with which our plea for the return to Christ is accepted by the people and the remarkable increase which God has granted to the seed we have sown, leave no room for doubt that this is "the present truth" which our age demands. It has been our privilege to address, in different communities, people who are standing aloof from churches, and who make no profession of religion, but who have expressed their appreciation of a gospel so simple, so rational, so broad, so well adapted to the needs of our race. O that we might more worthily declare, and especially that we might more adequately illustrate in our lives the beauty, the power and glory of the simple gospel of the grace of God!

We are glad to testify that wherever we have gone we have seen evidences on the part of many of a hungering and thirsting after righteousness, of aspirations after the truer, deeper and richer Christian life. The love for disputation for the sake of disputation is well-nigh obsolete. Churches are everywhere asking and desiring a full and fearless proclamation of the gospel, faithfully applied to the needs of the age, but free from the spirit of contention and strife, and of denominational narrowness. The churches desire to be led forward into fresh pastures of living truth and by the still waters of the river of life. They have no thought of compromising the great truths we have been emphasizng, but believe they can best be emphasized by kindly, fraternal presentation, and especially by embodying them in the life of the church and of its individual members. One who has not traveled about among the people would be surprised to find how widespread this feeling is among private members of the church, both men and women, who are pillars in their local congregations. This class of members is not seldom in advance of the preacher in their conception of the Christian life and the needs of the church. It is often the failure of the preacher to minister to the spiritual hunger of the best members of his church that creates the necessity of short pastorates.

The things which seem to us to need emphasis among the churches almost everwhere are the cultivation of an increased spirit of reverence in the house of God, a more reverent demeanor on the part of the people, more attention to an orderly and impressive manner of worship and observing the ordinances, greater fidelity on the part of members in attending the regular meetings of the church, especially the prayer-meetings, more attention given to the devotional life of the church, an improvement of the methods of the Sunday-school, more systematic study of the Bible and greater emphasis on the religious life in the home. A wider reading of our religious papers would tend to foster these reforms and correct many of these evils. Much must depend, however, upon the wise leadership of godly, consecra-

ted ministers of the gospel. Upon all our pastors, therefore, we invoke the blessing and guidance of Him who is the great Shepherd and Bishop of our souls.

Questions and Answers.

Does the Bible require an elder of the church to be a married man, or does the passage which says "the husband of one wife" merely forbid a plurality of wives?

J. E. Littrell.

The latter is the usual interpretation, though there is some difference of opinion on the subject. As a rule men chosen for the position of elder in the primitive church, we have no doubt, were men of mature age and were likely to be married men. The term elder indicates that men of age were generally selected for that positian. We do not, however, think that the New Testament intends to lay it down as a law that no unmarried man, no matter what his age, wisdom, character or experience in governing the young, should be made an elder of the church. The object of the passage referred to was probably to prevent the selection of men with a plurality of wives from holding an official position in the church. This would indicate, of course, that they were tolerated as members of the church, having married their wives before their conversion, although polygamous marriages, were, of course, forbidden.

1. *Is it true, as I have heard, that there is hardly a minister of the gospel who does not belong to one or more secret societies?*

2. *Why do Christian people object to horse racing?* *An Inquirer.*

1. We think it extravagant to say that there is hardly a minister who does not belong to a secret society. What proportion of them do belong to some such society we have no means of knowing, but we are sure there are large numbers—and especially among our own ministers—who belong to no secret society. This is probably true to a greater degree among us than among any other Protestant religious body, though of that we are not certain.

2. Because horse racing is ordinarily made the occasion of gambling. Take away the zest which comes from betting on the races and there would be very little horse-racing. The race track is a gambling institution, and as such deserves the condemnation of Christian people. Even if the element of gambling were eliminated it might well be condemned because of cruelty to animals.

My three brief queries concerning the "church" or "kingdom" bids fair to stir up some wholesome discussion along that line. Indeed, a little "noble strife" has already been provoked, and, mayhap, the end is not yet. The editor answers my questions about as I supposed he would, and correctly, as I think. Bro. Bays then comes in with an article, written with considerable force and cogency, criticising the position or positions of the editor and defending the old Baptist position in regard to the setting up or establishment of the kingdom or church, in which he presents a new thought or two —to me at least—to which the editor submits a rejoinder that I imagine even Bro. B. himself will concede is a perfect "squelcher" and complete confutation of the position assumed by him in his communication of the 7th inst., and triumphantly sustains his (the editor's) main thesis, viz., that the day of Pentecost was the "birthday of the church."

But there is another phase of this subject, which has not received as much attention as the other. It may be put in the form of an interrogatory, as follows: Is it essential, or even highly important, to the Christian to have correct views as to the precise time when the church was established? In other words, what particular advantage or advantages would accrue to the believer from possessing right conceptions on this matter? Please answer as fully as your space and the nature of the case will permit. C. J. KIMBALL.

St. Louis, Mo.

We would certainly not say that a proper understanding of the subject referred to, that is, the date of the beginning of the church of Christ, was essential to salvation, though we believe it is essential to a clear understanding of the Christian dispensation and its relation to Judaism. Unless one understands that the dispensation of the Holy Spirit began on the Pentecost following Christ's resurrection from the dead, and that the sermon preached by the Apostle Peter on that occasion was the first time in the history of the world that repentance and remission of sins were ever preached in the name of Jesus Christ, and the Holy Spirit promised on condition of obedience, he is likely to fall into all manner of errors concerning the nature of the church and the conditions of admission into it. Sometimes inquiring sinners, who ask the way of Christ, are told to read the Psalms or other pious writings of the Old Testament! These preachers of the Word do not seem to understand that a new dispensation was opened on Pentecost; that a new and living way of salvation was opened by Christ through His death and resurrection from the dead, and that the apostles, filled with the Holy Spirit, gave inspired directions, in the book called Acts of the Apostles, as to how men may obtain forgiveness in the name of Christ, the gift of the Holy Spirit and membership in His body, which is the church. Not understanding that the birth of the church dates from the coming of the Holy Spirit and is a spiritual institution, men make the mistake of supposing that infants may be members of it just because they were members of the Abrahamic covenant by natural birth or through circumcision. It is this failure to distinguish between the Jewish and Christian dispensations, which has given rise to theories about the union of church and state and brought so much corruption into the church. It is, therefore, a matter of no little importance to distinguish between the dispensations over which Moses was lawgiver and that over which Christ is supreme—a dispensation in which membership came by natural birth and one in which membership comes by spiritual birth. In a word, to be able to have a clear understanding of the introduction of the reign of Christ is to have a better understanding of the relation of the Old Testament to the New and of the relation of the several books of the New Testament to each other. The Old Testament was preparatory to the New. It is the shadow, of which the New is the substance. The Old Testament promises Christ; the New reveals Him. The four Gospels by their testimony bring us to faith in Christ; the Acts of Apostles directs us how to become members of the church which He established; the twenty-one epistles teach us how to be worthy members of that church, growing up into Christ, who is our living Head; and the Book of Revelation points out the glorious destiny of Christ's church. These truths are very helpful to us in a proper understanding of the Bible and of the progressive nature of God's self-disclosure to man.

Current Religious Thought.

In writing on "The New View of Labor" the Standard (Baptist) for June 16th says:

And it is idle to deny that the gulf is there. It is folly to say that because here and there you find a devout carpenter and a praying engineer and a pious plumber, therefore the church is reaching the laborers. By that term let us indicate those who practice a trade or work in factories, as distinguished from those who live by buying and selling, by the culture of the soil and by the so-called learned professions, by clerical work of any sort. We all "labor," of course, but the conventional use of the term as meaning manual labor, skilled or unskilled, is useful and should be maintained. Between the laborer, then, and organized Protestant Christianity there is defective understanding and sympathy. Let pastors analyze their congregations to discover how large a proportion is drawn from this class; let them also by inquiry and estimate learn how large a proportion of the members of trades unions are habitual worshipers in any and all churches of a given community. The figures are appalling. Why the workingmen do not come to church is a question that has been pretty thoroughly canvassed by able ministers, among whom we may name two of our successful Baptist pastors, Rev. Cortland Myers, of Brooklyn, and Rev. H. F. Perry, of Englewood. Such reasons as these are given by working men asked to explain the situation: The church represents the capitalist; the sermons are dull; theology is too remote from the needs of today; the laborer needs Sunday for recreation; the church people do not really want him, and similar excuses which, in the view of some, are merely subterfuges to conceal the fundamental enmity of the human heart toward any agency that convicts of sin and righteousness, and judgment to come. But there is another reason, a deeper one, which the laborer might give if he were sufficiently analytic, which the minister and church worker might admit if they were sufficiently candid: There is a feeling that the man who works with his hands is somehow less of a man than he who works with his brains alone. Not because of a difference in earning power, for many a railroad man or foundry worker earns more than the town lawyer or doctor. Not because of any artificial social distinctions, nor even because of a difference in intellectual culture. The sense of superiority that makes the lawyer or merchant (still more the lawyer's or merchant's wife) unconsciously look down on the foreman of the machine shop is due often to an unanalyzed impression that the machinist is a servant of somebody; that his work is lacking in the elements of freedom, variety and creativeness; that he is, in short, a mere machine himself. The impression is not altogether unjustified in regard to mere factory operatives whose daily tasks are of a minor importance in the working of the great machines they serve. But a generalization applied to the skilled trades and to the men who guide those mighty and marvelous machines which make up our modern industrial world it is inadequate to the point of absurdity. Not until we of the churches, clergy and laity, get beyond this crude provincialism can we expect to win the respect of that great army that earns for us so much of national prosperity, progress and power.

OUR RELIGIOUS POSITION FROM AN ETHICAL POINT OF VIEW.

W. T. MOORE.

Theology as a science is no longer a something with which to conjure. This may or may not be a healthy sign. It is undoubtedly a fact, and that is all that concerns me now. It is also significant fact, but there is no need to dwell upon it at present.

In the old controversies our religious position appeared to great advantage. It is not trammeled by recondite definitions. The whole platform is a plea for freedom. The very air about it breathes the spirit of liberty. It is Christ-centric. Everything converges into and proceeds from the personal Redeemer. He is everywhere the chief among the ten thousand, the One altogether lovely. In discussing theological questions the Disciples have sought to test everything by the Son of the living God. He has been the standard by which every doctrine has been tried.

And is he not equally the standard in ethical matters? Why should not all our conduct be settled by appealing to him? If this method were adopted, then, in any given case, the only thing to be done would be to determine just what the Master would have us do, and as far as possible do what we know would be pleasing to him. We must not be impracticable. It is ridiculous to assume that we can do everything just as Christ would do it. Nevertheless, there are many things we can do; and in all cases we can get much help by making our appeal to Christ.

But it may not always be easy to determine with definite certainty just what Christ would do in some cases. How far, then, can we be sure of our steps? The following inquiries may assist to a clear understanding of the whole matter:

(1) What are our limitations as regards the questions under consideration? It must be evident to the merest tyro in ethical teaching that our vision is very much circumscribed with respect to matters of duty. We cannot see afar off. Many of the limitations of our present environment crowd upon us at this point. Our perceptions are dull our, spiritual aptitudes are viciated, while our opportunities for realizing our high ideals are often very unfavorable. We must not, therefore, look for perfect work where there are so many things to hinder. Still, we must not have too low a view of our possibilities. We can accomplish much if only we have faith, and at the same time use our great opportunities wisely and well.

(2) What help is there in Christ's teaching? Teaching, as is well known, is only another word for doctrine. The same words in the Greek are rendered indifferently both teaching and doctrine. "Sound doctrine" is simply healthful teaching. But we have expanded "doctrine" (singular) into "doctrines" (plural); and this change is the foundation of human creeds. But if we go back to the original meaning of teaching we shall find much in what Christ has taught in words that will help us, if our minds and hearts are open to receive what he says. This is one of the ways by which we may know what he would do in a given case. When the case comes specifically under his teaching, then there can be no doubt as to what our duty is. Very many cases can be settled in this way. His teaching covers a wide field; so wide, indeed, that broadly speaking it really touches some part of every phase of human conduct. Of course, what the apostles teach is included in this estimate. With me the apostolic ministry is only an extension of the ministry of Christ. His apostles simply extended and continued what he "began both to do and to teach."

But in any case it is easy to see that our religious position is favorable to the highest possible ethical results. As a people we acknowledge no master but Christ. This gives us a definite ethical standard. Nothing in conduct could be more important than such a standard. Whoever traces the growth of ethical ideas will not fail to notice the constant need of an infallible rule to guide in all matters of conduct. No such rule can be found anywhere if it is not found in Christ. His teaching is infallibly right; and if we follow this teaching strictly we cannot go wrong. But just here is where we meet another need which can be supplied only by example. This brings me to ask another question.

(3) Is personality an important factor in the matter under consideration? This question touches the vital point in the Christian's ethical system. The world is not moved by even teaching, however true and wise that teaching may be. Nothing but personal influence will suffice to make character, and character is the only thing that is worth building in this world.

The great French philosopher, Victor Cousin, has truly said: "Two great wants are felt by man. The first, the most imperious, is that of fixed, immutable principles, which depend upon neither times nor places nor circumstances; and on which the mind reposes with an unbounded confidence. . . . . This is our first need. But there is another, not less legitimate, the need of not being the dupe of chimerical principles, of barren abstractions, of combinations more or less ingenious, but artificial; the need of resting upon reality and life; the need of experience."

This extract expresses substantially what is felt by every one who has carefully considered the matter of which it speaks. It is well known that "barren abstractions," etc., do not help us in ethics any more than they do in doctrinal matters. In short, we need *personality* to inspire and direct us, and without this we cannot make much progress in either doctrine or life. The history of ethics, from the days of Aristotle to the present time, abundantly proves the truth of this statement. The testimony of the ages is that we must have a personal leader in order to reach any high achievement.

Just here we touch the secret of power in the movement of the Disciples of Christ. The religious world had been living on abstractions; and when Mr. Campbell and his associates began to plead for a *personal* religion, it was like a new revelation to those who had so long groped in darkness. It changed the authority of human creeds to the tender, loving, sympathizing, personal Christ. The sad and weary world at once felt the warmth and inspiration of this new force, and soon there was evidence that this force had to be reckoned with in all the religious movements of the age.

What has been the result? In less than a century we have grown until to-day we represent perhaps the mightiest religious power of modern times. This power must not be measured simply by the bounds of the churches of the Disciples of Christ. Even from this point of view the power must not be despised. But the movement has more or less penetrated and influenced all religious denominations. This fact is so patent that it need not be discussed. Nevertheless, I think it quite probable that very few have apprehended or appreciated the great advantage of this movement from an ethical point of view. Indeed, I fear that the Disciples of Christ themselves have never fully realized their splendid opportunities for the best practical results in divine living. They have been so much absorbed in theological questions that the ethical side of their great plea has been sadly neglected. The average Disciple of Christ has yet to learn that—

"He can't be wrong whose life is in the right."

Still, it must be conceded that in recent years there has been a great change for the better in this respect. Rapidly, I think, our people are coming to understand that the Sermon on the Mount is at least of equal value with the second chapter of Acts. This is a promising sign and clearly indicates a decided forward movement among our people.

But, notwithstanding this strong tendency, I feel sure that very many of our brethren are still unconscious of the great advantage which our religious position gives us as regards the ethical side of the Christian life. They understand how, from their strong position, they can meet and put the sects to flight; but now they need to learn that from the same position they can easily put the devil to flight. "He that is for us is greater than he that is against us." Our conflict with evil is personal, and consequently we have constant need of personal help. In Christ we find everything that is necessary to victory. He is able, he is willing, he is always ready to help.

Let us suppose a case. You are strongly influenced to act in a particular manner. What will you do? How can you decide? Finally, you reach the conclusion that you must at least be Christlike in your action. This at once turns your attention to the personal Christ. Can you determine definitely just what he would do as regards the matter under consideration? If you can, then you ought to act as you know he would act in any similar case.

But is it always possible to say with certainty just how he would act? In the first place, his teaching covers a wide ground of possible cases. Of course, we may know that he would act in harmony with what he

has taught. But his personality is a better criterion than even his words. We know something of what he *is*, and that helps us to know what he would do in every conceivable case. What we know he would do we ought to try to do. This touches the center of the whole problem; and, considered from this point of view, it seems to me the position of the Disciples is impregnable.

This is the sum of the whole matter: If the position of the Disciples of Christ is what I have shown it to be, then the conclusion irresistibly follows that they should excel all other religious people in divine living. In my opinion the ethical side of their plea is quite as strong as its doctrinal side. Indeed, the former seems to me to have an advantage over the latter. But it is not needful to insist upon this particular fact. If the ethical position is only equal to that of the doctrinal, then there can be no doubt that we are under the most imperious obligations to set the religious world an example in the highest development of the Christian life.

At present are we not justified in asking: "What do they more than others?" Why is this? Is there no appreciation of the high platform occupied? Are we satisfied with simply doctrinal correctness? I think the difficulty is rather in the fact that we do not clearly apprehend the obligations which our position certainly entails. Can our people be made to understand this? If so, I do not doubt that the Disciples of Christ will soon lead in all benevolent and educational enterprises as they now do in the scripturalness of their theology and the simplicity of their doctrinal plea. When their ethical life shall correspond with their doctrinal position, then, and not till then, can they hope to take the world for Christ.

Columbia, Mo.

THE SPIRITUAL SIDE OF OUR PLEA.

The Real and the Formal.

A. B. JONES.

Compacts and covenants of importance, generally if not universally, have their real and formal aspects, their essence of meaning and their ritual expression. This fact appears with equal prominence in social, commercial, civil and religious life. The real is essential to the validity of the formal; the formal is useful and helpful to the real, to its practical adaptation and efficiency. The formal is important; the real is always the more important. The thoughts of my mind at present constitute the real; this writing is the formal expression of them. Without the thoughts this writing could not be executed; without this writing the reader would not perceive the thoughts. The thoughts inspire this written expression; the written expression stimulates and intensifies my thoughts.

The real and the formal thus act and react upon each other. There is a sense in which they are supplements, complements and counterparts of each other.

In the marriage compact this principle is seen and felt. It obtains here conspicuously. Through mutual acquaintance, admiration and affection two hearts are united and cemented together. They plight to each other their faith and love. They assume to each other the solemn vows of agreement and engagement of marriage. This is the real; all else is formal. With this heart-experience there comes a change over the views and feelings of the parties. The world is not now the same to them. They feel differently toward each other. They feel differently toward other people, toward society. They feel differently toward self. There is a transition, a transformation of mind, of heart, of life. They realize that they are, in fact, parts of each other, that they are one. Were it not for others there would be no need of a marriage ceremony. In the case of Adam and Eve I suppose there were no nuptial rites, no necessity for them. When society grew up it became necessary for the protection of society and of the parties to the marriage compact that the law should interpose a ceremony to regulate marriage. The rite of matrimony, however, is only a formal thing. The real marriage is in the heart and must actually exist before the ceremony, or else the ceremony is worse than mere form; it is a sham.

Two men decide to enter into partnership for the transaction of business. They first see eye to eye in the way of a clear understanding with each other. They repose confidence in one another and come to an agreement concerning the business. This is the real thing. But for mutual protection against untoward accidents and influences they commit this agreement to writing. This is the formal act.

A purchases of B a piece of property valued at $10,000. Their negotiations are all carefully gone over, every point clearly understood, a full agreement reached. An earnest of $1,000 is paid down. This is the real transaction. On the morrow they meet for the formal execution of the agreements and contracts of to day. A deed is drawn up reciting the terms of the contract; it is signed, sealed and delivered, and a check is given for the balance of purchase money. And as a notice to the public of this change and transfer in the rights of property this deed is filed in the office of record. The formalities answering to the real transaction are now completed.

The American people cast their ballots for president. A B receives a majority of the votes. This is the voice of the people. The vote is counted and the result announced. All understand the question is settled. This is the real thing. At the proper time the president-elect takes the oath of office and enters upon the discharge of his duties. This is the formal part of the proceedings.

America opens wide her portals to immigrants. The worthy foreigner is received with extended arms of national hospitality. He enters at once into the privileges of social and business life. He buys and sells, gets gain and builds him a home. Our courts protect him. Our schools and our churches are open to him and his family. He often outstrips the native in business, in learning and in popularity. In all the essential elements of life and its enjoyments he is really an American citizen. But there are limitations. For wise reasons it has been deemed safe and expedient to hold in abeyance his privileges of voting and holding office until he becomes formally *naturalized.* This is the formal thing. With this exception he has been a full fledged citizen from the start. He came with his mind and his heart panting after the liberties, the opportunities and the possibilities of America. He found them and entered at once into their possession and enjoyment. This was the real thing.

A man traduces my character, slanders me in a way that demands vindication. I enter complaint and file suit against him in the courts having jurisdiction. In the meanwhile the party becomes sensible of his mistake and the great wrong he has done me. He comes to me with explanations and apologies ample and satisfactory. I accept the amends which he makes and forgive him. This settles the matter between us in a personal way. I am assured of his repentance, which changes his moral state. He is assured of my forgiveness, which changes our moral relations to each other. But this is not all there is of it. We are members of the same society, of the same government. Others know of this matter, and there are relations we both sustain to the public. I have a suit in law pending in court against this man. He has not only wronged me personally, but he has violated the law. And this forgiveness that I have extended to him personally is not the forgiveness of law. I go before the court, make explanations and dismiss the suit. This is my legal, formal forgiveness. Our relations in law are now changed. Moral state and relations are first changed, then the legal state and relations are changed.

Let us now study this lesson in the light of God's nature and character as presented to us by the Savior in the parable of the prodigal son. The literature of the world has nothing on this subject equal to this beautiful story. It was given by our Lord purposely to convey to man an adequate idea of the nature of sin and of repentance, and the forgiveness of our Heavenly Father. The younger son grew wayward and left home, going into a far country, where he spent his substance and came to dire want. In his extremity he "came to himself." Every sinful life has its luminous hours! He remembered the home from which he had wandered. "I will arise," he said, "and go to my father." And he arose and went. What a picture of repentance! "But while he was yet afar off his father saw him and was moved to compassion and ran and fell on his neck and kissed him." Forgiveness, what forgiveness! O, what a father! He did not wait for a confession, for baptism, for anything. When he saw the son was returning, was penitent, that was enough. His own heart was "*moved with compassion and he ran and fell on his neck and kissed him.*"

This is the "real" in forginess of sin. The "formal" is yet to come. It comes after-

wards! "Father, I have sinned against heaven and in thy sight"—the confession. "Bring forth quickly the best robe and put it on him; and put a ring on his hand and shoes on his feet; and bring the fatted calf and kill it and let us eat and make merry." *The formal reinstatement of the son in the family.* He was already reinstated *in the father's heart*—already forgiven, "really" forgiven. Listen: "This, my son, was dead and *is alive* again; he was lost and *is found.*" This is the gospel. Hear me: "Repentance toward God and faith in our Lord Jesus Christ" are the mighty moral forces in the human heart that cause the Heavenly Father to be "moved with compassion and to run and fall on the neck and kiss" the sinner with "real" forgiveness. Then come the formalities of confession and baptism and reinstatement in the family — the church.

Let us now place alongside of this parabolic illustration of the subject a real case of conversion and pardon, the most notable instance in the New Testament record, that of Saul of Tarsus, afterwards the Apostle Paul. Saul was a man of great force, of strong intellectual, moral and religious character, though not a Christian. His mental discipline gave him great intellectual strength; his moral training led him to "live before God in all good conscience," and his religious education as a Jew led him to be "zealous toward God," "persecuting the church." This man, "yet breathing threatening and slaughter against the disciples of the Lord," as he went from Jerusalem to Damascus had a remarkable experience, which resulted in his becoming the Apostle Paul, that mighty man of history.

Let us note carefully the facts in his conversion.

1. "Suddenly there shone round about him a light out of heaven; and he fell upon the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And he said, I am Jesus, whom thou persecutest" (Acts 9:3-5).

Christ, then, first introduces himself to Saul in an intelligent way.

2. "And I said, what shall I do, Lord? And the Lord said, Arise and go into Damascus, and there it shall be told thee of all things appointed for thee to do" (Acts 22:10).

Here is a clear case of self-surrender; of conversion, of mind, and of will, and of purpose.

3. "But arise and stand upon thy feet; for to this end have I appeared unto thee: to appoint thee a minister and a witness of the things wherein thou hast seen me, and of the things wherein I will appear to thee" (Acts 26:16).

Not only is Saul converted, but he is selected and notified of his appointment as an apostle of Jesus Christ: "*He is a chosen vessel unto me*" (Acts 9:15).

4. "But when it was the good pleasure of God, who separated me, even from my mother's womb, and called me through his grace to reveal his Son in me that I might preach him among the Gentiles," etc (Gal. 1:15).

Not only is Saul converted in an intelligent way—converted in mind and will and purpose; not only is he selected and notified of his appointment as a minister of the gospel, but he says: "It was the good pleasure of God *to reveal his Son in me*"—a clear, inward, spiritual experience.

5. "And Ananias laying his hands on him said, Brother Saul, the Lord, even Jesus, who appeared unto thee in the way, hath sent me that thou mayest receive thy sight and be filled with the Holy Spirit" (Acts 9: 17).

Notice now. Saul is converted, appointed the ministry, the Holy Spirit is given him, Christ is *revealed in him.* Is he still an unpardoned man? Has there been no adjustment of moral relations between him and God? Is the great heart of the great Father still closed against him? Has not God *really* forgiven Saul? Overcome by the presence of Christ, fallen to the earth, blind, believing, penitent, pleading—"Lord, what shall I do"—converted, appointed to the ministry, receives the Holy Spirit, has Christ *revealed in him,* and, yet, unforgiven!–?

But the record does not say that Saul was really pardoned before his baptism. No, nor does the record say that the baptism of Cornelius was for the remission of his sins, either formal or real. But Peter did say to him: "*Whosoever believeth on him shall receive remission of sins;*" and Cornelius also received the Holy Spirit before his baptism. As it appears to the writer, it is a moral and theological impossibility to believe that Saul and Cornelius were not accepted of God and really forgiven before their baptism. Their moral and spiritual recognition on the part of God precludes the possibility of any other conclusion than that they were really pardoned before baptism, and formally or legally remitted in baptism.

And this is what Alexander Campbell meant when he said in his debate with Mr. McCalla in 1823. "Paul's sins were *really pardoned* when he believed—*formally pardoned* when he was baptized." Mr. Campbell makes one statement in his book on baptism that at first glance appears to be inconsistent with this, where, on page 258, he says baptism is "for the true, real and formal remission of sins." Mr. C. said "the blood of Christ *really* cleanses us from sin." He also said "Paul's sins were *really* pardoned when he believed;" and here he says baptism is for the true, real and formal remission of sins. Mr. C. is here discussing the legal phase of this subject. When he looks at the divine side of the subject as the matter stands in the mind of God, he says "the blood of Christ really cleanses from sin;" when he views the human side in its relations to the moral condition of the sinner he says "Paul's sins were really pardoned when he believed;" and when he considers the matter in its legal relations to the divine government he says "baptism is for the real, formal remission of sins"—all *real.* But when Mr. C. is considering the question in both its moral and its legal phases, and placing these in contrast he says: "Paul's sins were *really* pardoned when he believed, *formally* pardoned when he was baptized." That this is the correct interpretation of Mr. Campbell's statement above quoted from his book on baptism is evident from the fact that in this same discussion he says on page 272: "Baptism, according to the apostolic church, is both 'a *sign*' and 'a *seal*' of remission of sins. In this sense only does baptism now save us. . . . Circumcision is said to have been, in one case at least, a *sign* and a *seal.*" Here Mr. C. refers to the case of Abraham, of whom Paul says, in Rom. 4:11: "He received the sign of circumcision, a seal of the righteousness of the faith which he had while he was in uncircumcision." Notice carefully, Abraham had "the righteousness of faith," or remission of sins, *before* he was circumcised. And he *afterwards* received circumcision as a sign and seal of that righteousness. Of this Mr. Campbell on same page says: "Baptism, in the same sense and in a similar case is also both a sign and a seal—the sign, however, at most, is only indicative of what *has been sealed*"—the sins have been really pardoned on the grounds of faith, of which baptism, the sign, "is only indicative," says Mr. C. Again he says at the bottom of same page: "Baptism is a seal of the righteousness of faith, or the remission of all our past sins, through faith in his blood, then, and in that act publicly expressed and confirmed." Nothing can be plainer than that Mr. Campbell holds to real remission before baptism, and formal remission in baptism. This, however, will be more fully shown in subsequent pages. Let us now return to the main thread of our argument on the real and the formal.

Liberty, Mo.

Coffee Complexion.

MANY LADIES HAVE POOR COMPLEXIONS FROM COFFEE.

"Coffee caused dark colored blotches on my face and body. I had been drinking it for a long while and these blotches gradually appeared, until finally they became permanent and were about as dark as coffee itself.

"I formerly had as fine a complexion as one could ask for.

"When I became convinced that coffee was the cause of my trouble, I changed and took to using Postum Cereal Food Coffee, and as I made it well according to directions, I liked it very much, and have since that time used it entirely in place of coffee.

"I am thankful to say I am not nervous any more, as I was when I was drinking coffee, and my complexion is now as fair and good as it was years ago. It is very plain that the coffee caused the trouble. Please omit my name from public print." Mrs. ———, 2081 Ogden Ave., Chicago, Ill. The name of this lady can be given by the Postum Cereal Co., Ltd., Battle Creek, Mich.

Most bad complexions are caused by some disturbance of the stomach and coffee is the greatest disturber of the complexion known. Almost any woman can have a fair complexion if she will leave off coffee and use Postum Food Coffee and nutritious, healthy food in proper quantity. The food coffee furnishes certain parts of the natural grains from the field that nature uses to rebuild the nervous system and when that is in good condition, one can depend upon a good complexion as well as a general healthy condition of the body.

Our Budget.

—The flitting time is near.

—"Will you also go away?"

—Wars and rumors of war; but Christ marches on.

—If you can serve God best by staying at home, stay; if best by going away, go.

—But whether we stay or whether we go, let us endeavor to be faithful and to maintain a good conscience.

—Hiram College Jubilee this week. The editor expects to be there and will report his impressions.

—Gen. Drake, founder and benefactor of Drake University, has remembered it in his will to the extent of a half million dollars. May the general live to see his example followed by many others.

—The Outlook, of New York, in its notice of "Wheeling Through Europe," by Winfred Ernest Garrison, mentions two virtues which ought to commend it for summer reading. It is "not marked by excessive originality," and "it breathes the grateful aroma of health, freshness and youthful buoyancy." Price, $1.00.

—It is comforting to know that in spite of our St. Louis strike we have at least a model post office. In his report, Assistant Superintendent McCoy, after a thorough personal inspection of it praises it in all its departments and says in conclusion: "It is deemed only proper and just to state that in my opinion the post office at St. Louis is the ideal office of this department." Take that, you proud cities of the East, that think you know so much!

—E. C. Browning, of Little Rock, Ark., reports one of the best state convention ever known in Arkansas, closed June 7. The attendance was increased, pledges to state work increased and good done. The time allotted was too short. For what of time prayer and praise services were largely crowded out. Important interests were passed over too hastily. They will try to avoid this in the future. Over $1,000 in pledges were secured for the work of the coming year. Appropriations were continued to Pine Bluff, Hot Springs, Arkadelphia, Mena and the districts of Southwest Arkansas, Caddo Gap and Saline. They hope to be able to reach with permanent work other points.

—On the eve of starting to the Missouri Sunday-school Convention at California the editor, in order to force himself to think a little on the subject assigned him for an address there, for which he had found no time, dictated an editorial on the same general subject, believing that the thoughts therein would be equally well adapted to the larger audience reached by the CHRISTIAN-EVANGELIST. This will explain to those of our readers who were at the California convention the similarity in thought between the leading editorial this week and the editor's convention address.

—There was a very profitable and fraternal conference held in Montgomery, Ala., May 29-31, 1900, between the conservative and aggressive Disciples of Christ. The conservatives present were J. M. Barnes, Dr. David Adams, Sam Jordan, W. J. Haynes, L. W. Smith, J. Harrison and T. J. Golson. The aggressive brethren were E. V. Spicer, Claris Yeuell and O. P. Spiegel. The general topic discussed was the method of doing evangelistic work. The conference was fraternal throughout and the descisions were satisfactory to both sides. Bro. J. M. Garrett, an elder in Montgomery Church, was chosen chairman. All desired to meet in another conference one year hence. Good will result.

—The first Sunday in June, in many parts of the country, was rainy. On this account many schools had to postpone Children's Day. In some parts of the country smallpox and measles are prevalent. For this reason other schools had to postpone their offering. It is greatly to be hoped that these schools will not postpone the offering indefinitely. On the first bright Sunday the exercises should be given and the offering taken. When the scourge of disease is passed the schools that have been obliged to postpone their offering on that account should observe the day. Every church and every school in the land should make an offering this year for world-wide evangelism. Neither sickness nor rain should be permitted to interfere.

—In the interesting article in our Family Circle last week entitled "Romance and Romanticism," by Mary E. Ware, there occurred two typographical errors. The name Facitus should have been Tacitus and the name Pelun should have been Pepin. Our readers will be glad to know that there will be three articles under this head by Sister Ware.

—The annual meeting the Grand River district, Mo., will be held in Jamesport, July 16 18. This district is comprised of the counties of Caldwell, Livingstone, Davies, Harrison, Grundy and Mercer. A good program has been prepared for the meeting and the church will furnish free entertainment for all that attend.

—A special dispatch to the CHRISTIAN-EVANGELIST from Washington C. H., O., announces 25 additions to date in the meeting now in progress in Music Hall of that city, conducted by Evangelists Wilson and Huston.

—The Alabama State Endeavor Convention, held in Huntsville, May 11-13, was the greatest in their history. O. P. Spiegel, of Birmingham, presided. On his refusal to be re-elected president, he was chosen world's vice-president. Dr. Ira Landreth and C. P. Williamson were the visiting speakers. The music was conducted by Prof. John Bromer, of Chicago. Of the many interesting features of the convention only one is mentioned—the sundown consecration, by the big spring in the heart of the city, which gushes forth 25,000,000 gallons of the purest water daily.

—The convention of the third Illinois district, held at Augusta some time ago was a fine convention. The addresses were vigorous and profitable. The next convention of this district will be held in Galesburg.

—Springdale Chautauqua, Springdale, Ark., opens June 24th to July 4th. There will be 33 lectures in the eleven days.

—The church in Volga City, Ia., recently sent $150 to the famine sufferers of India, through our Foreign Board at Cincinnati. This was a liberal offering for Volga. Many larger places have not done as well.

—Prof. Hewett, of Cornell, has exposed another attempted hoax on the world of scholars. Simultaneous telegrams from London and Rome announced the discovery of letters which passed between King Agrippa and Christ relative to the healing of the former. These letters were well known immediately after Christ's day, but have been lost 1803 years. Turning to Eusebius, Prof. Hewett demonstrated at once that the "discovered" letters were the apochryphal correspondence of King Abgar, of Edessa, which exists in Greek, Latin, Armenian and Syriac versions and even on a papyrus found at El Fayoum, in Egypt. It is not easy to deceive scholars in these days. They are able, as did Agassiz when asked what a prepared "bug" was, to reply at once: "A humbug."

"He That Stays Does the Business."

All the world admires "staying power." On this quality success depends. The blood is the best friend the heart has. Hood's Sarsaparilla is the best friend the blood ever had; cleanses it of everything, gives perfect health and strength.

Hood's Sarsaparilla
Never Disappoints

—The Foreign Society has received and forwarded to India for famine relief $9,169.31. Money is being received almost every day for this purpose.

—Did any Sunday-school in the land fail to give as much as its apportionment? If so, a second offering can be made so that the school shall have its place on the roll of honor. Some schools have given two or three times as much as they were asked to give. Their joy over this victory is great.

—Thus far our missionaries in the Yangtsze Valley have not been disturbed. Our workers in China are far removed from the zone of disturbance.

—If the offering was made on Children's Day it should be forwarded promptly to the treasurer at Cincinnati. Do not let it be forgotten. See to it that it is not divided with any other cause or diverted from the purpose for which it was intended.

—It is gratifying to know that the Foreign Society is receiving more money from Children's Day up to date than last year. The country is prosperous The schools are stronger in point of numbers than they were then. There is every reason why 4,000 schools should contribute this year not less than 50,000 dollars for Foreign Missions. The Society has more workers in the field than ever before.

—The Herald and Presbyter, of Cincinnati, in an editorial on "Doctrinal Preaching," calls attention to a series of sermons on the "Five Points of Calvinism," in Kansas City, recently, which was followed by forty-three members being added to the church on the Sunday morning following. From this circumstance the editor draws a conclusion as follows: "For our part we believe in preaching the Word and making no excuse for it. We believe that God blesses those who honor him." The conclusion is evidently sound and true, but just what connection it has with the circumstances mentioned it is difficult to imagine, unless the editor of the Herald and Presbyter identifies preaching the "Five Points of Calvinism" with preaching the Word. If this be his point, what can be said of that large part of the church universal which rejects the "Five Points of Calvinism" and yet, strange to say, have more additions than the Presbyterians? We only call attention to this remark to say that the line should be kept clear and distinct between the Word of God or the gospel and all our "isms" and speculative tenets.

—Geo. A. Griffith, who lately went from Ashtabula, Ohio, to Seymour, Texas, to hold a meeting, received a unanimous call to remain with that church and has taken up the work. He writes hopefully of the outlook. The church had a successful Children's Day, with an excellent program. He says: "Here are to be found as devout and hard-working band of Christians as can be found in the state."

—H. F. Burns has completed his college course at Liberty, Mo., and accepted work for the church in Hamilton, Mo., for full time.

—It is seldom that we have printed three more vigorous letters in one number than the New York Letter, B. B. Tyler's Letter and English Topics in this paper. They write on living topics and have dipped their pens deeply into the spirit-ink of the times. You cannot fail to be interested in each of these letters this week. Also read carefully the article on "Our Next National Convention" in this paper and see how energetically Kansas City is going about preparations for that great event. It is time now to plan for the trip—for large delegations, for transportation, for the largest and best convention in our history, the Jubilee Convention not excepted.

—Last week Bro. Harry M. Gregory, one of our boys from the Central Christian Church in this city, but now pastor of the Christian Church at Estherville, Ia., returned to the city on a very important mission. On Wednesday evening, at the Central Christian Church, he baptized his mother and Miss Katie N. Chapman, of this city. The next day, Thursday, the 7th, at 11 o'clock, he was married to Miss Chapman, at the residence of the bride's father, on Pendleton Ave., by the editor of this paper. Quite a number of friends were present to witness the ceremony and extend their congratulations. Bro. Gregory and his young bride left the city at 2 o'clock on the same day for their home in Estherville, followed by the good wishes of their many friends of this city, in which the CHRISTIAN-EVANGELIST most heartily joins.

—In a personal letter from Rev. Timothy Richard, president of the Society for the Diffusion of Christian and General Knowledge among the Chinese, written from New York, June 4th, he announces that he was leaving New York for Shanghai, China, the next day, the 5th. He had been in this country attending the Ecumenical Conference. Mr. Richard is one of the greatest men working for the redemption of China, and is in every way a man of large mold and clear vision. His address at New York was full of interest. He is deeply concerned for the welfare of the "Reformers of China," as he calls them, who, he believes, are the "spiritual offspring of the Christian church." He made his plea in their behalf before the executive committee of the conference, and also before Secretaries Long and Hay at Washington. Under the reactionary influence of the present Empress he feels that the lives of these men who have been seeking to advance China are in danger, and the results of Christian work may be set back many years. It is to be hoped that the outcome of the present agitation in China concerning the "Boxers" may result in some arrangement by which the great powers of the world will hold in check the bitter opposition of the Chinese Government and of the "Boxers" to all foreigners and foreign ideas. In his letter Mr. Richard says: "We have come to such a pass that it is useless to go on with the mission work if our own governments do not protect Christians, nor even their own citizens— a thing unheard of in the history of nations. If the Chinese are allowed to massacre more Christians than there are converts, our fifty years' work will soon be undone." We are sure that the civilized world will not tolerate this state of things very long. In his letter Mr. Richard refers in very complimentary terms to the address of the editor of this paper on the subject of Christian Union and Missions, delivered at the conference, and said he was "looking forward with much interest to reading it again in the report of the conference." This indicates his interest in the subject of a closer union among Christians in order to the success of the great work of evangelizing the world.

—Bethany College commencement will be held June 21st and that of Hiram College June 28th.

—The church at McComb, O., is in need of a pastor. Write F. A. Griffin.

—It might be well for any preacher wishing to go South to write to Mrs. Nora E. May, St. Petersburg, Florida. They are trying hard to secure a preacher at that point.

—The First Christian Church, of Tonawanda, N. Y., A. M. Hootman, pastor, is making extensive changes and repairs in its house of worship, the cost of which will be about $4,000.

—The Carlisle Mercury, Carlisle, Ky., for May 31 is a large illustrated edition celebrating the 100th anniversary of the organization of Nicholas County. The paper certainly does itself great honor in this splendid edition, both itself and the county.

—The new church building in Tower Hill, Ill., will soon be ready for seats and furnishings. The church in Tower Hill, J. T. Killam, pastor, would be glad to hear from church furnishing establishments and bids far a bell.

—D. B. Garrison, Supt. Bible-school, Olympia, Washington, reports $19 raised on Children's Day. Assessment, $15. Silver Bells program was well rendered and appreciated.

—W. H. Kern wishes the former report of Children's Day offering corrected to read as follows instead of what appeared: "We were apportioned $25; raised $40. At Elkville, seven miles south, they were apportioned $5 and raised $25.

—The Christian Courier is the title of a paper edited by Frank E. Mallory, pastor of Third Christian Church, Topeka, Kan., in the interest of that church. It is a well-edited paper.

—The report of the money raised at a missionary rally in Our Budget last week, credited to Mason City, Mo., should have been credited to Monroe City, where R. B. Briney now ministers the Word of life.

—I have always considered the C.-E. a powerful paper. Its genuineness, its honesty and deepness are worthy of the age in which we move. But lately it excels the laurels upon which it previously rested. If those three articles by A. B. Jones in the last three numbers could be printed every week and not only read but *studied* there would be more Christianity where there is now a mechanical churchianity. This in my estimation expresses the real living religion of the age.

MRS. J. B. MARSHALL.

Shoals, Ind., June 2, 1900.

Sister Marshall and other spiritually minded readers of the C.-E. will be glad to know that the articles referred to, by Bro. Jones, are only a few sample articles from a book he is preparing and which it is expected will be issued by the Christian Pub. Co. by the coming autumn.

—"Faith," issued by the Antikamnia Chemical Company, of this city, is a beautiful card-picture.

—The Indiana Christian has on its first page a beautiful picture of the beautiful lake Maxinkuckee, a new summer resort destined to become popular with the Disciples of Christ in Indiana and other states. J. V. Coombs is the president of the newly organized Maxinkuckee Assembly and he will be delighted to give you further information about this place.

—Wonderland is an elegantly illustrated book, descriptive of the region of country through which the Northern Pacific Railway passes, including more particularly the story of Lewis and Clark's exploration of the great Northwest. Not only is the story of Lewis and Clark one of thrilling interest, but also a wonderful revelation of the magnitude and marvels of the land included in the Louisiana Purchase. The pictures of natural scenery are inspiring and sharpen the appetite for travel; and in the publication of Wonderland the Northern Pacific Railway Co. has not only produced a magnificent book from the printer's standpoint, but a book that will be of value to a large variety of people. It is a book that ought to be of special interest to young people, and may be had by addressing Chas. S. Fee, G. P. A., Northern Pacific Railway, St. Paul, Minn.

Smile and Suffer.

That's the motto of many a woman's life. She manages the house, receives friends, entertains company, with a moan in the mouth which is stifled and a smile on the face which is a mask to cover up her pain. Only those who note the dark ringed eyes, the lines about the lips, the occasional pallor of the cheek, know the real story. Such women are among the most grateful for the cures performed by the use of Dr. Pierce's Favorite Prescription. To smile and not to suffer is something wonderful to them. Women suffering from female weakness, inflammation, ulceration or the drains that so weaken the body, may take "Favorite Prescription" with almost absolute certainty of cure. It's sure to help. It's almost sure to heal. It has cured ninety-eight per cent. of those who gave it a fair and faithful trial.

Mrs. H. A. Alsbrook, of Austin, Lonoke Co., Ark., writes: "After five months of great suffering with female weakness I write this for the benefit of other sufferers from the same affliction. I doctored with our family physician without any good results, so my husband urged me to try Dr. Pierce's medicines—which I did, with wonderful results. I am completely cured. I took four bottles of Dr. Pierce's Favorite Prescription, four of his 'Golden Medical Discovery' and two vials of his 'Pleasant Pellets.'"

Sick women are invited to consult Dr. Pierce by letter *free*. All correspondence confidential. Address Dr. R. V. Pierce, Buffalo, N. Y.

—The following paragraph from Chas. F. Gammon in the Bible Society Record for May throws some light on present conditions in China:

I need hardly say that under these circumstances all religious work is at a standstill in Shantung. It would be impossible for our colporteurs to work there now, and unless the powers act promptly and effectively all missionaries will be forced to leave that province in the early spring. Meanwhile, Chihli is affected, the movement is spreading and Christian work in the whole of North China is in danger. Within thirty miles of Tientsin the "Boxers" are drilling daily, and they have promised to attack us on the 15th of this month. I have just returned from Tungchou, Peking and vicinity and found that portion of the province quiet, though it is infested by robbers. Our colporteurs are now working mainly in Chihli, and sales have not diminished, but it is a critical time, the danger being not only for Christian lines of work, but for all foreign interests as well. In a previous letter I mentioned the fact that there had been an extreme drought during the summer and fall, and a consequent loss of the fall crops. Thousands of farmers were without food or employment, and it is this class of men, the backbone of the nation, which is filling the ranks of the "Boxers." We have prayed for the preservation of this empire in its integrity, but it now seems that nothing can save China but the division of her territory among the nations.

TO CURE A COLD IN ONE DAY

Take LAXATIVE BROMO QUININE TABLETS. All druggists refund the money if it fails to cure. E. W. GROVE'S signature on each box. 25c.

Personal Mention.

D. W. Misener has taken charge of the work at Ottumwa, Iowa.

E. H. Kellar preached at Carondalet this city last Sunday morning and at Ellendale at night.

C. Edwards has moved to Albion, Ill., but is not the pastor there. Jay C. Hall is the pastor.

S. K. Hallam, of Roswell, N. M., delivered the commencement address for the New Mexico Military Institute, located at Roswell.

A A. Hibner preached the baccalaureate sermon for the graduating class of Austin College, Effingham, Ill., Sunday, June 10.

D. F. Seyster reports $14 raised at Pine Creek, Ill., and $28 raised at Mt. Morris, by the children.

Geo. A. Miller, of the First Church, Covington, Ky., will attend the University of Chicago Summer School, beginning July 1.

Miss Bettie Wilson and her sister, of Hartwell, Ohio, are to spend the summer abroad this year, visiting Norway, Holland, England and Paris.

The Rock Island Christian Church has called W. H. Johnson, of Springdale, Ark., to be T. W. Grafton's successor.

H. T. Morrison is now doing evangelistic work in Ontario, Canada. His present address is Alvinston, Ont., Canada. An interesting report from him appears in this paper.

J. H. Garrison, editor of this paper, is in attendance at Hiram's Jubilee this week, and will go from there to Macatawa, Mich., to join his wife. His address will be at that place from and after this date until further notice.

R. E. Dunlap changes his address from Missoula to Butte, Mont. He will attend the C. E state convention at Helena, July 19-21 and deliver one of the evening addresses. His topic will be "How to Revive a Dead C. E. Society."

Ward Russell's popular lecture entitled "The Lost Rib" proves its popularity wherever delivered. The press reports are very lavish in their praise of it. He was formerly pastor of the South Side Christian Church, Lexington, Ky.

H. M. Gregory, of Estherville, Iowa, was in this city last week, visiting. He reports about 80 additions to the church since he began work there in January last. Bro. Gregory is one of the promising young men which the Central Church, of this city, has given to the ministry.

The baccalaureate sermon of the graduating class of the Prairie City high school, Ia., was delivered by Charles E. Wells, pastor of the Church of Christ in that city. He also preached the memorial sermon to the G. A. R. Post and the W. R. C., of that city.

Mr. Norman B. Wells and Miss Charlotte M. Blake, of Des Moines, Ia., were married June 2 at the residence of the bride's father, Mr. Orwell Blake. The ceremony was pronounced by Mr. Wells' father, Chas. E. Wells, assisted by I. N. McCash. The contracting parties will make their home in Des Moines.

The Pittsburg Press, June 4th, contains a sermon in full on "Creeds the Cause of Church Dissensions," by W. J. Lhamon, pastor of the First Church of Christ, Allegheny, Pa It is a strong condemnation of creeds as seen in history and a fine presentation of the simplicity of the gospel of Christ.

Rev. G. E. Shearer, who has been preaching for several years for the Church of God, united with the Church of Christ in Gerlaw recently. He is a young man with small family. The pastor, Harry E. Tucker, believes that he will do some church good work. If any church is in need of an able man he can put you in correspondence with one.

After spending a pleasant year in the Ohio Normal and one in Christian University, W. H. Trainum returns to Manor, Texas, to take up the work with that people. He served them pleasantly a few years ago and returns with a unanimous call from the church. He won the gold medal in the oratorical contest held in the University, Canton (Mo.) chapel, June 6.

Pres. W. P. Alysworth, of Cotner University, will spend his summer vacation in travel eastward. After visiting his brother, N. J. Aylsworth, at Auburn, N. Y., he will leave on the City of Rome, June 30, for Europe. He expects to be present at the Y. P. S. C. E. Convention at London, visit Paris and other places of interest on the Continent.

The degree of Ph. D. was conferred upon Rev. A. A. Hibner by Austin College, Effingham, Ill., at the close of its last commencement. Bro. Hibner is the pastor of the Church of Christ in Effingham. His baccalaureate sermon to the college on the 10th inst. was well received and published in full in both papers in that city. Austin College is a literary and business college where many of our young people in Illinois qualify themselves for teaching and for business, and while there assist in the work of the church.

Elder J. C. Reynolds, of Macomb, Ill., who was present at the Missouri Sunday-school convention, has gone on a visit to Tyndall, S. D., where he has two brothers and two sisters living, and his stepmother, whom he has not seen for many years. He goes by the way of Des Moines, near which place lives a sister whom he will visit also. He is enjoying improved health at present, and will be able to do some preaching while he is absent. We trust the brethren everywhere he may go will receive Bro. Reynolds with the Christian cordiality and welcome to which his high standing and his long usefulness in the cause of the Master entitles him, and will help him on his journey. He expects to return in time for the National Convention at Kansas City.

CHANGES.

S. H. Givler, Osawatomie to Olathe, Kan.
H. H. Shick, Herrin to Marshall, Ill.
T. L. Noblitt, Kirksville, Mo., to 618 Shamu Ave., Kansas City, Kan.
W. H. Trainum, Canton Mo., to Manor Tex
H. S. Earl, Irvington, Ind., to Macatawa Park, Mich.
W. H. Willyard, Mankato, Minn., to McLeansboro, Ill.
J. M. Campbell, Van Alystyne to Whiteright, Tex.
O. P. Shrout, Greencastle to 2120 Mountgall, Kansas City, Mo.
Elmer T. Davis, Kansas City, to Tonganoxie, Kan.
L. D. Hill, Alma to Exchange, Ill.
W. E. Johnson, Hays City, Kan., to Excelsor Springs, Mo.

Charles J. Kemper.

The subject of this sketch, an excellent likeness of whom appears in this issue of the CHRISTIAN-EVANGELIST, was born at Port Republic, Rockingham county, Va. After attending the elementary schools he entered the Powers Classical and Scientific School, Staunton, Va., where he remained for two sessions. He then became a student of the University of Virginia, Charlottesville, where he remained several years and where he took a high stand, especially in the School of Mathematics. He then taught in Rappahannock Academy (Va.) for two sessions. Two years were then spent by him as co-principal in the male school at Waynesboro, Va., after which he returned to the University of Virginia to complete his course. After this he was principal of a female school in Harrisonburg, Va, where he remained until 1859, when he accepted the chair of Mathematics, Mechanics and Astronomy in Bethany College, W. Va. Upon the breaking out of the Civil War he resigned his chair to enter the Confederate army, and was engaged in the topographical survey of the lower part of the Valley of Virginia, in preparation of military maps for the use of Gen. "Stonewall" Jackson and its other defenders. He was transferred to the Bureau of Topographical Work in Richmond during the last year of the war. After this he established at his home in Louisa county, Va., the "Aspen Hill High School," mainly preparatory to the higher classes of the University of Virginia.

In 1874 he was invited to accept the chair of Natural Sciences in Bethany College but declined. The next year he was elected to his old chair in Mathematics, which position he accepted. He remained at Bethany until 1884, when he resigned and returned to his home in Virginia and re-established the Aspen Hill high-school. In 1889 he was tendered the chair of Modern Languages and Civil Engineering in Kentucky University, Lexington, which he accepted and where he remained until last year, when he again returned to his native state.

In 1878 Prof. Kemper published a work on Central Forces, mainly a discussion of the physical laws governing the solar system, for the benefit of advanced students in astronomy. In 1882 a larger work on mechanics, prepared in part under tents in the field upon paper captured by Gen. J. E. B. Stuart in one of his raids across the Potomac, was published by him, and is used as a text-book in several colleges.

Prof. Kemper is literary in his tastes, and has contributed articles at various times to educational journals, to a French paper, the Christian Standard, the Christian Quarterly, the CHRISTIAN-EVANGELIST and many others upon philosophical, scientific, religious and educational subjects. He is a deep thinker, a forcible writer and his frequent articles published in these columns have been read with great pleasure by the CHRISTIAN-EVANGELIST family. His present address is Cuckoo, Va.

HAIR HELP

So many persons have hair that is stubborn and dull. It won't grow. What's the reason? Hair needs help just as anything else does at times. The roots require feeding. When hair stops growing it loses its luster. It looks dead.

Ayer's Hair Vigor

acts almost instantly on such hair. It awakens new life in the hair bulbs. The effect is astonishing. Your hair grows, becomes thicker, and all dandruff is removed.

And the original color of early life is restored to faded or gray hair. This is always the case.

$1.00 a bottle. All druggists.

"I have used Ayer's Hair Vigor, and am really astonished at the good it has done in keeping my hair from coming out. It is the best tonic I have tried, and I shall continue to recommend it to my friends."
MATTIE HOLT,
Sept. 24, 1898. Burlington, N. C.

If you do not obtain all the benefits you expected from the use of the Hair Vigor, write the Doctor about it.
DR. J. C. AYER, Lowell, Mass.

Missouri Bible-school Convention.

Our readers will find a report of the above convention elsewhere in our columns, written at our request, by a member of the company who was present during all of its sessions. It was the editor's privilege to be present only part of the time and we only characterize the convention in a general way.

It was the twenty-fifth anniversary of our Sunday-school work in Missouri. On this account special importance was attached to the convention and a fine pragram was prepared. The failure of a number whose names were on the program to appear was a regrettable feature and one that ought to be avoided in the future in some way. Missouri has had a series of great Sunday school, or as we call them now, Bible-school conventions. As a rule they have been marked by enthusiasm, unanimty of sentiment and the spirit of brotherly love and enlightened progress. In a few instances adverse influences have produced opposite results. But the California convention last week was fully up to the standard and was marked by the absence of any disagreeable element. We were delighted with the emphasis given to religious training in the home, to personal work and personal influence, to a deeper spiritual life, to the reaching out after the neglected classes and the necessity for a higher standard of teaching in our schools. The Christian Endeavor work was also well emphasized, though we were not present when that part of the program was carried out.

There were some able addresses by a number of leading brethren, and a large number of very profitable and practical addresses, by experts in Bible-school work. The spirit of the convention was in every way admirable. The entertainment was all that could be desired. California did herself proud in dispensing her hospitality without regard to church or party lines to the members of the convention.

It was good to be there. It was inspiring to look upon the large number of young ministers and other young people who are devoting their lives to the Master's work. It was good to review the past, to think and speak of those who have wrought so nobly in this state in the years gone by and who have gone up to their reward. The Sunday-school Board presented a good report and has managed the work in a most commendable way. Secretary Davis, who has been so long in the work and who has shown himself so proficient, feels encouraged by the outlook. The young chairman, C. C. Hill, the pastor of the church at California, discharged his double duties in a most satisfactory way. The next convention goes to Sedalia. Let the great work of training the young for Christ in the state of Missouri go on with increased zeal and wisdom.

Delightfully Original.

It has been a great pleasure to me to read "Wheeling Through Europe." The style is delightfully original and the subject-matter especially entertaining. The book has an added charm because of the personal element, which is never wanting from beginning to end.

I have ridden over much of the country described in the book, and I am glad to say that the chapters of the book make me look at these things with a freshened enthusiasm. The book is, therefore, well worth reading, both by those who have been abroad and by those who wish some of advantages without occupying disadvantages of a trip. It lays before us a picture of every-day life, makes us feel in a lively way the charm of such a trip and the ease with which it may be undertaken. The book is decidedly worth-while.

WILL D. HOWE.

Irvington, Ind.

Columbia Bible College.

During the sessions of the Sunday-school convention, at California, there was a meeting of the trustees of the Missouri Bible College, located at Columbia. Dean Moore has recovered from his long confinement with a broken limb. Brothers Monser and Winders, who have been giving lectures to the Bible students most of the college year, reported their work. Vacancies in the board of trustees were filled. A new executive committee was appointed, which was charged with the work of completing the $50,000 endowment before the end of the present year and of planning for the continuation of the Bible college work. The sentiment in the state was never stronger in favor of the wisdom of this enterprise than at the present time. Let there be no faltering in carrying it forward to ultimate success.

Illinois Second.

Illinois is second in completing a series of a child support pledges, Iowa being first, as was published in the CHRISTIAN-EVANGELIST a short time ago.

The following is the pledge and the names of the contributors:

Wishing to have a share in this Christ-given duty of providing for helpless and homeless children, I hereby authorize the corresponding secretary of the Benevolent Association of the Christian Church to call on me for $10 whenever seven other residents of this state agree to join me in providing for the support of one child for one year in the National Christian Orphans' Home at at St. Louis, Mo. Signed:

Mrs. P. O. Johnson, Belleville; J. W. McIntyre, Atwater; Clio Circle, Jacksonville; W. H. Smith, Dixon; A. C. Morrison and Y. P. S. C. E., Donovan; C. W. B. M., Hoopeston; Y. P. S. C. E., Ingraham; Mrs. W. C. Mercer, Robinson; Y. P. S. C. E., Clay City.

The second series will be ready for publication in a few weeks. Everywhere we go the churches receive us enthusiastically, every one seems in hearty sympathy with the work, and though the gifts received are small, yet we feel encouraged, since there are so many other interests by virtue of the plans of the church kept more prominently before the people. Recently we received some small gifts on the annuity plan; we would like to receive more.

May God bless the churches that are coming to the help of this noble enterprise Brethren, the work does not belong to the sisters of St. Louis alone, but to you and to me. The association is not for the care of the aged and orphaned of St Louis or Missouri alone, but for the aged of all the churches and the orphans of the whole land. This year especially let us remember this work, while our orchards and vineyards are groaning under their loads of fruit and our fields are burdened with grain.

Make all remittances to Mrs. J. K. Hansbrough, 5018 Cabanne Ave., St. Louis, Mo.

JOEL BROWN.

"Special Catalogue No. 22"

A neat booklet containing a large number of Book Bargains. Send us a postal card and we will send you a copy — free. You ought to know what books we are selling at Half Price — and sometimes less.

The Christian Pub. Co.
St. Louis.

The Paris Fund.

Contributions to "Our Paris Evangelization Fund" having passed the $3,000 mark, of course there will be no turning back from the purpose to equip Z. T. Sweeney for that grandly and generously conceived enterprise. Why not at once open the lists and make a general call upon the brotherhood for *one and two dollar* subscriptions? A thousand names at those popular figures should be rolled up in short order. You may enroll my name for the last-mentioned amount.

W. P. KEELER.

Chicago, June 6.

CHOICEST SUNDAY
CHEAPEST SCHOOL
COMPLETEST SUPPLIES.

Our Splendid Series of Sunday-school Supplies goes into Two-Thirds of the Sunday-Schools of the Disciples of Christ. For many years our Commentary, Quarterlies, Monthlies, Weeklies, Pictures and Cards have been steadily growing in Popular Favor. If Your School is not using Our Supplies, it is suffering an Unnecessary Deprivation.

We believe our system of supplies is the best published, but we do not ask that you accept the fact merely on our statement. We want to PROVE it to you. How? Just drop us a postal card request, and we will send you, free, complete list of samples. You can examine these samples, compare them, if you wish, with other samples, and then say if our claim is not justified.

The very best workmanship, both of brain and hand, goes into our Sunday-schoo publications, and our prices are as low as prices often demanded for inferior supplies. The Third Quarter of the year is close at hand. Send at once for samples to

THE CHRISTIAN PUBLISHING COMPANY, ST. LOUIS, MO.

Correspondence.

Paris and the Exposition—II.

A GENERAL VIEW OF THE EXPOSITION.

Arriving in Paris late in the afternoon, the natural and inevitable order of procedure was: first, find a suitable stopping-place; second, get dinner; third, go to the Exposition. The first was not a difficult matter, for the crowd has not yet arirved and, contrary to the general expectation, prices have not gone up very seriously and visitors are not made the victims of legalized robbery—at least not yet, for the season is yet young. The second is always a delight in Paris, for in that happy city there are no poor cooks, so far as my own varied experience extends. The third, a ramble about the grounds of the Exposition, seemed to be the natural substitute at present for the stroll through the boulevards, with which the traveler ie apt to begin every visit to Paris.

The Place de la Concorde was the same vast and impressive square that it had always been. The obelisk in the center kept watch, as usual, and the fountains would have glistened in the moonlight had not the moon paled before the lights of the Place. On one side is the entrance to the Champs Elysees embowered in trees; on one side the Tuilleries Gardens with the Louvre behind them, and on one side the Seine with the Chamber of Deputies beyond. But there, in one corner, is a new and strange form, a vast structure of blue and gold, a triple arch of fantastic design and intricate ornamentation. It is the main gateway to the Exposition.

There has been so much discussion of the artistic merits of this structure that the layman in art may well hesitate to express an opinion of it. It may be beautiful. I will only venture to say that it is not beautiful to me. Whatever maybe said of the curious form and Oriental decoration of this "monumental entrance," it will at least be admitted as a general proposition, I think, that a gateway ought to appear to lead to something—unless it is in the form of a triumphal arch, which may have some meaning and value in itself apart from its function as a gate. But this is a gateway, obviously and unmistakably a gorgeous and pretentious gateway, through which one has a right to expect to step directly into a realm as gorgeous as itself. And yet, when one has passed through this ornate entrance, he finds himself in a shady lane of blossoming chestnut trees. There is not an exposition building in sight, except a vague glimpse of the Rue des Nations across the river. The gateway would perhaps be well enough if it opened immediately upon the Champ de Mars with its fairylike palaces, but it suffers by comparison with the chestnut trees. Its gilded splendor seems but gaudy tinsel in comparison with their simple and genuine beauty.

Passing through this shady way by the side of the Seine, one comes out presently into a large place where the new Pont Alexander III. springs across the river in a single arch. From this bridge one obtains perhaps the best general view of the Exposition. To the right runs the broad avenue upon which face the two Palaces of the Fine Arts, palaces in reality as well as in name. They have been built of sandstone and marble at the cost of millions and will be the permanent legacy of the Exposition Universelle to the city of Paris. To the left of the bridge the continuation of the same avenue leads through the center of the Esplanade des Invalides, flanked on either side by the ornate palaces of Various Industries. This exquisite vista is closed by the gilded dome of the old Hotel des Invalides, within which is the tomb of Napoleon. Looking straight ahead, down the river, one realizes that the real central thoroughfare of the Exposition is the Seine. Both banks are lined with Exposition buildings for more than a mile. On the right one sees the position of the city of Paris, the glass-domed Palaces of Horticulture and the picturesque buildings of Old Paris, wherein some streets of the mediæval city are reconstructed and made to live again. Beyond that rise the twin towers of the Trocaders Palace, a relic of the exposition of 1878, and one can catch a glimpse of the curious domes and minarets which crown the colonial buildings in the park of the Trocaders.

Keeping still the same point of view on the Pont Alexander III. the left bank of the Seine presents the most beautiful and varied view to be found in the entire Exposition. It is the Rue des Nations, where the national pavilions of all governments constitute a richly varied group of buildings in all colors and all styles of architecture. Beyond these, and still fronting the Seine, are a series of large and handsome buildings devoted to army and navy exhibits, merchant marine, forestry, fishing and the chase, but the gradual curve of the river cuts off the full view of these from our point of view. Back of these lies the Champ de Mars, a space which was large enough to contain the last exposition and which may be considered as the *piece de resistence* of the present one. Its palaces cannot be seen from where we stand, but the Eiffel Tower, which lifts its thousand feet of lacelike steel in the midst of the Champ de Mars, can be seen, not only from here, but from every other point in or about Paris. It is a glorious view from the Pont Alexander III., rich in color, rich in strange and wonderful forms and richer still in its varied suggestiveness; for one knows that those manifold forms are not mere vagaries of architectural phantasy, but represent the world in miniature.

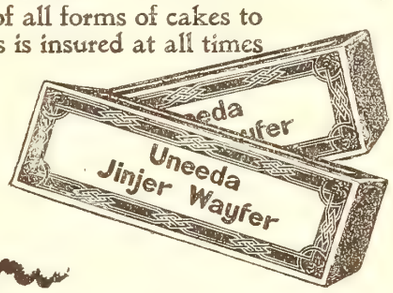
A great exposition like this is valuable as illustrating how the æsthetic interests of life can be interwoven with the practical and commercial. One cannot admire its beauty of form without remembering that its material content is the product of the manifold industries of all nations. And one cannot study in detail the products of the world, without being made aware that the modern business world is not without its æsthetic and artistic value. In one aspect a great exposition is merely a great advertising show, but it represents business made beautiful. Its true symbol is the sample case and the palette joined in friendly union. I suggest this symbolical representation of the genius of an exposition; not a garlanded figure of Peace trampling upon War, not allegorical personifications of Prosperity, Science, Art and Literature; but the figure of an up-to-date traveling man, prepared to use every shrewd artifice to get his goods into the hands of the customer, clasping hands with an idealizing artist to whom beauty is everything and business nothing. These are the two sides of the matter.

But it must not be understood that this impression of the beauty and the richness of the Paris Exposition was produced by that first evening walk about the grounds. The view from the bridge was, to be sure, impressive, but the closer view was less inviting. The grounds were ill lighted. All of the more important buildings were completed externally, but many of them were nearly empty. Piles of building material marred the scene. There were not enough people in the grounds to keep the place from being lonely. In the long and narrow connecting link between the Esplanade des Invalides and the Champ de Mars there was no passage except under the elevated moving platform, which makes a circuit of the grounds on that side of the river, and one who was afraid of darkness and solitude might easily have found cause for alarm. It was here, stumbling about in the dark over piles of rubbish, that I came to the hasty conclusion that the Paris Exposition was a grand hoax. It is not that, but it must be said that there is more or less of a joke upon every one who came to see the whole show in the month of May. It was not there. Visiting the grounds in the evening, one is impressed with the fact that much of the exposition has not yet arrived, that the visitors have not yet arrived, and that Paris knows better than to waste its time in coming to see what does not yet exist. But a view of the place by daylight emphasizes the fact that there are a vast quantity of exhibits already in place, even though many are still lacking; that there are more foreign visitors here than usual, though not such a crowd as one expects to find, and that the Parisian populace is regular and enthusiastic in its patronage of the Exposition. W. E. GARRISON.

Paris, 25 May, 1900.

Better Baking Never Known

Cook or baker never produced a more toothsome bit than **Uneeda Jinjer Wayfer**. Its delightful piquancy makes it the nicest possible sweet for any-time eating or to serve with any beverage or ices. Its wholesomeness makes it the safest of all forms of cakes to give the children. Its freshness is insured at all times — in all weathers—by the patent package, which is identical with the famous **Uneeda Biscuit** package.



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F. J. CHENEY & CO., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, O.

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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c. per bottle. Sold by all Druggists. Testimonials free.

Hall's Family Pills are the best.

English Topics.

Friends of Dr. Herbert Willett may like to hear that he is still busily lecturing in England. He is giving himself entirely to the service of our own churches during this short campaign of two months. His lectures are creating intense interest in each locality where he delivers them. G. F. Assiter is this very day to give his last address at Hornsey Tabernacle, my own sphere of work. He has given us his best and we have enjoyed it. He can sing splendidly and he preaches with the vivacity of most Englishmen who have lived for a time in America. I have noticed that any of us who cross the Atlantic and sojourn in the magnetic and stimulating atmosphere under Columbian skies, gain an accession of animation. The Englishman has the greater staying power; the American is quicker. An amalgam of the two temperaments is admirable. Assiter has it. But he will return to the West and purposes to evangelize in Missouri. It is unfortunate that Willett and Assiter should have struck our shores together. They came in the same ship. Now, our churches welcome every well-accredited friend who crosses over to see us, and they are all ready to employ as far as possible the services of any competent evangelist for protracted meetings. But it would be advisable for any who wish to visit us and to work amongst us to make careful arrangements beforehand by corresponding with Bro. Todd, our association secretary. When two preachers come at the same time we are, of course, anxious to have them both, but we are embarrassed. Only at certain seasons, indeed, can we attempt evangelistic campaigns in addition to our regular work.

ALEXANDRA PALACE.

Within sight of my home and only about a mile and a half from my door is the beautiful eminence called Muswell Hill, on which stands the grand building known as Alexandra Palace. We North Londoners are just beginning to feel the excitement which comes of anticipation in view of the approaching Christian Endeavor World's Convention, to be held at Alexandra Park and Palace in the middle of July. There will be a "City of White Tents" in the splendid park. Five thousand people will sleep in that great camp on the lovely hill. We expect a large contingent of our American Disciples to visit London for the occasion. I look forward to renewing acquaintances made at Cincinnati last year. Are you, Bro. Garrison, coming? Noted men and women from your side will be present to take prominent part. Mr. Sheldon, of Topeka, is expected. Muswell Hill is a romantic height. It overlooks the pretty suburb of Hornsey, where some famous men have lived and died. In the old churchyard is buried the poet who wrote many favorite religious lyrics, Rogers. At the foot of the hill is a sweet villa standing in a large garden, where the other and more noted poet, Moore, wrote "Lalla Rookh." Muswell Hill derives its name from the "Mouse Well," with which is connected a tradition. It is said that some soldiers were chasing some rebels in the days when the locality was far outside London. The pursuers were overcome with weariness and thirst and were about to give up the chase, when they espied a diminutive mouse scudding along. They hurried after it and it led them to a natural spring in the rocks, at which they were refreshed, and which afterwards gave its name to the hill.

THE LAND OF THE WINGED TIGER.

We are distracted in England by ever-increasing complications. While entangled in the present war our statesmen cannot pay the needed attention to a variety of matters which at other times would be most seriously regarded. One of these concerns the Far East, and it happens to be one of those affairs which in its future development concern England and America equally. We are a small nation, with a mighty empire on our hands, whose interests extend to every part of the globe. We are supposed by many Americans and by most Continentals to be a people affected by a mania for snatching fresh bits of this earth every morning. We have the repute of being insatiable expansionists. We are innocent of any tendency to either imperialism or expansionism. I know that this sounds ridiculous, but I know my countrymen very well. I never met an Englishman who wanted to see another acre added to our territorial empire. I have been many years looking out for such an Englishman. When I find him I shall reckon him the biggest fool on earth. The truth is that this British Empire waxes greater and greater simply by a process of involuntary and automatic accretion. The expansion is entirely predestinated by some mysterious providential decree. I am no Calvinist, but I thoroughly believe in the fixed destiny of nations. America has her destiny to fulfill. She must go forward, no matter what Mr. Bryan and certain anti-McKinleyites may say or do. You have some "Little Americans" and we have some "Little Englanders," and both may be theoretically right in their code of international political ethics. Nevertheless, they are not so "little" as they are going to be, for history in its making will snuff them all out. The small obstructive nations are destined to the doom of extinction, whether they are Boers or Venezuelans. Of course, they will not be exterminated as peoples. But they will, wherever they are presumptuous enough to fling themselves under the steam roller of progressive civilization, get their own petty independence crunched out. And pray, of what use is it? What has the Transvaal done with its liberty but to abuse it and to steep it in the bog of oligarchic corruption?

"LITTLE AMERICANS."

I must not presume, as I am only a "no-good Britisher," to express any decided opinion about things peculiarly American. But at any rate no American can say that I have ever disparaged or belittled America. I can honestly claim that I have gloried in the prospect of her incalculable greatness. Most Englishmen are of the same mind, though many Americans will not believe this. But I have recently, here in England, met with several specimens of the "Little American" species. Some of these are estimable Christian people; but I have been simply astonished at their virulent and vitriolic abuse of both America and England. I do not cease to wonder at these phenomenal Americans. I study them, listen to them, bear with their denunciations of "cowardly Britains," and find them insoluble altogether when I hear how they rave against your magnificent President I find that the war in the Philippines is the special subject of their objurgations. Well, the awkward facts remain that America did not declare against Spain, and Britain did not begin hostilities against the Boers, nor was she ever at any time prepared to do so. However, a big country has room for many sorts of people, and America is large enough to accommodate many "Little Columbians" without feeling crowded. But I wish you would not send too many of this "genus Americanorum" over to this side, for here we are so crowded that we run up against them and cannot lose track of them again. But now I am coming to talk a little about the subject indicated by my caption, "The Land of the Winged Tiger," of course meaning Korea. I have wandered for a moment because the "Little Americans" and "Little Englanders" worry me, and also because Korea happens to be a country about which they will before very long have much to say. There is a black cloud visible on the far Eastern horizon. Many Englishmen are filled with alarm at the news that Russia has gained from the king of Korea the concession of exclusive rights at Masampho, the finest harbor on the coast of that peninsula in the Yellow Sea, which is to be the bone of contention between Russia and Japan. Now it is certain that here we have the beginning of a tremendous struggle. Japan means to put under arms half a million soldiers, and she is making frantic efforts to increase her already splendid naval force, so as to be in a position to attack Russia should the latter power attempt to oust her from those equal rights in Korea which were agreed upon after the war between China and Japan. Who that has studied the history of Russian progress, aggression and diplomatic dealing can doubt for a moment as to what is coming? Now the importance of this incident at Masampho is that it touches the vital interests of Britain, Japan and America. Behind Japan must stand the whole Anglo-Saxon world. Destiny has inexorably written this down. No nation can now live unto itself only. Russian bureaucrats are so reckless that they are riding for a fall, but do not see it. They only perceive that Korea, like Manchuria, is an easy prey, and they cannot resist the temptation offered. When our war is over, as it soon must be, than the entanglement in the Far East will begin to absorb much of the attention of the English thinking people. That Japan is disposed to enter into mortal combat is certain. Korea is essential to her necessary expansion, with her increase of population at the rate of half a million every year. Moreover, for a long period Japan ruled Korea. She will risk her existence rather than allow Russia to monopolize influence there. Indeed, what else can she do? Infatuation must reign in the Russian councils or she would not have fired this pistol shot at the very heart of Japan. Masampho is exactly opposite to Nagasaki and is not more than a day's distance by steamer. Truly, the world's outlook does not promise peace.

WILLIAM DURBAM.

43 *Park Road, South Tottenham, London* *May* 25, 1900.

THE VALUE OF CHARCOAL.

Few People Know How Useful it is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better, it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician, in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in the stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets.

B. B. Tyler's Letter.

Reference was made in my last letter to the annual convention of Christian Scientists in Boston. The annual meetings are all held in this city. Attendance upon one of these national assemblies is an event never to be forgotten in the experience of a devout disciples of Mrs. Eddy. It is said that not less than 6,000 persons enjoyed the communion on this occasion in the "Mother Church," as the Boston house of worship is called. The audience room was filled five times. Neither bread nor fruit of the vine are used in this service—not even water. No material thing is used. The service is altogether spiritual. The communicants are supposed to think. What their thoughts are has not, so far as I know, been revealed. It is probable that if an effort were made to reveal them they would not be understood by the uninitiated. They are doubtless too profound for ordinary mortals.

The Christian Science Church in Boston is a disappointment to me. I have read accounts of it which left impressions on my mind that it is quite a temple. Such, however, is not the case. It is not a fine church when compared with Trinity, Phillips Brooks' church or the new Old South, the church in which Dr. George A. Gordon preaches. It is located in a fine residence district. The building can be seen from a Huntingdon Avenue car. It is on Falmouth and Norway Streets. It is a nice little granite building. The seating capacity is probably 1,200. This is a liberal estimate. The membership is more than 18,000. More than 2,000 united during the recent annual meeting. A person living in any part of the world can be a member of the "Mother Church." Those who attended this annual meeting were persons of culture. The delegates were well fed, well dressed, well behaved ladies and gentlemen. They do not belong at all to the class influenced by John Alexander Dowie in Chicago. It was a women's meeting. But few men attended. The few who were present were, in appearance, prosperous business men. There were no "working" men and women to be seen. This is one of the interesting features of this singular movement. Some things smacked of idolatry and blasphemy. There was a great crush about the door of "Mother" Eddy's room. Mrs. Eddy was not present, but a limited number at once was permitted to enter her room and spend a few minutes. The founder of Christian Science, or its discoverer, is placed on a plane of equality with Jesus Christ our Lord. There are mottoes on the walls of the audience room in the church—the sayings of Jesus and the sayings of Mary Baker G. Eddy alternating. To the right and left of the organ are pictures of books with the names of the books on the open pages: "Science and Health, with Key to the Scriptures" on one side and the Bible on the other side. There is a round window, in the center of which is a picture of "Science and Health, with Key to the Scriptures." On the rim of this window are representations of various things common to religious thought. The Bible is on this outer circle. "Science and Health" is in the center, the Bible is on the outside. There is a picture of a female, a young woman, a mural painting, wearing a crown bearing the legend: "Crowned Womanhood." This is supposed to represent Mrs. Eddy when she was younger than she is now. Do not these things smack of idolatry? Are they not near akin to blasphemy?

Mrs. Eddy is quite feeble. Her home is in Concord, N. H. I hope to be able to visit this place while I am in this part of the world. The delegates to the annual conference visited "Mother" Eddy at her country seat. She was able to be seen for the space of thirty minutes. What will be the effect on Christian (?) Science (?) when "Mother" Eddy dies?

It is said that when the church in Boston was built more money came in to defray the expenses than was needed. Money was returned to donors that was sent in to assist in the erection of the building. Is not this unique?

That man is bold to the verge of recklessness who says there is no truth in the teachings of Christian (?) Science (?) ! What do *you* know about it? Mrs. Eddy's book, "Science and Health," is absolutely unique in the literature of the world. It can be read from left to right and from right to left with equal facility and profit. One can begin in the middle of the book and read toward the front and toward the back and obtain as much information as to read it in the ordinary way, *i. e.*, from left to right and from the first page to the last. In all seriousness, Mrs. Mary Baker G. Eddy's book, "Science and Health," is unrivaled in the literature of the world. The Decalogue does not forbid one to fall down and worship IT, for there is nothing like IT, neither in the heavens above nor in the earth beneath. Do not, my brother, say there is no truth in Christian (?) Science (?). Such a position is not safe. Do not take it. How do you know, how *can* you know, that there is no truth in the teaching of "Science and Health?"

There is good in Christian (?) Science (?). Of this I have not a doubt. For one thing the disciples of Mrs. Eddy pay for their churches. It is probable that there is not a building belonging to the Christian Scientists on which there is a debt. Is not this well? Not all the buildings belonging to the Disciples of Christ are free from debt. How do you explain this? Do the disciples of Mrs. Eddy love her better than the Disciples of Christ love him? If not, then have the disciples of Mrs. Eddy a wisdom superior to the wisdom possessed by the Disciples of Christ? If this is true, how did they obtain this wisdom? It may be said that Mrs. Eddy reaches men and women of means, while "our plea" reaches persons who are comparatively poor in this world's goods. But how does it come to pass that Mrs. Eddy reaches the class that she does and influences them in the manner and to the extent that she does, while the Disciples of Christ do not? These conundrums are left with you. Make out of them whatever you can.

One thing is certain: we need to make more of money and its use than we have made in our teaching. The business part of the Lord's work is too often carried on by his disciples in a haphazard way. This is certain. System is needed in this department. The Christian Woman's Board of Missions furnishes an object-lesson. Their work is carried on with greater steadiness and system than in any other enterprise in the brotherhood. Is not this true?

The value of systematic giving is evident from the following: A number of persons in the church on West 56th St., New York, agreed to "pay into the local church treasury not less than five per cent." of their "gross income." In three months the twenty-six persons who signed this pledge paid in the sum of $325.73. The same men and women under the weekly pledge system paid in, during the preceding three months, $173.12. Here is a gain of $152.61, or 88 per cent.!

Try something of this kind in your church and report results.

There is more than enough money in the hands of the Disciples of Christ to defray the expenses of the local church, to carry on even a larger mission work than we now have on hand and to liberally endow our colleges. How can this money be secured for these purposes?

B. B. T.

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New York Letter.

On Saturday, June 2nd, Bro. B. L. Smith sailed from this port for San Juan, Porto Rico, as the special joint commissioner of the Christian Woman's Board of Missions and American Christian Missionary Society, to look after certain features of mission work on that island, in which both these societies are interested. By previous appointment he preached on Friday night, June the 1st, at the Newark Mission, and conferred with them concerning the American Society taking it up as a specific work. This Bro. Smith will recommend his board to do, supporting a pastor at Newark, provided the Church Extension Board will buy a lot and help build a house of worship in that city. It is thought best to secure a good site and build a neat chapel on the rear, leaving the front clear for future buildings. We sincerely hope the Church Extension Board will comply with this request and make it possible for the planting of a good church in this important city very soon. In case this plan can be carried out, the Newark Mission has practically decided on the man to be employed. There is no doubt that a good, self-supporting church can be built up in Newark in the course of four or five years if the proper encouragement is given. It is an important city of 225,000 people and not a preacher in it proclaiming the simple New Testament way of salvation.

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In the death of the Rev. Dr. R. S. Storrs, of Brooklyn, the American pulpit has lost one of its most conspicuous occupants and the cause of education and morality one of their strongest helpers. Dr. Storrs belongs to the old school of preachers rather than the new, being one of the most distinguished types of that generation of preachers who moved more people by eloquence and oratory than by practical and pointed appeal. Dr. Storrs impressed many people by his tremendous mental activities. There was something grand and stupendous, even Miltonic, in the majestic sweep of his mind and its operations. He was pre-eminently a *preacher;* he cared nothing for the accessories of worship, or what is sometimes called external enrichment of the services of the church.

The same may be said of Dr. A. J. F. Behrends, another distinguished Congregational preacher of Brooklyn, who recently died. He possessed a more masterly mind, perhaps, than Dr. Storrs, though he did not stand in the same high degree as an orator. Both stood in the very front rank of Congregational preachers and will be sadly missed by that people. They both stood by the inspiration of the Bible and believed in preaching it vigorously. Dr. Storrs was brought up a Congregationalist, and for more than fifty years was pastor of the Pilgrim Church. Dr. Behrends, on the other hand, was born and brought up by Lutheran parents, united with the Baptists and preached among them for many years, but afterward changed his views and became a Congregationalist. It will be remembered that he made one of the finest appeals uttered in the Ecumenical Missionary Conference on the sham of "comity," pleading for Christian unity.

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The Methodist General Conference played havoc with certain salaried positions held many years by men in this city. Six prominent men were legislated out of office, four of whom lived in or near this city. Dr. A. J. Palmer, general secretary of the missionary society, one of them, was a prominent candidate for the office of bishop. Dr. W. T. Smith, another secretary, for twenty years in office, was left without an official position. Also Dr. J. L. Hurburt, for many years a leader in Sunday-school work of the church, was dropped. Dr. J. E. C. Sawyer, one of the denominational editors, also leaves his position. Some of these have already accepted calls to churches and others doubtless will do so soon. Dr. H. K. Carroll, who is not a minister but an editor (for many years on the Independent), has been called to the missionary secretaryship. Thus there has been a general turning about of the forces at the Methodist missionary headquarters in this city.

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The third annual convention of the Federation of the Zionists of America is now in session in this city at the Educational Alliance. The reports presented shows that there are 135 Zionist societies in this country and about 10,000, Hebrews altogether, enlisted in the ranks. A letter of greeting was presented from Prof. Max Nordau, of Paris, in which he congratulated the American Zionists on the progress they are making. The federation has adopted a constitution at the present meeting in which the clause stating the object of the association places it in line with the declarations of the International Zionist Congress relative to the securing of Palestine again for the Jewish people. Another of the specific aims stated, by the constitution is to foster a knowledge of Hebrew as a living language.

Dr. Gottheil declared in a great mass meeting at Cooper Union last night that every true heart is naturally Zionistic, and further, that the movement is not a dream but more and more promises great and blessed realities for Israel. While it is true that many difficulties apparently beset the movement—difficulties religious, social, financial and political—yet stranger things than the accomplisment of the ends of the Zionist Hebrews are found in the history of this marvelous people. It may be a fulfillment of prophecy, and therefore a means in God's hands for their conversion to Christ, their own Messiah, and who, when they are turned to the Christian faith, will no doubt prove themselves the mightiest missionaries known in the annals of Christendom.

S. T. Willis.

1281 *Union Ave.*

Among the Canadians.

The writer has now been in Ontario just one month. A number of places are asking for ing meetings, and it is possible I may remain a month or two longer. If I can get away from here before the summer is past I expect to visit my aged mother in Nova Scotia, and make a short trip to P. E. Island.

I have just attended the annual meeting of this province, held at the town of Guelph. It was in many respects a very interesting meeting. Upwards of one hundred delegates and visitors were in attendance. There are between four and five thousand Disciples in Ontario, considerably less than a few years ago.

It is difficult to make Disciples in Canada, and just as difficult to keep them aft r they are made. The constant exodus to the United States, not only of the rank and file of the members, but also of the preachers, has been greatly against our churches throughout the Dominion. Even the strong prejudice against what is American, that one frequently finds in Canada, does not prevent thousands of her most worthy sons and daughters from crossing over into the broad dominion of Uncle Sam. The constant loss of members in this way has greatly retarded our cause in the various sections of the Dominion.

Our fellow townsman, Frank G. Tyrrell, came to Guelph on Saturday, lifted upon the convention the light of his beaming countenance, gave three of his eloquent addresses and captivated the hearts of a thousand kenucks. It was Frank's first visit to Canada, and he deported himself so well that he was not classed among "the queer preachers" that come to this country from "the states." They considered Frank "as civilized al any of us."

A. McLean was at the convention, inspiring als with missionary zeal as perhaps no other man in the brotherhood can. No man living has a larger place in the hearts of our people in the Dominion than A. McLean.

I had the great pleasure of meeting Bro. Hodkinson, late of Iowa, but now pastor of our church in Hamilton, Ontario, B. H. Hayden, a fellow-student in Bethany College, whom I had not seen since we parted at Bethany thirty years ago. He comes from Ohio to take the oversight of the church in Bomanville, Ontario.

W. D. Cunningham, who has labored for several years in this province and who was provincial evangelist during last year, has returned to Pennsylvania, his native state. While at the convention he received the sad news of the death of his mother, which hastened his return. He had the sympathy of the entire convention in his sad bereavement.

The matter of establishing a college in Ontario has for several years greatly agitated the minds of many of the Canadian brethren, and has constantly been coming up in their conventions. Strong differences of opinion have arisen as to where and how their college should be established. But if an outsider can be allowed to express an opinion in the matter I believe they are now very near a solution of the diffcult problems.

H. T. Morrison.

Ontario, June 7.

Boxes of Gold

SENT FOR LETTERS ABOUT GRAPE-NUTS.

330 boxes of gold and greenbacks will be sent to persons writing interesting and truthful letters about the good that has been done them by the use of Grape-Nuts food.

10 little boxes, each containing a $10 gold pi ce will be sent the 10 writers of the most interesting letters.

20 boxes each containing a $5 gold piece to the 20 next most interesting writers, and a $1 greenback will go to each of the 300 next best. A committee of 3 to make decision and the prizes sent on July 3, 1900.

Write plain, sensible letters, giving detailed facts of ill-health caused from improper and nonnourishing food, such as white bread, hot biscuit, starchy and uncooked cereals, etc.

A change to perfectly cooked, predigested food like Grape-Nuts, scientifically made and containing exactly the elements nature requires for building the delicate and wonderful cells of brain and body, will quickly change a half sick person to a well person. Food, good food, is nature's strong weapon of defense.

Include in letter the true names and addresses, carefully written, of 20 persons, not very well to whom we can write regarding the food cure by Grape-Nuts.

Almost everyone interested in pure food is willing to have his or her name appear in the papers for such help as they may offer the human race. A request, however, to omit name will be respected. Try for one of the 330 prizes. Everyone has an equal show. Don't write poetry, but just honest and interesting facts about the good you have obtained from the pure food Grape-Nuts. If a man or woman has found a true way to get well and keep well, it should be a pleasure to stretch a helping hand to humanity, by telling the facts.

Write your name and address plainly on letter and mail promptly to the Postum Cereal Co., Ltd., Battle Creek, Mich. Prizes sent July 3.

Texas Letter.

Willie Denton College, Joshua, Texas, has just closed its first year. The enrollment was 260, and there were three graduates—all young men of promise. The school was inaugurated by Prof. H. C. Stubblefield, a Christian gentleman of culture and power. Much to the regret of the people, Bro. S. has accepted the chair of Pedagogy in the Ft. Worth University, a deserved promotion of a worthy young man. Prof. N. J. Clancy succeeds him.

About 600 people attended the commencement exercises and enjoyed them from first to last. I think I never spoke to a more appreciative audience; and the address, emphasizing the true idea of education, I trust will do good.

The school is named for the wife of the most liberal contributor to the building fund. This strikes me as a fine idea. Why not erect the monument while we live? And why not let it be some noble institution of learning, benevolence, etc., instead of cold, lifeless marble in the lonely graveyard?

E. W. Darst and wife, city evangelist of Chicago, on account of the health of Bro. Darst, have located at Midland. Thus the rigorous winters of the North have driven to our Sunny South two more useful and successful workers. I can sympathize with, encourage and congratulate them, for ten years ago my physician told me that I must make a similar move, or prepare to die. I made the move, and I am now in better health than I've ever been, and am doing more work than I ever did.

Jeu Hawk, well known to us all, spent a few days with us recently, and lectured. We enjoyed his visit and his lecture. He expects to do some postgraduate work on his medical education, and in the fall will return to his old home to tell the "old, old story" to the teeming millions in China.

Charles Reign Scoville and his singer, Bro. Wilson, are in the midst of a great meeting with J. B Sweeney and his good church at Gainesville. The audiences are large and the interest is intense, and a great ingathering must be the result. There have been additions.

J. A. Tabor has held a splendid meeting at Durant, I. T., and organized a church about 100 strong. This is an important town of 5,000 people, and the church has a bright future.

Galveston is rapidly becoming a great grain port. In 1898 she shipped 11,069,542 bushels of wheat, and 4,650,355 bushels of corn. In the year closing, June 31, she increased these figures to 22,553,802 bushels of wheat, and 8,244,528 bushels of corn. The reason for this is that it is cheaper to ship *via* Galveston than by Atlantic seaboard routes. Galveston on this account is destined to become the port for all products west of the Mississippi River which are to go to foreign markets.

S. M. Martin is to begin a meeting in Austin the latter part of August and continue till the Kansas City Convention. Dr. Lowber will have all things ready, and we may expect a great meeting. Bro. Lowber has decided not to accept the presidency of Add-Ran University and remain with his church at the capital.

L. G. Ament, after a successful pastorate of two years at Sabinal, has resigned, and will enter the university this fall. This example should be imitated by other young men.

Colorado, Texas, has a nice new house. It was dedicated without debt June 3, by Granville Jones. A local paper spoke of his sermon as a "gem." H. W. Laye, the pastor, had his cup of joy full, and his people were happy. D. D. Boyle follows with a meeting, which begins well.

I think I never saw anything more beautiful, pathetic, timely and comforting than this. At the close of a long and laborious life the mind of Lyman Beecher passed under a cloud, and the old giant became a little child again. One day when his son, Henry Ward, had preached the old man entered the pulpit and began to talk, but his words wandered. With much tenderness the son laid his hands on the father's shoulders and said to the audience: "My father is like a man who, having long dwelt in an old house, has made preparation for entering a new and larger one. Anticipating a speedy removal, he sent on beforehand much of his soul furniture. When, later, the day of removal was postponed, the interval was so brief as to render it unnecessary to bring back his mental goods."

M. M. DAVIS.

833 *Live Oak St., Dallas, Texas.*

SUNDAY SCHOOL SUPPLIES

Quarterly Helps.

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A Lesson Magazine for the Youngest Classes. It contains Lesson Stories, Lesson Questions, Lesson Thoughts and Lesson Pictures, and never fails to interest the little ones.

TERMS.

Single copy, per quarter, 5 cents.				
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A Lesson Magazine for the Advanced Classes, containing the Scripture Text in both the Common and Revised Versions, with Explanatory Notes, Helpful Readings, Practical Lessons. Maps, etc.

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Single copy, per quarter,	$ .10;	per year,	$ .40
10 copies,	" .70;	"	2.50
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Printed in 8 colors. Each leaf, 26 by 37 inches, contains a picture illustrating one lesson. 13 leaves in a set. Price per set—one quarter—reduced to 75 cents.

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A reduced fac-simile of the large Bible Lesson Pictures, 13 cards in set, one for each Sunday in quarter. Price reduced to 2 1-2 cents per set.

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CHRISTIAN BIBLE LESSON LEAVES.

These Lesson Leaves are especially for the use of Sunday-schools that may not be able to fully supply themselves with the Lesson Books or Quarterlies.

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10 copies,	1 mo.,	$ .15;	3 mos.,	$ .30;	1 yr.,	$1.0
25 "	"	.25;	"	.60;	"	2.4
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100 "	"	.75;	"	2.10;	"	8.0

Weekly.

THE LITTLE ONES.

Printed in Colors.

This is a Weekly for the Primary Department of the Sunday-school and the Little Ones at Home full of Charming Little Stories, Sweet Poems Merry Rhymes and Jingles, Beautiful Pictures and Simple Lesson Talks. It is printed on fine tinted paper, and no pains or expense is spared to make it the prettiest and best of all papers for the very little people.

TERMS—Weekly, in clubs of not less than five copies to one address, 25 cents a copy per year.

THE SUNDAY-SCHOOL EVANGELIST.

This is a Weekly for the Sunday-school and Family, of varied and attractive contents, embracing Serial and Shorter Stories; Sketches; Incidents of Travel; Poetry; Field Notes; Lesson Talks, and Letters from the Children. Printed from clear type, on fine calendered paper, and profusely illustrated with new and beautiful engravings.

TERMS—Weekly, in clubs of not less than ten copies to one address, 30 cents a copy per year, or 8 cents per quarter.

OUR YOUNG FOLKS.

A Large Illustrated Weekly Magazine, devoted to the welfare and work of Our Young People, giving special attention to the Sunday-school and Young People's Society of Christian Endeavor. It contains wood-cuts and biographical sketches of prominent workers, Notes on the Sunday-school Lessons, and Endeavor Prayer-meeting Topics for each week, Outlines of Work, etc. This Magazine has called forth more commendatory notices than any other periodical ever issued by our people. The Sunday-school pupil or teacher who has this publication will need no other lesson help, and will be able to keep fully "abreast of the times" in the Sunday-school and Y. P. S. C. E. work.

TERMS—One copy, per year, 75 cents; in clubs of ten, 60 cents each; in packages of ten or more to one name and address, only 50 cents each. Send for Sample.

CHRISTIAN PUBLISHING COMPANY. St. Louis. Mo.

Dedication.

The church at Henning, Ill., has completed and dedicated a beautiful and oommodious house of worship. It is built in modern style, with corner entrance, and is seated with opera chairs. It is well lighted, well furnished and makes an exceedingly comfortable as well as pleasant place of worship. Lord's day, June 3, was the time selected for its dedication. We spent the week preceeding the dedication with the church, preaching nights, and getting the work in hand for the Lord's day.

The weather on dedication day was ideal. The congregation taxed the house to its utmost, both morning and night.

The indebtedness was greater than had been expected. The giving was generous and prompt. All the indebtedness was provided for, and the joy of the brotherhood knew no bounds. It was a great day, not only for the church, but the community as well. We have never preached to more attentive audiences, nor received more hearty "God-bless-yous" than at Henning.

Bro. Frank Hollingsworth, a young man of much promise, is the pastor of the church and he greatly rejoices with the brethren in the sucessful completion and dedication of their house.

The field at Henning is ripe for a good harvest of souls, and we shall confidently expect to hear of a large ingathering into the fold of the world's Redeemer. We will not soon forget the great kindness of the brethren at Henning.

Wabash, Ind. L. L. CARPENTER.

A crowded house for Childrens' Day exercises. Churches in town kindly gave us "the right of way" for the night services. Collection, $31.47. This is extraordinary liberality. Most people in these parts lost their "earthly all" in the "freeze," yet they are determined to have fellowship in the spread of the gospel. We trust that in the sight of the divine Lord we are on the Roll of Honor.

Eustis, Fla. F. E. ANDREWS.

Rest and Health to Mother and Child.

MRS. WINSLOW'S SOOTHING SYRUP has been used for over FIFTY YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. It SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHŒA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup" and take no other kind. Twenty-five cents a bottle.

The Missouri Bible-school and Christian Endeavor Convention.

It was a great convention; great in the manner in which it was cared for by California, great in the size of attendance, great in the results of the year's work as shown in the reports, great in the character of the program, but above all great in the deep, spiritual tone which pervaded it from beginning to close.

Four hundred delegates from outside of California were enrolled; fifty of these were members of the party carried by the CHRISTIAN-EVANGELIST special. The number of delegates from St. Louis was probably the largest which ever attended one of our state conventions.

The special left St. Louis at 9 A. M. Monday and arrived at California at 1:28 P. M. Returning it left at 1:55, and arrived at Union Station at 6:15 P. M., Thursday the 14th. Every one was well pleased with the accommodations furnished by the Missouri Pacific Railway and we shall hope to have twice as many passengers on the CHRISTIAN-EVANGELIST special next year.

In one respect the convention made a record in which there is no room for pride; and that was in the number of those to whom parts had been assigned on the program who failed to attend. Some even failed to notify the committee that they would not be present. Good reasons may exist in some cases for these failures; let us hope this is true in all of them.

Monday afternoon and evening as well as Tuesday forenoon were taken up with the sessions of the Christian Endeavor convention, Claude E. Hill, state superintendent, presiding.

The sessions during the C. E. program were bright, enjoyable and very helpful. The opening praise service at 2:30 Monday afternoon was led by D. C. Peters, pastor at Holden. Miss Myrtle Wood welcomed the visitors to California on behalf of the pretty and homelike little city, her speech being a very happy one. In the absence of O. A. Ishmael, of Drexel, W. F. Hamann, of the Fifth Church, St. Louis, responded to the kind words of welcome.

After the announcement of committees by the president, the convention listened to a heart-enriching, soul-stirring address by C. M. Chilton, of St. Joseph, and when the hour for adjournment came the prayer was in many hearts that the spirit of that address might be the spirit of the convention. The prayer was answered.

In the evening, after a service of song, led by F. A. Mayhall, of Vandalia, the state superintendent's report was read. This report might have been more encouraging and the address which followed it more flattering if Bro. Claude E Hill had not insisted on *sticking to facts*.

As a result of the showing, a conference was held at the Christian church after the close of the session on Tuesday afternoon (the sessions of the convention proper were held in the German Evangelical Church) at which it was decided to "put on more steam," get down to hard work, cooperate with the efforts of the superintendent and the district supeeintendents during the coming year and get ready to *do our shouting next year*. Just think, Christian Endeavorers: only ninety-two societies in the whole state made any report at all; and only fifty contributed the small sum of one dollar which is asked from each society!

What is *your* society going to do towards remedying matters? The report of the superintendent was followed by the address of H. A. Northcutt, of Kirksville (perhaps it would be more proper to say Missouri), on "The Bible Our Textbook." This was delivered in the quiet, tender way in which Bro. Northcutt usually does things. Tuesday morning's session brought several disappointments. D. R. Dungan, of Mt. Cabanne Church, St. Louis, was to have opened proceedings with a half hour's normal study on "The Relation of Bible Geography to Bible Teaching;" but he was not present. It was currently reported that he had double the excuse of the man in the Master's parable, for he was marrying a husband and wife. He however gave us this part of the program on Wednesday morning.

J. W. Coggins, of Odessa, also turned up missing. He was to have led the devotional exercises. E. J. Fenstenmacher, of Lexington, delivered a well-prepared and well-received address on "The Endeavor Idea." Miss Minnie A. Shaffer, of Sedalia, who was to lead a conference on "Practical Work an Endeavor Society May Do," finding herself unable to attend, sent paper on the subject to be read.

After reports of district superintendents, and they were *very scarce*, the convention was treated to one of its best addresses on the subject: "Wherein Does Christian Endeavor Help the Church," by W. A. Moore, of Beulah Church, St. Louis.

At 11 o'clock Miss Mollie Hughes, of Independence, made a short report of Junior work, of which she is state superintendent. This was followed by a conference on Junior Work conducted by Mrs. Pearl Lemon Deerwester, of Warrensburg. Mrs. Deerwester's management of this conference was creditable indeed and it was heartily participated in by junior superintendents and others. After announcements the C. E. sessions closed *promptly on time*, with a few minutes to spare.

BIBLE-SCHOOL SESSIONS.

The Bible-school sessions began at 2:00 P. M., Tuesday. The first name on the program was not first at all. S. R. Reynolds, of Rosendale, was to have led our devotions, but he could not—he was too far away from us. C. C. Hill, the pastor at California and president of the convention, delivered his address at 2:15, and after he had finished we felt so much like owners of California that we had serious thoughts about applying for a written deed to it. His address was cordial, clear, thoughtful and helpful.

When H. F. Davis, our secretary and treasurer, appeared on the platform there was considerable trepidation in some quarters lest he lose the weight of dignity which he always carries around with him everywhere. But thanks to the fact that he had managed to work off some of his feelings in sundry and divers charts, the wise counsel of solicitous friends and the calming presence of his wife (married men will understand) he succeeded in reading to the convention a report that, in many particulars, was the best in the history of the co operation, without giving vent to a single war-whoop of any size; certainly none that would rank with California's curfew whistle. He deserves credit for it— he report, of course. Here are some of the results as summarized: 275 places visited; 1,115 days' work done, 1,278 addresses made; 46 institutes held; 40 new schools organized; 15 new congregations organized; 35 mass meetings held; 27 protracted meetings conducted; new pledges taken for state work $613.45, cash for state work, $3,393.77; for local Bible-school work, $42.21; for buildings and repairs, $8,730, for preachers' salaries, $550; other purposes, $54.30; additions to the church by letter, 39; by baptism, 147; otherwise, 237. The number of schools contributing to the work this year was 406, last year 350; total receipts this year, $4,539.59; last year, $3,808.06; delinquent schools this year, 51; last year, 105; indebtedness at close of this convention, *none;* last year, $230.29. Many other items in the report are worthy of notice, but we must omit for lack of space. John Giddens, our evangelist in the southwest district, made a brief verbal report of conditions in his district with many encouraging features. The address of W. T. Henson, of Lathrop, at this point, was greatly enjoyed. It was both humorous and sensible. We then had another vacancy, J. A. McKenzie, of St. Joseph, being responsible for it. On Tuesday evening a split occurred in the convention. It could not be helped; one church would not hold them, so a double program was arranged. At the German Evangelical church G. L. Cook, assistant pastor of the First Church, St. Louis, led the praise service, followed by an address on "Bible-school Needs of Missouri," which was to have been delivered by Davis Errett, of Canton. Simpson Ely was called upon to perform the task as Bro. Errett was not in evidence. "Responses by the Convention" were on cards prepared for the occasion and read something like this: The Christian Bible-school at ——— promises to pay to the Missouri Bible-school Co-operation ——— etc., etc. At the Christian church, King Stark, of Lamonte, led the praise service. L. H. Otto, of Higginsville, delivered an address that was masterful in thought and in delivery, his subject being "Coworkers with Him." W. F. Richardson, of the First Church, Kansas City, had for his subject "Are We?" It caught us and we went expecting a fine sermon. Would you believe it? he made us do most of the talking! Rather, it was *writing*, and the cards were similar to those used at the other church. The pledges taken at both churches amounted to not quite two thousand dollars.

On Wednesday morning normal study, "The Four Evangelists," was necessarily omitted. If Clinton Lockhart, of Canton, was an evangelist at that time he had probably headed in the wrong direction; at least he did not reach California. The conference on "How I Interest my Boys" would doubtless have interested many of us "boys and girls," but J. M. Hosmer, of Maryville, was not there to lead it. The conference on "Teachers' Meetings," conducted by P. W. Harding, of Mexico, was good and helpful. W. F. Turner, of Joplin; Geo. L. Bush, of Windsor; C. H. Winders, of Columbia; J. W. Ellis, of Plattsburg, and others participated. The next conference, on "The Home Department," was to have been led by M. J. Nicoson, but Bro. N. is moving his "home department" and that's excuse enough for his absence. F. M. Rogers, of Webb City, conducted it, and with the help of G. E. Shanklin, of Stanberry, and Jno. P. Jesse, of Gower, gave us much light and help along the line of this kind of Bible-school work. Baxter Waters, of Central Church, St. Louis, then stirred us up in an address on "Boys' and Girls' Rally Day for America," urging the importance of this kind of missionary education.

One of the most interesting half hours of the convention was the one used by T. P. Haley (he lives in Kansas City, but belongs to us all), in reminiscences of "Twenty-four Years' Work." We so much need some one to tell us once in awhile of the struggle of the past, with their success and failures, for we "forget so soon."

The devotional exercises Wednesday afternoon would have been led by Miss Nora Kiernan, of Huntsville, but not having a proper long-distance telephone accommodation other arrangements had to be made. The entire afternoon was given up to the interest of the Primary Department. Mrs. F. P. Grant, of Jefferson City, exercised a general superintendence over the program, and it is needless to say everything *moved* along all right. "Problems in Primary Work," by Miss Jasper, of Mound City (supplying for Miss Maude Cole), "Primary Work Without a Separate Classroom," by Miss Lou B. Goodnow, of Kingston, and "How to Teach the Lesson," by Mrs. F. P. Grant, of Jefferson City, were the subjects for consideration. J. H. Allen, of Bunceton, led the song service on Wednesday evening at the German Evangelical church

and this was followed by a strong and able address delivered by R L. Cave, of Independence. His subject was "A Great Work of God." At the Christian church Geo. H. Combs, of the Sixth and Prospect Church, Kansas City, delivered an address on "The Bible-school of the Twentieth Century," in which he pointed out many things in need of improvement in present church methods. On Thursday morning D. R. Dungan told the convention how to teach the next Sunday's lesson. It was a half hour full of interest and profit. After devotional exercises, led by R. L. Wilson, of Kansas City, and various committee reports, B. F. Glahn, of Palmyra, conducted a conference on "The Work of the Superintendent," being assisted by T. J. Smirl, of Craig; E. M. Smith, of Centralia; Dr. B. E. Dawson, of Belton, and W. E. Boulton, of Mound City. Out of five persons who were to take part in the next conference on "The Work of the Teacher" only J. B. Jones, of Fulton, answered "here" He used fifteen minutes of the time to such good advantage that we all wished he had taken longer time. J. H. Garrison, editor of the CHRISTIAN-EVANGELIST, then talked to us for thirty minutes about "The Great Teacher," telling us of the courage, patience and love of the schoolmaster of the world. It was a timely and fitting conclusion to all that had gone before.

Two splendid papers on Country Bible-schools: (1) "Their Needs," by W. S. St. Clair, of Columbia, and (2) "How to Meet Them," by R. H. Fife, of Weston, were listened to with interest.

In the absence of J. P. Myers, of Clarksville, B. F. Wharton, of Marshall, presented the banners as follows: for the greatest per cent of increase in offerings for missions and benevolences, Fourth Church, St. Louis; for the greatest per cent. of increase in offerings to state Bible-school work, Higginsville; for the greatest per cent. of increase in average attendance, Webb City; for greatest number of new schools, Cass County. Banners for the nine points of excellence were awarded to thirty-six schools.

W. E. M. Hackleman, of Indianapolis, led the singing with gratifying results. He left the convention Wednesday night, and before going was called upon to sing a solo. His selection was a tender and touching poem beginning with "If a Christian meet a Christian going thro' the world." If you have never heard him sing it you ought.

C. C. Hill brought the great convention to a close with a few parting words of farewell.

BUSINESS.

Next year's convention will be held at Sedalia, June 12. The church there will furnish all delegates with lodging, breakfast and supper; dinner will be served in the church at twenty-five cents.

The members of the Bible-school board were re-elected.

The president of the next convention will be C. M. Chilton, of St. Joseph.

By resolution the convention recognized the needs and opportunities of our great cities with their teeming populations and instructed the board to provide evangelists for such places whenever an extension of the field forces becomes possible.

In future, reports received from schools later than the time fixed in the bylaws will not be considered in awarding banners. Reports must be sent immediately after the close of the year, May 31. This is right and proper.

One day of the sessions of the convention will, next year, be given to the Christian Endeavor work, as it was this year.

WHY WE ENJOYED OURSELVES.

Because the CHRISTIAN-EVANGELIST ran a special.

Because the Missouri Pacific Railway was as clever as usual in its dealings with us.

Because of the "glorious climate of California" while the convention lasted.

Because C. C. Hill, with his able assistants, Bros. Young and Fulks, provided for our entertainment with no confusion and to our entire satisfaction.

Because they only blow the curfew once a day at California.

Because the Californians seemed to really take a fancy to us and the feeling was mutual.

Because all of the church folks, including our Roman Catholic brethren, did all they could to make us happy.

Because the convention was located half way between "up-town" and "down-town," and consequently we did not have to take a stand on either side of the great local question.

Because everybody liked the CHRISTIAN-EVANGELIST and chanted its praises in private and in public. W. D. CREE.

The Mathes Fund Full.

Please publish this week that we have enough money to save the home of Eld. J. C. Mathes, of Atwood, Ill. The church here desires to express thanks for the prompt and liberal aid received. Let us all join in rejoicing in the good work done.

A. H. HARRELL, Pastor.
JOHN A. EASTON, WM. WHITE, } Elders.

Atwood, Ill., June 18, 1900.

EDUCATIONAL.

Learn to Talk Well.....

The man has the advantage in life who learns to talk well, to meet people, to make a speech, write a paper, or deliver a lecture. The DRAKE UNIVERSITY COLLEGE OF ORATORY AND ENGLISH, Des Moines, Iowa, is the place to study Elocution, Literature, or Physical Culture.

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The strength of our courses—equal to those of the best American colleges.
The strength of our faculty—comprised of twenty-four experienced teachers, including instructors in special departments. and physical directors.
Our location—unsurpassed for beauty and healthfulness.
Our moral and religious surroundings—no saloons; strong religious influences.
The fact that expenses are marvelously low considering advantages offered.
Our splendid advantages in MUSIC, the department being in charge of a very competent and experienced German professor.
Our excellent facilities and favorable location for ART STUDY.
The strong lines of Ministerial Work offered.
The Professional Lines of work in the Departments of Law and Medicine.
Our superior advantages for the study of Oratory.
Our thorough and practical Business Course.
The Endowments have been greatly increased which means greatly enlarged facilities.

Fall Term opens Sep. 25th, 1900.

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The Normal includes a Kindergarten Training School; a Primary Training School; a Business and Shorthand School. (The Business College has new rooms and a complete equipment.)
Each one of these departments is strong and prosperous.

Dr. Clinton Lockhart is added to the Bible College the coming year.

The total attendance last year was 891; Summer Schools, 368; total, 1259.

The total attendance for this year is 1,003, Summer Schools, 590; total, 1593.

The tuition receipts last year, excluding Law, Medical and Summer Schools, amounted to $18,400; this year the receipts from the same departments will exceed $25,000.

Des Moines is a city of 75,000 and growing rapidly. University Place is growing more rapidly than any other portion of the city. It is a delightful and economical place to live.

The large city and state libraries, the historical collections, the courts the legislature, the churches, the societies and other resources of a large city afford important accessory advantages to the student.

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A pharmaceutical laboratory and new business college rooms will be fitted up this summer. For full information send for catalog.

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STOCKHOLDERS' MEETING.

Notice is hereby given that a meeting of the stockholders of the Standard Adding Machine Company will be held at the office of the Company, 903 Aubert Ave., St. Louis, Mo., on Tuesday, July 31st, 1900, at 9 o'clock a.m. for the purpose of voting upon the proposition: To increase the Capital Stock of the Company from $150,000 to $200,000.

By order of the Board of Directors.

F. M. CALL,
A. H. DUNCAN,
R. R. HUTCHISON,
JOHN Q. McCANNE,
F. X. CRAFT. } Directors.

Our Next National Convention.

A substantial and hearty interest is being aroused in the forthcoming National Convention, which is to meet in Kansas City October 11-18, 1900.

The publicity committee has been doing everything possible thus far in a quiet way to effect an organization composed of delegation managers from each state and territory in the Union, whose business it will be to work up as large delegations as possible from their respective states. The publicity committee at Kansas City thought it wise to nominate to the executive committee the appointment of the corresponding secretary in each state as excursion manager of that state, because of his wide acquaintance and because his duties compel him to keep in touch with all parts of his state. He is also in touch with the railroads and is in position to get the best excursion rates to the convention. Keep in touch, therefore, with the corresponding secretary of your own state and travel with him to the convention. In this way the best rates will be secured for all.

Remember, your state secretary or evangelist is the excursion manager from your state unless some one else is named. In all such cases the executive committee appoints the man suggested by the people of the state or district. In the District of Columbia Ira W. Kimmel is the excursion manager; in Maryland, Peter Ainslie; in Indiana, T. J. Legg; in Texas, J. C. Mason and B. B. Saunders; in Alabama, O. P. Spiegel.

The different newspapers of the brotherhood, weeklies and monthlies, have offered liberal space for fresh news items relative to the interests of the convention, and all news items of interest to the people who anticipate coming to the convention should be sent to G. W. Muckley, chairman publicity committee, 600 Waterworks Building, Kansas City, Mo. The committee wants to arrange matters in the best possible way so as to interest the people. When any one has an item of interest, send it promptly, and let all be free to do this. The papers will give definite space and place under the head of "National Convention News." Let us, therefore, have it all appear in one place where it can be seen and read at one time.

Kansas City is amply able to entertain the convention. Hotel and lodging house rates, including lodging and breakfast, will be secured for $1.00 a day and upward.

There are thirty-nine railroads entering Kansas City. The rate granted thus far, and which is final as far as the passenger associations are concerned, is one fare for the round trip, plus $4.00, in the Central Association, one fare plus $2.00 in the Western Association, outside of a radius of 200 miles, and within that radius one fare and a third. Keep in touch with the excursion manager in your state and you can do better. He will have the best rate when you finally start.

What the excursion managers say should be noted. It will be seen that the enthusiasm in working up delegations is beginning to grow.

T. J. Legg, of Indiana, writes: "We are coming with a large delegatian."

B. S. Denny, of Iowa, writes: "I will cheerfully co-operate with the publicity committee in securing the largest delegation for the Kansas City convention ever sent from Iowa." Chancellor Craig, of the university, says: "Iowa will send 1,000 easily."

C. G. McNeill assures the committee he will work in every way possible to get a large delegation from Wisconsin.

W. W. Elliott, of Kentucky, writes: "Shall be glad to comply with your request. Let me know when, where and how to begin work."

From Oklahoma, where we are having such rapid growth, W. A. Humphrey sends greetings and says: "Count on me to help in securing a large number of delegates." The same words came from F. G. Roberts, of the Indian Territory.

S. H. Bartlett, of Ohio, writes: "I am working for at least 500 from Ohio." He worked for $10,000 for missions in Ohio and got more than that amount, so we may expect to have over 500 Disciples from Ohio.

A. I. Myhr agrees to see that Tennessee is well represented. O. P. Speigel, of Alabama, says they can bring 100 from that state. E. C. Browning, of Arkansas, writes: "Yes, I will do all I can to get a good delegation to Kansas City." H. C. Combs, of Georgia, says he "will do all he can to secure a delegation and steer it safely to Kansas City."

A. Linkletter, of West Virginia, always busy, writes: "We expect to be represented at Kansas City, and I will aid delegates with information and will keep you posted. You can depend upon me."

Leonard G. Thompson write from Colorado: "I will gladly comply with your request in yours of the 5th, and act as excursion manager for Colorado, in behalf of Kansas City, 1900. The corresponding secretary is in the best position of any man in Colorado to do the best work in getting a good delegation."

Ira W. Kimmel, of Washington, D. C., writes cheering words, as does also M. Pittman, of Louisiana. C. M. Kriedler, of New York, says we can count on him and his state. Alex. McMillan assures us that Michigan, while it cannot send many in proportion to their number, will be seen at Kansas City. J. K. Shellenberger writes cheering words from Minnesota.

These are as good news notes about the convention's attendance as the brotherhood could wish at this time. Representative men are at work and using every moment of time and every opportunity to secure a large representation.

Bro. Abbott, the state secretary of Missouri, a member of the publicity committee, in his travels over the state is continually talking up the convention and expects 2,000 from Missouri. W. S. Lowe, corresponding secretary of Kansas state work, expects 2,000 Kansans. At the Jubilee Convention at Cincinnati Kentucky and Ohio furnished half the number present, and Missouri and Kansas ought to do as well.

In his duties as corresponding secretary of the Church Extension Board, the chairman of the publicity committee has been all over the South and through many Eastern and Central states and finds the people wide awake to missions and very anxious to come to the Kansas City convention. It is not too soon to plan to come. Save your vacation time and money and come to Kansas City. You will find the most enterprising of all Western cities. If you saw Kansas City eight or ten years ago you will not know it now with its miles and miles of asphaltum streets and boulevards, with its new lines of street cars and new buildings, and here are more than 4,000 Disciples of Christ to meet you and greet you in exalting the Christ and his work.

G. W. MUCKLEY,
T. A. ABBOTT,
A. A. BUXTON,
} Publicity Com.

CAMPBELL-OWEN DEBATE

A discussion of the "Evidences of Christianity," which took place between Alexander Campbell and Robert Owen, the noted Scotch infidel. The stenographic report makes a volume of 455 pages, bound in cloth. All of Mr. Campbell's works have recently been reduced in price, and this book, which formerly sold for $1.50, is now sent, postpaid, for

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The Home Offering.

Comparative statement of receipts to the American Christian Missionary Society for the first half of the month of June:

No. contributing—	1899	1900	Gain
Churches,	336	300	36x
C. E. Societies,	16	8	8x
Sunday-schools,	15	9	6x
L. A. S.,	1	0	1x
Individuals,	22	25	3
Other contributions,	5	3	2x

Amount contributed by—	1899	1900	Gain
Churches,	$4,586.10	$4,779.20	$193.10
C. E. Societies,	72.21	41.54	30.67x
Sunday-schools,	80.39	45.01	35.38x
L. A. S.,	5.00	——	5.00x
Individuals,	121.79	216.00	94.21
Bequests,	121.00	——	121.00x
Annuities,	650.00	——	650.00x
Other contributions,	97.75	262 06	164.31
Total,	$5,734 24	$5,343.81	$390.43x

Loss x

Number of churches contributing this year that did not last year, 103.

Number of churches contributing an increased amount over last year, 87.

Number of churches contributing a smaller amount than last year, 72.

Number of churches contributing the same amount as last year, 13.

While the above statement shows loss it shows a gain in receipts for current expenses, the loss being in permanent funds. This has been the rule during the entire year, so that to date we have a gain (not counting permanent funds) of $3,336.04 in receipts from churches, individuals and Sunday-schools over last year for the same period.

Send all money for Home Missions to Benj. L. Smith, Cor. Sec., Y. M. C. A. Building, Cincinnati, Ohio. C. C. SMITH.

SUBSCRIBERS' WANTS.

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Evangelistic.

ALABAMA.

Birmingham.—There have been 12 additions to the First Church since last report.—O. P. SPIEGEL.

COLORADO.

Cripple Creek, June 11.—A rainy Sunday yesterday, but we had four additions. Additions almost every Sunday.—JOE S. RILEY.

OHIO.

Massillon, June 14.—We have had five additions here within the last three weeks. Children's Day offering over $110.—F. H. SIMPSON.

GEORGIA.

Atlanta, June 12.—Twelve were added to our roll last Sunday morning and one was baptized Sunday night, a member-elect to our legislature. The outlook continues encouraging. Others are in sight.—C. P. WILLIAMSON.

CALIFORNIA.

Artesia, June 9.—Since last report six have been added here; one from the Methodists, one by statement. Five of these confessed their faith in Christ. Been here six months and 40 have been added.—N. B. MCGHEE.

LOUISIANA.

Shreveport, June 9.—Claude Jones, missionary, and myself dedicated a new church at Shreveport, May 20. Afterward I conducted a protracted meeting for them three weeks. Closed night before last. Thirty-nine additions. In 20 months they have come up from worship in a rented store building to worship in their own comfortable house, and from a membership of 20 to one of 75.—R. R. HAMLIN, Palistine, Tex.

VIRGINIA.

Crewe, June 11.—Just closed one week's meeting at the new church which we dedicated June 3. There were 41 baptisms and many added otherwise. Many men were among the converts. Bro. J. C. Reynolds, the pastor, is an untiring worker and is quite popular. Bro. Lewis, of Pittsburg, was with us two days and rendered assistance. He is doing a good work in that city. His work is a work of faith. He is publishing a splendid tract on baptism. At this place for a week in tent.—W. H. BOOK.

KANSAS.

Fort Scott, June 10.—Two young ladies united with the church at Corinth by obedience. We took the offering for Children's Day last night.—J. H. SPEER.

Manhattan, June 12.—In the six months we have been here there have been 22 additions and eight subtractions, leaving a gain of 14. We have raised in all departments $687.26, of which $127.32 was for missions and benevolence, and $559.94 for local work, $84.21 being applied on debt. The prayer-meeting has grown in attendance and interest. Altogether the outlook is promising.—R. E. ROSENSTEIN, pastor.

FLORIDA.

Jacksonville, June 11.—We had one more addition to the Adams Street Christian Church at our regular morning service yesterday. Others have been me this morning who intend to unite with us this week. Our children's service of last Lord's day has been pronounced by a number of citizens and members of other churches long residents here, as being the best they ever attended. Our Junior Endeavor has quite reached the 50 membership mark and our Sunday-school is increasing with every Lord's day. We distributed quite a box of missionary dollar buttons yesterday.—T. H. BLENUS.

MISSOURI.

Kirksville, June 13.—There were five confessions last Sunday evening.—H. A. NORTHCUTT.

Kahoka, June 14.—We are in a meeting here with home forces; meeting is four days old with five confessions. Outlook is fine for a good meeting. Our work here is prospering. So sorry to miss the Bible-school convention.—J. D. GREER.

Albany, June 11.—Good meetings at Perrin, Mo., the 10th. Four confessions at our regular once-a-month service; seven since last report; 20 since we began work in August. The church deserves the greatest praise. Perrin and Log churches will unite the second Sunday in July in a grand basket meeting. Collections for Children's Day that day.—J. E. DAVIS.

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ILLINOIS.

Emden, June 8.—We had a good meeting at Banner, last Lord's day. Two young ladies were baptized and much interest manifested in the meeting. We have no church at that place, but I believe there is a good opening for an ingathering. We are preaching part time at Antioch.—J. I. JUDY.

IOWA.

Keokuk, June 13.—Received $25 at Children's Day services at Golden's Point, Ill., on Sunday last and baptized six young persons in the Mississippi River in the afternoon. Still there is more to follow.—W. W. RUMSEY.

Columbus Junction, June 8.—Columbus City, Iowa, May 27, two confessions at our regular morning service and one added by statement on a Lord's day preceding. The interest is growing at all our services.—G. A. GISH, pastor.

TEXAS.

McKinney, June 6.—I sang here on Lord's day. There was such interest that we had a meeting on Monday night, with 12 added at these services. I give two illustrated musical recitals here this week. Will attend the Texas state convention next week. I expect then to go North.—C. E. MILLARD, singing evangelist.

Waxahachie, June 1.—Prof. C. E. Millard, of Maysville, Mo., was with us in a meeting which closed last Tuesday night. It had continued two weeks and a half when the weather became so bad we had to close. Bro. Millard had a large chorus and I have never seen any one who could handle a choir or audience better. He is a splendid soloist, the best I have ever heard. He has a very fine electro-stereopticon with which he sometimes illustrates his solos. It is very impressive. He can secure an audience any place. Our audiences were fine and I feel that the meeting greatly benefited us.—A. E. EWELL, pastor.

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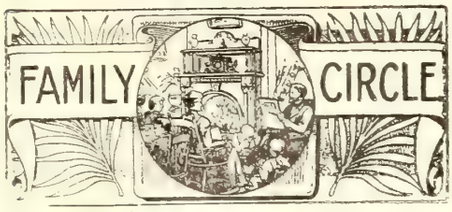

To the Missouri.

Imperial River, never would I dare
To offer thee my insufficient rhyme,
But that I do bethink me of the time
So long ago, so crystallinely fair,
When on thy banks I sported free as air,
Plunged in thy tawny flood of Summer's prime,
And when the bells of Spring rang sweet in chime
Strolled on thy bluffs for blooms enclustered there.
I see thee now when snow and ice are gone
In grand, majestic might roll swiftly on
By city, bluff and bottom to the sea;
And I remember well that swirl of thine
Wherein black death would quickly have been mine
Had not the Master sprang to rescue me.
—*E. R. Taylor, in Missouri Herald.*

Romance and Romanticism—II.

MARY E. WARE.

Incomparably more beautiful than any of the legends are those of the Arthurian cycle. They represent largely the struggle between the Celts and the Teutons. The scenes change repeatedly. Now they are in Brittany, next in Ireland, then in England, Scotland and Wales. They are the Celtic contribution to the world's literature. The Celtic element is as fine and keen as a Damascus blade. It carries with it wit, humor, pathos, imagery and symbolism.

Some hero-warrior, whom they chose to call King Arthur, touched the hearts and imagination of the people by the nobility of his character. The minstrels make him the central figure, around whom they group all the notable characters of the traditional days. To throw an air of the supernatural around him they created the wizard Merlin for his attendant and counselor. Merlin performs for him those marvelous feats that the gods did for the Greek heroes in the heroic age of Greece.

King Arthur must be furnished with a beautiful wife. It would have been out of the realm of drama for her to have loved her own husband. She must needs fall in love with the strongest, bravest and fairest of all of the knights—Sir Launcelot. Even Merlin, with all of his enchantments, could not prevent it.

Merlin had a bit of human frailty about him. He told the secret of his strength to Vivane, the beautiful, wicked woman whom he loved. When in possession of this knowledge she used it to deprive him of his physical freedom. He now becomes invisible, though he can communicate with the outer world. He sends word to King Arthur to build a round table, the symbol of democracy, at which he and his knights are to sit during their feasts and councils. One seat, the Siege Perilous, was to be left vacant until the coming of a knight who was as pure as he was brave

Just about the time the legends reached this stage of formation there was a great awakening in the church. She was jealous of their popularity and revived the legend of the San Greal. Walter Map had the genius to wear these rival legends together and to send the knights of the round table over land and sea in search of the San Greal.

This is the most beautiful legend in the cycle. There is a deep spiritual truth underlying it; that is, the masterful strength that comes from personal purity.

The San Greal was the cup from which Christ drank at the last supper. Joseph of Arimathæa had come into possession of it and carried it into Brittainy or Gaul, where he introduced Christianity. The care of the cup was given from generation to generation to his descendants.

For a long time it was visible to all pilgrims, and its presence brought a blessing on the land in which it was kept. One day its guardian committed a great sin and it disappeared. Now Merlin sends word to King Arthur that he must find the holy cup that prosperity may be restored to his kingdom.

Shortly after receiving this message the king sat with his knights at the round table feasting, when the door opened and the San Greal passed through the hall. They could see the outline because it was covered with red samite. Not a word was spoken until it had disappeared, then King Arthur said: "Certainly, we ought to thank God for what he hath shown us to-day."

Then the knights arose and made a solemn vow that they would go in quest of the San Greal, and sit no more at the round table until it was found.

Scarcely had the angels in heaven recorded their vows when Sir Galahad entered the hall. He was the son of Sir Launcelot. He had inherited his father's strength and beauty, but none of his weak self-indulgence. Tennyson, in his heroic poem, has him to say:

> "My strength is as the strength of ten,
> Because my heart is pure."

He walked right up to the seat called Siege Perilous, lifting the cover and seeing his name inscribed there, seated himself. The knights marveled at his conrage, but it was the courage born of strength and purity.

Group after group of the knights depart in search of the San Greal. The legend recounts each one's experience, but the most human, the most pathetic story is that of Sir Launcelot.

After riding far and wide for many a day and many a night, he came to a building where he saw a peculiar light and heard voices within singing: "Joy and honor to the Father in Heaven." He knew that the San Greal was in there. He dismounted, knelt and reverently prayed: "Fair Lord, if ever I did aught that pleased Thee, for thy pity sake show me something of that which I seek."

The door opened and he saw a great clearness. Then the room became so bright it seemed as though all the torches in the world were burning within. He would have entered, but a voice said sternly: "Stay, Sir Launcelot, and enter not."

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Then his eyes became used to the exceeding brightness, he saw a silver table, on i the holy cup and many angels guarding it Then in wonder and thankfulness Si Launcelot forgot himself and steppe within. Suddenly a breath which seeme intermingled with fire smote him so sore i the visage that he fell blinded to the floo Then he felt many hands lift him up an bear him out into the darkness.

Ah! what can be sadder than to catch glimpse of the good that might have bee ours, but of which our sins have deprive us of the possession?

Sir Galahad and Sir Percival start out to gether in search of the San Greal. Si Galahad had the strength that comes fro knowledge and purity; Sir Percival, tha which comes from ignorance and purity He had been reared apart from all socia intercourse by a fond mother who dreade to have him know the ways of the world.

As they journeyed along a beautifu maiden beckoned to them to follow he They did so until they came to a great sea on which was a stately ship. She pointe to it and disappeared. They entered th ship and saw the silver table and on it th San Greal. Long they gazed, mute wit wonder and admiration. Then Sir Galaha knelt and prayed silently, but a voice in th distance answered aloud and said: "Whe thou askest death for thy body, thou shal have it. Then shalt thou find life for th soul."

For two long years they wandered homeward, carrying the holy vessel with them It brought a blessing in every land throug which they passed. Before they reache Camelot Sir Galahad died, and the Sa Greal disappeared and has never been see since.

Now this is the Celtic legend. Th French legend has Sir Percival, or Parzival as they call him, find it, with an altogethe different experience. Wagner's opera i founded on the latter legend.

The next legend in the development o the cycle is the story of the love of Quee

Guenever and Sir Launcelot, and of the magnanimity of King Arthur, which enabled him to see wrong, but to act toward each as though he knew it not.

The knights, thinking him ignorant of it, came to him and told him about it. Sir Launcelot fled. Queen Guenever, according to the law of the land, was sentenced to be burned to death.

The fateful day dawns. She is not burned, for Sir Launcelot arrives with a host of armed knights and demands that her life be spared. He then departs for his own castle in a far-off land. King Arthur follows him, but hardly had he commenced besieging the castle when he hears that his nephew had reported him dead and usurped his throne.

He hastens to Camelot and fights a losing battle, and is himself mortally wounded. Before his death he commands his attendant to row far out into the lake and to drop his jeweled sword. He does so and a hand reaches up, grasps the sword and disappears forever.

Guenever flees to a convent, and most of the knights, Sir Launcelot among the number, spend the rest of their days in monasteries.

Oh, the human frailty, the heartaches, the tragedy running through this legend!

The last legend in the development of the cycle is the story of Sir Tristan and Isolde. It is very similar to that of Sir Launcelot and Queen Guenever, an unholy love unlawfully pursued. It is of Cornish or Breton origin. It did not originally belong to the Arthurian cycle, but a later Borren writer introduced him to the round table. He also introduced a Saracen knight, Sir Palamedes, a fine creation, an open confession of good seen in the Mohammedans. True to the spirit of the time, he must needs be converted to Christianity.

Wolfram, a German poet of the 10th century, wrote one of the finest love epics of the Middle Ages about Tristan and Isolde. It is second only to the Song of Roland.

The Spanish Peninsula is the home of the cycle of Amadis de Gaula. These legends are of Celtic origin, too, and are supposed to be even older than those about King Arthur. They are full of beauty and tenderness.

The hero, Amadis, is the illegitimate child of the king of Gaul and the Princess of Brittany. He is put into a cradle and set adrift in the sea; hence his title: "The Child of the Sea." He is rescued by some Scottish chiefs, who carry him to the court where he is reared. In the meanwhile the king and princess had married and given birth to another son, Galaor, who had been stolen by a giant.

On arriving at manhood Amadis is knighted and goes forth to seek adventures. The Fates kindly guide him to his father's court, where he is recognized by a ring which he wears.

When he hears the story of his lost brother he makes a knight's vow that he will go forth and return no more until he has found him. Af er many adventures he succeeds in doing so. The wanderings and adventures of the two brothers through France, England and Germany make up the remainder of the cycle. The character of Amadis is scarcely inferior to that of King Arthur.

Unconscious Wit.

Unconsciousness is the charm of the wit of children. When the little girl whose mother spoke of going into half-mourning inquired whether "any of her relations were half-dead," she never for a moment suspected that she had said something comically witty. Or, when a little fellow, ten years old, told his teacher, as his excuse for being two days absent from school, that "they were going to be surprised—a surprise party was coming to his house—and so they had to get ready," he little thought of the full meaning of what he had said, or suspected that his mother would have boxed his ears if she had known how thoughtless he was. It is this awkward revelation of family secrets that makes the child the enfant terrible or dangerous person of society.

"Now, Gertie," said a young mother, "give Aunt Julia a kiss before you go to bed."

"No, mamma, for if I kiss her she may box my ears, as she did papa's last night."

Then there is the smart youngster, different from the one first spoken of, whose sayings have a smack of villainy in them.

"Tom," said a stern father, "I dislike your low ways."

"Never mind, pap," said the hopeful youngster, "when I grow up I'll be a highway man."

"Are you not sorry, Johnnie," said an anxious mother, "for having stolen that orange?"

"Yes."

"Do you repent what you did?"

"Yes."

"And will you not do better next time?"

"Yes; I'll steal two."

These are true enfants terribles.

The precocious boy is frequently wise and witty in his answers One of this class, being praised one day by a gentleman for his shrewdness in replying, and informed by another that smart children were often dull and stupid in manhood, quietly retorted:

"You must have been a very smart boy, sir!"

This youngster was also bright at school; for, being asked one day to illustrate the use of the prefix dis, he wrote this sentence on the blackboard: "Boys love to play, girls to display."

Sometimes it is the figurative form of a child's utterances that gives it its charm. A little boy, whose father was pointing out Italy on the map to him, and remarking, as usual, its resemblance in form to a boot, said:

"Well, if I live to be a man, I shall put my foot in that boot some day."

"What! kiss a man so homely as papa?" said a mother, in fun, to her little girl.

"Oh, but papa is real pretty in his heart," was the reply. What papa would not have been delighted by such a compliment?—*Sunny South.*

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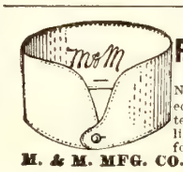

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A Gentleman.

I knew him for a gentleman
By signs that never fail;
His coat was rough and rather worn,
His cheeks were thin and pale—
A lad who had his way to make,
With little time to play;
I knew him for a gentleman
By certain signs to-day.

He met his mother on the street;
Off came his little cap.
My door was shut; he waited there
Until I heard his rap.
He took the bundle from my hand,
And when I dropped my pen
He sprang to pick it up for me—
This gentleman of ten.

He does not push or crowd along;
His voice is gently pitched;
He does not fling his books about
As if he were bewitched.
He stands aside to let you pass;
He always shuts the door;
He runs on errands willingly
To forge and mill and store.

He thinks of you before himself;
He serves you if he can,
For in whatever company
The manners make the man.
At ten or forty 'tis the same;
The manner tells the tale,
And I discern the gentleman
By signs that never fail.

—*Exchange.*

Sea-Birds a Sanitary Necessity.

This country is on the verge of losing forever one of the main features of its sea-coast charms—the sea-birds themselves. In fact, the terns, the most exquisite of the gull family, and which formerly thronged our whole coast, have been so nearly wiped out by agents of the milliners that this year's onslaught, already fully organized, will glean almost the last pair from the few small breeding colonies which remain, wherever these are unprotected. And the larger gulls, which are not only very beautiful, but absolutely essential as harbor scavengers, are also being decimated for the same purpose.

All these species, with their exquisite beauty, their wild voices and their most romantic lives, peopling a realm which without them would be oppressive in its dreary grandeur, will reach their breeding places in a few weeks, and the terns, especially, are liable to be slaughtered the moment they get there; therefore, the promptest action is necessary if we are to save even the few pairs of the latter, which could restock our devastated coast when the evil eye of fashion shall have turned to other victims.

Simple economic considerations make it a matter of course that the gulls *must* be saved. An immense horde of them, which naturalists think number anywhere from a hundred thousand to a million, gorge twice a day in New York Bay upon garbage. As the hour of the "dump" approaches, their multitudes fill the whole air to an immense height, over an area of several miles, then gradually settle on the sea in vast white sheets. The whistle of the police boat, the signal to "dump," seems to waft them simultaneously into the air, to gather, like dense snow-clouds, over the floating masses just emptied from the many scows.

Imagine from what an amount of putrid matter these birds, as big as hens, save the adjacent beaches, not to speak of their perpetual gleaning in the actual harbors! And this is a specimen of what occurs at every port.

And shall this incalculable sanitary benefit, and all this beauty, terminate forever, and for no worthy purpose?

If money enough can be raised, the committee of the American Ornithologists' Union will guard every breeding place where there is a law to back them, as Mr. Mackay and Mr. Dutcher have done at Vineyard Sound Islands and Great Gull Island.

The utmost caution will be used in choosing wardens, and the committee will be glad to receive names of men especially suited for the post. Lighthouse keepers and life-saving captains will be employed wherever feasible.

A very encouraging sum is already in the hands of the committee.

The places to be protected are certain islands on the coast of Maine, Long Island, New Jersey, Maryland, and perhaps Virginia and Florida.

In Maine alone there is need of all the money we can possibly get, since there single wardens are afraid to face the rough plumers, and some more elaborate organization is the only hope.

The American Ornithologists' Union, therefore, appeals to every bird-lover for money to be used in hiring wardens to protect the birds while nesting. Contributions should be sent to Mr. William Dutcher, treasurer of the union, at 525 Manhattan Avenue, New York City, who will furnish all desired information.

ROBERT RIDGWAY,
President A. O. U.

The Practical Use of the Bible.*

What does the Bible tell you of yourself that you know to be true? That you are imperfect and sinful and needy. What does the Bible tell you of God that you at once feel to be true? That he is holy and merciful and responsive to your need. What does the Bible tell you to do and become that you at once perceive you ought to strive to do and to become? That you should turn away from all evil-doing and follow the light that shines in the words and face of Christ, and also in every heart that is open to God, and to do good to all men, and live in the Spirit. Neither these questions nor the answers to them or speculative or theoretical; they are the same to all men; and they disclose the practical use, as experience demonstrates the practical and pre-eminent value of the sacred Scriptures. He who sincerely and persistently makes this use of the Bible will find it disclosing surprising and inexhaustible stores of inspiration, instruction, comfort and delight. He will not worship the book as an idol, nor cast it aside as a fable; but he will treasure it as the window through which, dimmed and scarred though it be with human imperfection, streams the blessed, quickening light of God.

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" " Chicago ..... 7:00 A.M.
Summer Schedule, June 29 to September 2, inclusive.
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" Holland, Friday, Saturday (special) 6:30 A.M.
" Holland, Sunday (special) 2:00 P.M.
Leave Chicago, daily (except Fri. Sat. Sun.) 8:00 P.M.
" Chicago, Fri. and Sat. 9:00 A.M. and 4:00 P.M.
" Chicago, Sunday.. 9:00 A.M. and 11:30 P.M.

After September 3, Steamers will leave Chicago, daily 7 P.M.

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ANNOUNCEMENT FOR

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Double daily service is maintained out of St. Louis via the Illinois Central and connecting lines to Nashville, Chattanooga and Atlanta, through sleeping car to Jacksonville, Fla., being carried on the

DIXIE FLYER

leaving St. Louis every evening. This train, as well as the Day Express leaving St. Louis in the morning, are both solid trains to Nashville, having through coaches and sleeping cars, running via Martin, Tenn., and the N. C. & St. L. Ry. Connection via this line for all principal points in the Southeast, such as Charleston, Wilmington, Aiken and Savannah, and for all points in Florida.

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DAILY FROM CHICAGO TO MEMPHIS AND NEW ORLEANS.

HOMESEEKERS' EXCURSIONS to certain points in the South on the lines of the Illinois Central and Y. & M. V. Railroads will be run on the first and third Tuesday of each month during the winter season.

Full particulars concerning all of the above can be had of agents of the Illinois Central, or by addressing A. H. Hanson, G. P. A., Chicago.

J. BREKENRIDGE ELLIS.

Now that the Red Box Clew is finished, I have been thinking of selecting and condensing certain stories and sketches from such writers as Dickens, Thackeray and Scott, who can write as well as I can. I will take such of their works as are little known to the public, change to suit my taste, and I hope yours, and give them in due course for several weeks, as an experiment. Tell me what you think of it. Myrtle Blanchard, Barnard, Mo., says if I publish The Red Box Clew, her father will buy her a copy. Joe, Sparks and Jeanette M. King, Murfreesboro, Tenn., also want copies. The story will appear in book form, but how soon I cannot say. In the meantime here is something about animals by Charles Dickens, which I have altered and shortened. There will be more of it next week, and in the meantime, write me good, long and interesting letters for our page.

My present article is devoted to the lower animals of back streets. Nothing perplexes my mind more than the bad company birds keep. Foreign birds often get into good society, but British birds are inseperable from low associates. I find them in poor and immoral neighborhoods, convenient to the saloon and pawnbroker's. They will do things for people in coats with bone buttons and fur caps that they cannot be persuaded by the respectable order of society to undertake. In a dirty court once I found a goldfinch drawing his own water, and drawing as much as if he were in a consuming fever. I bought that goldfinch; he was sent home and hung upon a nail over against my table. From the moment of his appearance in my room, either he left off being thirsty or he could not make up his mind to hear his little bucket drop back into his well when he let go; a shock which in the best of times had made him tremble. He drew no water but by stealth and under the cloak of night. After an interval of hopeless expectation the merchant who had educated him was appealed to. He was a bow-legged character with a flat and cushiony nose, like the last new strawberry; he wore a fur cap. He sent word that he would "look round." He looked round, appeared at the doorway of the room and cocked up his evil eye at the goldfinch. Instantly a raging thirst beset that bird, and when it was appeased he still drew several unnecessary buckets of water; and finally leaped upon his perch and sharpened his bill.

I have known a donkey by sight who lived over on the Surrey side of the London bridge. It was the habit of that animal when his services were not on immediate requisition, to go out alone, idling. I have met him a mile from his place of residence, loitering about the streets; and the expression of his countenance at such times was most degraded. He was attached to the establishment of an elderly lady who sold periwinkles, and he used to stand on Saturday nights with a cart load of these delicacies, pricking up his ears when a customer came to the cart, and too evidently deriving satisfaction from the knowledge that they had got bad measure. His mistress was sometimes overtaken by inebriety. The last time I saw him he was in circumstances caused by this failing. Having been left with the cart alone and forgotten, he went off idling. He prowled among his usual low haunts for some time, gratifying his depraved taste until, not taking the cart into his calculations, he endeavored to turn up a narrow alley, and became greatly involved. He was taken into custody by the police, and the stubborn sense he evinced of being a blackguard, I have never seen exceeded in the human countenance. I have seen boys being taken to jail who were as like him as his own brother.

I have the pleasure to know a dog in a back street who has greatly distinguished himself in the drama. He is a dog for whose honesty I would go bail to any amount; but whose intellectual faculties in association with fiction I cannot rate high. Indeed, he is too honest for the profession he has entered. Being in town last summer when he was posted in the bill of the night's entertainment, I attended the performance. His first scene was eminently successful; but as he had merely to run on, bark and jump through a window after a fugative, it scarcely afforded ground for a cool judgment of his powers. The next scene was a little marred by his overanxiety; forasmuch as while his master (a belated soldier in a robbers' den on a tempestuous night) was lamenting the absence of his dog, and laying great stress on the fact of his being thirty leagues away, the faithful dog was barking furiously in the prompter's box, and clearly choking himself against his collar. But it was in his greatest scene that his honesty got the better of him. He had to enter a trackless forest, and there fly at a murderer when he found him resting at the foot of a tree with his victim ready bound for slaughter. It was a hot night, and he came into the forest in the sweetest temper, at a very deliberate trot; trotted to the footlights with his tongue out, and there sat down, panting, and amiably surveying the audience with his tail beating on the boards like a Dutch clock. Meanwhile the murderer impatient to receive his doom, was audibly calling to him, "C-o-m-e here!" When he was in the course of time persuaded to trot up and rend the murderer limb from limb, he made it (for dramatic purposes) a little too obvious that he worked out that awful retribution by licking butter off his blood-stained hands.

In a shy alley live two honest dogs who wear garments and perform in Punch and Judy. I may venture to say that I am on terms of intimacy with both, and they never fail to look down on the man inside the show. The difficulty other dogs have of satisfyi g their minds about these dogs, appears to be overcome by time. They seem to suspect their frills and jackets, and to sniff at them as if they thought those articles of personal adornment an irruption—a something in the nature of mange, perhaps. There is a dog in Southwark who keeps a blind man. He may be seen, most days, hauling the blind man away on expeditions wholly uncontemplated by him, wholly of the dog's conception and execution. I saw him yesterday wearing the money tray like a collar instead of offering it to the public, taking the man against his will, on the invitation of a disreputable cur, to visit a dog in Fleet Street. About three o'clock in the afternoon, blind men assemble on a sloping board near the Arcade and compare notes. Their dogs may always be observed at the same time, openly disparaging the men they keep, to one another, and settling where they shall respectively take their men when they move on again.

DRUNKENNESS CURED.

An eminent St. Louis physician has given a positive answer to the oft asked question, is drunkenness a disease, or is it simply a temptation that cannot be resisted by a vast number of the human race? The physician in question is Dr. Ozias Paquin, who for years has been a practicing physician in the City of St. Louis. He has answered this question by taking five of the worst drunkards that could be found and cured them of all further appetite for intoxicating drinks. The five cases were all beyond middle age and they had sunk into the deepest pit of drunkenness, with the odor of drink about them so obnoxious that it was almost impossible to stand within speaking distance. He not only cured them of all desire for intoxicating drink, but at the same time placed upon their cheek the flush of health and into their eyes the light of happiness, and took from their person the odor of whiskey. It was almost a miracle, for he had raised five cases from degradation into the sunshine of health and happiness. Dr. Paquin has cured hundreds of patients who were relapses from other treatments, and in every instance he cured these patients, and they have remained cured for months and years. It can therefore be said that the Paquin Treatment is a permanent cure, and not a temporary one, for the patient never relapses to his former condition. We know of no more humane work being done at the present time than that which Dr. Paquin is doing, and it is the duty of every reader to assist Dr. Ozias Paquin in his noble work, and if any reader has brother, sister, husband, father or friend in whose system lurks the disease of drunkenness, he should at once send their name to Dr. Paquin or see that they either visit or place themselves in communication with the Ozias Paquin Immune Co., Suite 1113 Chemical Bldg., St. Louis. The reader that does this will certainly be doing a christian act, for no matter how hopeless the case may seem, and no matter how many other treatments have unsuccessfully been tried, the method known as Ozias Paquin Treatment will perfect a cure, dispelling all desire for drink, and at the same time will place the constitution in a robust and healthy condition.

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Sunday - School.

W. F. RICHARDSON.

JESUS WALKING ON THE SEA.*

The wonderful miracle Jesus had wrought in feeding the thousands with five loaves and two fishes had produced in the minds of the multitude a profound conviction that he was a divine messenger if not the expected Messiah. Many of them said: This is of a truth the prophet that cometh into the world. Perhaps they had in mind the promise of Moses, that God would raise up a prophet from the midst of Israel like unto himself. The rabbis were wont to teach that the Messiah, when he came, would feed Israel in the wilderness by a miracle, as Moses had done; and what more striking fulfillment could they look for than this, which had been accomplished in their very sight? The time seemed ripe to many for a revolt against Rome, and who could better lead the nation than this One who se med to have the resources of the universe at his command? But he had before refused to encourage any such ambitious plans, and the crowd were now prepared, as John tells us, to force Jesus to accept the crown. But the Master, by the exercise of that strange influence through which he moved men as he would, persuaded the multitude to return quietly to their homes, and his disciples to take boat again for Bethsaida, on the western shore of the lake, near Capernaum. Leaving him, therefore, at the scene of the recent feast, the disciples start through the deepening night for the shore, six miles distant.

Jesus went up into the adjacent mountain to pray. Here he spent several hours in communion with the Father. He needed strength for the year of trial upon which he was entering. Once before we are told that he spent a whole night in prayer, when he was about to select his disciples to bear his message to a lost world. We might well learn from our Master the secret of a life of power if we would but remember how large a place prayer had in his life. What sweet communings he had at such times with his Father! How a season of secret converse with God nerved his soul for duty and sacrifice!

The short distance across the lake would have been compassed in an hour or two had the water been smooth and the wind favorable. But the disciples had hardly reached the middle of the lake when a sudden and violent storm arose, which became threatening in a little while, and filled their hearts with fear. "To understand the causes of these sudden and violent tempests we must remember that the sea lies low, six hundred feet lower than the ocean, that the vast and naked plateaus of the Janlan rise to a great height, spreading backwards to the wilds of the Hauran and upwards to snowy Hermon; that the water courses have cut out profound ravines and wild gorges, converging to the head of the sea, and that these act like gigantic funnels to draw down the cold winds from the mountain."—*Thompson, The Land and the Book.* Sail was quickly furled, and strong arms tugged at the oars, trying to make head against the raging wind. The labor was exhausting and their progress slow. It seemed about all they could do to hold the boat against the wind and keep the water bailed out. O, if they were only on the land with the Master! Why did they consent to leave him?

But the Eye from which nothing is hid was upon them. From his lone watch upon the mountain the dear Savior had witnessed their distress, and he now comes to their relief. Their extremity is his opportunity. Sea and land are alike to him. He makes his way speedily across the sea, walking on its tumultuous waves as on a paved street of the city. It is long past midnight, and the morning is hastening toward its dawn, when the weary and frightened disciples see a form erect upon the waves, and approaching their boat. Too startled at first to make any outcry, they watch the apparition, as they deem it, till it is about to pass by them, when fright finds a voice, and they cry aloud, probably in sudden petition to God for protection. How blessed the reaction from their terror to hear the well-known voice of Jesus, sweetly saying: "Be of good cheer; it is I; be not afraid." How often might we hear that voice with the ear of faith in the hour of our distress would we but listen for it. He is the same Savior now as then, and he loves his people with the same fond affection. Let us trust him more completely.

Peter, the impulsive disciple, ever ready to take the Master at his word, feels assured that the same power which makes the water solid beneath the feet of his Master can support him in like manner, and he calls out: "Lord, if it be thou, bid me come unto thee upon the waters." Receiving the desired bidding, Peter leaps from the boat and starts toward the place where his Lord was standing. But the poor man had overestimated his faith. For a moment his enthusiasm enabled him to tread upon the waters without thought of danger, but the beating of the winds and surging of the billows very soon disturbed his sense of security and he repented of his temerity in leaving the boat for this waste of waters. His faith began to waver and at once he began to sink. But, with his loss of self-confidence he retained his faith in the Master and cried aloud to him as he went down beneath the flood: "Lord, save me!" The answer was immediate. Jesus stretched forth his hand and rescued the despairing disciple, with a gentle rebuke: "O thou of little faith, wherefore didst thou doubt?" Blessed hand that is ever reached forth to sustain us when our heart and strength have failed. The floods shall not overflow us, not even the surges of death shall engulf us while we hold that hand of mercy and power.

Still holding Peter's hand, Jesus leads him to the side of the boat, and they step upon its deck. The wind quickly dies away and the rough waters become smooth. The elements again recognize their Master as they did when, a short time before this, Jesus stretched his hand out over the raging waters, saying: Peace, be still! His presence in our hearts can tame the wildest tempests of passion. Alone we toss to and fro upon the billows of temptation, knowing not how soon the fearful end shall come. Take Jesus into the boat and all shall be well and soon the haven will be reached. No wonder, after such an experience as this, that these men fell down before Jesus in worship, saying: "Of a truth, thou art the Son of God."

*Lesson for July 1—Matt. 14:22-33. Parallel passages—Mark 6:45-52; John 6:15-21.

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Summer Excursion.

COLORADO, UTAH.

The Union Pacific will place in effect on June 21st, July 7th to 10th inclusive, July 18th and August 2nd, summer excursions of one fare for the round trip plus $2.00, from Missouri River to Denver, Colorado Springs, Pueblo, Ogden and Salt Lake. Tickets good for return until October 31st. For full information address J. F. Aglar, Gen'l Agt., St. Louis.

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Christian Endeavor.

By Burris A. Jenkins.

TOPIC FOR JULY 1.

WHEN IS A NATION SAFE?

(Deut. 26:1-11.)

[A patriotic service.]

Israel sought always to insure its safety by keeping in closest touch with Jehovah. They acknowledged his hand in all their affairs. It was he who brought them out of Egypt; it was he who gave them their land of milk and honey; it was he to whom they rendered gratitude by bringing and dedicating their first fruits.

Now a modern nation must follow Israel's example in these things, if it would be safe. It must acknowledge God to be in its affairs. It must have so grave a feeling of national responsibility as to consider that he is present and is watching its actions. Recently a senator of the United States declared in the Chamber that our people were "trustees under God" to accomplish certain results; and he was hooted all over the nation as guilty of canting hypocrisy. Well, perhaps he may have been guilty, if he was using this language for political effect; and yet, the people which are not trustees under God for doing whatever work is given them to do are not safe. It is God-conscious nations just as it is God-conscious men who do the great things and live the great lives of the world.

Naturally, the principle just stated strikes at the root of the matter and all other things shall be added to a people which first seeks God. To it will come a well-balanced patriotism. Love of country is a virtue, love of humanity is greater. There are many men who would die for their nation's welfare, who have no blood to shed for humanity at large. The truest patriotism sees farther than its own shores. "My country, right or wrong," can never be the shibboleth of a nation whose God is the Lord. Who could fancy Jesus adopting so limited a notion of patriotism?

To a God-conscious nation will come also a nobler self-reliance. It is well known that religious wars are most terrible; that a nation of fanatics will spill its lives like water. It is not such self-reliance as this that is meant, not fanatic and frantic zeal; but a calm, self-contained, economical and careful determination to see the right triumph and a belief that if God is with us the right will triumph.

Such a feeling leads to cleansing of our own hearthstones. Better municipal politics will follow. Here is the cancer that is eating us. We must cut it out. A nation cannot be safe with corrupt cities.

Such a devoted nation will never bow to a golden calf. If any danger threatens us, however, as a people, it is this danger of gold-worship. It is money that holds the reins over our necks. It is love of money that we need to dread. Any one who has a voice in pulpit, platform, public press or individual contact with people needs to shout: "That way lies death!" Any one who speaks the prayers of multitudes of his fellowmen needs to cry: "From gold-heartedness and gold-blindness, Lord God, deliver us!"

In short, a nation that feels God's presence will purge out any unclean thing. Any Achan who hides ill-gotten gains, any corruption that festers in the body of the nation, any ring that leads the people about by the noses, any boss that bestrides the neck of the state—any and all hindrances to the greatness and mission of the nation will be hurled out of the way.

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Bethany Reading Courses.

MORE MISSIONARY STATISTICS.

By W. J. Lhamon, *Director.*

A very interesting factor in missionary work is found in the contributing agencies. It is the spirit of Christianity to be helpful in every possible way, and the missionaries of the cross have not confined themselves to direct evangelistic efforts. It many times happens that indirection is the best direction and that the contributing agencies are among the most effective ones. It has been found that schools are quite as essential as churches, and that the printing press is essential to both the school and the church. Likewise it has been found that the bodies of men must be cared for as well as the souls; hence, hospitals and dispensaries and asylums have sprung up. Still further civilization has proved itself the child of Christianization and accessory to it, and therefore we find industrial missions, like that of McKay, in Uganda. Christianity is, indeed, a leaven, just as the Master has said, and it permeates all through and through the society that it saves.

In a former article some of the chiefest statistics of missionary results were given, with a promise to present others relative to what are called above contributing agencies.

There are, in mission lands, 355 hospitals and 733 dispensaries. In these hospitals there are well-nigh 100,000 in-patients, and the out-patients number above 2,500,000. Annually there are given above 6,600,000 treatments.

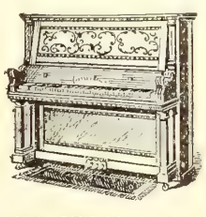
There aae 213 orphanages and similar institutions caring for above 13,000 children. There are 90 leper asylums, caring for 5,166 lepers, besides the asylums and homes that care for the untainted children of lepers. In these asylums there are 2,000 lepers who are Christians.

There are 148 mission publishing houses, and their presses issue annually above 10,000,000 copies of various religious books and tracts, the whole comprising in round numbers 365,000,000 of pages. This is a noteworthy and laudable work, seeking, as it does, to give to the nations of the earth a Christian literature. In addition to the above there are 266 periodicals, such as magazines and weeklies, with a circulation of 297,435.

The educational summary presents us with a most interesting and hopeful phase of the work. Including all sorts of universities, colleges, boarding schools, seminaries, day schools, training schools, medical schools, elementary schools and kindergartens, there are 20,407 with nearly 1,050,000 pupils under their instruction. This in itself is a mighty power for good, especially as these schools are kept by Christly people.

One other paragraph must be added to this weighty array of figures. Protestant missions have no more helpful agencies than the Bible societies. There are now 421 translations of the Bible or parts of it. It is estimated that the annual circulation of Bibles is 91,761; of New Testaments, 226741; the number of separate portions, 2,216,964, making a total of 2,535,466.

We ask our readers to believe that in looking into the face of these figures they are taking the gauge of hope for the world's immediate betterment and its future progress and glory.



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Bethany Assembly.

The annual encampment meeting of the Bethany Assembly Association will be held on the beautiful grounds of Bethany Park, commencing July 19 and closing August 14.

The grounds, always beautiful, are more beautiful than ever before. The bill of fare provided in the program is richer and better than ever before.

The hotel, cottages, tabernacles, lake, etc., are greatly improved. Half fare will be secured as heretofore. The admission to the grounds are lower than at any similar institution in the United States. The fare at the hotel is lower than at any other encampment in the country.

Rest, recreation, innocent amusement, splendid lectures, Bible study, music, art, preaching by able preachers, model Sunday-schools and a thousand and one attractions will be offered to the Bethany family this year.

The medicinal water from the artesian well is as free as the air. Boating, bathing, fishing and other means of enjoyment are among the attractions the assembly offers.

All the interests of the church will be considered. The State S. S. Association, the State Ministerial Association, the C. W. B. M. Convention, the Y. P. S. C. E. Convention, will be held during the assembly. Of special days there will be Educational, Children's Day, Memorial, Temperance, Democratic, Republican, Prohibitionist, etc., etc.

Concerts, stereopticon lectures, etc., will be interspersed throughout the entire encampment. Ex-President Benjamin Harrison will attend the soldiers' reunion July 19.

A full program and announcement will soon be published in the Christian-Evangelist. Bethany Assembly is the child of the Christian Church. It was authorized and organized by the largest convention of Disciples ever convened in Indiana. It has had on its platform nearly all the leading preachers and educators of the Christian Church.

Many of the most distinguished lecturers in this country have visited the assembly and spoken to thousands of its patrons. The assembly was never in a more prosperous condition, financially and otherwise, than now. We have assurances that the meeting of 1900 will be the greatest one in its history so far.

Howard Cale, of Indianapolis, Ind., will be glad to give you any information needed.

L. L. Carpenter.

Wabash, Ind.

Literature

"The City for the People," by Professor Frank Parsons, is an important addition to the literature of reform. It is one of the Equity Series, published by Dr. C. F. Taylor, of Philadelphia, who plans the books and carefully supervises the writing of them. This third volume of the series deals with monopoly, public ownership, direct legislation, municipal home rule, proportional representation, the merit system of civil service, preferential voting, the automatic ballot, and the best means of overcoming political corruption. The first four topics are treated with a force and exhaustiveness that makes the book invaluable to any one interested in progressive thought. The evils of private monopoly and the benefits of public ownership are treated with great clearness and completeness. A large number of interesting and important facts relating to watered stock, inflated capital, excessive charges and profits, false accounting, fraud and defiance of law, etc., by monopolistic corporations, are presented in a systematic arrangement, which adds a great deal to the strength and convenience of the book. The chapters on Direct Legislation and Home Rule for Cities also gives evidence of wide research, illuminated by clear, original thought, and the masses of fact and argument are grouped in analytic form which, together with the thorough index, enables the reader to appropriate at once all points in the book relating to the matter in hand at the moment. The book contains 600 pages and is sold for 50c., paper; $1, cloth. "Equity Series," 1520 Chestnut Street, Philadelphia.

BOOKS RECEIVED.

The following books have been received at this office for review and will be further noticed as opportunity to read them will permit:

"Three Prophetic Days." By Wm. Frederick; 230 pp.; price, paper cover, 30 cents. Address Three Prophetic Days, Box 435, Clyde, Ohio.

"Deeper Yet." By Clarence E. Eberman; 124 pp.; price, cloth, 50 cents. Address United Society Christian Endeavor, 600 Tremont Temple, Boston, Mass.

"Man and His Divine Father." By John C. C. Clarke, D. D; 364 pp.; price, cloth, $1.50. Address, A. C. McClure & Co., Pub., Chicago, Ill.

"A Holy Temple" (for men only). By Rev. F. B. Meyer, B. A., London, England, with introduction by Theodore L. Cuyler, D. D.; 24 pp.; five cents each; $1.00 per hundred. Vir Publishing Co., Philadelphia.

"To Pay the Price." By Silas K. Hacking. Cloth, gilt top, 75 cents; linen cloth, 40 cents; paper, 25 cents. Address Advance Pub. Co., 215 Madison St., Chicago, Ill.

NOTES.

Paderewski sailed for Europe on the sixteenth of May after a wonderfully successful season in America. During his travels he has been working upon "The Century Library of Music" which The Century Co. will soon begin to publish with Mr. Paderewski as editor-in-chief. It will appear in twenty volumes, containing richly illustrated articles upon the great composers of the world, written by other composers, and with music which will include the cream of piano-forte literature, including Paderewski's entire repertoire, each piece newly fingered, phrased and pedalmarked, according to the latest and highest standards. The work is being prepared nder Mr. Paderewski's personal supervision. The first volume will appear in September.

The story of England's war with the Boers and the eventful history of South Africa as told by Murat Halstead has been published by the John C. Winston Co., Chicago, under the title "Briton and Boer in South Africa."

The Acme.... Smelting and Refining Company

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IT IS A WELL-KNOWN FACT

That a custom smelter, properly equipped and operated, is the most certain source of revenue in the mining business.

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Is not contingent upon the output of any one mine or group of mines, but draws its support from a large number of mines in the district where it is located. There are 100 producing and paying mines within a convenient distance of our smelter site and at least 200 more would be developed if there was a custom smelter conveniently located to which ore could be shipped for treatment.

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Bears the same relation to mining that a grist mill does to an agricultural district, with the profits greatly in favor of a custom smelter. The usual net profits of a custom smelter are about $3.00 per ton.

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Of careful study to our plans and know that we are warranted in our undertaking—the erection of a custom smelting plant. Risks which exist in all ordinary mining operations have been carefully eliminated from our plans. We have water, fluxes, an inexhaustible supply of ore and a clear field.

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1. The product of a smelter invariably sells for cash.
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4. Charges for smelting are always collected before the "matte" or refined ore is delivered from the smelter.
5. A custom smelter has no bad debts.
6. A gold smelter's out-put never fluctuates in value.
7. A gold smelter is absolutely independent of any financial stringency, business stagnation, politica disturbance, or other calamity which jeopardizes all ordinary classes of investments.

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3. The officers are all required to furnish bond.

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For a short time we are offering a limited amount of stock at 50 cents a share—one-half payable in cash, and balance in five equal monthly installments, or where the entire amount is paid in one payment 45 cents a share. Stock is issued full paid and non-assessable. Most respectfully,

THE ACME SMELTING AND REFINING CO., Phoenix, Ariz.

REFERENCES—National Bank of Arizona, Phoenix, Ariz.; Phoenix National Bank, Phoenix, Ariz.; Valley Bank, Phoenix, Ariz. (When writing references please enclose stamp.)

An All-Year Resort.

The Crescent Hotel, Eureka Springs, Ark. opens March 1, 1900. A most desirable, attractive and convenient resort for health and pleasure-seekers. Ideal climate, pure, sparkling water, best accommodations. Through Sleepers via Frisco Line. Write for particulars to Manager Hotel or to any representative of Frisco Line.

The Iron Mountain Shortens its Time to Texas.

Train No. 51 now leaves St. Louis 2:21 P. M. daily, shortens the time by several hours from St. Louis to Dallas, Fort Worth, Austin, San Antonio, Houston and Galveston. Through Pullman Buffet Sleeping Cars will be operated on this train from St. Louis to San Antonio, and reclining chair car service to Dallas and Fort Worth. A delightful feature of this train is the daylight ride along the Mississippi and through the beautiful Arcadia Valley. Time of other trains remains the same excepting train No. 57 for Delta, Columbus, Cairo and Shreveport which now leaves at 8:00 A. M.

New Through Sleeping Car Line Between St. Louis and Denver

via Missouri Pacific and Rock Island Route, in effect June first. This is the shortest and quickest through car line between St. Louis and Denver. Train Leaves St. Louis 9:00 A M., daily, arriving Denver 11:00 o'clock next morning.

Marquette, on Lake Superior,

is one of the most charming summer resorts, reached via the Chicago, Milwaukee & St. Paul Railway.

Its healthful location, beautiful scenery, good hotels and complete immunity from hay fever make a summer outing at Marquette, Mich., very attractive from the standpoint of health, rest and comfort.

For a copy of "The Lake Superior Country," containing description of Marquette and the copper country, address, with four (4) cents in stamps to pay postage, Geo. H. Heafford, General Passenger Agent, Chicago, Ill.

Marriages.

CANTRALL—HOPE.—Married, Mr. Asa O. Cantrall, of Freeport, Ill, and Mrs. Elizabeth A. Hope, of Grand Detour, Ill., Sunday, June 10, at the pleasant home of Hon. V. H. Bovey, Pine Creek, Ill.; D. F. Seyster, officiating.

DAVIS—UNDERHILL.—At Hotel Chandler, in the city of Macombell, June 7, 1900, by J. S. Gash, Mr. James F. Davis and Miss Daisy Underhill, both of Blandinsville.

SHAVER—PORTER.—On the evening of May 16, near Plattsburg, Mo., at the beautiful home of the bride, Raleigh A. Shaver to Miss Lena, youngest daughter of A. K. Porter; T. H. Capp, officiating.

THOMPSON — ROHRER. — Married, Sunday, June 10, at the residence of the writer, Mr. Thos. A. Thompson, of the Occident Bank, of the firm of Thompson, Miller & Co., Chicago, Ill., and Miss Anna May, the estimable daughter of Mr. Henry and Mary Rohrer, of Polo, Ill.; D. F. Seyster, officiating.

Obituaries.

ANDERSON.

Fritz Anderson, who was for several years in the employment of U. S. G. in mail service, was born in Sweden, Oct. 17, 1868. Came to America when 18 years old. Married Miss Nelson, of Dixon, Ill., where he resided most of his time. Died June 7, 1900. Leaves wife, two small children and many friends to mourn his departure to the other, the deathless land. He was loved by all. The writer conducted the services at Christian Church, where remains were interred in Christian Cemetery. D. F. SEYSTER.

DRAKE.

John Hamilton Drake, eldest son of John Adams and Harriett O'Neal Drake, was born in North Carolina July 5, 1828. His parents were both early identified with the Current Reformation and were personal friends of its great leader, Alexander Campbell. In 1830 the family removed to Illinois and in 1837 to Fort Madison, Iowa, where in 1842 John H. became a member of the Christian Church under the ministry of the beloved Aaron Chatterton. In 1846 the family moved to Davis County, Iowa, founding the town of Drakeville and entering a mercantile business. Here our brother was associated in business with his father and brother, Gen. F. M. Drake, until 1866, when he removed to Albia, Monroe County. In 1870 he established the banking business under the firm name of Drake & Elbert, which was changed to the First National Bank in 1871. Bro Drake was the first and only president of this bank while he lived. His brother, ex-Govenor Drake succeeds him. Thursday, May 24, Bro. D ake, accompanied by his wife, made a business trip to Chicago, intending to return Saturday. Sunday morning about 9 o'clock, May 27, he was suddenly called from earth to his heavenly home. His death occurred at the Great Northern Hotel and was produced by severe and repeated hemorrhages from the lungs. The news was a great shock to this entire community and caused universal sorrow. Bro. Drake was married in August, 1850, to Miss Caroline Lockman, of Drakeville, who after nearly fifty years of exceptionally happy married life is left to walk the path of life alone. Of a family of 14 children, of which Bro. Drake was the oldest, five remain, namely, Gen. F. M. Drake, ex-Governor of Iowa, Mrs. G T. Carpenter, Mrs. F. M. Kirkham, Mrs. Henry Kirkham and Mrs. J. B. Lockman. The body was brought to Albia Monday morning, the business men of the city forming an escort from the depot to the family residence, where the funeral was held Wednesday afternoon, May 30. Services were conducted by the writer, assisted by H. A Northcutt and several of the city pastors. Bro. Northcutt, who officiated at the funerals of both Father and Mother Drake, made the principal address, consisting chiefly of a beautiful and deserving tribute to the memory of our beloved brother. As a citizen, business man, friend and Christian gentleman, J. H. Drake possessed the universal esteem and love of his fellow-citizens. After his beloved wife, the church in Albia sustained the greatest loss in his death. He was ever faithful, generous, a wise counselor and a genuine friend to all. It was he who inaugurated our new church enterprise, starting and insuring its success by a subscription of $2,000. We sadly regret that he could not have lived to see the completion of the beautiful edifice into which he put so much of his heart and means. The following well-deserved tribute is from the Albia Republican: "In the death of Mr. Drake, Albia, Monroe County and the state lose a most estimable, public-spirited citizen and Christian gentleman; one in whom each individual loses a staunch friend. We believe it has been truthfully said that the death of no man in the county would have been so universally regretted as his has been. His kind, courteous life, which seemed to be touched with a love for humanity, made every man with whom he came in contact feel that in Mr. Drake he had a friend on whom he could depend. This dependence was never misplaced."

R. H. INGRAM.

KIRRPATRICK.

William C. Kirkpatrick was born May 29, 1829, in the state of Tennessee. He united with the Christian Church at Mulkeytown, Ill., when quite young, and lived a faithful life until his death, June 3, 1900; age, 71 years, 5 days. Bro. Kirkpatrick was married three times and was the father of six children, only one of which survives him. He leaves a wife, one daughter and two grandchildren, one brother and one sister to mourn their loss, besides many relations and a host of friends. The funeral services were held in the Christian Church at Mulkeytown, June 4, being conducted by the writer. F. M. MORGAN.

Ashley, Ill.

PATRICK.

Eliza J. Patrick was born in Columbiana County, Ohio, Jan. 16, 1825. When 15 years old she was baptized by Isaac Errett. In 1844 with her husband she removed to St. Louis, where they were among the pioneers of that city. For many years she was a member of the Central Church, working with a generation now for the most part gone to their reward. While there her husband assumed a prominent place in the city, while she was a leader among the advocates of woman's sufferage. Soon before the death of her husband, William Patrick, which occurred in 1893, they removed to Denver, Colorado, and she identified herself with the Central Church there. Always unselfish and solicitous for the good of others, with her queenly carriage and intellect unclouded to the end, she was a marked figure wherever she went. Such was her zeal that when 75 years of age, a time when others lay down their burdens, she desired to start a mission on the reservation of the Ute Indians and corresponded with several of our missionary boards with this in view. This but illustrates the spirit of her whole life. After a short illness she passed peacefully away at Pueblo, Col., May 28, 1900. Seven children survive her. CLYDE DARSIE.

Burlington Route

3 GREAT TRAINS

No. 41. "BURLINGTON-NORTHERN PACIFIC EXPRESS" to Kansas City, St. Joseph, Portland, Puget Sound. Northwest, via Billings, Montana. 9.00 A. M. DAILY.

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No. 15. FOR KANSAS CITY, ST. JOSEPH, DENVER, OMAHA, NEBRASKA, COLORADO, PACIFIC COAST. 8.45 P. M. DAILY.

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To the Rockies and Beyond

via Missouri Pacific and Rock Island Route. A new through sleeping car line will be operated between St. Louis and Denver over the above lines on and after June first. This is the shortest and quickest through sleeping car line between these points, leaving St. Louis 9:00 A. M., daily, and are riving Denver 11:00 next morning.

Excursions to Denver.

Denver, Colorado Springs and Pueblo are included in the territory to which homeseekers' excursion tickets will be sold by the Iowa Central Railway on the first and third Tuesdays in May, June, July, August. Only one fare plus two dollars for the round trip. Ask coupon ticket agents as to territory to which tickets are sold, dates of sale, limit and other information, or address Geo. S. Batty, G. P. & T. A., Marshalltown, Iowa.

Iowa Central Excursions—1900.

On account of the following meetings the Iowa Central Railway will sell tickets at greatly reduced rates:

East St. Louis, Annual Convention, German Catholic Societies of Illinois, May 27-29.

North Manchester, Ind., May 28 30. Annual Meeting German Baptists.

Sioux Falls, S. D., June 9-20. Annual Meeting Supreme Lodge, A. O. U. W.

Waterloo, Iowa, May 23, 24. Annual Convention, Iowa Funeral Directors' Association.

Kansas City, Mo., May 25, 26. Annual Meeting, Fraternity of Operative Millers of America.

Keokuk, Iowa, May 18-20. Annual Convention, Tenth District Iowa Christian Endeavor Union.

For date of sale of tickets, rates, time of trains and other information, inquire of Iowa Central agents, or address Geo. S. Batty, G. P. & T. A., Marshalltown, Iowa.

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NOTE.—Avoid baking powders made from alum. They look like pure powders, and may raise the cakes, but alum is a poison and no one can eat food mixed with it without injury to health.

For Foreign Missions.

Comparing the receipts for *Foreign Missions* for the month of May with the correspondng month, 1899, shows the following:

	1899	1900	Gain
No. of contributing Churches,	284	341	57
Sunday-schools,	16	46	30
C. E. Societies,	21	27	6
Individual offerings,	35	150	115
Amount,	$7,072.63	$8,576.63	$1,504.00

Comparing the receipts from different sources shows the following:

	1899	1900	Gain
Churches,	$4,645 54	$6,287 29	$1,641 75
Sunday-schools,	61 42	360 56	299.14
C. E. Societies,	151.72	317 49	165 77
Individual offerings,	410.89	992.25	581.36
Miscellaneous,	93 46	439 04	345.58
Annuities,	1,500.00	175.00	Loss 1,325.00
Bequests,	269.60	5 00	204.60

Gain in *regular receipts*, $3,033.60; loss in *annuities*, $1.325.00; loss in *bequests*, $204.60.

Send to F. M. RAINS, Treas.
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Arkansas State Convention.

There are in the state of Arkansas 440 Churches of Christ, 37,000 Disciples, 240 Bible-schools, 16,500 scholars, officers and teachers, 33 Y. P. S. C. E., 185 preachers of the gospel, and the value of our church property is $175,000. This state has a population of 1,500,000: 1,100,000 white and 400,000 colored. Since our membership is almost entirely among the white population our people are quite strong in numbers in the state. There are several weaknesses manifest among them. These are: *First*, a lack of co-operation; *second*, a lack of means, and *third*, a lack of activity on the part of many country churches. This is better understood when the fact is known that the average salary of the 185 preachers is not more than $300 per annum. And yet, under all these difficulties and many hardships a splendid work is being done in the state.

The state convention met at Little Rock, a growing city of over 40,000 people. We have one strong church here, a mission church on the North Side and two smaller missions in other parts of the city. There were near 100 delegates in attendance from outside of the city and a large attendance from the local membership

The convention opened on Tuesday evening, June 5th, by an address from the writer, which was well received by those present. On Wednesday morning the convention listened with great interest to the report of E. C. Browning, corresponding secretary. This report showed gratifying results in the work of the state. Brother Browning has been at work as state corresponding secretary for five years and the work has grown stronger and the results have been better year by year. For this reason the present convention indicated great improvements over former ones. Brother Browning has associated within the field as district evangelist workers, Joe W. Donham, W. R. Streator, E. S Allhands, J. W. Jones and others. W. S. Crutcher, Pine Bluff, and T. N. Kinkaid, Hot Springs, are doing local mission work in these towns. Both reported the work in their respective fields in a prosperous condition.

The ladies of the C. W. B. M. had a most excellent session. Mrs. John Fletcher, president and Mrs. F. L. Sutton, corresponding secretary, had their work well in hand. Mrs. Annie C. Nieson read a beautiful poem during the woman's session, which was heartily applauded. The sisters were fortunate in having with them Miss Lura V. Thompson, Carthage, Ill., national organizer, who delivered several instructive and inspiring addresses. There are not many auxiliaries in Arkansas, but those in the state are liberal and doing excellent work.

One session of the convention was devoted to educational matters. After reports and addresses by Mrs. Jennie Beauchamp, E. T. Edmunds and N. M. Ragland, the convention heartily endorsed the move to establish Bible Chair instruction at the State University at Fayetteville. Some means has already been raised for this work and instruction will doubtless begin this coming session. G. W. Leonard, our preacher at Bentonville, also presented a formal offer from the good people of that town and from the board of trustees of a college at Bentonville. The property was said to be worth over $10,000 and free from debt. The convention, however, did not see its way clear to accept this gift, as their constitution did not contemplate anything but purely missionary work.

The general interests were well represented in the convention. L. C. Wilson spoke on Ministerial Aid, Willis F. Jordan on Church Extension, T. F. Weaver on Bible-school Work and C. C. Smith on Home Missions. Brother Smith also delivered two other addresses, which delighted the audiences and were strong and timely. The writer made an appeal for funds for Arkansas missions on the last night and the response was the best and largest ever given in an Arkansas convention.

J. N. Jessup, the pastor of the church at Little Rock, and the congregation honored themselves in their free hospitality and the kindly way in which they treated the delegates to the convention. A hearty vote of thanks was given for the kindly way all were treated. Bro. Jessup is doing a fine work for this people, and as a result the church is harmonious and prosperous. B. R. Davidson makes a fine president of a convention. Dr. J. S. Shibley was elected for the ensuing year. The next convention goes to Ft. Smith, and a large gathering is expected. Taking it all in all, this was far the best Arkansas convention we ever attended. G. A. HOFFMANN.

THE EXILED PROPHET, or John on the Island of Patmos, has an introductory chapter on Daniel, by D. R. Dungan, that will be of especial interest to Bible students now while our Lessons are in the Old Testament. $1.00 per copy. Christian Publishing Company, St Louis, Mo.

THE CHRISTIAN-EVANGELIST

"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. xxxvii. St. Louis, Mo., Thursday, June 28, 1900. No. 26.

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CURRENT EVENTS.

One of the vast resources of wealth in the Philippine Islands, pointed out in Frank G. Carpenter's series of articles in the Saturday Evening Post, on the "Chances for Young Men in the Philippines," is the large tracts of uncut timber land. There is an enormous amount of land in the Philippines, says Mr. Carpenter, which belonged to the Spanish Government at the time of our taking possession of the islands, and by the treaty of Paris these lands became the property of the United States. These lands include most of the timber land of the islands, and the timber on them is of enormous value. Mahogany there, he says, is as common as pine in the United States. Timber that in the United States would be cut into veneering is there used for boats, bridges, plank roads, floors and other of the commonest purposes. The natives seem to have no idea of the real value of this timber and of these timber lands, and unless this government is exceedingly careful of its possessions, trusts and responsibilities in the Philippine Islands, these valuable timber lands will fall into the hands of manipulators, speculators and greedy wealth-seekers, and the people of those islands and this government will both be robbed of this wealth. But before this happens it is to be hoped that some steps will be taken by this government to prevent such a loss. The people of these islands are entitled to this wealth, whether they are now conscious of its value or not. For greedy capitalists to rob them or this government of it would be an inexcusable crime. Mr. Carpenter does not consider the Philippine Islands an inviting field for young men without capital. They cannot compete with the cheap labor of the natives.

Telegraphs and railways appear to be among the causes of the anti-foreign riots now in progress in China. The development of this feature of modern enterprise in China is described in considerable detail in a recent publication of the Treasury Bureau of Statistics entitled "Commercial China in 1899." It shows that the telegraph system of China included in 1899 about 3,000 miles of line in operation, and that the railroad system included 350 miles of road in active operation and over 3,000 miles projected. The telegraph system connected all of the capitals of the provinces with the national capital, Pekin, and it in turn connected with the Russian trans-Siberian telegraph line and the ocean cables; but it appears from the recent reports that these lines have in many cases been destroyed by the anti-foreign mobs and armies. The railways projected in China, and for which concessions had been granted, contemplated a length of more than 3,000 miles, and it was confidently expected that their construction would bring the trans-Siberian system of Asiatic Russia into touch with the trans-Indian system of British India, which in turn would finally connect with the railway systems of Southern Europe, and thus give to the world an intercontinental belt line stretching northwardly from Northern Europe through Russia and Siberia, thence southwardly through China, thence westwardly again through Burmah, India, Persia and Turkey in Europe to a connection with the railway systems of Southern Europe. What the effect of the hostilities in China with reference to works of this character will be cannot now be foretold. Russia controls a long stretch of territory along her north, and England the territory of British India and Burmah at the southwest. Railway lines existing or projected extend from the territory of both of those countries into the very heart of China, and intermingled with and an important link among these is the great American enterprise, upon which a company had, according to the statements of accepted authorities in railway matters, arranged for an expenditure of $20,000,000 of American funds.

A body of two hundred leading Filipinos of Manila met on the 21st day of June and formulated the following terms upon which they are willing to cease all hostilities with the United States:

1. Amnesty.
2. The return by the Americans to the Filipinos of confiscated property.
3. Employment for the revolutionary generals in the navy and militia when established.
4. The application of the Filipino revenues to succor needy Filipino soldiers.
5. A guarantee to the Filipinos of the exercise of personal rights accorded to Americans by their constitution.
6. Establishment of civil governments at Manila and in the provinces.
7. Exclusion of the friars.

These terms were presented to Gen. MacArthur on the evening of the same day and accepted by him. It is thought by the leaders of the Filipinos that the terms will be acceptable to Aguinaldo, and that he will issue orders in conjunction with American authorities for a cessation of hostilities. Gen. MacArthur immediately issued an amnesty proclamation, offering complete immunity for the past and absolute liberty for the future to all persons in the Philippine Islands engaged in the insurrection against the United States who shall within the period of ninety days renounce the insurrection and acknowledge the sovereignty of the United States in the islands, excepting only such persons who have violated the rules of war during the period of hostilities. The United States also agrees to furnish transportation from Manila to any part of the archipelago for as many as desire to locate elewhere, and to pay thirty pesos to each man who surrenders his rifle in good condition. This is the most hopeful indication of returning peace to these possessions that has yet appeared, and will be a matter of great relief and satisfaction to the Christian people of the world.

Later report says that in his formal answer to the Fillipino leaders' terms of peace General MacArthur rejected the seventh clause, asking for the expulsion of the friars, on the ground that this question rests with the commission of which Judge Taft is the head; but he assured them that all personal rights under the United States Constitution, excepting a trial by jury and the right to bear arms, would be granted.

The situation in China has not improved during the past week. One of the most alarming features of the war is the lack of reliable news from Pekin. The latest word is that the foreign ministers there had been led away by Chinese troops, but nothing is known as to their fate. According to one report, Admiral Seymour, who started for Pekin June 10 with a relief force, has been

made a prisoner. It is believed that he was surrounded near Pekin. The first joint effort of the powers to relieve Tien Tsin failed, but a late dispatch from Rear-Admiral Kempff says that the forces entered that city June 23 to the relief of the foreigners there. The loss of life was small, but in previous engagements it is said that the Russian troops alone have lost 450 in killed and wounded, one-third killed. Eight thousand allied troops have now landed at Taku, and others are on their way from every nation. The United States is moving what troops from Manila that can be spared, and others will be sent from Cuba and the states if necessary. There will be no relaxation of effort by any nation until their respective citizens and interests in China are made secure. The real attitude of the government at Pekin toward the Boxers is yet enshrouded in mystery, but the indications of sympathy are strong and of the most suspicious character. A dispatch from Chee Foo, June 25, says that many Americen missionaries, men and women, had arrived there in safety from Pekin and Tien Tsin. There is hope that Li Hung Chang's visit to Pekin will relieve the most threatening features of the situation, because of his personal influence over the Empress Dowager, but in the meantime troops are pouring into China from all of the leading nations of Europe. The authorities at Washington are sparing no pains or expense to get in communication with Vice-Admiral Seymour's column and Pekin, and hope that Admiral Kempff will be successful in obtaining some authentic information within the next few days.

The rioting connected with the St. Louis street car strike has about subsided, but the strikers' warfare with the St. Louis Transit Company continues in the form of a boycott, and a competitive line of wagons established for passengers who will not patronize the Transit Company cars while the strike lasts. The confession of a detective in the employ of the Transit Company, that he had himself placed dynamite where he purported to find it, and for which he was arrested, greatly modifies some of the accusations against the strikers for blowing up cars. The detective says that he placed the dynamite where found to impress the company with his ability and usefulness as a detective, but it leaves one to wonder how much more of that kind of work he might have done for the same purpose. The coroner's inquest on the fatalities of the riot in which three strikers were killed, after being in session daily for ten days, Sunday excepted, returned a seperate verdict for each of the riot victims. The shooting of Edward Thomas, by some unknown member of the posse comitatus, the jury says, was justifiable in that he attempted to interfere with the arrest of some unknown person for breaking a street car window. But in the killing of Arthur E. Burkhardt and George Ryan the jury say they found no justifying cause. The jury failed to identify any deputy who participated in the shooting or any striker who contributed to the disturbance. During the ten days of the inquest almost 200 witnesses were examined, and the testimony was of the most conflicting character. Disturbances last week decreased to the extent that all of the posse but 500 men were dismissed from duty, and after July 4th it is thought that the entire posse will be discharged. The mayor has wisely forbidden the use of fireworks of any description in this city on the "Fourth of July."

The alarming news from China for the past week has quite eclipsed the war movements of Lord Roberts in South Africa. During the week, however, there was a battle at Houingspruit in which the British lost thirty-seven in killed and wounded. The British prisoners captured by the Boers since the British occupation of Pretoria have been taken to Machadodorp. Skirmishing here and there continues between the Boers and the British, with the loss of a position now and then by the Boers, but no decisive engagements have occurred, neither are they likely to occur in the near future. It is the purpose of the Boers to be as troublesome as they can without endangering their men or arms. President Kruger's force is now estimated at 20,000 men, and he is encouraged with the prospect of war between Russia and Japan, expecting England to be compelled to draw her forces from Africa to support Japan. Lord Roberts and Gen. Botha are still exchanging letters, and it is to be hoped that they may soon find a way of honorable settlement for the contending armies.

A terrible accident occurred on the Macon branch of the Southern Railroad near McDonough, Ga., on the night of June 23rd, in which 35 persons perished. A heavy down pour of rain had caused a washout in the road at the crossing of Camp Creek, and into this the train plunged with the result stated. The horror of the accident was greatly augmented by the burning of the wrecked cars. But few passengers aboard the train escaped with their lives and some of these escapes were of the most marvelous character. On Sunday morning another wreck occurred near Green Bay, Wis., in which eight persons were killed and 53 injured. This accident was the collision of a freight and an excursion train five miles south of Green Bay on the Chicago and Northwestern Railroad. The excursionists were bound for the sangerfest in the city named.

The reports of corn and wheat prospects, north and south, are of a very discouraging character. In the north they have lacked rains in which it is estimated that the wheat yield will not reach one-third of the crops of last year. In some of the central and southern states too much rain has greatly injured the wheat and in consequence of these discouraging reports these was an advance in the price of wheat in Chicago last week of over twelve cents.

A NEW DAY OF EDUCATION AMONG US.

There are many indications that we, who have been pleading for nearly a century for the restoration of New Testament Christianity, are coming to a new and deeper sense of our obligation to the cause of Christian education. We have hitherto been so much engaged in evangelistic work that we have neglected the educational side of our movement. Not that education has not always held an important place in our work, but we have allowed our colleges to carry on the work as best they could without adequate endowment and equipment. But, as stated above, signs are not wanting now of an awakening to the demands of our colleges upon us.

In the first place, the subject of education has come to receive recognition in our national conventions, and time is given for the discussion of our educational needs. An educational board has been appointed, and although its operations have been hampered by lack of funds, and perhaps by a lack of proper recognition of its place in our educational plans, nevertheless, the very fact of its appointment shows an increasing appreciation of the importance of this work. A committee appointed at the last convention will make an important recommendation to our next convention, looking to a more aggressive movement along educational lines.

The recent munificent gifts of General Drake to Drake University, followed by the announcement that he has bequeathed a half million dollars to it, is a cloud larger than a man's hand on the horizon, which promises a copious outpour of blessings on our institutions of learning. What General Drake has done for Drake University, other large-hearted men will do for others of our colleges in the not distant future. The success attending the efforts of Hiram College at endowment by the people is another large straw indicating the direction of the wind currents.

Recently, two of our public-spirited citizens of St. Louis gave $3,000.000 to the endowment of Washington University, of this city, an institution to which they had both contributed largely before. It is a day of college endowments. Men of wealth, and of moral vision as well, are putting their thousands into the cause of Christian education. It cannot be that our colleges will fail to receive their share of this munificence toward the cause of Christian culture. It is with a view of helping along this work that the CHRISTIAN-EVANGELIST this week gives so much of its space to a presentation of the claims of our own colleges

and the cause of Christian education. We bespeak for these articles a careful reading and for the institutions whose advantages are herein set forth a due consideration on the part of all our readers. It is due to these schools that they receive the patronage of our sons and daughters, and it is due to them, furthermore, that they be remembered graciously by those who have been blessed with a sufficient amount of wealth to enable them to assist these institutions in their arduous and important work.

One thing is sure: we must be patrons of higher education or take a subordinate place among the religious forces of this country. Our colleges must be better endowed or they will go to the wall. The competition is so fierce between state universities and other endowed institutions, and our own colleges, that we cannot hope to command the patronage of even our own sons and daughters unless we can offer something like equal opportunities and advantages with competing schools. These are facts that cannot be neglected. They stare us in the face. We must meet them bravely, promptly, or we shall suffer the inevitable consequences.

We appeal to our men of wealth to make this matter a subject of prayerful consideration. Shall we be laggards in a work in which others are so zealous? Shall we, who claim that our position gives us vantage-ground in working for the world's redemption, be found neglectful of our duty to the cause of education, without which no religious movement ever has or ever can permanently impress the life and thought of the world? We must look to our business men, who have given their time, talent and energies to business enterprises, for the millions by which our colleges are to be put upon a permanent working basis and able to cope with the demands made upon them. It is to this class of brethren, therefore, that we appeal for the endowment of our institutions of learning.

It is in the power, however, of ministers and others to render substantial aid to our institutions of learning in other ways, and in whatever way we can help along the cause of education we ought to do it. The times demand it. The problems of the age make it necessary. Our position as reformers makes it the more incumbent upon us. Let this coming Lord's day, which is Educational Day, be made the occasion of impressing these facts and duties upon the minds of all our people. This Educational Day is itself a streak of light that heralds a new day of education among us. Let it be used to hasten the coming of that day whose full-orbed splendor will add new triumphs to the kingdom of God on earth.

Hour of Prayer.

OUR NATIVE LAND.

(Psalm 33.)

[Uniform Midweek Prayer-meeting Topic, July 4.]

CENTRAL TRUTH: *A nation's strength consists, not in the number of its population, nor in its armament or other means of physical defense, but in its righteousness and its trust in God.*

"Breathes there a man with soul so dead,
Who never to himself hath said,
This is my own, my native land?"

So sang Walter Scott, and there are few hearts which do not respond to the sentiment. It is well to be able to say, with Cicero: "I am a citizen of the world," and to feel an interest in every part of the earth. But he is not an ideal citizen who does not feel some special thrill of pride in the land of his birth and in the flag which represents his own country's sovereignty and power. No man loves humanity less for having a special interest in his own family and household.

But there is a true and a false patriotism, just as there is the genuine and the spurious in every article that has any real value. There is a patriotism which swaggers and boasts and bullies, but which is entirely blind to those elements of power which make a nation truly great. There is a patriotism, however, which, while recognizing the faults of native land, can yet say, with another: "With all thy faults I love thee still," and which directs its energies to removing those faults, which weaken and have proved the downfall of nations. Doubtless we have both kinds of patriotism represented in our own land. We believe it is true, however, that there is far less braggadocio and bravado in our patriotism now than formerly, and more disposition to recognize our national weaknesses and blemishes. True patriotism does not magnify its country's faults, on the one hand, nor does it wink at them, on the other.

We have a country magnificent in its territorial extent, marvelous in its diversified interests, unequaled in its wealth and resources and strong in its mountain barriers and coast defenses; but it is not upon any or all of these things that the true American patriot rests his hope for the future greatness of his country. He knows if the United States is to hold its place among the nations of the earth, and to exercise a controlling influence upon the destiny of the world, it can only fulfill this high mission because of the intelligence and virtue of the people.

It is a most suggestive fact that the leading nations of the earth to-day are Christian nations, and the more Christian they are the greater is their power and influence in the world. The United States, Great Britain and Germany would be counted by any one the three mightiest nations of the earth, and it is well known that they are Protestant nations, holding, perhaps, the purest form of Christian faith. Is not this fact a mighty confirmation of the truth of what the psalmist teaches us in this psalm?

Our own national history is not without evidence, striking and clear, that God has chosen this nation for a great purpose in blessing mankind. His presence, manifested in critical periods of our national history, is one proof of that fact. It has often developed that the outcome of our national struggles was different from what had been planned by our national leaders, showing that there is an unseen Hand guiding our national course and leading us on to the fulfillment of a greater destiny than any of us, perhaps, have ever dreamed of.

But what should be the effect of a belief of this kind—the recognition of the divine Hand in our national history? It should certainly be to fill us with the sense of our dependence upon and our obligations to the God of nations. It should lead us to cleanse our political life of all corruption and to enforce righteousness and justice among all the people. In a word, such a faith ought to lead us to order our whole political and national course in such a way as to meet with the divine approval. This is the faith expressed by the psalmist when he says:

"He is our help and our shield,
Because we have trusted in His holy name.
Let thy mercy, O Lord, be upon us,
According as we have hoped in Thee."

He cannot rightly pray for God's mercy upon our nation to any greater degree than we have hoped in Him and have sought to be directed by Him. A true patriotism, therefore, is one that seeks to purify our native land from all unrighteousness, injustice, oppression, political corruption, and to have all its laws, customs and institutions in harmony with the principles of God's government. This involves some very great changes. There is a vast work of moral and social reform to be accomplished before we can feel that God looks with pleasure upon all parts of our national life. But if God is working in and through the nation to accomplish His purposes and is seeking to bring it into greater harmony with His will, we ought to have hope and press forward vigorously all lines of reform.

"Our fathers' God, to Thee,
Author of liberty,
To Thee we sing.
Long may our land be bright
With freedom's holy light;
Protect us by Thy might,
Great God, our King."

PRAYER.

God of our fathers, who didst plant here in this Western world the seed of a great republic, and who hast guided its growth and development through all the critical periods of its history, look in mercy, we pray Thee, upon our native land, upon our free institutions and on the people of this favored nation. Bless all who are in authority in nation and state and help them to exemplify in their lives and acts those principles of righteousness and truth which are well pleasing in Thy sight. Help us as a nation to recognize our sins and to turn away from them before Thou shalt visit upon us the just penalty of Thy violated law. Bless all who are laboring to extend the principles of righteousness, of human brotherhood and of regard for the rights of others in our country, and lead Thou our nation on to the fulfillment of the destiny for which it was intended by Thee. May we be a nation whose God is the Lord and who recognize Thy guiding Hand in all our affairs, to the end that Thy blessing may rest upon us and that we may be a blessing to the world. In Christ's name. Amen!

Educational and College Number

OUR COLLEGES—I.
The Birth of the Intellect.

N. J. AYLSWORTH.

"Howbeit, that is not first which is spiritual, but that which is natural [animal]; then that which is spiritual." This was spoken of the resurrection, but it is equally true of mental development.

The infant is not moral nor immoral. That element in his character by which he may be either has not yet arisen. Nor is he either a spiritual being or its contrary. He is not a saint nor a sinner. To speak of him as good or bad in either of these senses is as improper as to make such affirmation of a tree. The moral and the spiritual do not come first in the development of character. Later these faculties will arise, and then they can be stifled or called into dominance. In an environment of selfishness the tendency is to stiflement and consequent arrest of development; but the powerful moral and spiritual influences of the gospel may stimulate them to give battle to the lower nature and gain the mastery; and then, linking themselves with the sources of divine strength, they bring about that revolution which we call "conversion" or the "new birth." It is fitly called a "birth," not only because it marks a profound change in character, but because it is the rising in the soul of a new kind of life.

This change is not unnatural. Nature puts into every soul at a particular stage a cry for the higher life, and this cry is a command, which under stimulus of conscience may grow terrible. But it is the soul itself growing terrible against its lower self. No unconverted man has come to himself—reached his higher manhood. The birth of the spiritual is as natural as the birth of the animal.

But all this is true of something quite other than the spiritual nature. Paul might have said: Howbeit, that is not first which is intellectual, but that which is natural (animal); then that which is intellectual. The intellect has not arisen in infancy, nor, except in a shadowy form, in childhood. It is a great mistake to regard childhood as a lesser manhood. The child is not only smaller than the man, but different from him. He is both a greater and a lesser man. In him the senses have arisen in their splendor. They are both acute and passionate. The joy of *seeing* is never so great as in childhood. There are certain *things* that the man delights to see; the child feels a rapture in the simple act of seeing. Hearing with the child is itself a delight. He does not care so much what he hears. Any noise will do, and the more better, if he can only drink in sounds. His noise is a nuisance to us, but it would not be if we had his passion for hearing. Our intolerance marks the beginning of the decay of the senses. Their passion is gone and they are fallen to the level of utilities. To whom do confectionery and the good things of the table mean so much as to children? The loss of a piece of gingerbread means nothing to me now; it meant much when I was a child. I am dying away from these pleasures. The sense of comfort and its opposite, pain, mean most to childhood. It is more terrible for a child to suffer a painful operation than for a man. Then, the simple joy of living is greatest in childhood. Childhood is the manhood of the senses. The child-life is the life of the senses. It is the first manhood, and very different from the manhood which is to follow.

In barbarous peoples the life of the senses is carried over into manhood, and the barbarian is, as Kipling say , "half child." It was so also at the dawn of civilization. Homer's poems are not intellectual, and not spiritual, but they are remarkable as the most splendid examples of *seeing* in all literature. The Greek in that period lived in the senses.

The child's thirst for knowledge amounts to a passion. He is hungry to know and he is always trying to find out, but in a particular way—he asks questions. That means *faith*. He does not find out by his own efforts, but wants others to tell him, and then he swallows the fact as the young robin swallows the worm—without question. He does not ask for evidence. He believes things as he hears them, just as we believe our dreams. When we dream we are children again, both in "the vision splendid" and in our faith. Childhood is a half-way station between the land of dreams and the dull plains of critical knowledge. The child's whole mental life hangs on faith. Snap this link that binds him to reality, and he is lost. It never occurs to him to ask if father, mother or teacher may not be mistaken. The critical faculty has not yet arisen. The intellect is sleeping in the yet to be. When it awakes we shall have revelation and revolution. It sometimes does not awake. It did not awake in Millet's "Man with the Hoe." It sometimes awakes but enough to see men as trees walking.

Like the spiritual nature the intellect needs its gospel. The little red schoolhouse has changed the face of the world. It is behind all our labor troubles. You cannot make serfs of the nimble-brained. If capital would enslave the worker it must first burn down the schoolhouse. It is written in the book of destiny that in this great war labor will win its rights. "Masters, lords and rulers" are no match for the schoolhouse, and where it dwells labor is noble-browed.

But the intellect does not come to its estate in the common school. The common school touches a giant and makes him flounder; it makes men think, but it does not make them thinkers. It gives power of resistance, but not empire. It makes men intelligent, but not intellectual. *The birth of the intellect takes place pre-eminently in the college.* The changes which a college course works for a man amount to intellectual *conversion.* The diploma tells the truth: he is a "Batchelor of Arts," but these arts are intellectual arts. The graduate steps forth as a citizen in the kingdom of intellect. He has the key to all knowledges; he has the training which may make him a thinker. If his father and he have equal natural endowments and the former has had but limited advantages, it is not too much to say that in no small sense they dwell in different worlds. The son has thoughts and troubles and possibilities that belong not to the elder. Of course, men with exceptional abilities may by their natural force reach much of what a college course would bestow; and on the other hand college graduates of inferior ability can never amount to much. Other forms of training may also accomplish much; but the general fact remains that the changes wrought by a college education are enormous. If a child begins school at six, passes on through the high school and then goes to college, *the birth of the intellect will take place in college;* and this will be for two reasons: that he is at the requisite age, and is subjected to the proper influences of intellectual quickening. And with the rise of this splendid faculty there comes a revolution, and this revolution is fraught with great danger. Does this statement surprise you? Just here lies the danger. A danger seen is a danger shorn. It is to point out this danger and the means of averting it that I write these articles. Alas for the parent who does not know that a revolution comes to his boy in college! Alas for that religious people that knows no more about this matter than that a college education is a good thing! Not too soon can we learn that in handling this question thoughtlessly we are playing with fire. Not too soon can we carry the torch down into the boy's soul and learn what is befalling him at the period of this other birth. We are sailing on new seas. Not before has civilization passed this way. We cannot judge the future by the past, because education with its dangers is a thing of the present. Only by looking beneath the surface and discerning the subtle currents of tendency can we be wise unto the hour.

We shall speak of these things in other articles, but before closing this it will be well to note one further fact.

Fifty years ago there were few who attended college, and in many communities the young man who did so was well-nigh a curiosity. Now a college education is becoming common, and the time is not far distant when it will be almost the rule. In 1950 masses of our young people of the more thrifty classes will go to college. What will this mean? It may not be easy to say. It means *now* that we are facing a great question, a question of destiny. When the college touches the masses it will be great—and what then? Some surprises may await us.

The principle of co-operation has always existed and been applied between individuals, but since it has arisen to the vast combina-

tions of modern labor it has become one of the mighty forces of the age, holds the destiny of millions of people in its grasp and affects the whole structure of society. Partnership has always existed between individuals, and in this form has been a thing of only personal or local importance, but since it has swelled to the proportions of the modern trust, it has become a monster before which governments tremble, and threatens to revolutionize all business. What is harmless when little may become terrible when great. What higher education will bring when it becomes, not exceptional, but general, it may not be easy to predict; but if it has evils they will become mighty, and if it has dangers they may become world-wide disasters. It is best to take our bearings now. When the oak is grown we may not be able to change it.

CHRISTIAN EDUCATION: ITS NATURE AND VALUE.*

J. H. GARRISON.

Mr. President, teachers, students, patrons and friends of Hiram College: I am delighted to have the privilege of being with you to-day on this historic hill, on what I hope will prove to be an historic occasion. While this is my first visit in person to Hiram, it is not my first visit to you in spirit and in thought. Institutions of learning, like men and like trees, are known by their fruits. I have come in contact with some of the fruits of Hiram College, and the taste thereof has been good, and the fragrance and the nutrition have also been good. I have long since concluded that the tree planted here on Hiram Hill a half century ago, and watered by such men as A. S. Hayden, James A. Garfield, B. A. Hinsdale and a host of other worthy men and women, is a good tree, and one which deserves more and better care from the brotherhood it serves than it has received heretofore. Hiram College has reached the half-century mark in its history, but there is no evidence that it has yet reached the deadline. It has only passed through the period of its childhood and youth and the ailments incidental to such period, and is about entering upon a new era of growth and of power ere it reaches the maturity of its development.

It is not extravagant to say that education is the supreme need of the world, and that to impart this education is the supreme work of life. This broad use of the term education, however, includes in it Jesus Christ as the world's great Teacher, and His divine command, "Go teach," is the charter for the highest education, for the truest culture. Any idea of education that leaves out Christ is vitally defective. It leaves undeveloped the highest ranges of human nature. Christian education is only another name for *true* education, or for a *full* and *complete* education. This is the one reason that justifies the establishment and maintenance of institutions of learning that are distinctively Christian in their aim, methods and results. It were well, then, that this feature of our institutions of learning be made even more pronounced than it often is in many colleges and universities which have been founded by Christian men and with Christian aims.

One of the facts which has loomed up into prominence during the last quarter of a century is that religion is not a mere exotic, something foreign to humanity, which has been brought in to supplement human nature, but that it is an essential and organic part of man's nature. The reason why skeptics, rationalists and agnostics have not succeeded in extirpating religion from the world, as they have sometimes threatened to do, is because it is a part of human nature. "Nature's eternal lesson," says Prof. Fiske, "is the everlasting reality of religion." "The last word of science is God," says President Harris. The clear recognition of this fact is doing much to place religion in a new light before the world. The presidents of our state universities, where the Bible is necessarily ruled out, as a textbook, recognize the defect and the peril which the absence of religious teaching brings to their students, and they are calling to-day from almost every state of the Union for the churches to supply what the state cannot furnish—religious instruction and influence for their pupils. While we do well, as far as possible, to respond to this demand, the fact that it should be made by the leading educators of the country to-day is an eloquent vindication of the wisdom of our fathers in establishing institutions of learning distinctively religious in their aim and character.

What is the basic principle for a Christian education, and what do we mean by the phrase? The true aim of life, in the light of Christian revelation, is character-building. The highest type of character which we know anything about is that of Jesus Christ. Whether we worship Him as "God manifest in the flesh," or whether we revere him simply as the noblest and most perfect type of life that has ever found expression in human form, in either case He becomes the true pattern after which our lives are to be formed if we are to aim after the highest and the best. True culture must, therefore, have for its object the fashioning of the soul into the likeness of Jesus Christ. Why should education aim at any ideal below that? This, then, is what we mean by Christian education. It is that culture which develops all our God-given faculties, and which has for its lofty aim the transfiguration of character into the moral image of the one perfect and ideal Man. This involves the development of the intellect, the culture of the conscience, the strengthening of the will, the quickening of the imagination, the purifying of the heart and the cultivation of all those graces which shine so conspicuously in the life of Jesus. This is Christian education, and the school that succeeds best in this sublime work has the best title to the name of a Christian school and has the highest claim upon the sympathy and support of Christian men.

It is generally recognized that the cultivation of the heart and the formation of a moral character like that of Christ are true aims of Christian education, but it is not so generally understood that the same principle that makes it obligatory on the church to provide for this moral and spiritual development requires us also to provide for the highest possible intellectual development in connection therewith. We cannot separate between the God of nature and the God of revelation; we cannot dissect human nature and disparage the intellect while we extol the heart. God is one, whether you study Him in nature or in grace, and man is one, whether you touch his intellect or his moral faculties. The true plea for Christian education is a plea for the highest possible learning, for the deepest and broadest culture of the whole man. In other words, it is a plea for making the most out of our human nature, and no man is at his best until every part of that nature has received all the culture and development of which it is capable. I am led to emphasize this fact because it is sometimes felt that beyond certain limits and courses of study it is not important that our young men and women should go. It is even argued sometimes that there is more or less *danger* associated with the higher ranges of learning. But there is danger in *all* learning if it be not accompanied with the development of the moral and spiritual nature, and the same argument that is urged against the *highest* learning may be as consistently urged against any learning whatever.

In education, as in Christian life, we cannot have too high an ideal. We cannot hope to keep pace with the growing knowledge of the world, and to exert the influence upon the religious thought and life of mankind which we are under obligations to do, as a body of religious reformers, unless our young men and women shall have equal educational advantages with those offered to others. We ought not to be content until we have institutions of learning which offer equal facilities for higher learning with other institutions. But, until the time when this ideal shall be reached, our colleges should seek to do their work so thoroughly as to create in the minds and hearts of their students a thirst for a still deeper draught from the Pierean Spring. Other things being equal, that college has given best proof of its educational power which sends the largest number of its students to sources of learning which it cannot itself offer. From those who avail themselves of these higher advantages will come the real and successful advocacy of better endowed and better equipped institutions than we now have.

I do not mean by this that all our colleges should become universities. This would be undesirable even if it were practicable. I am a profound believer in the value of the college, even of the smaller college. I can endorse most heartily the words of Dr. Henry Hopkins who, speaking recently on "The Place and Function of Smaller Col-

*Delivered at the Jubilee Commencement of Hiram College, June 21, 1900.

eges," says: "It is a good time to declare and insist that capital exists for the sake of producing men, and that men do not exist for the sake of producing capital. It is a good time to declare and insist that the country is the best place in which to rear strong and beautiful men and women, and that the smaller towns, associated at once with country life and social advantages, are to be, as in the past, the seed-plant for the highest human product, and that for the sake of the great cities and for the nation's sake, the country church and the village life must be fostered. It is also especially fitting and needful that at this time the rightful claim of the smaller colleges should be recognized, and the essential nature of their place and service be vindicated.

"It is a good time to suggest to the man or to the syndicate of men meditating the bestowment of new imperial gifts upon education, that $20,000,000 given to twenty widely separated colleges, would be a better investment for the kingdom of God and for the republic than $20,000,000 given to any one institution. There are colleges and colleges. I speak only of those already existing in nearly every state, with ample field, definite purpose, disinterested aim, high ideals, improving standard, that are nobly manned, dignified in character, and though often struggling with poverty, worthy to be recognized in the great national university guild."

Our colleges need large endowment, not to make them universities, but to make them more efficient colleges, and therefore better fitted to promote the work of higher education. To quote Dr. Hopkins again: "In the final unification and correlation of our complex educational machinery in this country it is believed that the university will cease to be a college and a university at the same time, and the college will be content to be a college. That the university will, in the realization of immense co-operative possibilities, increasingly draw to itself the technical and professional schools, while the colleges will come to be as separated from the universities as the secondary schools are from the fully developed college. Free from the domination of both church and state, with an organic capacity for change, fully endowed, perfectly equipped, and superbly manned, true to the original aim and spirit of Christian liberal education, the college will continue, let us hope, to hold a place of honor and power, and to send to the universities a continual stream of individualized, ennobled, aspiring men."

When one faces the problems which confront our present civilization—problems in religion, problems in sociology, problems in statecraft, problems in every department of human activity and effort—he cannot fail to realize the need for the highest possible intellectual and spiritual culture. No previous age of the world has made greater demands for men of the highest mold of character, and of the best possible intellectual equipment, than the age in which we live. On every hand we see and feel the need of such men. When our colleges and universities shall send forth from their portals men and women capable of grappling with these great problems, and with "the enthusiasm of humanity" urging them on, the world will recognize its indebtedness to such colleges, and they shall not want for means to carry on their work. But if richly endowed universities send out polished icebergs, cold, intellectual, selfish literary recluses, who use their learning as a private luxury instead of regarding it as a public trust, men will question the wisdom of investing their wealth in institutions that turn out such products. Why should not a Christian college be a recuiting station for every noble and true reform—a school of preparation, from which will go out men with lofty ideals, with noble ardor, and with a fixed purpose of devoting their culture, their learning and their disciplined powers to the emancipation of the human race from ignorance, superstition and sin? This would be our idea of a Christian college or university, and in so far as they fall short of this ideal they seem, to me at least, to fall short of their names and mission.

Is not this one of the chief problems to be solved by our higher institutions of learning, namely: How to give the highest possible development to all the powers and capacities of the student without at the same time separating him from the very people who stand most in need of his wider culture and disciplined powers and whom it is his duty to serve? I am sure that you will agree with me that there is but one possible solution of this problem, and that is, keeping Christ to the front, as the highest ideal of life, and seeking to imbue the students with His spirit and with His aim in life. Given the spirit of Jesus Christ and his idea of the meaning and significance of life, then the deeper, the broader the culture which can be given to students, the better fitted will they be for accomplishing their mission in the world. Denying, as we have done in this country, the union of church and state, we *do* hold most tenaciously to the union of religion and education as the true method of bringing our whole national, social and individual life under the control and transforming power of divine ideals. Why should not a Christian college intensify the religious life of its students as well as broaden their intellectual life?

To recur again to the demands of the age in which we live for the highest education, let me call your attention to the fact that this is a time of re-examination of the old foundations, of the testing of ancient systems, literatures and religions in the crucible of the severest criticism. Modern discoveries in archæology have disentombed the buried ages of the past, and their institutions, their customs, their laws, their religions are laid under tribute and made to throw what light they can upon the history of the past and upon the civilization of the present time. The world—socially, religiously, and in many places politically—is undergoing reconstruction. Everywhere there is a feeling that the world is about to take an advanced step and to enter upon a new and a higher order of life. But these transition periods are periods of danger, and such times demand men of the finest intellectual and moral fiber to grapple successfully with the great problems which they raise. If religious truth stands related to all other truths; if this is, indeed, a universe in which one God rules by universal laws, and all its parts stand related to each other in one universal whole, then our vantage ground as religious reformers ought to avail us in seeking a solution of all those social, industrial and governmental problems which affect the welfare of man. We ought to be able to furnish men of the highest order of statesmanship, of the broadest views of political science, of the highest ideal of social and political ethics; sociologists, profoundly wise in the knowledge of human relationships and social obligations; scientists, whose knowledge of God's ways in the material world is supplemented, directed and inspired by a profound faith in Him through whom and for whom all things were created, and in whom all things consist. Need we say that this calls for the severest mental discipline and the highest possible intellectual development as well as the cultivation of the moral and religious natures? Not to furnish such equipment for our young men and women is, therefore, not only to do injustice to the cause we plead, but to the world which might be helped onward to a truer type of civilization by the contributions which we might have made to its advancement.

If this fact be sufficiently apparent—and it seems to me that the very statement of it should suffice to make it apparent—what obligation does it impose upon the brotherhood, committed by the very nature of its plea to the highest religious, social and political ideals? The answer is clear: It imposes upon us the obligation of providing for our young men and women in our colleges and universities the best opportunities which this age can furnish for an all-sided, faith-grounded and Christ-directed culture. This, I scarcely need to say, involves the endowment of our institutions of learning to a degree that many of us have not yet realized. The time has fully come when we must direct the channels of our liberality towards our colleges or suffer the inevitable consequences. No religious body that neglects, not simply the higher education, but the *highest* education, can long hold its place among the leading forces which are controlling the religious thought and life of the world. We may use the educational advantages provided by others, to a limited degree, and it is well that a few can do this; but the many will not. We cannot, therefore, evade the responsibility of providing such educational benefits for our young men and women—an obligation growing out of the very nature of the position we have assumed before the world—without serious detriment to ourselves and to the great interests that have been committed to our hands. We do not think, therefore, that the president of this institution was extravagant when he called this question, recently, "the

overshadowing issue." The shadow will deepen the longer we postpone the performance of an obligation that has been too long neglected.

None of us, I think, despises "the day of small things" in connection with our colleges. We recognize the value of the work which they have accomplished under sore limitations, and we honor the men who, at great sacrifice, have done this work. But has not the day of *large* things now come? Have we not the wealth, the numbers, the Christian enterprise to undertake and accomplish larger things educationally than we have ever done before? The time seems to be ripe for it. At no period in the past have gifts to colleges and higher institutions of learning been on a more munificent scale than within the past few years. Harvard, Yale, Cornell, Johns Hopkins, Leland Stanford, the University of Chicago and a host of other less widely known institutions have received large and generous gifts from the friends of higher education. Washington University in St. Louis recently received a gift of $3,000,000 from two public-spirited citizens, who had previously given largely for the buildings and the endowment fund of the institution. Surely, we have other men of wealth, who are also men of moral vision, who can see the needs of the hour, who can hear the clarion calls for educated men and women for the high places in the church and state, who will be willing to consecrate part of that wealth, which God has entrusted to their care, to the endowment of such institutions of learning as have given ample proof of their ability to supply the kind of culture which the age demands.

For every great crisis in the history of the church and of the nation God has raised up men who have heard His call and who have risen grandly to the exigencies of the hour. It can scarcely be doubted that we are nearing if we have not already reached a crisis in our educational affairs. We must either go forward and take our proper place at the front as one of the great educational forces working for the world's regeneration, or we must be content to take our place in the rear and become an unimportant factor in molding the life and the destiny of our nation and of the world. It is to the credit of Hiram College that it has clearly perceived this crisis and has made a worthy effort to meet it. We can but believe that the success achieved is but a prophecy of greater things to be realized in the not distant future. We cannot act too promptly in a matter of so much importance. Modern life is too intense, the demands of the age are too urgent, to admit of delay.

This is a time that demands heroes, not on the battlefield alone, but heroes of *faith;* men who, under the sway of unseen forces, rise to deeds of noble self-sacrifice and link their names with the immortals; men who, obedient to the heavenly vision which faith discerns, make their lives sublime by consecrating them to high and worthy ends; men who have the spiritual perception to see that a man's life consisteth, not in the abundance of the things he possesses, but in the good he may do for his fellowmen, in lifting them up from ignorance and moral degredation into the light and love of God. God, give us such men—Thy best gifts to a needy world!

Standing here to-day on the heights of this jubilee occasion, and looking back over the history of Hiram, I see among the noble and consecrated men and women who have gone forth from its portals to bless the world one stalwart figure who, catching the religious spirit and aim of Hiram, drank also at the fount of learning at an Eastern college, and moved sublimely on up the hill of fame by the force of his mental and moral culture, until he stood on its very summit, the focus of all eyes, the admiration of the whole world. In the high character, in the noble achivements, in the enduring fame of the immortal Garfield, Hiram College is entitled to its share and to a place in the nation's gratitude.

Animated by the great memories of the past, and stirred by the great hopes of the future, let the friends of Hiram College rally around her banner, and by deeds of lofty devotion and by sacrifices worthy of her past, send her forth toward her centennial celebration better equipped to accomplish her high and beneficent mission in the elevation of the race.

SHALL WE HAVE A CO-OPERATIVE EDUCATIONAL WORK?

This is to be the leading question before the Disciples of Christ this year, to be decided at the Kansas City convention. Brethren, the Board of Education wish to ascertain the will of the people. Let it be discussed in our papers. Let us hear the *pros* and *cons*. Let no brother hesitate to speak if he is against, though let all be done in the spirit of true brotherliness. The status of the case is as follows: The Board of Education was created in 1894. Because it was not provided at that time with the natural means of subsistence for such a board, viz., a traveling secretary, a day for offerings in the churches and adequate time in the conventions, it has not been able to accomplish any marked or permanent work. For the past two years its members, who consist of nine leading men from nine leading educational institutions, have been pressing their claims to a parity of rights and privileges with all the other missionary and benevelont boards and societies. At Chattanooga an Educational Day (the first Lord's day in July) was appointed, and a session in the national and state conventions was recommended to be given to this cause. At Cincinnati the board asked for a secretary, as a completion of the former good gifts. This recommendation, reads as follows:

"1. That the Acting Board of the American Christian Missionary Society, in conjunction with the Board of Education, put in the field a General Secretary of Education, who shall organize and lead our forces for the support and endowment of our colleges."

It was referred to a committee consisting of W. F. Richardson, T. P. Haley, Geo. H. Combs, C. M. Chilton, Mrs. Louise F. Kelly, to report in one year. At the Congress of Disciples, Indianapolis, F. D. Power made a great address on education, in which he advocated the organization of an American Christian Educational Society. The committee has held several meetings and soon will be ready to make known for public consideration a provisional report.

From the above sketch it can easily be seen that there are three possible solutions to the problem:

(1) The abolition of the Board of Education and return to absolute individualism in our educational efforts.

(2) The placing an educational secretary alongside the Smiths (B. L. and C. C.) as one of the regular representatives of the A. C. M. S. to foster especially the college interests among our people.

(3) The organization of a separate general society co-ordinate with the A. C. M. S., F. C. M. S. and C. W. B. M. and having equal rights and privileges with them, though independent throughout. If such an organization is to be effected it ought to be accomplished at Kansas City this fall. As was said in beginning, the Board of Education wants to know. It has no other purpose than to serve and lead in the work committed to its care. Let there be a free, frank, full discussion.

HIRAM VAN KIRK,
Secretary of Board of Education.

BUTLER COLLEGE.

IRVINGTON, INDIANAPOLIS, INDIANA.

1. The location of the college is all but ideal. Irvington is the most beautiful suburb of Indianapolis—not a saloon in town. The platform of Irvington Station Pennsylvania, is one hundred and fifty feet about the platform of Union Station, Indianapolis, by actual measurement, making it an exceedingly healthful location. The sixteen railroads centering in Union Station, Indianapolis, and the electric cars departing every seven minutes for Irvington, make the college easily and readily accessible from all points of the compass.

2. The plant is valued at 150,000; this includes buildings and real estate.

3. The actual interest-bearing endowment aggregates $250,000.

4. Her grade of work is equal to that of the best schools in the land, as is shown by Butler College's affiliation with the University of Chicago.

Her B. A. degree is practically equivalent to that of the University of Chicago, Yale University or Harvard University.

5. The college stands for what Pres. Dwight termed "broad-minded and fair-minded," believing that the God of truth cannot suffer by candid inquiry into all truth.

The spirit of Butler is neither partisan nor provincial, but candid, holding to the best things of the past and open to the best things of the future.

6. Her professors are all university trained men, with special training for their specific work. This being the day of the specialist, Butler's directors recognized the fact and governed themselves accordingly in choosing the faculty.

7. "The Bible College" works in perfect accord with Butler College, although separately organized and controlled by a different board of trustees.

8. The religious spirit is normal and pervasive, all organized Christian work being represented and receiving cordial treatment from the management.

The willing student can find the best of opportunities in Butler College and her library and the 100,000 volumes of city library for a thorough training—equal to that given by the highest grade colleges in the land.

9. The needs of a growing college (and none other is desired) are like the needs of a growing child, perennial, but that some need is best evidence of fitness for receiving its satisfaction. The chairs of Physics, History and Political Science are in special need of endowment. The Bible College has $25,000 promised on condition that an additional $75,000 be raised.

Shall such an efficient servant of the people cry in vain to a body possessed of such wealth as the Disciples of Christ at their very doors?

Cicero said anybody could get a monument of marble, but that he wanted to live in the hearts of his people. Where can a man build so enduring a monument as the endowment of an educational institution by which the highest ideals are made a part of countless lives to go on multiplying the benefactor forever. May the day speedily come when men of large means will prize such living monuments more highly than the cold, lifeless block of stone that faces forever toward death.

Would that they might build "lively stones" into a temple of learning, that shall ever face toward the sunrise and not to the sunset. JOHN MCKEE.

KANSAS CHRISTIAN COLLEGE.

This institution was established by the Churches of Christ in Central and Southern Kansas in February, 1899, following the gift of a beautiful and commodious building from the citizens of Harper. Under the control of a full and competent faculty it has just closed successfully its first session and will begin its next on September 4, 1900. It is situated in a beautiful agricultural region in Southern Kansas, surrounded by an intelligent citizenship where lands are reasonable in price and living cheap.

Everything betokens a prosperous career for this young and vigorous college, and under the control of men and women of culture and scholarship, some of whom have been engaged in educational work in the colleges of the brotherhood for many years, there is reason to believe that it will take high rank among our institutions of learning. A. P. ATEN.

KENTUCKY UNIVERSITY.

Elder Walter Scott, president, four or five professors and a handful of students made up the personnel of the earliest college established by the Disciples when, on Nov. 14, 1836, Bacon College began her first session in a dwelling-house in Georgetown, Ky. Seventy-one professors and other instructors, 1,029 students distributed among five colleges and an endowment and plant what are together worth more than half a million, are what the forthcoming catalogue of Kentucky University will show. The thread that connects the long history of this institution of learning is the useful and devoted life of former President Henry H. White. Drawn to Bacon College in 1838 from the seat of Yale University, which did not then afford instruction in civil engineering, he was a matriculate in the presidency of Elder David S. Burnet. Elected professor in 1839, in which year the college was removed to Harrodsburg, Ky., he served under Presidents Samuel Hatch and James Shannon until the suspension of the institution in 1850. When it was again opened Sept. 19, in 1859, Professor White again had the chair of Mathematics and Astronomy. In this department he taught through the administrations of President Robert Milligan and after the removal to Lexington, in 1865, through that of Regent John B. Bowman until, in 1893, impaired vision necessitated his withdrawal from the chair he had so long honored. For two years after the abolition of the office of regent he was president of the university. This office he resigned voluntarily in 1880. Through almost the whole of President Chas. Louis Loos' long administration of seventeen years, through the whole of President R. Lin Cave's administration and until now he has filled the office of treasurer, to which the board of curators has just re-elected him. The names of John T. Johnson, Philip S. Fall, James Challen and John Allen Gano among the incorporators who elected him, and of Robert Richardson, Lewis L. Pinkerton, Robert Graham and John W. McGarvey among the professors who labored with him give more fullness to this outline of the history of the university.

"Two-thirds of the board of curators," says the charter of Kentucky University, "shall always be members of the Christian Church." The five colleges are all established in Lexington except the Medical Department, which enjoys the advantges of the much larger city of Louisville. The faculties, which have just been strengthened by the addition of Professor S. M. Jefferson, of California, are made up of earnest, devoted and God-fearing men. The Bible is a text-book, not only in the College of the Bible, but also in the College of Liberal Arts and in the Normal College. A religious atmosphere pervades the Commercial College also. Students come from nearly all parts of the English-speaking world. The influence of the College of the Bible brings them even from Turkey, Armenia and Japan. More than six hundred graduates, with academic and professional degrees, nearly four hundred more of the College of the Bible, which confers no degree, besides more than five thousand of the Commercial College and about a hundred books written by its professors, curators and former students—these are the visible fruit that this tree of learning has borne in forty years. The board and its executive committee are seeking in every proper way to make the university more and more deserving of the confidence, the patronage and the liberality of those who should be its friends. The prospect is encouraging. If the brotherhood of Kentucky and the South will but appreciate the importance of this great educational interest and give it the endowment that it needs to enable it to meet pressing needs and great opportunities, Kentucky University can do a work that will realize the anxious hopes and the high aims of those who long ago and with many prayers founded it on God's Word.

THE COLLEGE OF THE BIBLE.

The distinctive feature of this college is its extensive courses in the English Bible. All the historical books of both Testaments are carefully studied, sentence by sentence, and large portions of all are committed to memory. This is held to be the ground work of a preacher's education, and it requires daily recitations for three and a half years. In connection with it the historical matter contained in the other books is also gathered up and interwoven chronolgically with the facts of the formal history. As a result the student acquires, not only the history of the Hebrews throughout their whole career, but also a distinct conception of every individual book and of its place in the scheme of revelation.

In addition to this historical study the student is led through a careful and minute exegesis of many of the apostolic epistles and some of the most important books of the prophets. It is believed that in no other institution is so thorough and extensive a course of instruction in the Bible required; and to this more than to anything else is ascribed the remarkable success and efficiency which almost invariably attend the labors of our graduates.

This extensive course in historical and exegetical study of the Bible is supplemented by a year's course of daily lectures and recitations in Biblical Criticism, in which both Textual and Higher Criticism are made familiar in connection with the principal books of both the Old Testament and the New. This is a course rarely pursued in such institutions except by the advocates of destructive criticism.

In addition to these distinctive features the courses of study include Homiletics, Church History and the others usually found in schools for the education of preachers. The connection of the college with the other colleges of Kentucky University opens to its students free access to all branches of learning which any may wish to prosecute with their biblical courses. Nearly all Bible students who have not already acquired the degree of A. B. take advantage of this opportunity to some extent; and

some of them manage to graduate in the College of the Bible at the same time.

A. R. MILLIGAN.

Lexington, Ky.

CHRISTIAN UNIVERSITY, CANTON, MO.

If the modern idea of a university is not seen or equaled by this institution, it must be remembered that "*Christian University*" is its name. In 1851, when the institution was founded, they gave it a name as my parents did with my clothing—I was given room for growth. If nothing else could be said for the location, it can be said that it is beautiful for situation, like Jerusalem and Tirza. The grand old Corinthian building stands on a hill a hundred feet above the beautiful valley below. Near by is an artesian well, sending high into the air mineral waters which are for the healing of the people. You who are afflicted with catarrh, come ye to these waters and be healed! Next to the view from the eastern end of Mt. Carmel, this sight is the most enchanting I have ever seen. The beautiful village at the foot of this hill of science is a model educational town. The people there have been collected, for the most part, because of the opportunities for Christian education. A people believing in the Christ and thirsting for knowledge make any place delightful as a home for young people who desire to get knowledge. The morals of the place are exceptionally good. If one has to send away his children to be educated, it is a good thing to know that they are not going to be exposed to all kinds of immorality and vice. The churches there are in beautiful peace with each other, and all strive together for the advancement of knowledge, especially that of Christ.

During nearly fifty years, that have passed since the foundation for this temple of knowledge was laid under the direction of the beloved D. Pat Henderson, 6,150 have matriculated. Of this number 300 became full graduates before leaving the institution. Preachers who have graduated in full course, or who have been well qualified for the ministry of the Word, there have been 500, and by their hands at least 100,000 persons have been baptized into Christ. During the year that has just closed there were 59 young men preparing for the ministry of the Word. Some 20 or 25 of these preached more or less during the session, and there were 700 conversions by their ministry during that time. If any other institution in the United States can equal this showing I should be delighted to receive the statement. This great result is not wonderful, however, for the young men attending there are taught the gospel of Christ and how to preach it so as to reach the people.

The whole number enrolled during the last year was 179. Besides this there was a correspondence course conducted, and in that there were enrolled 193. Many of these are so conditioned that they cannot attend a college or university to get an education, but in this way they are becoming competent teachers of the Word, and thousands are going to be brought into the kingdom of Christ by their efforts. While we need endowment and need it badly for this institution, it should be said that it has a beautiful and well-arranged building for work, competent to accommodate 500 students, with a number of buildings for boarding young ladies, about $20,000 of endowment, $17,000 of which is now interest-bearing and is free from debt; $7,500 have been added during the year to the endowment, and many men are just coming to see that it is the thing to do to furnish this college the means for the work which it will then be able to accomplish. I do not know of another place where students can board as well for the same money.

The classic, scientific, literary, ministerial, business, musical and oratorical courses are full and complete. I hear it expressed on all hands by those who know, that the faculty for the coming year is one of the best in the history of Christian University. The school will probably be much larger than for many years past, and yet no room will be so crowded that students shall fail in any way of receiving the fullest possible attention and assistance. In some of the large schools of the country the rooms are too full and students receive but little assistance and scarcely recite once a week. Such conditions cannot conduce to thoroughness.

It is the intention of the faculty and board of curators to cause this institution to impose honor on all its graduates. And it is the wish, therefore, to get the names of all who have received diplomas. Send the name, post office address and present business to J. W. Hardy, Chancellor, Canton, Mo. We want to see you all on that grand old hill next fall when the university opens. You have done grandly in the past and the institution wants to honor you for it.

It is the duty of the brethren in the state of Missouri to patronize their own colleges. They are as good as others, and the truth taught in these is what they want. Of course, they are not all they ought to be, but by your help they will be. Our own schools in this state are not matriculating one fourth of the children that go from our own homes for the purpose of getting knowledge. That is not because they are inferior to the schools they attend. It is believed that our people do not know what we have to offer them, and it is on that account that we are trying to tell them of Christian University. With the help of those who are able Christian University will become an institution of great power for good. I do not know of any other place where money can be better used for the glory of God and the uplift of the race. Come to the rescue, then, not because the institution will die without your help, but because it is your Christian duty to help, and help now. Help with your thousands, with your hundreds, your fifties, your tens, your dollars, your students, your influence, your good words. All will help, all will be appreciated.

D. R. DUNGAN.

St. Louis, Mo.

EDUCATIONAL OUTLOOK FROM DES MOINES.

Commencement Day with Drake University has come and gone, displaying the vigor of a useful past, and the enthusiasm of a hopeful future; but what definite advance will be made in maintaining and exalting the standards of education among us is yet to be shown. This has been a magnificent year for Drake University; the old debt nearly paid, the new chapel dedicated, an additional endowment of $2,500 added to the Bible College and the serious attention of the churches, alumni and business men through the state converted to its interests, so that it is not at all discouraging to face a few sobering considerations: (1) There is no school in the brotherhood, much less in these Northwestern prairie states, that equals Drake University in its vigorous vitality, its large efficiency and its propitious future. (2) Yet Drake University itself cannot maintain in scope and equipment the school standards of the average state university. (3) The justification of our religious plea is such sense and spirit in handling the words of God as only a broad and liberal education in the things of God can give. We thus see that in the face of our tremendous doctrinal proposals our educational accomplishments have been pitifully incoherent. Our young preachers are not afforded, *by us*, as good intellectual equipment and training as the country at large has, such as—above suspicion—respects the educated common sense of American audiences, and does not trifle with the Word we propose so rightly to divide.

The situation justifies the sentiment of General Drake as he handed over the keys of the new chapel—in substance, "Get down to business." There is occasion for the the sternest deliberation; and there is no time for ostentation and vapid enthusiasm. The probabilities of a creditable solution are good. Kansas, Nebraska, Minnesota and Iowa have learned lessons in educational speculation that may prove salutary. The "boom" temperament of our religious commonwealth is merging into a spirit that bodes substantial, indomitable success. In temporal things the people have been never so prosperous; the Lord is giving a sufficiency of wealth to meet this tremendous need of higher education. And men of large possessions are already turning their gifts into this cause.

But two principles need to be added in order to make university education in the brotherhood a success, and the decade still holds them in reserve: (1) The enlistment of our churches in supporting their schools; (2) an unselfish, sensible co-operation, that will permit the concentration of endowment on a few schools and command at the least one *genuinely first-class university* in the brotherhood.

HERMON P. WILLIAMS.

Des Moines, Ia.

Facts About China. This is a new work by Wm. Remfrey Hunt, of our mission station at Chu Cheo, China. It is a neat pamphlet, full of facts about the Chinese Empire—its people, its customs, its religions, its needs and the mission work there. The price is only 25 cts.

Our Budget.

—Educational number.

—Colleges for the people means education for the masses.

—Education for the masses means a higher civilization.

—Christian colleges mean a higher Christian civilization.

—Increasing the knowledge of the gospel increases the demand for Christian colleges.

—Increasing the endowment of our colleges will greatly increase their usefulness in the evangelization of the world.

—We have been compelled to hold over much important correspondence to make room for our colleges in this number.

—Look out for our Jubilee number of Christian colleges to appear July 12. See fuller announcement in another column.

—We are glad to announce that the results of the Hiram College Jubilee Endowment movement approximates $230,000. A part will become immediately available, and the remainder will be distributed through a period of five years. This will be encouraging news, not only to the friends of Hiram College, but to all of our colleges and their friends. It means that a new interest in our educational institutions is awakening.

—The gain in offerings on Children's Day for the week ending June 21st, over that of the corresponding week last year was $1,053.78. The total offering for the week was $9,742.50.

—Edwin H. Spring, of Gloucester, England, writes that Dr. Willett has been staying with him for a few days. He writes: "I was pleased to see in the last number of the CHRISTIAN-EVANGELIST for March, in your Easy Chair, that you had become a convert to the 'two meals a day.' I am very well pleased, indeed, about this, because your eyes will be opened to the necessity of 'Diet and Health Reform.'" We shall have Brother Spring tell us something about this Diet and Health Reform, for we are sure we need instructions on this subject, as on many others.

—Dr. Harvey Moore, a noted occulist of this city, has just been appointed Eye Surgeon for the Missouri School for the Blind, by the governor of the state. Dr. Moore but recently came to this city from Atlanta, but he is rapidly coming into prominence as a successful specialist in eye surgery and treatment. It is known that Bro. Calvin, now of Denver, and other of our brethren owe their present sight to the skill of Dr. Moore. We feel that while the appointment is complimentary to Dr. Moore the governor has acted most wisely in his selection for the responsible position named. Dr. Moore will have the care of the eyes of all the inmates of this school, in this city, and hopes by proper treatment to restore to some of them their sight.

—The Moniteau County Herald, California, Mo., June 15, contains an excellent illustrated report of the Missouri Bible-school and C. E. Convention, recently held in that city. Such courtesies are not without wide and deep appreciation. The Moniteau Herald evidently has a high conception of secular journalism, and we wish it prosperity.

—Prof. J. Fraise Richard, of Washington, D. C., sends us a few new subscribers and writes: "May the CHRISTIAN-EVANGELIST grow and prosper. It is a superior paper in every sense of the term and should have one hundred thousand subscribers and five hundred thousand readers every week. Why not?" We have not that many. Will not our friends and readers write to the Circulation Department and tell us why, in their judgment, we have not and how we can have?

—The excellency of literary merit and spirit of the Daughters College Record has been well maintained throughout the year just closed. The group picture of the graduating class of fifteen in number for June would be an ornament in any of the high-grade magazines. Success to Daughters College, its faithful president, its graduating class and to all its future students.

—Christian College Chronicle always presents a fine exhibit of editorial taste and mechanical excellence. Only a college in the most prosperous state and under most excellent drill can produce such a journal. Every number is a fine advertisement for Christian College.

—The Drury Mirror, organ of Drury College, Springfield, Mo., is a well-conducted college magazine. The 1900 commencement number is finely illustrated with college buildings, classes and teams.

—Central Christian College Catalogue for 1900-1901 is prophetic of an era of expansion for that institution of learning, as is also the election of J. W. Ellis, A. M., Ph. D., to its presidency. This catalogue is the eighth one issued by this college and presents an institution well equipped for good work. The faculty has been enlarged and strengthened, and the courses of study arranged to meet the various demands of this practical age. Central Christian College is well located and worthy of a large patronage, north, south, east and west of where it stands.

—In a certain battle a soldier was seen to fall, and on being picked up it was found that he was simply stunned There was a bullet hole through his clothing, but no blood could be found. Upon examination it was found that the bullet had lodged in a Bible which was in his inside pocket, and which had therefore saved his life. This is not the first time the Bible has saved a person's life. Many are being saved by it every day. The Bible is the textbook of the Sunday-school, and about thirty millions of people throughout the world are engaged in the study of the Word. Thousands and thousands are being saved every year through the study of the Book. The Sunday-school has done more to popularize the Bible and to increase its circulation than any other agency in the world. The Bible is printed in more sizes and langueges and more copies are sold than any other book published.

—The National Association of Elocutionists met in St. Louis on the 25th inst. This is the ninth annual meeting of this body, and they have before them a fine program for the week. A convention of elocutionists ought to be a delightful place to go; especially their recitals. Their sessions are held in the hall of the Lindell Hotel.

—On June 24th the people of Winfield, Kan., could hardly hear other than a Disciple of Christ preach. There was an assembly in session at the park, and this assembly was addressed by H. L. Willett in the morning and Z. T. Sweeney at two o'clock in the afternoon, while Geo. T. Smith preached in the M. E. Church in the morning to those who did not go to the assembly. Prof. W. D. McClintock of the university is adding to the interest and attendance of the assembly by giving some entertaining talks on literature.

Charles Reign Scoville informs us by wire, this Monday A. M., that there were 29 additions yesterday in their meeting in Gainsville, Texas, and 143 to date. The meeting continues.

—J. H. Crutcher, pastor of the church in Paris, Mo., having resigned, the elders of the church would be pleased to communicate with any experienced, successful preacher of our faith who may desire a location. But send no appointment to preach without the request of the board. Address L. J. Henry, Secretary.

"Better Be Wise Than Rich."

Wise people are also rich when they know a perfect remedy for all annoying diseases of the blood, kidneys, liver and bowels. It is Hood's Sarsaparilla, which is perfect in its action—so regulates the entire system as to bring vigorous health.

Hood's Sarsaparilla
Never Disappoints

—The state Sunday-school convention of Iowa will be held at Creston during the last week of June.

—We are glad to see the liberality shown by our brethren toward the famine sufferers of India and glad that the money has largely been sent through the foreign board and the C. W. B. M. This is right. Those best acquainted with the situation recommend that all money collected in America for the India famine sufferers be distributed as far as possible through the American missionaries. There are many reasons for this especially those of immediate and direct use of the funds where most needed and the influence it will give to the missionaries in their work. Let all contributions made by our brethren, then, as far as possible, be sent to our foreign board at Cincinnati or the C. W. B. M. at Indianapolis.

—We ask our readers this week to give our advertisements in this paper a careful inspection. Over three pages of our cover are taken by our colleges, and yet they do not contain them all. Those who could not get on the cover are given good positions on the inside of the paper. These ads show life, spirit and enterprise in our colleges. The spirit of pessimism cannot be detected in any one of them. They are all facing the future with courage and hopefulness. Read and ponder their claims.

—Not only have we had to omit many excellent articles from this paper, but whole departments, to make room for our colleges to speak. And when you have read their hopeful messages we do not fear that any will complain of the use made of our columns and pages this week.

—Wilson and Hunter wire us to-day (Monday) that they have had 97 additions to date in their meeting in Washington C. H., Ohio. There were twenty-five additions on last Sunday. Of the 97 additions 88 are by confession. The evangelists say that Bro. Honeywell is a great pastor.

—Dr. D. R. Dungan's removal to Canton, Mo., this fall, to take charge of Christian University, will vacate one of our most important St. Louis pulpits, but the official board of that church will, of course, see that a wise choice is made for his successor. W. W. Dowling, F. M. Call, J. H. Allen and other members of the board are men of experience and know the requirements of the church and of the city, and will endeavor to secure a successor that will fully meet the high standard of scholarship and efficiency set by their retiring pastor and, of course, we are all anxious to know who that man will be.

Miss Mary E. Ware, whose article, "Romance and Romanticism," has been running through the last numbers of this paper, desires a position in one of our colleges as a teacher in literature. She is a normal graduate and a teacher of wide and varied experience. She gives for references J. H. Fillmore, Cincinnati, O.; W. F. Richardson, Kansas City; A. W. Kokendoffer, Kansas City. Address Mary E. Ware, 1521 Tracy Ave., Kansas City, Mo.

Personal Mention.

D. W. Misener is now preaching for the church in Ottumwa, Iowa.

Anna Young, of Murry, Neb., reports $25 raised on Children's Day at that point.

C. C. Carpenter will preach for the coming year at Thompson, Ill., and is pleased with the outlook in his new field.

J. D. Dabney has accepted a call to preach for the church in Scranton, Pa. His address, however, will be Dunmore, Pa.

The Redwood Gazette, Redwood Falls, Minn., pronounces Eld. Henry Goodacre's memorial day address a masterpiece.

Roy Garrison, of Oelwein, Ia., and Miss Carrie Wilson, of Mason City, were recently married in the church at Mason City by the new pastor, R. C. Sargent.

F. F. Shultz, 1816 Coleman Street, St. Louis, Mo., would like to engage with a pastor or evangelist for a meeting, or would locate with a church on reasonable terms.

A. J. Frank, Columbus, Ind, will preach for the third annual meeting of the Churches of Christ of Knot County, Ind., at Monroe City the third Lord's day in August.

G. L. Snively, of Jacksonville, Ill., recently addressed a largely audience on Christian Science. His matter and manner of address is in favor with the people.

Rev. Benjamin H. Melton and Miss Eva Kinsey are to be united in marriage in the Christian Church, Wilson, North Carolina, July 3rd, at high noon.

L. C. Swan, of Mt. Ayr, Iowa, reports a visit by Bro. Denny, corresponding secretary for Iowa with a collection of $7 for the Iowa state work and a Children's Day offering of $50.

W. R. Jinnett, pastor of the church in Atlanta, Ill., reports $30 raised for Home Missions May 1st and $20 in June for the foreign work. The work in Atlanta is prospering under his administration.

Alfred W. Wentworth, a late student of Cotner University, and Miss Nina E. Ludlow, of Ansley, Neb., were married recently in the church at Ansley by the pastor Jesse R. Teagarden.

C. E. Millard says that he has fallen in love with Texas. A visit to the state convention did it. He expects to return to that state in the near future. He is now at Maysville, Mo.

J. W. Porter, of Rutland, Ill., has resigned his work there as pastor, to take effect Aug. 15. He has been with that church for three and a half years and regards the people of that place among the world's best.

Oliver M. Olds, now of Omaha, Neb., can be secured by any church needing a strong preacher and pastor. Bro. Olds was at New Sharon, Iowa, where he did a good work and left with the prayers and well wishes of the church and people of New Sharon.

Charles Reign Scoville will close his evangelistic work for a season with his meeting in Gainesville, Tex. He will sail from New York, Aug. 17, on the steamer Phœnicia, in company with Jno. L. Brandt and Prof. Bogard, of Valparaiso, Ind., for an extended trip in Europe, Egypt and Palestine.

L. F. Stevens, who has just closed his work at Corvalis, Ore., reports the following summary of work for the year: 40 additions, 24 baptisms; $1,605.22 raised for all purposes. The church is out of debt. T. S. O. Humbert will succeed Bro. S. at Corvalis. Bro. Stevens expects to devote his time to evangelistic work.

G. F. Assiter informs us that the condition of his wife's health makes it imperative that he should return to the United States. He is now in London, but expects to be in America in about two weeks. He will be available for church work upon his arrival, and any church in need of a preacher or pastor would find in him a strong, efficient man.

Geo. McGee, of Cape Girardeau, Mo., has decided to give up the work of the Children's Home Society of Missouri, with which he has been connected, and return to the local pastoral work. He is open for engagement with any church which may desire his services, at a living salary. He refers inquirers to T. A. Abbott, 1123 Oak St., Kansas City, Mo.

W. W. Hopkins has written a book on "Public and Private Rights" which will be ready for mailing in a few days. The book emphasizes the distinction between public and private rights and presents in brief some of the latest leading proposed reforms now urged as a solvent for our social, civil and industrial difficulties. The book will be in cheap form, paper cover, about 64 pages, and will be sent, postpaid, to any address in the United States for 15 cents. Address the author, 1522 Locust St., this city.

Not long ago Rev. M. L. Sornborger, a minister in the church of the United Brethren, of this city, came out and took a stand with us upon our plea and position, and now preaches Christ and him crucified for the salvation of men as we preach him. Bro. Sornborger is a young man of good record and ability and can be had for occasional or regular preaching by any church within a radius of 100 miles of this city. His address is 1007 Chestnut St., St. Louis, Mo. We shall be glad to have the churches make use of Bro. S.

The last Lord's day in May Bro. Joseph Lowe preached his farewell discourse at Hollister, Cal. The house was crowded with friends. The M. E. Church (South) joined with us in our sorrow. Only those that know the condition the church was in when Bro. Lowe came here two years ago and the advance the church has made and the splendid condition all branches of the work is in can appreciate the noble work of that faithful servant in the Master's work. Surely, his labors were great, and great will be his reward. The friends gave Bro. and Sister Lowe a reception on Tuesday evening at the church which was filled to overflowing. There was but one sentiment expressed, that of sorrow in parting with so truly Christian people.

CHANGES.

C. M. Keene, Chillicothe, Mo., to Nelsonville, O.
R. A. Hopper, Escondido, Cal., to Franklin, Ky.
W. A. Fite, Lexington to Washington, Ky.
H. M. Allen, Geneva, Ohio, to Saginaw, Mich.
F. H. Marshall, Waco, Tex., to University of Chicago.
John H. Williams, Chicago to Whiting, Iowa.
E. N. Flinn, Des Moines to Adel, Iowa.
J. O. Walton, Canton to Paynesville, Mo.
W. T. Allen, Angel's Camp to Vacaville, Cal.
Henry Albert, Bonne Terre to St. Louis, Mo.
Clinton Lockhart, Canton, Mo., to Des Moines, Iowa.
W. J. Hudspeth, Little Rock, Ark., to Fulton, Ky.
R. D. M. Cance, Northville to Platte, S. D.
D. R. Bebout, Irvington, to Hillsboro, Ind.
H. C. Shropshire, Brentwood to Santa Cruz, Cal.
J. Breckenridge Ellis, Plattsburg to Albany, Mo.
Joseph Lowe, Hollister to Berkersfield, Cal.
H. V. Sholes, Abilene to Council Grove, Kan.
E. W. Yocum, Fairfield to Deweese, Neb.
J. N. Thomas, Larned to Abilene, Kan.
Geo. R. Beardslee, Danville, Mich., to North Manchester, Ind.
W. T. Hunt, Craig to Loveland, Col.

Our First Page Design.

The design of our first page is intended to convey the idea of the unity of our educational system from the "Little Red Schoolhouse" which occupies the left of the picture, to the university with its postgraduate courses, and all these under the sanctifying influence of religion indicated by the church building, whose spire is seen soaring heavenward on the right. We cannot dispense with the "little red school-house," which stands for our Public School system, nor the State University and other universities, and least of all can the church afford to dispense with its Christian Colleges, which receive their inspiration and their support from the church.

The artist has carried out our idea very well. Between the schoolhouse and the university the academy and college are to be understood. We have simply aimed to show the beginning and the end of the series, and the presence of the church building is to indicate what we sincerely believe, that any education which leaves out man's religious nature is essentially defective. It is because our Christian schools at the present time are most faithfully fulfilling this religious obligation that they deserve the heartiest sympathy and support of Christian people.

Over-Work Weakens Your Kidneys.

Unhealthy Kidneys Make Impure Blood.

All the blood in your body passes through your kidneys once every three minutes.

The kidneys are your blood purifiers, they filter out the waste or impurities in the blood.

If they are sick or out of order, they fail to do their work.

Pains, aches and rheumatism come from excess of uric acid in the blood, due to neglected kidney trouble.

Kidney trouble causes quick or unsteady heart beats, and makes one feel as though they had heart trouble, because the heart is over-working in pumping thick, kidney-poisoned blood through veins and arteries.

It used to be considered that only urinary troubles were to be traced to the kidneys, but now modern science proves that nearly all constitutional diseases have their beginning in kidney trouble.

If you are sick you can make no mistake by first doctoring your kidneys. The mild and the extraordinary effect of Dr. Kilmer's **Swamp-Root,** the great kidney remedy is soon realized. It stands the highest for its wonderful cures of the most distressing cases and is sold on its merits by all druggists in fifty-cent and one-dollar sizes. You may have a sample bottle by mail free, also pamphlet telling you how to find out if you have kidney or bladder trouble. Mention this paper when writing Dr. Kilmer & Co., Binghamton, N. Y.

Home of Swamp-Root.

National Evangelistic Congress.

The National Evangelistic Congress will meet at Maxinkuckee Assembly this year on Aug. 10. If we mistake not this is the beginning of one of the most important movements among our national field workers. Lake Maxinkuckee, itself a "gem of inland summer resorts," is centrally located for our brethren, and is as pleasant as many of the more northern summer resting-places. And then we notice the names of G. F. Hall, Allen Wilson, Updike, MacLane, J. H. O. Smith, Shuey, Scoville, Hackleman, Walter Wilson, Lichtenberger, Pearl Perrin, DeLoss Smith, J. V. Coombs and others on the program. These evangelists will make this congress a force for good in the kingdom of Christ; and the congress will be a day of glorious fellowship at "beautiful Maxinkuckee." T. J. Legg.

Pine Bluff, Arkansas.

We have only twelve members of our little church at Fordyce. I never knew a more ignored or persecuted people than these have been and are. Yet, they have built and paid for a comfortable little church house.

I preached for them twelve sermons, assisting Bro. W. O. Breeden, of Camben, who preaches for them monthly. No preacher in town came near us and most of their numbers seemed to have been trained to do likewise. The faithful few seemed to have gained some strength and toward the close we had a fair audience. None were added.

This is a city of 25,000, with no saloons, and during my stay I heard no profane word nor saw an intoxicated man. I was told that their sectarian walls were about as high in their relation to each other as to us. Each one for oneself and no one very strong alone—such is sectarianism.

A. W. Crutcher.

Texas State Convention.

I have just returned from Paris, Tex., where I was in attendance upon the Texas state convention. The reception accorded me there was simply delightful, as are all the meetings I have had the privilege of attending. Returned missionaries are, so far as my experience goes, always treated with marked respect and esteem. I enjoyed the two days in Paris very much indeed. The convention was a good one in every respect; full of hope and good cheer. The addresses and sermons that I heard were all of first-class order. Bro. Marshall's address on Japan was full of information and inspiration. It would be well if it could be heard in every community in the land.

I was very sorry that I could not attend the Mo. S. S. Convention at California, but I am not altogether at fault. I was not advised of the date of the meeting until I had agreed to go to Texas. I should like to attend a number of the state conventions if my services are wanted, but of course don't feel like pushing myself. This is a gentle hint for an invitation. If you want to know whether what I do is of any use to the cause of missions, ask the brethren where I have been. I am in the hands of my brethren. I am glad to be at home again for awhile. I trust I may be able to help on the cause while I sojourn here for a season. We shall be here until the season of 1901. My address is Holden, Johnson County, Mo.

F. E. MEIGS.

Education for the Wage-earner.

The Educational Department of the Young Men's Christian Association is not in competition with any of our schools, either academies, colleges or universities. It was created to meet a requirement which none others met. In short, it exists for young men who cannot attend school for reasons of employment. It provides elementary as well as technical, trade as well as professional.

As a feature of Young Men's Christian Association work, though but recently inaugurated, it has met with the unqualified approval of business men and the liberal patronage of those in whose behalf it is maintained.

It affords young men an opportunity of supplying defects in their early education, or of pursuing their studies along technical or professional lines, and altogether of increasing their efficiency as citizens as well as enlarging their wage-earning capacity.

The manual training idea has been laid under tribute and young men who are serving as helpers or apprentices by day are afforded opportunity in this evening school of fortifying themselves for their work with a knowledge of the underlying principles of the professional or trade which engages the skill of their hands, their eyes and their intellects. The training received soon manifests itself in the work turned out.

The association in St. Louis has a well-established educational department. Classes are maintained during the winter in three brances in the city. Seven hundred and forty young men were enrolled last season.

An employed young man, while filling his position, can for a nominal cost in this school, by close application, acquire the equivalent of a good common school education, or if he already has that, can get technical training which will place him in the line of promotion.

Young men who come to St. Louis or go to any of the large cities, from the smaller ones, or from town, village or country where they were born and brought up, are wise indeed if they seek out the the Young Men's Christian Association and avail themselves of its privileges, all of which are within easy reach. Not only is there room and a welcome in the educational department, but in the physical, the social and the religious departments as well.

BARCLAY MEADOR.

Garfield, Washington.

DEAR BRO. GARRISON:—This is a very windy day. All the available dust is flying around in the air, just enough to make it very uncomfortable for one out of doors. So I have concluded to remain in my study this afternoon and write a short letter to the dear old CHRISTIAN-EVANGELIST. This town, of about 1,200, is situated in the celebrated Palouse country, 70 miles south of Spokane and near the Idaho state line. We have no saloon, and therefore we have a very quiet and orderly community. Colfax is our county seat, 18 miles west. I am told by very reliable persons that the wheat product of this (Whitman) county will foot up annually from ten to thirteen million bushels. The country is very hilly, but very fertile. We have 18 congregations of the Disciples of Christ in the county and near 1,200 members, with seven or eight resident preachers. Our annual camp meeting will be held this year near Waverly in the southern part of the County of Spokane, beginning June 14th and continuing until June 25th. The church at this place has on its register about 220 names. Divide that by two and you will have nearer the actual resident membership. We have a real good Bible-school, with an average attendance of 80, and one among the best prayer-meetings I ever attended. On the 20th of May the congregation selected brethren Geo. F. Stivers, Jno. W. Laird and O. H. Johnson, to act as elders. For more than one year the church had no eldership. Bro. Stivers, an old Missourian, has been living here for twelve years, and I suppose it may be said, truthfully, has done more efficient work during those years in Whitman County than any other preacher of the Word. He preaches ably and faithfully.

I have agreed to labor here all of my time for one year from the first Lord's day in March last. The church during the last three months past has raised $10 for Foreign Missions; $10 for Home Missions; $9.50 "Children's Day," and we have sent $22.80 to the India famine fund. I am much pleased with this field of labor and hope to accomplish, by the help of God, much good.

My family reside in Salem, Oregon, but I can leave here any day at 6:30 P. M. and reach home next morning at 10:30. We have two number one railroads—the O. R. & N. and the Northern Pacific—and six trains daily connecting Spokane, this state, a beautiful and thrifty city of 35,000, with Portland, the metropolis of Oregon, with 100,000 people. I send my fraternal regards to all of my friends among the preachers of Missouri and to all the many brethren and sisters in Christ, among whom I labored in the gospel for near twenty years.

The CHRISTIAN EVANGELIST is a much-welcomed visitor, and I wish it great success and continued prosperity. Your brother in the hope of the gospel,

R. M. MESSICK.

The Correspondence Bible College

Of Christian University, under the direction of Prof. C. J. Burton, is doing a most excellent and profitable work. It has been in successful operation for four years, and as a result hundreds of students are being instructed in the Word of God in 45 states, Canada and England.

During the year just past 188 students were enrolled in this department alone. The course is thorough, covering the whole Bible from Genesis to Revelation and leads to diploma and degree. Full information with full trial lesson will come to your address by writing Prof. C. J. Burton, Christian University, Canton, Mo. O. O. F.

Educational Day.

By vote of the Chattanooga Convention, 1898, the first Lord's day in July was made an Educational Day to be observed in all the churches. This can be done this year with great rejoicing, as all our schools and colleges have made substantial advances, as this issue of the CHRISTIAN-EVANGELIST shows. Let no church or preacher fail to observe the day. An interesting program can be arranged, using the young people just home from college, who are to be found in almost every community. Let the history and claims of the nearest college receive especial attention. The main purpose of the day is to foster a general interest in education in general and our own schools and colleges in particular, but many churches will desire to make an offering to the work of the National Board of Education. Let all such forward the same to

HIRAM VAN KIRK,
Secretary of Board of Education,
Station N, Chicago, Ill.

Hard to Stay Great.

FORCES IN NATURE INTENDED TO LEVEL THOSE WHO PUSH AHEAD OF THE MASSES.

By brains, hard work, and self-denial a man reaches a position of wealth and greatness.

Right then, by a natural law, the contrary forces set to work to tear him down, to prevent his getting too far ahead of the regular evolutionary development.

Think it over and you will remember your own and your friends' experience.

When fortune's face begins to smile, misfortune's iron hand appears, for the man yields to some or many of the "tearing down" forces, anxiety, worry, whisky, tobacco, lust, coffee, etc., etc. Health begins to leave and the man is unable to hold his lofty position.

Only the grim, determined fellows, who recognize the devils that would rob and slay him, and who sturdily and steadily refuse to allow them to work on him, are able to "stay great."

Is it worth while?

You are your own master and judge. You can kill them or you can yield, and they will down you.

A man says, "I can quit."

There is but one answer, "Get down then to the lower place that the big crowd of 'commons' occupy."

It is only the "masters" who can remain masters.

Coffee is one of the most dangerous sluggers in the list, for it is veiled and seemingly harmless, but its mission is to weaken heart, kidneys, and digestion, then slowly follows weakness of purpose and inability, and the victim all unconscious of the reason, steps backward and downward from his hard-earned place among the great ones.

It is easy to shift the coffee habit by taking on Postum Food Coffee, a distinct and scientific "anti" for coffee.

Postum (well made) satisfies the coffee taste, and instead of breaking down the heart and nerve centres builds them up in a remarkable manner as the result of the action of the ingredients carefully and expertly selected from nature's storehouse of sustaining and rebuilding food elements.

You can be great and stay great if you have sturdy determination and make use of the discoveries of modern science and research. Postum Food Coffee is made at the famous pure food factories of the Postum Co., at Battle Creek, Mich.

Wisconsin News.

Monroe sent $12 to Home Missions and $24 to India famine sufferers. Z. T. Sweeney is to lecture there, July 12, on "The Golden Age." H. G. Bennett, a Monroe boy, graduated at Eureka this month, locates at Carbondale, Ill.

H. F. Barston, of Hickory, was given a two weeks' vacation by the church there; he spent the time in a protracted meeting at his old home, Werley, with two confessions and much other good.

The Sunday-school at Sabin has been resurrected and is doing splendidly. A. W. Bloom is preaching for them every other Sunday in the afternoon.

The district convention at West Lima, June 7-10, was a pronounced success. The program was almost altogether home talent, only one speaker being from outside the state. The preachers present were D. N. Wetzel and E. R. Russell from Richland Center; G. C. Johnson, of Lynxville; A. W. Bloom, Bloom City; O. M. Johnson, Central City, Ia., and C. G. McNeill, of Milwaukee. Orrie Carter ought to be added to that list for he is preparing for the ministry at Hiram College, and his paper on "The Church and Missions" was an excellent sermon.

The program was good at every session, the discussions lively and interesting, the entertainment excellent and the welcome royal. Dr. B. A. Cole, as secretary and as chairman of the program committee, contributed largely to the success of the convention, as also did B. F. Poorman, chairman of the committee on entertainment.

The next convention will be at Lynxville. The new officers are: President, D. N. Wetzel; vice-president, F. R. Pease, Lynxville; secretary, T. K. Gray, Sugar Grove; treasurer, E. M. Pease, Richland Center. The program committee are: T. K. Gray, D. N. Wetzel and Mrs. E. M. Pease.

Perhaps the most delightful service was the communion hour, which was indeed enjoyable. The most important action of the convention related to the overtures of the Free Baptists made to the Baptists and us, looking to the federation of the three bodies in this state. The convention voted that I should attend their "yearly meeting" at Honey Creek this week. I go to-morrow. May our Father direct us in this matter.

C. G. McNEILL, State Missionary.

The West Jefferson Street Church.

To the members of the Christian Church:

DEAR BRETHREN:—The West Jefferson Street Church of Christ appeals to you for financial assistance. We have been burdened with an indebtedness of over $13,000 since the building of the church in 1897, which we have been unable to reduce on account of interest, attorney's fees and commissions in getting money to keep our creditors from taking our church property. We now have subscribed about $2,500, conditional that the amount of $5,000 be raised. Should we fail to raise this amount our church property will be lost; if raised, saved.

We therefore appeal to you for a little help by taking a collection some time in June. Whatever is done must be done immediately. Our creditors are becoming very impatient, so much so that one judgment is already against us and more will follow soon. We beg that you will assist us in this great work of the Master. Send all money to Bro. D. M. Doyle, 47 Home Ave., Fort Wayne, Ind.

Thanking you very kindly for the help you may have in your hearts to give, we remain,

Your brethren in Christ,

F. H. HOBBS, Pres.
W. D. CALVIN, Treas.,
D. M. DOYLE, Sec.
} Eld.
L. L. CARPENTER,
JOHN DALMAN,
B. W RAMBO,

EDWIN RICH,
J. C. MCBRIDE,
MRS. J. W. MITTEN,
MRS. D. M. DOYLE,
} Trust Fund Com.

ELIAS AKE,
WM. HALLER,
SAMUEL AKE,
} Trustees.

Fort Wayne, Ind., June 13, 1900.

Grand Old Men

Some men seem to defy old age. They walk erect. Their eyes are bright. Their laugh is hearty. They are men of to-day—not men of yesterday. They are also men who have kept themselves in good physical condition in the past. As we grow older waste matter accumulates in the system. The body cannot throw it off without assistance. So, little by little the machinery of the body is clogged, vitality is lowered, and enjoyment of life ceases. Dr. Pierce's Golden Medical Discovery, cannot make old men young, but it does make them strong and healthy. By removing the waste accumulations, by increasing the blood supply, by strengthening the stomach and organs of digestion and nutrition, and thus increasing the assimilative and nutritive powers, "Golden Medical Discovery" makes grand old men.

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CHRISTIAN PUBLISHING COMPANY, ST. LOUIS, MO.

Correspondence.

Paris and the Exposition—III.

THE UNITED STATES AT THE EXPOSITION.

The arrangement of the Paris Exposition is not conducive to striking national displays. The French commissioner-general has devised and put into execution a topical classification of exhibits which has received much praise from exposition experts. There are eighteen general classes and the arrangement of exhibits by nations prevails only within each of these classes. The products of each nation are accordingly to be found all over the grounds, those of each group being in proximity, not to other products from the same nation, but to similar products from other nations. The advantage of this method for any one who wishes to make a serious study of any subject, or a comparative national study within any department, is obvious.

The bare mention of the principal groups is suggestive of the vast and varied contents of this or any exposition which professes to be universal in its scope. The following list of the groups in the primary classification is quoted substantially from the official catalogue and the studious may peruse it to their edification:

I. Education and instruction.
II. Works of Art.
III. Appliances and general processes relating to art, literature and science.
IV. Mechanical engineering.
V. Electricity.
VI. Civil engineering and transportation.
VII. Agriculture.
VIII. Horticulture and arboriculture.
IX. Forestry, fishing, the chase and the gathering of wild crops.
X. Food products.
XI. Mining and metallurgy.
XII. Decoration and furniture of public buildings and dwelling houses.
XIII. Threads, yarns, textile fabrics and clothing.
XIV. Chemical industries.
XV. Various unclassifiable industries, including work in gold, silver, glass, bronze, stone, wood, leather, porcelain, etc.
XVI. Social economy, hygiene, public charitable relief.
XVII. Colonization.
XVIII. Army and navy.

Obviously, no one can take an intelligent interest in all of these diverse subjects. One who can appreciate the exhibits of mechanical engineering will probably have no very profound enthusiasm for the exquisite laces of —— somewhere (I have forgotten just where they did come from) and Worth's gowns—and they were very pretty, too. And it is not at all likely that one whose taste runs to chrysanthemums and roses will also have a discriminating admiration for Maxim's and Schneider's big guns and the army and navy exhibits. The day has passed when one can be a specialist in everything, and most people, unfortunately, are specialists in nothing. Hence, it happens that if one devotes a few hours within the Exposition to observing the observers instead of the classified exhibits, the expressions of admiration which one hears are for the most part either the incoherent "Oh!" "Ah!" of rapturous bewilderment or the equally undiscriminating "wunderschoen," "tres joli," "molto buono," or "awfully nice," according to nationality.

Since the United States is represented in all of these eighteen groups, it must not be considered surprising if I did not see and do not here describe all of the United States exhibits. I would no more think of doing that than of reading all the American books in the library of the British Museum, irrespective of subject.

In addition to the space allotted to our exhibits in the various so-called Palaces, there are five buildings in the Exposition grounds which fly our flag. One of these is the National Pavilion, the dedication of which has been mentioned in a previous article. The other four are annex buildings in various departments, in which more space was needed than the Exposition authorities could or would grant. In general, it is to be remarked that France has been extremely generous to herself in the allotment of space. In many cases the division has proceeded upon the obvious assumption that the civilized world is divided into two practically equal sections: France and the rest of it.

The four American annexes are the Forestry Annex, the Merchant Marine Annex, the Agriculture Annex and the Publishers' Building. Among these the same condition of painful incompleteness prevails as in many of the larger buildings. The Forestry Annex will be in the form of a log cabin a hundred feet long, but its walls are yet only partially built. The Merchant Marine Annex is not yet open to the public. The Agriculture Annex is not yet complete, and May 30 is set as the day for the opening of the Publishers' Building.

The most casual glance through the United States exhibits in the various departments reveals the fact that our exhibitors are comparatively weak in those groups in which artistic and decorative work is represented, and comparatively strong in those departments which call for mechanical ingenuity and those which illustrate the art of comfortable and healthy living.

The American exhibit in the Palais des Beaux Arts is clearly unsatisfactory. Here as elsewhere France has assigned to herself about half of the total space, and the little space that is allotted to us contains much work that is not representative to the exclusion of the works of many painters who are representative of the best phases of American art. Among the most notable triumphs of American workmanship in the line of artistic handicrafts is that of the silversmiths, Gorham and Tiffany. The magnificent display of the latter is, as usual, one of the features of the Exposition.

But the true triumph of the American exhibitors is in such things as typewriters, fountain pens, photographic apparatus and agricultural machinery. In these things American manufacturers command the European market without serious competition. I exhibited my fountain pen the other day to a group of intelligent Parisians who marveled much at it. They had heard of such things before, but had never seen one. There are practically no typewriters in Europe except American machines, though one of the German bicycle companies is now putting out a very fair typewriter. In the matter of bicycles, the continental makers have improved so much in the last three years in lightness and grace that the American wheels are no longer so pre-eminently superior as they once were. In agricultural machinery the American manufacturers do an enormous European business, not the least part of it being in the vast territory between Vienna on the west and Moscow and Constantinople on the east, where the wheat fields rival those of the Dakotas in size and richness. The American traveler is not yet a familiar figure in that region, but the American plow and reaper are well known. At the same time that in this very department, which we are in the habit of considering specifically our own, Great Britain makes a most excellent showing at the Exposition.

Among all the American products exhibited at the Paris Exposition, probably none meets with more unanimous approval from all sorts of people from all lands than Sousa's Band. Daily open-air concerts were given in the Esplanade des Invalides during most of the month of May, and they will be resumed later in the season. Paris has heard many bands, but it had never before seen the like of Sousa, and those graceful maneuvers with which he leads his men through the "Liberty Bell" and "King Cotton," familiar as they are by this time to all America, tickled the tired nerves of Paris in a new spot.

It is a queer crowd, this crowd of Exposition visitors, which files past if one pauses in any main thoroughfare to watch it. Between the wide-spreading legs of the Eiffel Tower one has as good a point as any for viewing the procession. There are Russians in fur caps. There are barelegged French children. Fashionably dressed negroes from South America go by, usually accompanied by white women. The Moors of Algeria, in spite of their flowing white robes, have an air of proprietorship by virtue of the fact that Paris is their own capital, since their country is French territory. A Turk passes by wearing a new Parisian spring overcoat which contrasts strangely with with his Oriental skirts which protrude below it. But the queerest of all is the Parisian. The women of Paris always dress with taste—the men seldom. There are few places where one can see so many ungainly and inappropriate combinations of the few simple elements of male attire as in a Parisian crowd. Strangest of all are the denizens of the Latin Quarter, the painters and poets who have their reputation yet to make and are living the Bohemian life meanwhile. Long hair, broad felt hats (or, for state occasions, flat-rimmed silk hats), low-cut vests, wide ties, unkempt beards, wide trousers narrowing suddenly at the ankle, velveteen suits, and, in general, a studied air of eccentric genius—these are the marks of the Bohemian.

The American is there, too, both male and female. It is not for me to characterize the American man as he appears in Paris. The subject becomes too personal at this point. Much is said of the ignorance, the ostentation, the hasty, slapdash method of sight-seeing, which is supposed to characterize the traveling American. Most that is said on this subject is false, though part of it has, to be sure, the truth of caricature. One thing can be said in his favor, at any rate. The American man in Paris is usually not vain of his French. In emergencies he speaks the little French that he knows in the full realization of its imperfections and with no pretense of having a thorough command of the language. This virtue, the habit of estimating modestly one's own linguistic attainments, has not, in my opinion, received the recognition it merits, and in this virtue the American man abroad excels.

W. E. GARRISON.

Paris, 27 May, 1900.

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Rheumatism

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B. B. Tyler's Letter.

The name of the architect of the beautiful new chapel recently dedicated in Everett, Mass., is G. Wilton Lewis and not G. Wilton Servis, as in my letter of June 7th. The happiest man in Massachusetts the day of the formal opening of the chapel in Everett was not G. Wilton Servis, but the aforesaid architect, G. Wilton Lewis. Bro. Lewis was supremely happy on that occasion because he had given time, thought, anxiety, effort, money, prayers and even tears to secure the elegant chapel referred to. Another illustration of the blessedness of giving.

The annual meeting of the New England Disciples of Christ was held in Boston. It was from every point of view a good meeting. There are not more than 2,500 Disciples in New England. The meeting could not, therefore, be large in numbers. There are about twenty congregations. The fellowship of the New England Disciples is most enjoyable. Love binds together the few who in this part of the world insist on being simply Christians. There are no rich men in this company. Generally the Disciples in New England are poor men and women. Some are well-to-do; but no one of them can be spoken of as wealthy. They are, however, rich in faith and love and zeal for the best of causes. But of their limited resources they give liberally. Their contributions during the last year to the work of missions, Home and Foreign, was $1,577.71. For mission work in New England the contributions aggregated $1,053.99—a total of $2,631.70. This is good. If in New England there were Disciples of Christ in such numbers as in some of the states in the Middle West our missionary offerings would show an aggregate far in excess of the present contributions. The steadiness and devotion of those in the East who stand for New Testament Christianity is a feature of the work that makes this one of the most important fields on the American Continent. Converts may not be made as rapidly in New England as in some other places, but it is pretty certain that when one is made he at once becomes an active agent in carrying on the work. Remember that this is "the land of steady habits." The number of additions to the churches since the last annual meeting is 203. Andthese have been gained under unusually unfavorable conditions. Some of the best men in the ministry in this field have left it since the meeting a year ago. As a result some of the congregations a portion of the time have been without preaching. But if there are more than a million Disciples in the United States, and if there are not more than 2,500 in New England, and if the per cent. of increase in this field within the last twelve months were equaled in all parts of the country; the numerical increase of the Disciples of Christ would be more than twice as great as the statistical secretary reported to the Jubilee Convention last fall. What do you think now of New England as a field in which to gain converts? If this is a barren field what ought to be said of the rest of the United States?

This meeting, as was said above, was held in the church in Boston. The present place of meeting of the Disciples of Christ in this city is in the Roxbury District, on Saint James Street. The location is much better for our work than was the former place of meeting. There is also a better house, and the congregation is free from debt. The building is new, neat, attractive, convenient. Its arrangment is excellent. It is not large enough to comfortably accommodate the people who desire to hear the Word and participate in the worship. Did you expect to receive such a report from Boston? But the statement here made is the statement of a fact. Such is the condition of our work in Boston.

The singing is one of the attractive features in this church. It has been a long time since I have heard such music in a church as I heard last Lord's day in the Saint James Street Christian Church in the city of Boston. It was dignified, full of soul, uplifting. This part of the service was spiritually refreshing. Some of the best musical talent in Boston is in the choir, and it is consecrated. The singers do not sing for the amount of money they can make, but for the love of Christ and his church. The members of the choir are Christians. There is congregational singing also.

J. H. Mohorter is the pastor of the Boston church. He came from Cleveland to Boston a little more than a year ago. He is an interesting man. Let me tell you something about him. He is an Irishman, born in the United States. The state of Delaware is the commonwealth in which he first beheld the light. His parents were North-of-Ireland Presbyterians, good blood. The name used to be spelled Mahawther. It is probable that toward the beginning of the historic period it was McMahawther! Bro. Mohorter was a Methodist for five years. He became dissatisfied with Methodist instruction to inquirers during the progress of a revival in Newark, Delaware, in 1886. J. L. Parsons held a meeting in Newark in 1887. T. B. Knowles was pastor at the time of a small congregation of Disciples. J. H. Mohorter was baptized during this meeting. It was his intention to remain in the Methodist Church. He did not, however, feel at home in that communion. He is quite at home now! Hiram College is his *Alma Mater*. Four years were spent at Hiram He graduated in '93. He was a tapestry weaver when Parsons found him; he is a true minister of Jesus Christ now. In due time Miss Katie Davis, a Newark girl, became Mrs. J. H. Mohorter. She is in heartiest sympathy with her husband in his great work.

At noon, the twelfth day of June, Mrs. E. J. Toof, at her home in New Haven, Connecticut, entered the rest prepared for the people of God. For months she was a great sufferer, but her end was peaceful and painless. Four years ago last January her only son, J. T. Toof, the well-known and much-loved preacher, was as you probably remember suddenly called from time to eternity. The mother never fully recovered from this terrible blow. Her last outing was the trip to the Jubilee Convention in Cincinnati last fall. She was seriously ill all last winter. The seventy-fifth anniversary of her birth was passed in May of this year. She was born in Kentucky in 1825. Her maiden name was Bryson—Mary Bryson. When she was yet young she went to Iowa; there she heard and obeyed the gospel. To her baptismal vow she was faithful in prosperity and in adversity, in sunshine and in storm. Mother Toof knew in whom she believed and why. She was a Disciple of Christ. In 1852 she became the wife of Dr. E. J. Toof. More than forty-eight years they walked the way of life together. Their mutual devotion was beautiful. In them was seen a happy married life. Husband and wife in love served one another. The blow which has fallen on the Doctor is crushing. His faith in God and in his Son, Jesus Christ our Lord, is strong. As to the future he has neither a doubt nor a fear. Mrs. John Campbell Avery, the only daughter, was in Euaope when it became evident that the end of her mother's life was near. She reached home about two weeks before her mother "fell on sleep."

Mrs. J. T. Toof was a daughter indeed during the protracted and painful illness of her mother-in-law. Three grandchildren are left. Mary Avery is in Europe. The baptism of Elizabeth Toof was mentioned in a recent letter. After hours of apparent unconsciousness her eyes opened, all evidences of pain disappeared from her face, a light beamed in the eyes, a preternatural smile passed over her countenance; she had had a vision of the home of the redeemed, when with a look of intelligent recognition given to each member of the household, Mother Toof entered the deathless land. She was a majestic character. She was gentle, unselfish, sympathetic, thoughtful of others, helpful to all with whom she came in contact. Her convictions, especially on religion, were positive and clean-cut; but she was tolerant. The death of Mother Toof was a veritable translation. She has gone up higher. The resurrection with her is a fact. The grace of the Lord Jesus be with the sorrowing. B. B. T.

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Chicago Letter.

Chilcren's Day has come and gone. Always and everywhere it is a day of blessing. Anything that brings the chidren to the front ought to be encouraged; they are the to-morrow of the church. Thirty-three years, on an average, will pass by, and every person now living will lie cold and stark in the cemeteries. No wonder the Master exclaimed: "I must work the works of Him that sent me while it is day; the night cometh when no man can work." We have heard of the churches that were wise enough to make one Sunday every month a Children's Day; may their number increase. The "day" is a most desirable feature, no matter what may be its immediate purpose.

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Huntsville, Mo., is a typical Missouri town of about 3,000 people, the county seat of Randolph Counuy. For twelve years the county has had the Wood local option law in force, and in spite of their fantastic claim that more liquor is sold than under license, every four years the rummies have asked for an election. It was with a view to stirring the consciences of the citizens and answering some of the enemies' sophistries that the people of Huntsville invited the writer to deliver a course of lectures the week commencing June 11th. The meetings were held in the courthouse, and the attendance and deepening interest were all that could be asked. Five drugstores in the town sell, some in larger quantities than others, but all have the reputation of selling liquor, illicitly. Two of these "druggists" are members of the Christian Church, and one of the M. E. Church South. They are connected by marriage with some of the best families of the community; but so far from complicating the situation, that ought to make it easier to deal with. True American aristocracy is ethical, not financial; its basis is sound morals, not bank balances.

***

Louis S. Cupp and H. H. Johnson, pastors respectively of the Christian and Methodist Churches, are the practical leaders in the campaign for sobriety and decency, backed by some of the foremost citizens. Without malice but with determination they have taken the work in hand to re-enact the law and then see to its enforcement. Any one at all familiar with the tactics of the liquor party will see at once the delicacy and difficulty of their position and breathe a prayer to heaven for their success. One thing is indubitably clear: a faithful, self-respecting preacher and a whiskey-selling "druggist" cannot long remain in the same church, no matter whose son-in-law the druggist may be. He must repent and reform or suffer excision; failing in this the preacher must give way to a time-server.

***

One of the most encouraging signs of the times in the advance of temperance sentiment is indicated by a clause in the blank application for employment furnished by the M. K. & T. and other railway companies. It reads as follows: "I hereby apply for a situation as ——— and, if accepted, agree to observe all rules and regulations, to pay all my bills promptly each month, to maintain strict integrity of character, to abstain from the use of intoxicating liquors, to avoid visiting saloons and places of low resort or where liquor is sold, and to perform my duties to the best of my ability." Think of it: a temperance or rather a total abstinence pledge made a part of an application for employment by a great corporation! And think again: an employe of the M. K. & T. who should visit a Huntsville drugstore, kept by a member of the Christian Church, would be violating this pledge, and his situation would be endangered! How would it do to exact a similar pledge from candidates for membership in our churches?

The thirty-third convocation of the University of Chicago was held on the University Quadrangle June 19, at 3 P. M. Rev. Frederick E. Dewhurst was convocation chaplain; the address was delivered by President James G. K. McClure, D. D., Lake Forest University—"The True Scholar's Attitude Toward the Past." He said some things that ought to be heard beyond the campus; for example: "The only weapon wherewith to overpower is a truth." Again: "It is impossible to be a true scholar and be without admiration for the past." The true scholar will always be a man of tolerant spirit. The most tolerant men in history have been the men who through scholarly investigation have become the surest in their personal beliefs." Hiram Van Kirk was among the number honored with degrees, taking his Ph. D. President Harper's quarterly statement showed that the attendance at the university has increased from 744 in 1893 to 3,138 in 1900. During the spring quarter the library has received 2,705 volumes. The new gifts pledged to the university during the scholastic year amount to $702,209; the cash value of gifts paid in during the present year, $1,049,286.70.

***

The Campbell Institute holds its next annual meeting with the Hyde Park Church June 25-27. Some of the features of the program are, President's Address, Geo. A. Campbell; story, "Early Campbellites," Burris A. Jenkins; paper, "Henry Drummond," Allan B. Philputt; "Back to Christ—Its Implication," Albertina Allen Forrest; "Social Determination of Religious Beliefs," J. D. Forrest; "The Lord's Supper in Scripture and Church History," C. B. Coleman. A banquet will be given at Hotel Del Prado, and address delivered by Rev. Frederick E. Dewhurst.

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The first district conventon was held June 21-23, at Sterling, Ill. Already we are hearing much inquiry about the great gathering in Kansas City this fall. Every Disciple should turn his face thither, and as many as possible "steadfastly go up." Kansas City belongs to us; the people know how to handle conventions; there should be not less than eight thousand in attendance.

FRANK G. TYRRELL.

4957 *Prairie Ave.*

Washington (D. C.) Letter.

The recent conference of the brethren of the North Atlantic states, held in Hagerstown, Md., emphasized the importance of evangelizing this section of our country.

Attention was called to the fact that in the states lying along the seaboard from Maine to Virginia there were our twenty million residents, or more than one-third the entire population of the United States.

Yet, in this territory this territory there are less than sixty thousand persons who prefer to be known simply as Christians or Disciples of Christ; in New England there is only one such for every 2,000 of the population, in New York state one for every 750; in Philadelphia, one for every 1,500; Baltimore, one for every 500, and Washington, one for every 150.

At the Philadelphia conference in 1899 it was decided to request the American Christian Missionary Society to put an evangelist in the East. A year had passed and nothing had been done. There was a disposition upon the part of some in the conference to criticise the members of the Home Board and to represent them as blind to the great opportunity presented to our people at this time in the Atlantict sates.

Possibly the Home Board is doing its best with the limited resources it commands, and certainly they are dealing more generously with Eastern missions every year.

The brethren were not all agreed that the employment of an evangelist was the best method of planting our cause in the East. Our evangelist might seize the Spion Kop of some great city, unlimber his guns and discharge his biggest ammunition and then retire from the position to make a venture at some other strategic point. He would make a noise and might do some execution, but it was thought to be a poor way to subjugate the country.

It was the testimony of those exprienced in Eastern work that to sieze and hold small outposts on the flanks of the enemy was more successful than a frontal attack. But little attention is given us until we show evidence of permanent occupation of the territory. When the congregation in East Washington secured its own building there were more baptisms in one month than there had been during the previous five years of its peripatetic existence in halls

It would have taken the Whitney Avenue mission, in this city, a dozen years to have accomplished in a hall what has been done in their beautiful chapel in the past twelve months. The Church Extension Fund is an important factor in the evangelization of our country. The East needs enlightenment as to our plea. There are thousands in our territory in doctrinal accord with us who are ignorant of our existence or have a misconception of our teachings.

The Christian Scientists are sending Judge William G. Ewing through the country to speak in the great theaters of the leading cities, placarding the towns with announcements of his meetings and filling columns of the newspapers with their propaganda. This is one of the wisest plans ever conceived in the brains of a foolish people.

Newton Dwight Hillis, in his letter resigning from the Chicago Presbytery, makes this admirable suggestion: "I have asked Dr. Gunsaulus to join me in a movement, that with one or two other pastors we might spend a month in going from town to town, from city to city, to speak morning, afternoon and night upon the need of a revival of the sense of justice and law in our American life, upon the evils that threaten us as a nation and the importance of personal forsaking of sin and a personal acceptance of Christ and Christianity as the essentials of the higher life."

Why might we not start a movement to send our leading pastors through the towns and cities of the East to tell the simple story of the cross, present the scriptural terms, plead for a restoration of New Testament Christianity and leave behind young Timothys to gather the faithful together, ordain elders and set things in order?

If we are not successful in raising a sum sufficient to sustain Z. T. Sweeney in Paris, during the Exposition, let us expend the amount raised in sending him upon an evangelistic tour in our great Eastern cities. There is a brighter prospect of evangelizing Paris by the way of New York and Boston than there is of evangelizing Boston and New York by way of Paris.

The sessions of the Hagerstown conference were characterized by a hopeful spirit.

The East is ripe for our plea, there is power in the old gospel, there is help in God.

The Children's Day offering of the four schools in Washington will be at least $300. F. D. Power reports twenty additions at Vermont Avenue the past three Sundays; fourteen of these by baptism. I. W. Kimmel reports five at Whitney Ave. W. J. Wright has closed a satisfactory meeting with W. S. Haye, at Ringgold, Md. Six additions at Ninth Street Sunday.

EDWARD B. BAGBY.

631 *Eighth Street, N. E.*

Your best friend can give you no better advice than this: "For impure blood, bad stomach and weak nerves take Hood's Sarsaparilla."

Kansas City Letter.

Through the performance of pleasant duties the writer has been brought into touch with a considerable number of colleges and universities this commencement season and has garnered, perchance, some items of interest for the CHRISTIAN-EVANGELIST family. Of the institutions visited the following are noticed for reasons that shall appear.

And first, a word for the Kansas County high school. These worthy institutions were made possible through the industry and legislative enterprise of Mr. Canfield, the distinguished educator, and his protrait fittingly adorns their halls. The schools are the creatures of their counties and are supported just as the common school. They articulate with the State University at Lawrence. They supply a local need, a need that is sought to be supplied elsewhere by the struggling neighborhood or denominational college. They are an invaluable part of that splendid educational system, that despite grasshoppers and cyclones helps to keep Kansas to the front. In the main the teachers in these schools are competent and the work is throughout creditable.

Amity College, Iowa, is unique and exceptionally blessed in that at College Springs, its home, intoxicants have never been sold. This menace was warded off at the very beginning torough charter anactments, and the college has never been darkened by this evil. Standing in that quiet, thrifty village where none are poor and all seem happy, with a grateful information imparted that this fertile country has never been cursed by the drink traffic nor these homes shadowed by a hellish iniquity, one falls to dreaming of an Utopia which never anywhere should know the hurt of rum, falls to wondering, too, why with such object-lessons of content and peace our great republic should not rise up through the strength of its Christian manhood and womanhood and become such an Utopia, plucking this viper from its bosom. Some day this revolution will come. Some day we shall dare to be true. Some day we shall vote as we pray. Shall it be to-morrow? Why not?

Central College, Albany, represents at once a type and a problem—it is the typical college of the second rank and represents one of the gravest educational problems with which we have to deal. It were easy to gloss certain features and to slide into eulogy, but the bare recital of facts may be more wholesome, more helpful. Here is a college plant costing about $30,000. It was founded in 1892. It is conducted under the auspices of the Christian Church. It has been ably conducted. It has had its trials and troubles, but they come to all. Of incalculable benefit it has been to the community and to many without. Its teaching force this past year has been representative and strong. Yet, it is struggling for its very life. Its teachers are most meagerly supported, and supplementary work they must all do. Such sacrifices as are made by these teachers are not often recorded. But are their sacrificial labors appreciated? We applaud, but do we help? For a mere pittance these men and women toil. And is this not true of all of our smaller colleges? Yes, here is the type. And the problem? This: can these colleges live? Can they compete with the endowed colleges and universities? Things, it is quite evident, cannot go on much longer so. They must grow either better or worse. To these schools must come either a more hearty appreciation and an enlarged support or death. Our educational problem is in reality twofold: first, shall the university be enlarged? Second, shall the college starve? Prof. Ellis, of Plattsburg, well known as scholar and writer, comes to this school and may help us in the solution of the problem. Pres. Moore retires with the esteem of all.

Drake University is in every way notable. It is one of the youngest of our schools and perhaps the largest. It was organized in 1881. From the beginning Gov. F. M. Drake has been one of its chief promoters and financial stays, and fittingly does it bear his name. His contributions to the university have already exceeded $150,000 and the chancellor of the university has been permitted to announce that the institution has been most generously provided for in this benefactor's bequest. The brotherhood owes a large debt of gratitude to this prince of givers. And others are rallying to the support of the university. Old debts have been paid off and the fine plant, worth $300,000, is without encumbrance. The total enrollment of students for 1899-1900 was 1,500. Tuition receipts aggregated $40,000. The year just closed was in every way the most successful of the school's life. Chancellor Craig has brought what all of his friends predicted he would bring to the university—an enthusiasm that is contagious, a hopefulness all infectious, sunniness that means life. You feel that here is vigor, buoyancy, promise—a to-morrow. In no sense is Drake resting in its past. In largest way it is planning for the future. Its ideals are high. Here, on this splendid campus, you can but feel it is a university in the making—the university that shall be worthy of its name.

It wishes to enter upon the wider and more strenuous life now. With high ideals and with a splendid daring it asks the brotherhood for—millions. And it should come to its own. If it shall compete successfully with the universities of Michigan and Chicago it must have—millions. The day for petty things is past. The university of to-morrow must have dollars behind it and those dollars in shining heaps. A little way above it was written: "Shall the college starve?" The second question is upon us also: Shall the university be enlarged?

Spasmodic and haphazard effort will no longer serve. As a people we should intelligently outline a policy as to our educational institutions and attempt things on a worthy scale.

In Missouri at least we have been floundering for years, and nowhere has there been continuity of effort. Things cannot get much worse in "Imperial Missouri." Will the evil work a cure? Will our blunderings and shame save us? To an outsider it looks just like things were drifting. There is no concentration of effort, and oh such a *little* of effort, even in diffusion!

But such lamentations illy conclude a notice of Drake, unless such dolorousness and darkness serve as foils for the noble University at Des Moines. Yet it suits the mood of the writer to otherwise end his tale and to state that his visit to Des Moines was made additionally pleasant by the charming grace of his host and hostess, Chancellor and Mrs. Craig, and by the courtesies extended by Pastors Breeden and McCash and their splendid churches. GEORGE H. COMBS.

DRUNKENNESS CURED.

An eminent St. Louis physician has given a positive answer to the oft asked question, is drunkenness a disease, or is it simply a temptation that cannot be resisted by a vast number of the human race? The physician in question is Dr. Ozias Paquin, who for years has been a practicing physician in the City of St. Louis. He has answered this question by taking five of the worst drunkards that could be found and cured them of all further appetite for intoxicating drinks. The five cases were all beyond middle age and they had sunk into the deepest pit of drunkenness, with the odor of drink about them so obnoxious that it was almost impossible to stand within speaking distance. He not only cured them of all desire for intoxicating drink, but at the same time placed upon their cheek the flush of health, and into their eyes the light of happiness, and took from their person the odor of whiskey. It was almost a miracle, for he had raised five cases from degradation into the sunshine of health and happiness. Dr. Paquin has cured hundreds of patients who were relapses from other treatments, and in every instance he cured these patients, and they have remained cured for months and years. It can therefore be said that the Paquin Treatment is a permanent cure, and not a temporary one, for the patient never relapses to his former condition. We know of no more humane work being done at the present time than that which Dr. Paquin is doing, and it is the duty of every reader to assist Dr. Ozias Paquin in his noble work, and if any reader has brother, sister, husband, father or friend in whose system lurks the disease of drunkenness, he should at once send their name to Dr. Paquin or see that they either visit or place themselves in communication with the Ozias Paquin Immune Co., Suite 1113 Chemical Bldg., St. Louis. The reader that does this will certainly be doing a christian act, for no matter how hopeless the case may seem, and no matter how many other treatments have unsuccessfully been tried, the method known as Ozias Paquin Treatment will perfect a cure, dispelling all desire for drink, and at the same time will place the constitution in a robust and healthy condition.

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Notes and News.

Remember the "Old Guard."

Brethren of the Church of Christ, I want to lay upon your hearts a bit of information, under the burden of which I want you to ask yourselves the question: "Lord, what wilt thou have me to do?" Some of the best men in this "Restoration Movement," men who sacrificed the opportunities and possibilities of riches, together with the pleasures and joys of home, and went forth without promise or pay to preach the gospel of Jesus Christ as it was first preached by the Holy Spirit sent down from heaven, are to-day without the necessaries of life. From various physical difficulties, or from the infirmities of age, these are unable longer to do the work of the ministry or any other kind of work. Necessity has compelled them, or their friends for them, to call for help.

The Board of Ministerial Relief, to which these appeals are made, is the creation of the brotherhood, and the answer this board makes to these appeals is the answer of the brotherhood. If this board can only deal out a miserable pittance, or if it must say there are no funds, brethren, this is your answer. An old man, blind and helpless, who has served his brethren and the cause long and faithfully, worn out in the service, is asking for help. What shall we say for you, brethren, to this father in Israel?

If the true condition of these brethren appealing for help could be known to all the brotherhood, I am sure there would be no shortage in this fund. The amount of aid furnished these needy worthies is not one of the boasts of our brotherhood. No one is receiving more than $100 per year in quarterly installments. The July quarterly allowance is just now due. It will require about $1,300 to meet this payment. The treasury is far short of this amount. Brethren, I appeal to you personally. If you cannot give $50, $25, $10, give something; give one dollar and give that now. Dollars make hundreds. Do not wait for the regular collection day in December. When you read or heard something of this good work you remember you said in your heart, I will help these good brethren. Come now; let us hear from you with one, five, ten or some number of dollars, but let us hear from you.

Preachers, take this matter to heart; lay it before your congregation, and I am sure the result will be satisfactory. Send to Howard Cale, 120 E. Market Street, Indianapolis.

A. L. ORCUTT, Sec.

The Work at Spencer, Iowa.

Last week, after an absence of thirteen years, I had the privilege of visiting my first pastorate, the church at Spencer, Ia. The occasion was the dedication of the remodeled church building. The course of this church has been one of checkered sunshine and shadow, with the predominance of shadows. Now the way seems bright and the future seems full of promise. The building has been painted, a new steeple erected, inside papered, carpeted, seated, lighted and most comfortably arranged. An annex that was greatly needed was added. In size, in convenience, in appearance, if not the best church building in the city, is one of the best. This improvement was made possible through great sacrifice and labor on the part of the members of the congregation, led and inspired by their faithful and, in Spencer, universally beloved, pastor, J. A. Seaton. The cost of the remodeling of this building, and a small deficit of the church amounted to something over $1,200; all of which was raised. A number of former pastors were present, among whom I recall the names of Bros. Higbee and McEntyre. There were three services on Lord's day, at each of which there were people turned away.

Bro. Seaton is the man for Spencer. The grand work that he has already accomplished is but the beginning of what he can and will do for this people. He is a strong preacher and a man of excellent social powers. He is surrounded and aided by a charming wife and two daughters, who are very popular and good social leaders. I am glad I met these good people.

I cannot take the space in your paper to tell what I desire of the changes for good in this rapidly growing city, the change of feelings of the various churches toward each other, as manifest by the expression of good will and all uniting in this dedication service, the changes of faces and places through time and migration and death. After thirteen years, so great and many were the changes that I felt a stranger in a strange land, with a peculiar sadness tugging at my heart. But before I left the past came back again and memory was so refreshed and quickened that it seemed, after all, it was but yesterday when I left, and we were taking up the work over which we had shed so many tears and for which we had so often prayed. These are excellent people and God is rewarding their faithfulness.

I had the pleasure of speaking at a union service of the Christian and Methodist people arranged for me in the Methodist Church at Eldora, Ia., my boyhood home. I need not add that this was a peculiar joy.

Every tone that I hear from the field in my trip over this great state of Iowa was full of cheer and hopefulness. F. O. FANNON.

Bedford Letter.

We have a good church here. In the last year about 400 have been added to its membership. In the last month there have been a dozen baptisms. The hope of a new church building is doing great good in many ways. The church seems to be living for three objects:

1. One is to be saved by Jesus Christ, saved in every possible sense and in all the vastness of the word salvation—every faculty and power of our being saved.

2. A second object is to labor to save others. The work, they feel, begins at home, leads into the neighborhood and extends then to the most distant heathen lands. Nothing short of this will ever save a church from death or dissension.

Surely, if our motive be gratitude we shall be willing to go wherever God calls us. For, weak as we are, God needs our help. Jesus Christ came into this world to be born in its meanest hovel and to be put to death on its rudest cross, and after that it would seem any place is good enough for us if we can only express our gratitude to him who loved us.

3. A third object is to have a measurable share in those words of our Lord when he said: "I have glorified thee on the earth." Too often Christians excuse themselves by their place and surroundings. We think earth is a poor place. "There is nothing rich but heaven." When he will take us finally to the better land, there we shall show forth his excellence. Jesus hushes all our excuses. Study for a moment. Standing on this very earth of ours, he looked up and was compelled to say: "Oh righteous Father, the world hath not known thee." Hindered in every way. Oppressed, despised, opposed, hated and misunderstood, the dark shadow of the cross always upon him, he could say: "I have glorified thee *on the earth*." Oh that each Disciciple could catch more of his heroic, hopeful and victorious spirit! I will send you a description of our new house soon. JAMES SMALL.

Bedford, Ind., June 25, 1900.

The Signs of His Coming is a neat booklet on "The Second Coming of Christ," by Peter Ainslie, Editor of *Christian Tribune*. Price, 10 cents. Christian Publishing Company, St. Louis.

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CHRISTIAN PUBLISHING CO., ST. LOUIS.

Missouri Bible-school Notes.

The Sheffield church is one of the Kansas City missions that is on the rapid way to becoming self-sustaining, and it seems that two factors are largely responsible for this, namely, the efficient work of Mrs. T. A. Abbott and the wise leadership of Frank L. Bowen. Then, too, Sheffield is one of the missions that gives not only its full apportionment, but gives a good offering, and if other Missouri schools gave in proportion to thi little band there would be no begging for money. As a city evangelist, F. L. Bowen is very hard to match, and his success in the Kansas City work is remarkable. More: every mission in the city gives to our work under his encouragement.

Lafayette County came near to carrying off the county banner for organizing the greater number of new schools, the Lexington young people organizing two. This is the work that tells, and more of it must be done in the future, and if followed up with meetings in the fall the harvest will be garnered.

Cass County, under the wise leadership of County Superintendent J. H. Jones, again carries off the county banner, having organized the greatest number of new schools. But it will not be easily done if reports are true when another year rolls round.

Miami is one of the country towns that ought to be proud of itself and its church. The house from an architectural standpoint is a gem, while the interior is so arranged that every room in the building is one for utility, no mere ornamentation. So that the building is modern in every way. In this fine manifestation of man's devotion to righteousness our rally was held on one of the brightest, happiest days this spring, and for the rally, Geo. E. Prewitt, the efficient minister, and his coworkers had made every preparation. In the homes of Dr. Wheeler and Frank Burriss your servant had all the hospitality of Christian people, while meeting with the men of God who were always to the front in our work, brought additional happiness. Among the many attending the rally, for the attendance was very large, was dear old Bro. Vaughan, one of the first to bid your secretary Godspeed when I entered this work years ago. The Methodist brethren adjourned their school and came in a body to be with us, while other schools gave us their presence during the greater part of the day. Clarence J. Hayne is making a good superintendent, and George Prewitt is winning the hearts of the people. Not an offering was taken for our work, but the amount of the apportionment in full was handed your servant, with every expression of good will. The praises of the architect of the building, Mr. R. C. Ferguson, are being sung constantly by the Miami people, and well they may, for no house better suits the people than this, all things considered.

The Second, St. Louis, is having remarkable success under the guidance of W. D. Pittman, and the service of so many devoted men and women of the Lord; and when clear from debt, will do great things for God in North St. Louis. I love to be with such and help them in the work, but to my surprise Irving McGown and other good friends gave to me also. Their school reaches the very class that we ought to save and their success is telling for good. H. F. DAVIS.

Commercial Building, St. Louis.

To Church Correspondents, Logan County, Ill:—Blanks for reports of all church work will soon be mailed to all churches in Logan county, and it is hoped that the correspondents in each church will fill them out and return them to Paul H. Castle, of Virden, Ill. Report your work.

W. R. JINNETT, Sec. for Logan Co.

Atlantic, Ill., June 19, 1900.

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REFERENCES—National Bank of Arizona, Phoenix, Ariz.; Phoenix National Bank, Phoenix, Ariz.; Valley Bank, Phoenix, Ariz. (When writing references please enclose stamp.)

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The Crescent Hotel, Eureka Springs, Ark. opens March 1, 1900. A most desirable, attractive and convenient resort for health and pleasure-seekers. Ideal climate, pure, sparkling water, best accommodations. Through Sleepers via Frisco Line. Write for particulars to Manager Hotel or to any representative of Frisco Line.

The Iron Mountain Shortens its Time to Texas.

Train No. 51 now leaves St. Louis 2:21 P. M., daily, shortens the time by several hours from St. Louis to Dallas, Fort Worth, Austin, San Antonio, Houston and Galveston. Through Pullman Buffet Sleeping Cars will be operated on this train from St. Louis to San Antonio, and reclining chair car service to Dallas and Fort Worth. A delightful feature of this train is the daylight ride along the Mississippi and through the beautiful Arcadia Valley. Time of other trains remains the same excepting train No. 57 for Delta, Columbus, Cairo and Shreveport which now leaves at 8:00 A. M.

New Through Sleeping Car Line Between St. Louis and Denver

via Missouri Pacific and Rock Island Route, in effect June first. This is the shortest and quickest through car line between St. Louis and Denver. Train Leaves St. Louis 9:00 A. M., daily, arriving Denver 11:00 o'clock next morning.

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For a copy of "The Lake Superior Country," containing description of Marquette and the copper country, address, with four (4) cents in stamps to pay postage, Geo. H. Heafford, General Passenger Agent, Chicago, Ill.

College Commencements

Kentucky University Commencement.

The commencement exercises of Kentucky University convened just one week, beginning Wednesday night, June 6, and closing Thursday, June 14. Four of the literary societies, the Alethea, Cornelia, Philothean aud Periclean, held their public exhibitions on the evenings of June 6-9. It was not my fortune to witness any of them, but adequate and reliable testimony assures me that they were all of a high order of merit and witnessed by crowded audiences. On the evening of Sunday, June 10, Prof. C. L. Loos delivered the baccalaureate sermon to the class of 1900, in the Central Church, which was filled to overflowing with an audience representative of the best of the city of Lexington and many visitors. His theme was "Quit You Like Men—Be Strong," and the speaker seemed in the prime of his vitality and power as he poured the great thought into the souls of his hearers. On Monday morning was the annual meeting of the board of trustees of the College of the Bible and at night the exhibition of the Philensebian Society.

Tuesday morning the exercises of the College of the Bible took place. Morrison Hall was filled and the large platform was filled with the largest class but one which has ever been graduated from this institution, twenty-four in number. The graduates came from six of the United States, and one each from Australia, Nova Scotia and Canada. President McGarvey stated in presenting the diplomas, that the average age of the class was 26 years. This would not have been the guess of the onlooker. There must have been one or two men among them to draw the average up to themselves. But it was a mature, manly and scholarly group of young men and full of promise in appearance and character for good work in the world, which will honor their Alma Mater. The addresses corroborated this conclusion, for they were able and thoughtful, well-delivered and forceful. The salutatory was delivered by W. J. Shelburne, of Virginia; the valedictory, by O. L. Trahern, of Kentucky, who was also valedictorian of the College of Arts and the Honor man. Orations by L. D. Anderson and J. H. Coil, both of Missouri, and the presentation of diplomas by President J. W. McGarvey made up the program, which was carried through with commendable promptness and "go." The year has been a very prosperous one for this college. I have not learned the exact number of matriculates for the past session, but understand that it was something like 130. Prof. S. M. Jefferson has been made a professor in this college, taking the chair of Psychology and Philosophy, Prof. J. C. Krites retiring. John T. Hawkins, one of the most beloved and esteemed of Kentucky preachers, has been put in the field as financial agent to increase the endowment of the institution and it is confidently expected that he will make this work a succes. On the evening of June 12 was the exhibition of the Cecropian Society and on the next day the Class Day exercises of the College of Arts and at night the annual meeting of the society of Alumni.

On Thursday, June 14, the commencement exercises of the College of Arts held the field. The exercises were presided over by Prof. A. R. Milligan who, since the resignation of President Cave, has been acting as president of the institution. It was an ideal commencement exercise. Prof. Milligan, while a man of modest and unassuming manner, is a most capable administrator and a cultured and scholarly speaker. He presided with grace, promptness and decision and his habits o f order and good taste had left their impress in every step of the performance. The graduating class of nineteen made a fine appearance on the stage, two of them young ladies. Six states of the Union were represented and two were from Canada, while New Zealand had one representative. Buckner Woodford, of Paris, Ky., was salutatorian, and O. L. Trahern, of Hopkinsville, Ky., valedictorian. The other addresses were five in number, and were all well delivered, clear in thought and compact in structure. There is a great improvement over the old college oration ideal in their addresses. They are less verbose and grandiloquent, less ornate and bombastic than in the good old days, and more timely, forceful and brief. Mention should especialy be made of the fine valedictory address of Mr. Trahern, which was a strong and telling treatment of the great evolution of individual liberty in humanity's history, very grateful and acceptable in place of the old sugar candy and flowers confection which we were wont to receive on such occasions in the past. Also, noticeable was the address of Miss Mary Allison, on "Beauty, Transient and Eternal," delivered with delightful clearness and full of fine thought, and the essay of Miss Mary H. Fairhurst, a daughter of Prof. A. Fairhurst of the university. If the ladies will all speak in public with such clear, distinct articulation and self-possession as did these young ladies, I think the last objection to woman speaking in public will vanish. Degrees were conferred on the nineteen graduates in these courses: Bachelor of Literature, 4; Bachelor of Arts, 10; Master of Arts, 4. A number of special course certificates were also given showing an unusual degree of persistence of scholarly ambition in the class of 1900. Honorary degrees were also conferred on J. B. Jones, Fulton, Mo.; W. S. Jones, Memphis, Tenn.; C. P. Williamson, Atlanta, Ga.; A. M. and J. O. McReynolds, Dallas, Tex.; M. S. Judge, J. Willis Bonner, Nashville, Tenn., LL. D.

Prof. Milligan in his address on presenting the diplomas spoke most hopefully of the condition and prospects of the university, stating that the year had been one of the most prosperous in the history of the university, more than 1,000 matriculates having been enrolled in the colleges and schools, of which there are five in the university: the College of Liberal Arts, College of the Bible, Medical Department, Normal College and Commercial College. The next session opens second Thursday in September, 1900. W. J. Loos.

Woodland College.

Woodland College is located at Independence, Mo. This makes the school convenient to all points of the compass, since Independence is a suburb of Kansas City, and this city is at the meeting of the ways both of tranportation and communication. Woodland was chartered in 1870 and has now about thirty years of encouraging history to commend it to the public. In this sense it is an old school, but it is new in the sense that it has modern methods, helps, appliances. In the matter of human development it believes intellectual education is good; moral education is better; that the union of the two is best—the moral including the spiritual; that the life of Christ is the best moral instruction.

Woodland College is well outfitted with apparatus, models, charts, library, and other helps that interest the young mind in making its way into new and unknown fields.

It has various departments of work: collegiate, preparatory, music, art, elocution, language, science, history, Bible, book keeping.

The collegiate course of study is four years.

The Alumni now numbers two hundred and eleven.

There have gone out into society with what of culture the college was able to give them, and with the general Christian learning which they received from this institution, have become active workers in the various avenues of life.

Woodland confers no degrees, but gives a certificate to those who have completed the course of study. Woodland does not aim to fit a student for any other school than the school of life.

Daughters' College.

The writer had the pleasure and honor of preaching the baccalaureate sermon to the graduating class of Daughters' College, Fulton, Mo., Sunday, May 27. A perfect day greeted the world and an inspiring audience greeted the speaker. There were fifteen graduates, and their grades in the various studies of the curriculum spoke volumes for the application and industry of the students and the care and earnest labors of the teachers. This was my first visit, strangely enough, to this excellent school, and I was surprised, indeed, to find so large and splendid a structure as is the building occupied by the school. A number of repairs is needed as well as much new furniture and increased facilities for school work. I would that a number of our brethren possessing means could visit this school and realize what we have in the way of a foundation for a splendid school, and could personally inspect the fine work being done by Bro. Jones and his able colaborers. I am sure the time would soon come when money sufficient to pay all debts, thoroughly equip the school, and furnish an adequate endowment would be forthcoming; at least the effect upon myself was to quicken my interest in this noble institution and awaken the determination to work for it more faithfully in the future. Bro. Jones who, in the face of great difficulties, has conducted the school, personally attending to every department and detail of the work, instead of being compelled to take the field to solicit pay patronage to meet the expenses of the school, should be permitted to take a much-needed vacation. No man works harder than he does, and no one is more entitled to well-earned rest.

Fulton is a beautiful little city, the capital of the county, reminding one of the bluegrass regions of Kentucky. The citizens are cultured, enterprising and deeply interested in educational matters. It is a city of schools, having Daughters' College, Westminster and synodical schools of the Presbyterian Church, also Deaf and Dumb and Lunatic Asylums, state institutions. At the request of Bro. Frank I preached at the latter institution in the afternoon and went thence to the Deaf and Dumb school to hear him deliver an excellent address to its graduates. I had the pleasure of meeting Dr. Wray, superintendent of the Lunatic Asylum. and Mr. MacKee and excellent wife of the Deaf and Dumb Asylum. At night Bro. Frank delivered an address at the Christian Church to the undergraduates of Daughters' College. He is doing a fine work at Fulton. I heard many kind words spoken of him and his most excellent wife. The church building has been repaired throughout and presents a neat and attractive appearance, and new life has been infused into every department of the work.

I was entertained at the college and shall long remember the generous hospitality and many kindnesses shown me by Bro. Jones and his estimable wife, and all the inmates of this school, reminding one more of a happy family than a boarding school. J. P. Pinkerton.

Butler College Commencement.

Just fifty years ago the state of Indiana granted a charter for an educational institution to be known as the Northwestern Christian University. Twenty-three years ago this name was changed to Butler University. Few institutions are as closely united with the people of Indiana or with the churches of the Disciples by their past associations as is this institution. Many of the leaders of the restoration movement were identified with its early history. The influence, the wealth and the business sagacity of Ovid Butler, the eloquence and zeal of John O'Kane in the first canvass for subscriptions, the work of Elijah Goodwin, the largeness of heart and breadth of view of O. A. Burgess gave it shape in its formative years. Others, less widely known, but deeply esteemed, have put into it much of their life—such men and women as Catherine Merrill, A. R. Benton and David Starr Jordan. To those who know of the record of Butler College the commencement season is full of suggestions from the lives of its founders. To many these associations of the past are a pleasant feature of the ceremonies incident to the closing of the college year.

The end of the forty-fifth session of Butler College finds her, as hitherto, standing on a firm financial basis, maintaining a high standard of scholarship and doing a quiet but solid work. Her endowment of over $250,000, though not as large as it ought to be, yet enables her to meet all her obligations, and to assure the student of first-class facilities. Her faculty is changed considerably since last year by the withdrawal of Hugh Miller to accept a position at Columbus, of W. E. Garrison to become one of the CHRISTIAN-EVANGELIST'S editorial staff, of Dr. Jink, of W. M. Thrasher and Miss Kies, the two last of whom were compelled by ill health to give up their work. The places vacant have been filled by the appointment of Professors E. W. Abbott, C. B. Coleman, John McKee, S. A. Harker, W. F. Kelly and W. D. Howe. The total number of students enrolled in all departments of work during the year was 340, a considerable increase over the preceding year.

The exercises of commencement week were unusually successful. A long season of rainy weather gave place to bright, sunshiny days just in time to make Irvington, always pretty, appear at its best. The attendance at the numerous meetings was, almost without exception, very large. Many alumni were present, some from quite a distance. A large number of Christian ministers manifested by their presence the interest of the brotherhood throughout the state in the work of the college. The freshness, joyfulness and vigor which are seldom absent from such an occasion were pleasant to feel and delightful to live in for the few short days of the week.

The first announcement of the end of the year came, as usual, from outbreaks of class rivalry, serenades and escapades such as reveal a healthy college spirit. These were succeeded by the more formal exercises of commencement week proper, from June 14 to June 21. Among these latter were a very pleasant concert on Thursday evening by the Music Department, the Sophomore contest in oratory, the Senior Class exhibition, the exhibition of the Philokurian Literary Society, the president's reception, and interspersed at convenient intervals the final examinations. The winner of the Sophomore contest was Mr. H. L. Herod who, while engaged in college work, also ministers to the Second Christian Church (colored) of Indianapolis. The Senior exhibition consisted of music and a play translated from the German and entitled "The Secretary." The president's reception on Wednesday evening, June 19, was attended by many out-of-town guests and was altogether a delightful affair. Aside from commencement itself, perhaps the most important gatherings were the baccalaureate service in the chapel Sunday afternoon, the 17th, and the annual dinner of the Alumni Association at the Bates House Wednesday evening, the 20th. The former was rendered impressive by the loftiness and beauty of the sentiment of President Butler's sermon, the latter by the renewal of the old associations of college life; both were rich in friendliness, sympathy and tenderness peculiar to college life.

The commencement exercises were held Thursday morning, June 21st, in the college chapel. President Andrew S. Draper, of the University of Illinois, delivered the address to the graduating class. It was a forcible, masterly presentation of "The Scientific Advance." A full account of it, published in the commencement number of the University Brief at Irvington, will richly repay a careful reading. After the address President Jenkins of the University of Indiana conferred the degree of Bachelor of Arts upon the graduating class.

The honors of the Senior class were carried off by Miss May Griggs who, having attained the highest average grade throughout the course, was granted the diploma of the University of Chicago in accordance with the articles of affiliation between the University and Butler. By the affiliation, which in no way compromises the independence of Butler College, but simply guarantees that it will maintain the present standard of its work, three fellowships yielding free tuition at Chicago for three terms (the tuition fee ordinarily being $40 per term) were also awarded to members of the Senior class. The recipients were Mary C. Graham, Grace Frederick Gookin and Emsley W. Johnson.

The last event of commencement week was the triennial meeting of the stockholders of the college for the election of the board of directors. Four vacancies, caused by the death of A. M. Atkinson, and by the removal from the state of Addison Harris, J. E. Pounds and Burris A. Jenkins, who takes up his work in Buffalo July 1st, were filled by the election of William Mullendore, Franklin; W. D. Starr, Noblesville; A. B. Philputt, Indianapolis; Lewis Morgan, Indianapolis. With this meeting the college doors were closed, to be opened again for the summer schools on June 27.

C. B. COLEMAN.

Commencement at Drake University.

Drake University had a commencement that gladdens the heart of lovers of our educational work.

There was a new auditorium to dedicate, the largest college assembly room in the state. Including the stage it will seat 1,500. Ex-Gov. F. M. Drake was on hand to present the keys and turn his generous gift over to the university. Mr. R. C. Stevenson, of Iowa City, the donor of $2,500 to put in the gallery was also present to share in the joy.

The speakers were all able and satisfactory. Geo. H. Combs captured all hearts in his baccalaureate address. Col. C. G. Saunders, of the class of '86, the well-known lawyer of Council Bluffs, delivered the dedicatory oration, and it came from a full heart, rejoicing in the progress of his Alma Mater. Dr. B. A. Hinsdale, of Michigan University, gave a profound and scholarly address on Commencement Day.

The senior class in the College of Letters and Science, in the College of the Bible, in the Normal Department, in the College of Oratory and in Music had each a night and a fine program to delight the large audience that filled the auditorium on every occasion

More than a hundred of the Alumni were back and their banquet at the Savery was the climax and closing ceremony of the work.

It was a commencement calculated to confirm the faith of Drake's friends in the great future possible to the institution.

Ex-Gov. Drake announced the gift of $25,000 by Edwin J. and Mary Toof, to endow a chair in the Bible College. This makes $150,000 of good endowment. It is hoped that $100,000 will be added to this the coming year. Gov. Drake offers to give $25,000 of this. He will be glad to be called on for it before next June, and that would make $75,000 paid over by him within eighteen months.

Clinton Lockhart, Ph. D., and O. B. Fallis, Ph. D., will be valuable accessions for the coming year. Some changes will probably take place in the music department, but all plans look to enlargement and progress.

As usual in such cases the $65,000 was not raised in time to stop interest quick enough to make the amount sufficient to clear off all indebtness. It is the purpose to add $15,000 this year to the emergency fund. W. B. CRAIG.

Eugene Divinity School.

FIFTH ANNUAL COMMENCEMENT.

June 3, 1900, is a notable day in the history of the Eugene Divinity School. On that day was graduated the first class. One student, G. S. O. Humbert, completed the B. D. course, and the Misses Mary and Margaret Daisley, Mrs. Clara Essen, Leon D. Green and Harry Benton completed the English Bible course. Bro. Humbert will move to Corvallis in August to take charge of the work in that important center. Corvallis is the seat of the State Agricultural College. Brethren Green and Benton, and Sister Essen, will likely pursue graduate studies next year. The Misses Daisley will return their homes in Washington.

After Dean Saunderson preached the baccalaureate sermon six young men, all students, were ordained to the ministry. Messrs. John Handsaker, Harry Benton, W. T. Matlock, E. F. Beaudreau, F. E. Billington and E. M. Patterson. The policy adopted by the school is to recommend no one for ordination who has not had at least two years' work in the school and has the approval of at least three churches.

The diplomas were conferred on June 4 by Dean Sanderson. The address before the school was given by President P. L. Campbell, son of the late F. F. Campbell, of the Oregon State Normal School at Monmouth, Ore. Before President Campbell's address Dr. Frank Strong, President of the State University, which is also located at Eugene, spoke hearty words of appreciation of the work done by the school. President Strong is a scholarly Christian man, a member of the Baptist Church. He said that the policy of the University of Oregon was to keep out all teaching of science or philosophy, so called, which would cause any one to lose faith in the Word of God. This sentiment was roundly cheered. Dr. Strong has a firm hold on the Christian people of Oregon.

On June 7 Dean Sanderson left for a tour of the Holy Land. He expects to sail from Montreal on the 16th, and visit England, Scotland, France, Switzerland, Italy, Egypt and Palestine. He goes that he may be better fitted for work in the school. He will return in time for the opening of school.

The enrollment of the school for the present year was 28, four being nonresident. This is the largest yet reported. The library is growing and contains now nearly 1,000 volumes. The outlook for next year is brighter than ever. A number of new students are expected.

The school is proving a factor in the evangelization of Oregon. Already about 25 points are being supplied by the students.

JOHN J. HANDSAKER.

Eureka's Record.

Eureka College is located in the midst of one of the most prosperous sections of that imperial state, Illinois. A current writer has written its record briefly as follows:

"Eureka College is now half a century old. The aim of its founders was to establish a college where rich and poor alike might enjoy all the privileges of a higher Christian education. There have been nearly 500 graduates. Forty-six of this number have died and the remainder are scattered over twenty-eight states of the Union. Of the whole number 13 have been or now are editors, 20, physicians; 31, lawyers; 33, business men; 79, teachers, and 108, ministers. There are thousands of others who are not graduates, but have received a training here that has enabled them to take useful and honorable part in the work of the world. The usefulness of any institution is determined in large measure by the kind of work done by the men and women trained there. It is gratifying to know that such a large per cent. of the representatives of Eureka College have been successful in the highest sense of the word. The life of the most of these has been on the side of truth and righteousness. The interest in missions in the college the past few years has been strong. Four graduates are now in Cuba, one in Honolulu, two are soon to sail for Japan. E. E. Faris, in Africa, represnts Eureka. Two teachers in the Southern Christian Institute, Edwards, Miss., were recently selected from the present student body."

The following language quoted from Eureka's current catalogue is in point:

"The atmosphere of an institution is of supreme moment. Men go to distant lands to find congenial atmospheres in which to cultivate their artistic, philosophic or ethical faculties. Eureka College has been exceedingly careful, during her whole existence, to provide the best environment for her students—the best soil and atmosphere for the growth and maturity of the seeds of right-thinking and right-living. That she has been successful in this the character and work of the great body of her *Alumni* and other students abundantly attest. She aims at high scholarship, but does not neglect the weightier matter of high character."

A FRIEND.

Cotner University.

Cotner University is located five miles east of Lincoln, the capital city of Nebraska, upon a beautiful rise of ground. The commodious buildings and twenty-acre campus make the most attractive educational property in the entire state. The university opened in 1889 and has operated continually ever since. The graduates are numbered among the foremost workers in our great brotherhood, both at home and abroad. At the present writing President W. P. Aylsworth is on his way to Europe, where he goes for rest and to study the universities of that continent with the view of better equipping himself for his responsible work, both as an educational leader and teacher of Hebrew and general literature.

The recent commencement, which was a jubilee gathering, was participated in by B. J. Radford, of Eureka, Ill., Sumner T. Martin, of Omaha, Neb., and Andrew D. Harmon, of St. Paul, Minn.

The university has passed the whirlpool of debt and now, being entirely free, enters upon a future that is bright with promise. The two colleges, three schools and four departments are ably presided over by William P. Aylsworth, one of our most competent and consecrated college men. He has maintained such a high grade of work, through the assistance of an able faculty, that graduates go with full credit to our state university and other institutions for graduate work.

It is the purpose of the board of trustees and president to maintain all the present development, and make the work first-class in every particular, and at the same time conduct the work on a cash basis.

As our brotherhood has accomplished the splendid work of clearing the property, they are taking new interest, as is witnessed by the summer school now in session and the promise of a decided increase in attendance next year.

Cotner University offers good and valuable opportunities for those who come to make the best possible preparation for life's work.

J. W. HILTON, Sec.

Christian College.

This college, located at Columbia, Mo., has just closed the most successful year of its history. It is now entering upon its Jubilee Year, and as the issue of the CHRISTIAN-EVANGELIST for July 12th will be a Christian College jubilee number, we need say little more at present than call the attention of its readers to the advertisement of this college, to be found in another column. A college that has lived fifty years, and been a decided success all the time, has certainly won the right to the highest consideration of the public, without any special commendation from its friends. Christian College speaks for itself in a long and eminently successful history. Those who have daughters or wards to educate will certainly not fail to consider the claims of the most promising and best equipped female college in the Southwest. The new dormitory buildings make it a most desirable home, while its splendid faculty and wise management assure the most efficient work in its academic training as well as in its special departments of Music, Art and Elocution.

MRS. W. T. MOORE.

Columbia, Mo.

College of the Bible, Lexington, Kentucky.

Yesterday was the thirty-fifth annual commencement day of the College of the Bible. Twenty-four young men received diplomas showing that they had completed the four years' course of study prescribed by this institution in preparing one to preach the gospel of Christ. They have spent four years in studying the Bible historically, exegetically, critically. Also Christian doctrine, church history, the laws of exegesis, hermaneutics and homiletics, with other studies necessary to prepare the preanher of the gospel for his work. Two of this class were graduates in the classical course, which requires one to have the degree of Bachelor of Arts from some reputable college and to have taken two years in the study of the Hebrew language and literature. One who faithfully pursues this course of study is about as well equipped for the work of the ministry as a college can equip him. This class were all mature men, the average of their ages being twenty-six years. They have all had some experience in the active work of the ministry. Eight of them are from Kentucky, five from Missouri, two from Indiana, two from Illinois, two from Tennessee, two from Virginia and three from the Queen's Dominion.

The college is greatly in need of endowment. It is surprising what a wonderful work has been done with such meager endowment. This could only have been accomplished by the personal sacrifice of the professors; but the time has now come when we should adequately endow this institution and make of it a college for the education of men for the ministry such as is worthy of a great religious body; one where any one wishing to prepare for the ministry of the Word can be as fully equipped as he could by attending institutions where he will get as much error as truth. Why should not our people concentrate their efforts in establishing such a school? The College of the Bible at Lexington has shown herself worthy of the confidence and support of this brotherhood by her work in the past. Her graduates are filling many of the most responsible stations all over the earth, in college professorships, pulpit work, mission work in every phase. An effort is now making to sufficiently endow this college, and will not those who have been blessed with this world's goods, or to put it scripturally, who have been entrusted with their Lord's goods, use them in this work of the Lord? We are seeking to find a thousand persons who will give twenty dollars a year for five years. Will you be one?

J. T. HAWKINS.

Central Christian College.

This thriving institution is located at Albany, Mo., in what is perhaps the richest territory of the brotherhood. Northwest Missouri has more members of the Christian Church to the square mile than any other country in the world. Albany is a beautiful and healthful city of 3,000 inhabitants. It has no saloons and is far above the average town in morals and religion.

President J. W. Ellis brings to the college the ripe fruits of many years spent in study and in teaching. His specialty will be Old Testament literature, and in this department he is well known as a most thorough scholar. Associated with him are a faculty of consecrated and capable professors, each of them a specialist in his department.

The distinctive feature of Central Christian College is its strong course in the Bible and in sacred literature. For two years the Bible is made a daily class book, and throughout the entire course it is given a prominent place. The instructors are members of the Christian Church, and if students are not such when they enroll, most of them are when they leave. Great care is exercised in order to keep the moral environments pure. There is no hazing, no football, no dancing, and yet it would be difficult to find a happier body of students.

The college courses include the ministerial, philosophical, classical, English Bible, English, commercial, art, shorthand and music, vocal and instrument. Expenses are very low. First-class table board with furnished rooms, fuel and light from $2.50 to $3.00 per week. Special arrangements may be made for boarding in first-class families if application is made early.

President Ellis will cheerfully furnish any desired information about matters pertaining to the college.

A. G. ALDERMAN.

Albany, Mo.

Christian University, Canton, Mo.

1. Organized 1851.
2. Matriculated 6,150 students.
3. Alumni numbers 300.
4. Grounds and buildings $60,000.
5. Is free from debt.
6. Has about $20,000 endowment.
7. Has received $7,500 this school year.
8. Has educated 500 preachers.
9. These have baptized 100,000 persons.
10. Students enrolled, 179.
11. Students in Bible Correspondence Course, 193.
12. Ministerial students '99-1900, 59.
13. Student preachers report 700 conversions last year.
14. Full classic, scientific, literay, ministerial, business, musical oratorical courses.
15. All expenses from $125 to $150 per year.

D. R. DUNGAN, A. M., LL. D., President.

Northern Indiana Normal College.

The following paragraph from the pen of G. A. Hoffmann in a recent number of the CHRISTIAN-EVANGELIST is worthy of a place in our educational number.

"The one great interest of the town is the Northern Indiana Normal College. This institution was founded by its president, H C. Brown, twenty-seven years ago. The president is an active elder in the church here. Twenty years ago Prof. O. P. Kinsey became associated with Pres. Brown and the two men have built up the most wonderful school of its kind in America. It matriculates from 3,000 to 3,500 students per annum, has an average attendance of over 2,000 the year round, never closes its doors for vacation and has students from every state in the union. The Normal College has a faculty of sixty to seventy professors and teachers, seven or eight splendid buildings, has in construction now an additional $50,000 scientific building and does all this without endowment, state aid or income from any other source except tuition from its students. Students expenses, too, are at a minimum. This is the largest normal college in the world, and it has been built up, sustained and is being supported by the funds of its own production. Here are departments of art, music, science, commerce, pedagody, law, pharmacy, classics, and everything necessary to fit a young man or lady for the activities of life."

Daughters College.

The cut of this enterprising institution, which appears elsewhere in this educational issue, in no way aggregates the beauty and attractiveness of the comparatively new buildings. For ten years this imposing structure has met the just requirements of an appreciative patronage. The comfort, health and convenience of a hundred young ladies, superintended and directed by an ample corps of teachers, have been secured within this spacious building. Gratuitous physical culture brings robust health within the reach of all who will seek it as the pearl of great price.

In the future, as in the past, the school will articulate with truth, righteousness, self-helpfulness, and the great university of common sense. False, unreal and extravagant ideals of life will be eschewed. The supreme end for which the school exists will continue to dominate the teaching and discipline of the pupils. The formation of character will be the goal towards which all efforts will tend.

Daughters College, like its predecessor, exists to do good. With no adequate endowment it must rely upon the benevolence of the generous-hearted, but it will seek the patronage of those who, like our Lord, are here, not to be ministered unto, but to minister and to do good. Our experience amply demonstrates the fact that rich and poor can each secure the best results by being educated side by side.

The curriculum will prepare graduates to enter life competent to meet the obstacles that beset its pathway. They will be self-supporting. In thoroughness, efficiency and completeness the school will fall not one whit behind sister institutions.

It points with laudible pride to the fact that its enrollment during the past ten years has reached more than one thousand. It thanks God that it has been able to give gratuitous instruction to one hundred and eighty boarding pupils, aided to some extent three hundred and twenty-six and enrolled as paying pupils six hundred and twenty-three.

Daughters College rejoices in the overruling providence of God. Whatever be the trials hereafter in store, it looks to him as the chief protector. Under his direction it can never fail. With his rich blessings it will live to bless the centuries.

J. B. JONES.

Fulton, Mo.

EDUCATIONAL.

Hollins Institute

will open its 58th session on the 19th of September, with its accommodations increased from 175 to 225 boarders.

This is a school for girls and young ladies in which all the solicitude, watch-care, supervision and inspiration of a cultured Virginia family prevail. **Literature, Languages, Histories, Sciences, Music, Art, Elocution,** etc., are taught under high standards. The Faculty and management is composed of 10 gentlemen and 20 ladies. **The Eclectic system is used. Diplomas are issued in all departments, each of which is presided over by a University graduate.** Graduates of this school are holding positions of influence and prominence in this and other countries. The school is located on the N. & W. Ry. (Shenandoah Division) 7 miles north of Roanoke City—a region abounding in scenery beautiful beyond description, and redolent of health. There are six main buildings, all of brick, with extensive verandas, all connected by covered ways. It owns 500 acres of land and valuable mineral springs—Sulphur and Chalybeate, which conduce largely to the health and vigor of growing girls. A delightful home for girls during the period of development, and girls from all sections delight to be here. Write for catalogue.

CHAS. L. COCKE, Supt., Hollins, Va.

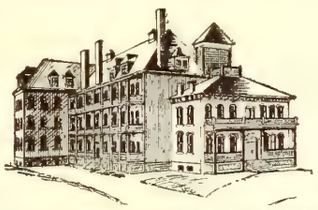
....CENTRAL FEMALE COLLEGE....

LEXINGTON, MO. Leading ladies' college of the west. Modern Equipments, Literary, Music, Art, Elocution. **Z. M. WILLIAMS, A.M., President.**

Learn to Talk Well.....

The man has the advantage in life who learns to talk well, to meet people, to make a speech, write a paper, or deliver a lecture. The DRAKE UNIVERSITY COLLEGE OF ORATORY AND ENGLISH, Des Moines, Iowa, is the place to study Elocution, Literature, or Physical Culture.

ED AMHERST OTT, Lecturer, Author, Dean.



MISSOURI BAPTIST SANITARIUM,

919 N. Taylor Avenue, ST. LOUIS, MO.

A homelike Sanitarium and hospital for the cure of mild nervous cases; surgical and all non-contagious cases. X-Ray machine connected with the surgical department. Service is good in all departments. Non-sectarian in its benefits. Ambulance service to all trains if notified. Three acres of ground; many advantages which makes it the most desirable in the West. For rates, etc., address

DR. B. A. WILKES, Superintendent and House Physician.

Female Orphan School.

The Female Orphan School at Camden Point is about to enter upon the 29th year of its existence.

Under the management of President A. O. Riall the year just passed was most encouraging, the enrollment being 109, with the attendance well up to the enrollment. The number of graduates was eighteen, the largest number in the twenty eight years.

This school grew out of a need for an institution which would afford the orphaned daughters of the church opportunity for thorough education. In providing for these, however, it was not necessary to exclude others who stood in need of such instruction as was here provided, hence conditions were named providing for the admission of four classes of young women as may be seen by reference to the advertisement in another column.

The location of the school is in every way desirable. Twelve acres are embraced in the campus. The building is a commodious brick structure, comparatively new, having been erected in 1890, on the site of the original building which was destroyed by fire. Accommodations are ample for one hundred boarding pupils.

The school's prospects are bright. The accommodations, the equipment, the environment and the instruction are such as to insure a large measure of success for the oncoming year.

R. G. B.

LEARN AT HOME.

C. W. Robbin's Rapid Calculator. A self-instructor, containing 284 pages 6x9 in. Sent by mail for $1. Circulars free.

C. W. ROBBINS, Sedalia, Mo.

COLUMBIA NORMAL ACADEMY,

COLUMBIA, MO.

Opens Sept. 4th. A school for Young Men and Women. Graduates admitted to the University without examination. Excellent preparation for college, for teaching or for business. 200 students enrolled last year. Catalogue free.

GEO. H. BEASLEY, Principal.

COTNER UNIVERSITY

BETHANY, NEBR.

College of Arts.

College of Medicine.

Normal School, Preparatory School, School of Music, English Bible Department, Elocution Department, Art Department, Business Department, Dental Department.

Healthful Location. Competent Faculty.

Expenses Low.

Address for further information and catalogues.

W. P. AYLSWORTH, Pres.

Book Notes.

"How to Understand and Use the Bible" is the title of a new book by J. H. Bryan, just issued by the Christian Publishing Company. It is a book that can hardly be too highly commended. It will be found valuable by the yound Disciple and the veteran Christian, by the Christian Endeavorer and the Sunday-school teacher, by the preacher and the lay member. It contains 116 pages, is neatly bound in cloth and the price is fifty cents.

"Christian Science Dissected" is having a very large sale. This is small wonder, for the book is forcible, direct, practical and instructive, and is at the same time breezy and entertaining. It is receiving very flattering press notices and is highly commended by prominent physicians and preachers. Price, twenty-five cents.

We have sold thousands of copies of Alexander Campbell's works during the past few months, and the demand continues. Our wholesale reduction of the prices of these books we believe the most noteworthy incident in the history of the literature of the Disciples of Christ. Elsewhere in the issue will be found a detailed list of these volumes, with price list and our special offer for the entire Campbell library.

One hundred thousand copies of Silver and Gold have already been sold, and it now looks as though we would be able to announce by the end of the present year, that two hundred thousand copies of this splendid song book has been sold. If your church or Sunday school is contemplating the purchase of new books we ask that you examine "Silver and Gold." If you will do that we will have no fears about receiving your order. "Silver and Gold" sells itself whenever carefully examined.

We still have left a faw copies of the "Map of the Travels of Jesus," by A. P. Stout. This map is an essential aid in properly teaching the Sunday-school lessons for twelve months yet to come. The map has sold for $5.00, but we are closing out our present stock for $3.00. The map is six feet long, three feet wide, cloth mounted, varnished, placed on rollers, all ready to hang up in your Sunday-school room. We prepay charges, mail or express.

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NOTE.—An important book will be shortly isssued by the Abbey Press, 114 Fifth Avenue, New York. It is entitled "What is the Matter With the Church?" and is by the Rev. Frederick Stanley Root. Dr. Root deals with pessimistic facts in an optimistic spirit, and whilst strongly indicting the traditional church, he shows that faithful are the wounds of a friend. There is promise of very considerable discussion arising from the contents of this book, the facts of which have been marshaled together with considerable skill and cleverness.

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A Large Illustrated Weekly Magazine, devoted to the welfare and work of Our Young People, giving special attention to the Sunday-school and Young People's Society of Christian Endeavor. It contains wood-cuts and biographical sketches of prominent workers, Notes on the Sunday-school Lessons, and Endeavor Prayer-meeting Topics for each week, Outlines of Work, etc. This Magazine has called forth more commendatory notices than any other periodical ever issued by our people. The Sunday-school pupil or teacher who has this publication will need no other lesson help, and will be able to keep fully "abreast of the times" in the Sunday-school and Y. P. S. C. E. work.

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CHRISTIAN PUBLISHING COMPANY, St. Louis, Mo.

Fifth District Convention of Illinois.

The seventh annual convention of the fifth district met at Virden, June 5-7. One hundred delegates were in attendance.

Reports showed progress all along the line.

The convention began with the C. W. B. M. session on Tuesday afternoon, which was enthusiastic from the moment the convention was called to order until the session closed in the evening.

Miss Adelaide Gail Frost, of India, was heartily greeted and her afternoon talk and evening addresses were enjoyed by all. May God bless her in her great work.

Miss Anna M. Hale, the state secretary, was with us and as usual gave an impressive address.

Pres. W. W. Weedon, of Williamsville, opened the convention on Wednesday morning. One very pleasant feature of the program was that nearly every one was present to take his part. Bro. J. E. Lynn, of Springfield, with maps and charts made a strong presentation of his theme: "Care for the Church in Illinois." Bro. Lynn's church has given $160 for state missions this year and his county (Sangamon) has raised over half the amount contributed in this district. The brethren are alive in that county and intend to have a contribution from every church before the state convention at Bloomington, October 2-5.

The secretary's report showed a total of $444.42 raised in the district for state work, an increase $37.72 over last year. There are $113.50 to the credit of the district with which to begin the work of the next year. The claims of Eureka College were ably presented by N. S. Haynes, of Eureka.

The Wednesday evening service was made much more interesting by the splendid singing of the male quartette of the Springfield Church.

Bro. E. O. Sharpe, of Girard, gave an able address on "Missions as Related to Our Plea" and was followed by an address on labor: "Public and Private Rights," by W. W. Hopkins, of St. Louis, which was capable of provoking thought and leading all into many new lines of investigation.

We believe that a great and enterprising body like the Disciples of Christ should be abreast of the times on the latest developments of the labor question, and such addresses as Bro. Hopkins' at our conventions will keep us at the front.

Before the close of the convention on Thursday morning talks were made by J. M. Francis, of Palmyra, and W. W. Weedon concerning the life and works of that noble man of God, H. W. Everest, who has recently gone to his reward, and a touching prayer was made by Bro. Francis in thanksgiving to God who had sent us such a great man and who might help us to be useful like him.

The convention closed Thursday noon with a few parting words and impressive benediction by J. A. Boulton, the venerable elder of the Virden Church. All went home feeling renewed in their spiritual minds and more ready to do the Masters' work.

Bro. Guy B. Williamson, of St. Louis, rendered valuable assistance throughout the convention by leading the song service.

All who would like to have a full report of the convention may get it by sending five cents to the Virden Reporter for a copy of the paper containing the report. PAUL H CASTLE, Dist. Sec.
Virden, Ill., June 9, 1900.

Evangelistic.

NEBKASKA.

Ashland.—Eleven additions since taking up the work here.—F. E. JONES.

UTAH.

Salt Lake City, June 19.—Seven added by letter since last report. A number to follow soon. Our offering for missions over $100.—W. H. BAGBY.

COLORADO.

Florence, June 18.—Three additions last week. Our work is doing nicely. Two additions for the Sunday before last which have not yet reported.—DANIEL TRUNDLE.

MONTANA.

Bonner, June 12.—Eight additions at Florence and two at Missoula; five baptisms. Two of the persons were Japanese. The Missoula Japanese class numbers 10 and is a fine opportunity.—R. E. DUNLAP.

KENTUCKY.

Paris, June 15.—Three additions last Lord's day. Two by confession and baptism, with nine other additions to our membership recently. Our ladies have, within the last six weeks, raised and forwarded over $360 for missions. Our Children's Day offering was $205.50. We are now making a canvass for the India famine sufferers and hope to report a large amount.—LLOYD DARSIE.

KANSAS.

Augusta.—Baptized two at Hamhill June 10; at Augusta, June 17, baptized three, and received three by letter and from M. E. Church one.—R. W. WOODSIDE.

Ashland, June 18.—Just held a short meeting in O. T., 20 miles south of here. Preached eight times, had 16 added; 11 baptisms. Will organize with 20 or 25 members and preach for them one fourth time. We are getting the work well in hand at Ashland. Good offering Children's Day.—R. H. TANKSLEY, pastor.

Chanute, May 11.—Two additions here since last report. We had our Children's Day exercises June 3. Collections about $15.—W. T. ADAMS.

Elk City.—Closed a six days' meeting at Longton, with 22 additions.—S. W. NAY.

ILLINOIS.

Ashley, June 21.—At Gaston Grove, Marion County, we baptized two young ladies June 17; four there this month. Commence revival meeting August, 1st Lord's day.

Atlanta, June 18.—One baptism since last report. The work here prospers.—W. R. JINNETT.

Girard, June 19.—Two baptized here lately. A new work is begun at Nillwood, where we meet in the schoolhouse. Organized an Endeavor Society there a short time ago. The Girard Church will soon begin the erection of a new house of worship costing perhaps $4,000 when complete, to be ready for use about November 1st. Its possession is due to the liberality of Brethren Hamilton, C. H. and J. M. Metcalf, who are leaders in every good work. The church here withdrew its fellowship last Lord's day from a brother who voted license in the city council after being elected to do the other thing. The writer expects to be in the University of Chicago during the summer quarter.—EDWARD O. SHARPE, pastor.

MISSOURI.

Plad, June 18.—Had a glorious meeting yesterday, five additions; three by confession. Will commence a meeting fourth Lord's day in July, assisted by Bro. Hendrickson, of Cross Timbers. Expect a good meeting.—G. W. HAMILTON.

Savannah, June 18.—Yesterday morning preached the funeral of a friend. Last night large audience and good interest. One addition.—A. R. HUNT.

Stanberry, June 11.—Observed Children's Day at Pattonsburg. Am preaching half time there, and doing as well as could be expected. The Sunday-school is more and more becoming a great power in the church there. Our collection was $6.70.—N. J. NICHOLSON.

New Franklin, June 18.—Three baptisms yesterday.—ARTHUR N. LINDSEY.

Cross Timbers, June 18.—Two added here at our last regular services; one by statement and one from the Baptists.—S. E. HENDRICKSON.

Lebanon, June 6.—Work still very encouraging here. Another confession last Sunday; 18 additions in the four months that I have been at this point.—A. A. BERRY.

OKLAHOMA TERRITORY.

Medford, June 18.—We had three additions yesterday at Sand Creek; two by baptism and one by letter. This is a remnant of a congregation once worshiping at Wakita, but was torn up by an anti-organ preacher. They have an organ and a good Sunday-school in a thrifty community.—E. B. HUFF.

Shawnee, June 16.—Just close a 12 days' meeting with 13 additions, Bro. Vernon J. Rose, of Newton, Kan., preaching. We have been helped much and encouraged by his strong, vigorous and practical preaching. We have been in this field 10 months. There have been 68 additions to the church.—C. W. VAN DOLAH.

TEXAS.

Colorado, June 18.—Our meeting starts off nicely. Four confessions last night, with a fine and growing interest.—D. D. BOYLE, evangelist.

Paris, June 16.—Two additions since last report. Work greatly helped by state convention, just closed. It is said to have been the largest in attendance and interest yet held in the Lone Star State. The work at First Church is in good condition.—I. N. CRUTCHER.

Gainesville, June 19.—We have been in the big tabernacle two weeks and two days with 93 added to date. The number added will pass 100 to-night. Lack 39 only of having 1,000 converts since Jan. 1, 1900. The Methodists have hustled in their state evangelist and built a tabernacle in four days, two blocks from ours, and all the churches but one have united in a union meeting. The union meeting was undreamed of on their part when I came here. But the loyal band of Christians, headed by J. B. Sweeney, are all at it and always at it, and we have great audiences of the thinking people largely, of the place, and for four days our converts have all been heads of families and most all of the additions before were also.—CHAS. REIGN SCOVILLE.

Summer Excursion.

COLORADO, UTAH.

The Union Pacific will place in effect on June 21st, July 7th to 10th inclusive, July 18th and August 2nd, summer excursions of one fare for the round trip plus $2.00, from Missouri River to Denver, Colorado Springs, Pueblo, Ogden and Salt Lake. Tickets good for return until October 31st. For full information address J. F. Aglar, Gen'l Agt., St. Louis.

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" Holland, Sunday (special) ..... 2:00 P.M.
Leave Chicago, daily (except Fri. Sat. Sun.) 8:00 P.M.
" Chicago, Fri. and Sat. 9:00 A.M. and 4:00 P.M.
" Chicago, Sunday.. 9:00 A.M. and 11:30 P.M.

After September 3, Steamers will leave Chicago, daily 7 P.M.

Steamers arrive in Chicago in the morning in time for all trains west and south. Tickets sold at all stations, on Pere Marquette and G. R. & I. Railways. For further particulars or information apply to Chicago Office or General Office in Holland, Michigan.

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A YOUNG MAN who is a college graduate, an active C. E. worker, wants a position as principal of a Village High School where there is a Christian Church. He is thoroughly prepared for any work of the kind and will be a valuable addition to any church that may secure him. Write me and I will put you in touch with him. J. V. COOMBS, Irvington, Ind.

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STOCKHOLDERS' MEETING.

Notice is hereby given that a meeting of the stockholders of the Standard Adding Machine Company will be held at the office of the Company, 903 Aubert Ave., St. Louis, Mo., on Tuesday, July 31st, 1900, at 9 o'clock a.m. for the purpose of voting upon the proposition: To increase the Capital Stock of the Company from $150,000 to $200,000.

By order of the Board of Directors.

F. M. CALL,
A. H. DUNCAN,
R. R. HUTCHISON,
JOHN Q. McCANNE,
F. X. CRAFT.
} Directors.

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Mystical Babylon.

GRACE PEARL BRONAUGH.

The prophets looked forth from the valley of vision,
Looked forth to the uttermost parts of the earth;
They saw from a distance the pastures of elysian,
Of Canaan the promised, they saw the Lord's birth;
The fall of the Cities of Sin, the desertion
Of Tyre and of Sidon, and Nineveh's fate,
Dark Egypt's decadence, the Jewish dispersion,
The old desolation of Babylon the Great.
They saw our Lord's death on the cross and foretold it,
They saw the destruction that heaven would send;
The scroll of the future they took, they unrolled it,
The prophets looked forth to the end.
O, Mystical Babylon, couldst thou but waken!
O, couldst thou but know what is waiting for thee!
For thou shalt be utterly lost and forsaken,
Be lost like the stone that is cast in the sea.
O, Babylon, Babylon, seven-hilled city!
The tale of thy trouble the prophets have told.
The eyes of the faithful shall view thee in pity
When thou shalt have fallen like Babylon of old!

Fair Haven, Vt.

Romance and Romanticism—III.

MARY E. WARE.

These legends are all beautiful in themselves, but they were told and retold so often that the people tired of them and were ready to laugh or to cry, while reading Cervantes' masterpiece, *Don Quiote*, the greatest satire ever written about these legends.

In the meanwhile, the Renaissance did away with these ideal and established healthier motives for action. Through its influence literature became less symbolic, and more realistic.

The Renaissance took a peculiar turn in Germany. It was handicapped by theology and humanism. The influence of theology was to confine all litearary productions to biblical subjects. The humanists valued only knowledge that was based upon the classics, or humanities; this separated the cultured from the uncultured. They forsook their native tongue; this separated the upper classes from the lower classes.

To these causes may be added the horrors of religious wars. Germany was almost bled to death to give Europe religious freedom. One historian says: "At the close of the Thirty Years' War, 1648, Germany might be compared to a graveyard. Financially, socially, intellectually, and in a sense morally the country was ruined."

Amid such conditions literary originality passed out of the land. French and Italian ideals crept in and possessed themselves of what remained. The liberty-loving Germans soon asserted themselves. A reaction took place. Lessing, Herder and Weiland introduced the classical period.

Still, there were many restless spirits in Germany not ready for this high standard of form in art and literature. These led a revolt known in the literary world as the "Storm and Stress" period. It was a protest against pedantry, but it was crude, erratic, and Bohemian in the extreme. Its watchword, liberty, degenerated into license. So widespread was its influence that even Goethe and Schiller were affected by it in their youth, but as they grew older and wiser they returned to their classical serenity.

There was no united Germany; Bismarck was not yet. The days were full of political trouble. Scholars naturally became retrospective. They looked back to the Middle Ages, to the time of Otto and Charlemagne, and the brilliant period of the Hohenstauffen emperors, when the grand old Gothic cathedrals were building, and when Germany was a nation among nations. The effort to revive the thought expressed in the art and literture of this period gave birth to the German Romanticism.

It was the prevailing thought, to put it in round numbers, from 1770 to 1830. Jena was its first abiding-place. The brothers Schlegel and their friends Tiech, Novalis and Wachenroder were its early guardians.

They used the term romantic to refer particularly to the 12th and 13th centuries when the Provencal troubadours were charming all Europe with exquisite lyrics. Their leading principles may be summed up in these words: They believed in uniting practical life with art and literature; in the restoration of the catholicism of the Middle Ages, and in the study of the romance as opposed to the classic.

Underlying these principles there was an element of mysticism, an excessive use of symbolism, a tendency to melancholy and a love for the foreign, the extraordinary, and even supernatural.

"Nature and mind are one," they said. "Every phenomenon of nature is the incorporation of an idea." Sentiment and thought were given to landscapes. The outer world was made to take on the color of a man's moods.

These are simply the characteristics of the romantic school in its early days. As time passed by they were modified and broadened in many respects. The school soon passed the borders of Germany and numbered its disciples in every country in Europe. It almost threatened death to the native literature of Russia. "Jouhovsky," says a Russian critic, "did not translate one or another German poet. He translated the German Romanticism into Russian." It was not until the time of Pushkin and Gogol that Russia turned to her own national thought and experience for the material for her literary productions.

In Sweden there were the "Old Romantic school" and the "New Romantic school" until the more patriotic scholars calling themselves "Goths" organized to put both down and to encourage and uphold the Swedish models and ideals.

Denmark, who for a century before had not only used the German language at her court, but had even printed her newspapers in it, was simply delighted to accept and carry out the principles of Romanticism.

When Sir Walter Scott had not yet reached his majority he attended a lecture in which this German school of thought was described. He datermined there and then that he would master the German language that he might fully understand Romanticism. The result of this study was the productions, "Lay of the Last Minstrel," "Marmion," the "Lady of the Lake," "Rob Roy," "The Talisman," "Ivanhoe" and all of those dramatic novels which present such stately, vivid pictures of medieval times.

The same movement influenced Bulwer to write "Harold" and the "Last of the Barons:" it took hold of the poets' minds and gave tone and color to many of Wordsworth's and Burns' poems.

Romanticism had almost as great an influence in France the first three decades of the past century. This bringing out of the ordinary individual in literature caused Rousseau to write "New Heloise," Chateaubriand, "Atala," and Madam De Stael, "Corinne." The elder Dumas' works are full of this thought, and even Victor Hugo's early writings are colored by it. It even invaded the stately domains of history and affected the writings of Thierry and Michelet. Its far-off waves reached the American shore and touched Cooper's "Spy."

A faint suggestion of Romanticism runs through the pages of "When Knighthood was in Flower," and "Richard Carvel."

The work of the German Romanticism is o'er. If we have read their books aright it was a protest making form the end of literary production; a plea for the natural, the human, yea, the divine in art and literature. In their work they swing as far to one extreme as the devotees of the Renaissance did to the other. For form in the highest sense of the word is just as essential to literature as it is to statuary. A piece of statuary is valued just in the proportion that the form is subordinated to the thought to be expressed; so it is in literature.

It has been my happy privilege to watch our magnificent city fountain by moonlight. As that great volume of water struggles upward with all of that grace and beauty of motion it seems no longer a fountain, but some great spirit struggling upward to its Creator. That beauty could not be were it not for the solid stone masonry without and perfect mechanical appliance within. So it is in literature; we must have the solid stone masonry of fact and experience, and the perfect mechanical appliance of structure and idiom of language. Then the great spirits are free to rise in all of their strength and beauty to read the thoughts of their Creator, to utter them, to write them—

"That they may touch the hearts of men
And lead them back to heaven again."

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Light and Dark.

BY NELIA M'GAVACK.

God in his goodness and mercy
Opens the gates of light,
Sends the morn's glittering sunbeams
Into the silent night;
Types of His love never-ending,
Light shining bright and clear,
Let thy Light shine to my soul-depths;
Chase out each doubt and fear.

God in his goodness and mercy
Curtains the skies with night,
Fold upon fold of thick darkness,
Shutting away the light;
Type of His love like a mantle
Folding me close to His side,
Shutting out all save His presence;
Thus would I ever abide.

Nevada, Iowa.

Rare and Costly Bibles.

We are taught at our mother's knee that the Bible is the most precious of books, and that principle holds good in commercial as well as in spiritual affairs, in the auction room as well as in the nursery or the sanctuary. The highest price ever paid for a printed book was $24.750 for a Latin Psalter, printed by Faust & Schoeffer in 1457. The first use to which printing was put after the invention of movable type was to circulate as a public document a bull of Pope Nicholas V. offering indulgence to everybody who would aid the Christian king of Cyprus against the Turks. This handbill was dated Nov. 15, 1454, and several copies still exist. There is one in the British Museum.

The first book printed from movable type was what is known as the Mazarine Bible, by Gutenberg and Faust (or Fust, as it is sometimes spelled), which was issued Aug. 14, 1456. Only two or three copies of this, the greatest treasure of bibliography, are preserved, and one of them was sold at auction last year by the Earl of Ashburnham to Bernhart Quaritch, of London, for $19,360, the second highest price ever paid for a book. Lord Ashburnham paid $16,000 for it in 1892. James W. Ellsworth, formerly of Chicago, paid $14,000 for a copy some years ago, which formerly belonged to the Earl of Crawford. The copy in the British Museum was bought in 1825 for $2,520. The Earl of Gosford paid $19,250 his copy.

The first Bible with a date was printed in August, 1492, by Faust & Schoeffer, at Mayence, Germany, and but two copies are known. One in the British Museum was bought from the Duke of Sutherland in 1881 for $8,000. The other belongs to the Earl of Crawford, who paid $5,125 for it.

The first edition of the Bible printed in English was translated by Miles Coverdale, and copies have sold as high as $4,100. John Eliot's translation of the Bible into the Indian language, first published in 1632, has sold as high as $2,775. What is known as the Biblia Pauperum, so called because it was chained to a post in a public place, for the use of the poor, was printed from blocks in 1430. The latest copy sold brought $5,250. The first Latin Bible, printed in 1475, has sold at different times for $5,000, $7,125, $7,500 and $8,000. A Bible that belonged to Bishop Crammer, printed in 1559, sold as high as $5,550. A Bible that belonged to Martin Luther and afterwards became the property of the Earl of Essex, sold for $4,100.

A manuscript copy of the Bible that belonged to the Emperor Charlemagne, and was presented to him at the time of his coronation in the year 800, was offered some years ago for $60,000. The price was then reduced to 40,000, then to $32,500, and it was finally sold at auction for $7,500. It is now in the British Museum. St. Cuthbert's copy of the Gospels in manuscript, dating from the seventh century, is also in the British Museum, and was bought for $3,750. A manuscript copy of Homer's "Iliad" on vellum, the earliest known, cost $8,000.

A manuscript Bible of the ninth century was bought for $3,900 by Sir John Thorall, and Lord Crawford paid $2,860 for a similar copy of later date.

The most interesting collection of Bibles in the world is in the British and Foreign Bible Society, in Queen Victoria Street, London, although there are more ancient and valuable specimens in the British Museum. The best collection in the United States is in the Lenox Library, New York. The Bible Society in New York has a large variety of Bibles in all languages, which I understand are ultimately to be added to the Lenox collection. The finest private collection in the country belongs to Mr. S. Brainerd Pratt, of Boston.

There is a good collection of Bibles in the National Museum at Washington, and among others one of Cromwell's pocket Bibles, which he gave to every soldier in his army, with instructions to carry it in a pocket made especially for that purpose, in the waistcoat over the heart. It is not a complete Bible, but contains extracts from the Scriptures, which are especially applicable to war and to a soldier's life.

Thomas Jefferson's Bible, which is in the museum, is a scrapbook of texts from the evangelists cut out of an ordinary printed Bible and pasted in a book according to their historical sequences. On the margin are a number of annotations in Jefferson's handwriting. Two maps—one of Palestine and the other of the ancient world—are pasted in the front. The section of the Roman law under the authority of which Christ was crucified is quoted, also in his handwriting. It was Jefferson's purpose to have this arrangement of the Bible published for common use, after cutting out all contradictory and ambiguous passages.

In a letter to John Adams, dated Oct. 13, 1813, he says that he has cut up for his own use, "verse by verse, out of the printed book, all of the matter which is evidently Christ's, and describes it as "the most sublime and benevolent code of morals which has ever been offered to man."—*William E. Curtis, in Chicago Record.*

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"They Say."

Have you heard of the terrible family "They,"
And the dreadful, venomous things they say?
Why, half the gossip under the sun,
If you trace it back, you will find begun
In that wretched House of "They."

A numerous family, so I am told,
And its genealogical tree is old;
For ever since Adam and Eve began
To build up the curious race of man,
Has existed the House of "They."

Gossip mongers and spreaders of lies,
Horrid people whom all despise,
And yet the best of us now and then
Repeat queer tales about women and men,
And quote the House of "They."

They live like lords and never labor,
A "They's" one task is to watch his neighbor,
And tell his business and private affairs;
To the world at large they are sowers of tares—
These folks in the House of "They."

It is wholly useless to follow a "They"
With a whip or a gun, for he slips away
And into his house, where you cannot go,
It is locked and bolted and guarded so—
This horrible House of "They."

Though you cannot get in, yet they get out,
And spread their villainous tales about;
Of all the rascals under the sun,
Who have come to punishment, never one
Belonged to the House of "They."

—*Ella Wheeler Wilcox.*

"Judge Not"—II.

T. H. BLENUS.

In our article of Jan. 18, we suggested that our Savior condemned precipitancy and malignity in judging our fellowmen. We also believe he condemned rigor of judgment. If after we are clearly convinced of the failings of our neighbor or brother; if after a thorough examination we are reluctantly compelled to believe that he is criminal, we should be careful to do nothing but what sound reason and the principles of our religion approve. This we are sorry to write is not always the case. Those who judge with precipitancy and malignity condemn without pity and without sympathy and charity. Too often new rigors are added to the divine law. The crime committed is exaggerated. No excuse is sought or tolerated for the fallen one. Everything calculated to aggravate his guilt is displayed, and from perhaps this single failing darkest consequences are deduced with reference to the entire character and conduct. The most rigorous severity is called "love of virtue," "zeal for religion," or the "good of the cause," etc. We fail to find any article of our faith and hope authorizizg him who has such need of mercy, to withhold mercy from another. What precept of the gospel of Christ justifies such unhallowed, such inhuman severity? What part of the revelation of God teaches us not to pity the unhappy wanderer from the paths of duty or of virtue? What divine instruction tells us to execrate, dishonor and blame him? We certainly do not learn it from that infinite mercy of God which prompted him to give his only begotten Son to die for sinners. Do we learn it from the life and character of the Master, who suffered the scoffs, the insults and buffetings of men without retaliation? Do we learn it from the exhortations to brotherly love which he so often inculcated by precept and example when addressing his disciples? We most certainly do not. "Brethren, if a man be overtaken in a fault ye which are spiritual restore such an one in the spirit of meekness, considering thyself lest thou also be tempted," is the exhortation of an inspired instructor.

We have considered these condemned judgments chiefly in relation to the heart. But they do not remain where they originate. "From the abundance of the heart the mouth speaketh," and cruel conjectures, odious suspicions and slanderous thoughts are communicated to others. This second crime, a sin of the deepest dye, is, if possible, more directly coudemned than the first, as the evils resulting from it are incomparably greater. When we inwardly judge those around us we are very far from being as innocent, as many persons imagine, yet when these judgments are pronounced to the world we become doubly guilty. What was before a mere opinion becomes a slander. The injury is intensified and multiplied in direct ratio to the number of persons to whom we communicate our unfavorable opinions. Who can stay an injury of this kind? Who can correct the evil done when the discovery is made that the judgment was not only rash but incorrect and unjust? This evil is a common one. Rank, dignity, virtue or age do not prevent persons from being called before this tribunal. The certain and the uncertain, the supposed and the known, the intentions and the actions all are judged. Few, indeed, have not violated this command and judged their neighbor in opposition to duty and truth. It becomes necessary to impress the injunction and to remember the statements of the Savior, that as we judge so shall we be judged.

Adams St. Christian Church Jacksonville, Florida.

Who Is Responsible?

The saloon exists; who is responsible? I am, if (1st) I keep a saloon. The saloon cannot run without some one to run it. I am, if (2nd) I patronize it. For the saloon would not run a day without customers. I am, if (3rd) I petition for it. If the people do not ask for it, those in authority do not grant the license. I am, if (4th) I vote for it. The saloonkeeper is but carrying out my will as expressed by my vote. I am, if (5th) I apologize for it. The business would soon run its course if respectable people did not make excuses for it. I am, if (6th) I do not oppose it. The man who knows of a contemplated robbery and does not use his best efforts to prevent it is accessory before the act. The man who knows of the evils of the saloon and does not oppose it is a party to the evil done. The measure of our responsibility for the saloon is the extent of our ability to prevent its existence.

J. H. BRYAN.

Montgomery City, Mo.

The Point of View.

Tom. Women are all more or less cowardly.

Jack. Oh, I don't know. I never heard of one afraid to get married.

A GOOD COMPLEXION

Depends upon Good Digestion.

This is almost an axiom, although usually we are apt to think that cosmetics, face powders, lotions, fancy soaps, etc., are the secrets for securing a clear complexion. But all these are simply superficial assistants.

It is impossible to have a good complexion unless the digestive organs perform their work properly. Unless the stomach by properly digesting the food taken into it furnishes an abundance of pure blood, a good complexion is impossible.

This is the reason so many ladies are using Stuart's Dyspepsia Tablets, because they promptly cure any stomach trouble, and they have found out that perfect digestion means a perfect complexion and one that does not require cosmetics and powders to enhance its beauty.

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A Church-going Hen.

J. BRECKENRIDGE ELLIS.

I have this question from Myrtle Dysart, Appleton City, Mo.: "Please state particulars of the Advance Society. What program is carried out at meeting, etc." The Advance Society is for all those who, not willing to spend their reading time upon novels and just stories, have made five resolutions which, if kept, will teach them good habits and train their minds. The resolutions: To read five pages of history each week; to read thirty lines of poetry each week; to memorize a quotation from a good author each week; to read at least one Bible verse every day; to keep a record of what and how much is read. Those who keep these resolutions 12 weeks (a quarter) are entitled to our Honor Roll, and will be printed on the roll as often as they keep a quarter." But in sending me their names they MUST state name of history and of poem read; it is not necessary to copy out the quotations, but give authors. You don't have to state what part of the Bible you are reading. Bible is Bible, all over. Where more than one member lives in a place there a branch society may be formed. The members meet at certain times, read part of a good book (fiction, if they like), give their quotations or vary the program to suit themselves. Next week I will give a sample program. Here is a little piece by Mr. Chas. Dickens, arranged for our members:

We talk of men keeping dogs, but we might often talk more expressively of dogs keeping men. I know a shaggy black-and-white dog who keeps a drover. He is a dog of an easy disposition, and too frequently allows this sheep driver to get drunk. On such occasions it is the dog's custom to sit outside the saloon, keeping his eye on the sheep, and thinking. I have seen him with six sheep, plainly casting up in his mind how many he had when he left market, and at what places he has left the rest. I have have seen the light gradually break on him, when he remembered, and in a burst of grave satisfaction he has caught a fly off his nose, and shown himself much relieved. When the drover comes out besmeared with beer and gives a wrong direction, the dog calmly disregards him. He takes a sheep entirely into his own hands, remarking with respectful firmness, "If I took these sheep as you direct, it would put them under the wheels of the omnibus. You had better confine your attention to yourself; you will want it all." Then the dog drives the sheep away, with an intelligence of ears and tail, and a knowledge of business that leaves his out of a man very far behind.

The cats of back alleys exhibit a strong tendency to relapse into barbarism. Their linen is not clean and is wretchedly got up. They wear very indifferent fur, and take to the shabbiest cotton velvet instead of silk velvet. I am on terms of recognition with several streets of cats near Drury Lane. In appearance they are very much like the women among whom they live. They seem to turn out of their unwholesome beds into the streets without making any toilet. They leave their young families to stagger about the gutters, unattended, while they frozily quarrel and swear and scratch and spit, at street corners. They show a certain down-at-heel neglect, an air of general giving up of things. I can honestly report that I have never seen a feline matron of this locality washing her face.

Not to prolong these notes by dwelling at length upon the exasperated moodiness of tomcats, and their resemblance in many respects to a man and a brother, I will come to a close with a word on the chickens of back alleys. That anything born of an egg and invested with wings should have got to the pass that it hops contentedly down a ladder into a cellar and calls *that* going home is a circumstance so amazing as to leave one nothing more to wonder at. Otherwise, I might wonder at the way these fowls grovel in bricks and mortar and mud, and at their forgetting all about live trees, making roosting-places of wheelbarrows, oyster tubs and door scrapers. I wonder at nothing concerning them; I take them as they are. There is a reduced Bantam family of my acquaintance, who are incessently at the pawnbroker's. I cannot say that they enjoy themselves, for they are of a melancholy temperament; but what enjoyment they are capable of they derive from crowding in the side alley. Here they are to be found in a feeble flutter, as if they were newly come down in the world, and were afraid of being identified. I know a low fellow, originally of a good Shanghai family, who takes his whole establishment of wives in single file in at the door of a disorderly tavern, manœuvers them among the company's legs, emerges with them at the side entrance, and so passes his life, seldom going to bed before two in the morning. Over Waterloo Bridge there is a shabby, old, speckled couple always trying to get in at the door of a church. Whether the old lady has an idea of entrusting an egg to that peculiar denomination, or merely understands that she has no business in the building and is consequently frantic to enter, I cannot determine; but she is constantly endeavoring to undermine the front door, while her partner, who is infirm upon his legs, walks up and down, encouraging her and defying the universe. When a transfer wagon, that would crush an elephant, comes round the corner, tearing over these fowls they emerge unharmed from under the horses, perfectly satisfied that the whole rush was a passing property in the air which may have left something to eat behind it. They look upon old shoes, kettles and fragment, of bonnets as a kind of meteoric discharge for fowls to peck at. Peg tops and hoops they account, I think, as a kind of dew. Gaslight comes as natural to them as any other light; and I have more than a suspicion that in their minds the early public house at the corner has superseded the sun.

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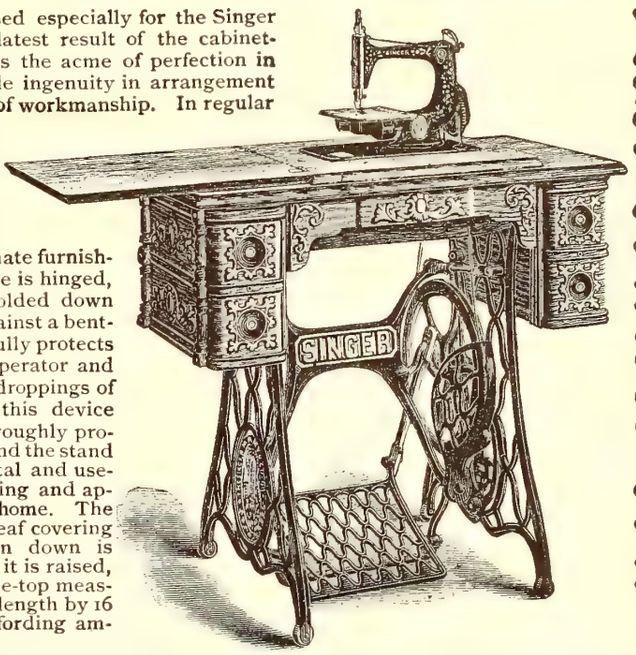

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Sunday-School.

W. F. RICHARDSON.

JESUS THE BREAD OF LIFE.*

The night that had proven so eventful for the disciples in bringing to them another revelation of the power of their Lord over nature, whereby he had walked upon the waters, was spent by the multitude, whom Jesus had fed, in sleep. When the morning dawned they eagerly inquired for the great prophet, but could find neither him nor his disciples. They had seen the twelve depart from the shore at nightfall and knew that Jesus was not with them. Thinking that he had probably returned in some way unknown to them to his own city of Capernaum, they decided to go there in search of him. The strong wind from the west that had made the journey so difficult and slow for the disciples had driven certain little boats in other directions from Tiberias to the eastern shore; and these the crowd used to recross the lake. Coming to Caperraum they found him calmly teaching in the synagogue and in great surprise asked him: "Rabbi, when camest thou hither?"

The answer of the Master was a rebuke to the carnal spirit that could not see the true purpose of the divine ministry. "Ye seek me, not because ye saw signs, but because ye ate of the loaves and were filled." Notwithstanding the constant craving for miracle, that found expression in the demand that Jesus should work signs, the Jewish people were strangely blind to the meaning of the wonderful works he constantly wrought. They saw no higher purpose in the multiplication of the loaves and fishes than to feed the hungry crowd. They knew not that a marvelous act of creation was being performed before their eyes, and that as when he made the water wine at Cana the Christ was manifesting forth his glory. Their ideals of the Messiah were those which the rabbis had taught them. He was to come as king, restore the throne of David, subdue the Gentiles and rule again in Jerusalem. At his presence the mountains were to drop honey and the rivers run with oil. Grain and fruit would grow without planting or cultivation and every physical want be supplied without labor or care on the part of man. Such were the dreams with which the chosen people beguiled themselves. The wonderful miracle of feeding the multitude was taken by them as a token of the speedy fulfillment of these visionary hopes, and they at once cried out that their king had come. When Jesus refused to permit this proclamation they sought to take him by force, John tells us, and make him king. Thwarted in their desire they turned against him and caviled at his words and deeds. The tide of enthusiasm on which Jesus might have ridden into political leadership being checked, it flowed back upon him and buried him beneath its waves. Henceforth he becomes an object for the growing suspicion and hate of his own people until those who now sought to elevate him to the throne will lift him up on the cross. It has ever been thus with the great souls who sought to lead the world to the hilitops of thought and life. Followed at first by a multitude who think to find personal ease and profit by their ministry, at the first hint of disappoint they are deserted, then persecuted, often to death. But gen rations following garnish their tombs and hallow their memory.

The time has now come for a separation between those who seek the kingdom for the loaves and fishes and those who hunger and thirst after righteousness. Whosoever would follow the Master must be given to understand that his kingdom is not meat and drink, but righteousness and peace and joy in the Holy Spirit. To make the food for the body life's chief end was to neglect the soul's supreme concern. There was food supplied from God that could nourish the immortal spirit, and the mission of the Son of God was to minister this bread to man. All his wonderful works were but the seal of God that Israel might recognize his authority. To work for this heavenly bread was surely the supreme necessity. "What must we do that we may work the works of God?" is the question on the lips of the people. The answer startles them: "This is the work of God, that ye believe on him whom he hath sent." Not mumbling of ritual, not multiplying of sacrifices, not doing of penance, but believing on the Christ—this is the way of life. By faith we walk, by faith we live and without faith it is impossible to please God. This is the faith that works by love, purifies the heart, sanctifies the life and glorifies the nature. How hard it has been for man to learn that religion is to be taken into the very citadel of iife and given supreme authority over heart and head and hands.

True to the course of contradiction they have determined upon, his antagonists demand of Jesus that he shall give added signs of his right to their faith. He had fed him once in the desert place, but Moses had fed them in the wilderness for forty years. Let him continue bringing them bread daily and let him call it down from heaven as the great lawgiver did. The rabbis had come to pay Moses almost divine honors. The miracle of the manna was attributed to Moses' wisdom and power rather than to the grace of God. It was said that God counted him of as much value as all Israel. Some said that the lower part of his body was human, the upper part divine. On his entrance into paradise God left the upper heavens and came to him and the angels came and sang songs before him. The sun, moon and stars craved from him the privilege of shining on the world, and had he refused they would have been blotted out in darkness. To all these fantastic notions Jesus replied simply that Moses was not the source of blessing, but merely God's servant. It was the Father who gave them the manna, who also was now giving them the true, the living bread, which came not merely from the skies, like the manna, but from heaven itself. They had wrongly read the lesson of the manna. Did not Moses himself say that God sent it to teach Israel that man doth not live by bread alone, but by every word that proceedeth out of the mouth of God? (Deut. 8:3.)

Still blind to the Master's true meaning, and thinking that he meant some additional miracle that should supply their physical needs, they cried out: "Lord, evermore give us this bread!" Jesus answered in words whose truth countless souls have proven in the ages since: "I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst." These words furnish the key to all the mysterious discourse that follows, in which Jesus declares that we must eat his flesh and drink his blood to have eternal life. This figure of eating and drinking to express the reception of one's teaching and spirit by others was familiar to the Jewish thought of that day; and there was no excuse for the literal application that was made by Jesus' enemies. But, as Jesus goes on to indicate, there are many who will not receive God's messenger, whatever the manner of his coming, because they do not honor God in their hearts. But all whom the Father hath given him, the Son shall have to follow him, and they shall believe in him and find eternal life through his gracious power. Those whom the Father hath given him are not certain ones, chosen by arbitrary will without regard to fitness or choice of their own, as the modern doctrine of election would have us believe. As Jesus himself explains in verse 45: "It is written in the prophets, And they shall all be taught of God. Every one that hath heard from the Father and hath learned cometh unto me." It is through hearing of the truth, learning of the divine Teacher, that men are drawn to Christ. He who will not hear cannot live. "Incline thine ear and come unto me; hear, and thy soul shall live," is the message ever sounding in the ears of a lost race, and all who will heed the message shall have eternal life. This is the promise of God.

Blessed gospel of love! The flesh and blood of God's dear Son become a visible sacrifice for sinners, and his beautiful and loving life is offered to us that we may by faith merge our own poor lives into it that its clear stream may purify our foul currents and make them reflect again the face of our loving Father. Christ is to us the bread of life to feed, the water of life to cleanse, the way of life to travel, the crown of life to reward. Lord, evermore give us this bread!

*Lesson for July 8—John 6:26-40.

Christian Endeavor.

BY BURRIS A. JENKINS.

TOPIC FOR JULY 8.

THE POWER OF SMALL THINGS.

(Mark 4:30-32.)

Behold how great a matter a litle fire kindleth. Small things destroy, hinder, or create and help. We all remember hearing of the hitch in the machinery of the great Philadelphia Centennial Exposition, how everything was ready, the tremendous Corliss engine, burnished and powerful, was complete, the President was to press the button and set the whole in motion. But when the breathless moment came the mighty wheels refused to stir, there was no response to tho President's touch. The engineers looked the machinery all over and could find no flaw, they readjusted certain fittings, and the trial was made again. In vain—the ponderous pistons would not budge. Again the whole force of experts went carefully over the structure. Then they sent for the builder, who looked it over, too, but all uselessly. At last, with a cry of delight, the chief engineer drew out of a little niche a piece of flat steel no bigger than a knife blade, which had lodged where it did not belong, and immediately the engines seemed to feel a thrill of life, and all the machinery in the halls started to work. In many a life there is a misplaced bit of steel that checks all worthy enterprise.

We often feel an unaccountable sadness or an inexplicable content—so delicate is this instrument, the human soul. Some thought, some remembrance, has floated an instant in our minds and is gone before we are aware, and yet its track is left behind for joy or sorrow, to brighten or darken a whole day through. Just a thought, just a word, may check or develop a whole day's activity; and if a day's, why not a year's?

How small a thing often determines a momentous choice in our lives. Some little consideration out of all proportion to the largeness of the issue decides us in a certain line of conduct, or leads us to choose a year's work or a life's purpose. Whether this should be so or not, it is so. Whether we should override all such small things and bend them to our ends deliberately chosen or should not, it nevertheless is true that we do not. We are turned out of our course by a pebble in the road; a misunderstood word, a moment's pique, or a small untoward occurrence may upset a large undertaking; or a single utterance, a word of encouragement, a casually dropped remark, or perhaps a convenient occasion, a sunny day, a state of momentary good health, may settle the issue of a life.

How needful, then, it is to throw ourselves in the way of favoring circumstances. Let the day

begin with bright thoughts, that may tune the whole day's harmony. Let those things be guarded that may inspire, let those dark or sad thoughts be shunned that may deflect us from the better ways of working. And first of all must be the choice of the kingdom of God, so small as a grain of mustard seed, yet so momentous in its accompanying results, all these other things; first of all must be placed the communion with God in Christ, the complete surrender of all thoughts and purposes to Him, and the little things shall lead our lives aright.

A paragraph from Robert Louis Stevenson may fitly close this article: "To be honest, to be kind, to earn a little and to spend a little less, to make upon the whole a family happier for his presence, to renounce when that shall be necessary and not be embittered, to keep a few friends, but these without capitulation, above all, on the same grim conditions, to keep friends with himself—here is a task for all that a man has of fortitude and delicacy."

Bethany Reading Courses.

QUESTIONS FOR THE QUARTERLY EXAMINATION.

BY J. Z. TYLER, *General Manager.*

The purpose of t ese quarterly examinations is twofold: to secure definite results from the readings and to record proper credit for the readers. The simple reading of the designated sections each week is not sufficient. The examinations are very simple. Answers to the questions below should be written in ink, on one side of the paper only, and sent to the director of that course. Consult no book on the day you prepare the examination paper, so that the paper may represent only what your mind retains. This will tend, not only to strengthen memory, but to cultivate definiteness of attention in reading.

If you are a member of a reading circle having a literary leader let him forward all papers to the directors; but if not a member, send the papers yourself. Do not fail to sign them with your address. Those taking the Bible course should send papers to Herbert L. Willett, University of Chicago, Chicago, Ill. Those taking the course concerning the Disciples should send papers to Frederick D. Power, Vermont Avenue Christian Church, Washington, D. C. Those taking the course in missions should send papers to William J. Lhamon, 2210 Perrysville Avenue, Allegheny, Pa. If possible, all papers should be sent in before Aug. 1. They will not be returned.

QUESTIONS FOR THE READERS OF THE FIRST SERIES.

I. *Bible Study:*

1. Why four gospels? Name some of the characteristics of each.

2. Characterize the Book of Acts as to author, date, leading persons, purposes, and time covered.

3. Give a list of the Epistles of Paul, in the four groups in which they were written, and their approximate dates.

4. What writings of John does the New Testament contain, and in what order were they probably written?

5. Name the seven so-called Catholic Epistles, and so far as possible give the address of each.

II. *Study of Disciples:*

1. Make a list of colleges among the Disciples, giving location of each.

2. Give some reasons why the Disciples cordially welcomed Christian Endeavor. Briefly state purposes of "Christian Endeavor Day" and "Forefathers' Day," and the origin of the Bethany C. E. Reading Courses.

3. Make a complete list of the missionary boards among the Disciples, giving location of the headquarters of each and the address of its corresponding secretary.

4. State briefly the five general schemes for Christian union; and name the three points to be emphasized in the plea for the restoration of New Testament Christianity.

5. Name points which need to be guarded, and give some of the items of the world's indebtedness to the Disciples.

III. *Study of Missions:*

1. Name three groups of islands which, in your opinion, have been most helped by Christian missions.

2. What is the status of non-Christian peoples as regards the diagnosis and treatment of diseases? Name some of the advantages of medical missions.

3. Name the classes of people among whom women missionaries can work and men cannot.

4. Name four great nations that have been opened to missionary enterprise within the last sixty years

5. Aside from their faith in Christ, name one other characteristic common to all great missionaries.

QUESTIONS FOR THE READERS OF THE SECOND SERIES.

I. *Bible Study:*

1. What duties, according to the teaching of Jesus, does man owe to God? To man?

2. How did Jesus' teachings differ from those of Judaism? Give some examples.

3. Describe the ministry of the Holy Spirit in its effects upon (a) the apostles; (b) Christians generally; (c) the unconverted.

4. Give three facts regarding Jesus' teaching in relation to the future.

5. What can you say of the value to you of this course on the life and teachings of Jesus?

II. *Study of Di ciples:*

1. Name the group of pioneers who gathered about Walter Scott on the Western Reserve, Ohio, and briefly characterize each.

2. Name a group of pioneers in Indiana, briefly sketching each, giving especial attention to the way in which Hoshour came into the restoration movement.

3. Briefly characterize T. M. Allen, Moses E. Lard and Dr. Winthrop H. Hopson, naming at least one incident in the life of each.

4. Name four leading men for scholarship among the fathers, and mention at least one fact in the life of each.

5. Name three pioneers in Virginia, briefly sketching each, and indicate the position of Isaac Errett in his relation to our pioneers.

III. *Study of Missions:*

1. How many boards are connected with the American Christian Missionary Society, and what are their names?

2. Name the tendencies that are at variance with primitive Christianity in England, and those that are favorable to it.

3. Recall as many as possible of the seven cardinal points in which Hinduism is in contrast with Christianity.

4. Recall the six essential elements of Confucianism and indicate its deficiencies when contrasted with Christianity.

5. Indicate the contrasts between Buddhism and Christianity and name the leading Buddhist countries.

QUESTIONS FOR THE READERS OF THE THIRD SERIES.

I. *Study of the Bible:*

1. To what period does Ezekiel belong? What is known of his personal history and what was his especial task? Name some of his symbolic forms of teaching.

2. To what period do Haggai and Zechariah belong and what special enterprise engaged their attention? Name the eight night visions of Zechariah.

3. What is the situation revealed by the Book of Malachi? What plague furnished the occasion for Joel's message? In what respect does the Book of Jonah stand in contrast with that of Joel? How did the Jews class th Book of Daniel?

4. What is the significance of the words "Messiah" and "Messianic," and what prophet first described the work of the Messiah? In whome were these prophecies fulfilled?

5. Make lists of (1) prophets prior to the division or the kingdom; (2) prophets of the northern kingdom; (3) prophets of the southern kingdom; (4) prophets of the exile and the revival of Judah.

II. *Study of Disciples:*

1. State briefly the necessity of repentance and indicate some Bible illustrations of its nature. What are some results of genuine repentance?

2. Give Bible references to the following: (1) By whom is baptism commanded? (2) What are conditions preparatory to baptism? (3) What is the action of baptism? (4) What is the design of baptism?

3. Name five tests of conversion and of acceptance with God, giving Bible references in each case.

4. Indicate the character of the church of Christ, its foundation, how persons became members of it and the conditions of continued fellowship—giving Bible references.

5. Give some of the chief reasons for the observance of the Lord's day and for the weekly observance of the Lord's Supper.

III. *Study of Missions:*

1. Definitely locate Uganda. Give some characteristics of MacKay and his work, and indicate the present state of that mission.

2. Locate the fields of Marsden and Williams, briefly sketch their lives and give some impressions you have received from a study of their labors.

3. Briefly sketch the life of Bishop Patteson, indicate his field of labor and some of his characteristics as a missionary. Give cause and manner of his death and recall Gladstone's estimate of him.

4. Indicate the fields of missionary labors of John Geddie, John Hunt, and Titus Coan.

5. In the mission fields what work has been done by woman that man cannot do, and give a list of missionary heroines.

Oil and Gold Mines

VISITORS SPEAK OF THE FOOD USED.

Major Desborough, writing from Fresno, Calif., says: "I found Grape-Nuts food 45 miles in the mountains in an old oil camp, where the whole crowd, 10 men, eat it for breakfast every day and every Sunday have it in a pudding for dinner."

General E. C. Machen, an old Confederate soldier, has just returned from an extended trip through the Southwest and along the Mexican border, investigating mining properties. He says: "No matter where I traveled, I always found it possible to get Grape-Nuts and Postum Food Coffee, of which I am very fond."

The Grape-Nuts breakfast food is especially valued by campers and frontier people, as it is already cooked and ready for instant service, and being concentrated, furnishes unusual strength and nourishment, in a small quantity. It is believed that a man can travel farther and exercise more continuously, on a few teaspoons of Grape-Nuts than on like quantity of any other food known.

The reason for this is that there are selected elements in Grape-Nuts that furnish direct to the brain and nerve centers, the necessary particles to rebuild the delicate gray matter contained in these parts, therefore a man continuously fed on Grape-Nuts is absolutely certain of a good condition of the nervous system, which is really the controller of the entire body.

DR. PRICE'S cream BAKING POWDER

FOR a third of a century the invaluable qualities of Dr. Price's Baking Powder have been familiar to American housewives, who have found its use invariably a guarantee of light, sweet, pure and wholesome food.

The renown of Dr. Price's Cream Baking Powder, in these closing years of the nineteenth century, is not only continental but world-wide. Its unequalled qualities are known and appreciated everywhere.

Always makes the perfect biscuit, cake and bread.

PRICE BAKING POWDER CO., CHICAGO.

NOTE.—Baking powders made from alum and other harsh, caustic acids are lower in price, but inferior in work and injurious to the stomach.

Announcements.

Bethany Assembly Program.

BETHANY PARK, IND., JULY 19 to AUGUST 13

THURSDAY, JULY 19.

12:00 P. M. Reunion of Seventieth Indiana Regiment. All other soldiers are cordially invited to join in this meeting. Col. Samuel Merrill will attend the reunion and address his comrades.
7:30 P. M. Camp Fire.

FRIDAY, JULY 20

9:00 A. M. Reunion of the Seventieth Indiana Regiment—continued.
2:00 P. M. Boys' Brigade of Central Christian Church, of Indianapolis, Capt. John Taggart, commanding, will establish their camp.
7:30 P. M. Address.

SATURDAY, JULY 21.

10:00 A. M. Special program, H. A. Turney, Chairman, Brooklyn.
7:30 P. M. Grand Concert, Juanita Club, Chicago.

SUNDAY, JULY 22.

9:00 A. M. Bible-school, T. J. Legg, Superintendent, Logansport.
10:30 A. M. Sermon, C. C. Rowlison, Indianapolis.
2:30 P. M. Union Communion service.
7:30 P. M. Sermon, J. P. Ewing, New Castle.

MONDAY, JULY 23.

9:00 A. M. Old Testament Studies, Prof. John McKee.
10:00 A. M. Devotional services. Leader, Mrs. M. E. Shank, Irvington.
10:30 A. M. Appointment of committees.
10:45 A. M. Address: "What a Missionary Woman Should Know," Cora Campbell Barnett, Indianapolis.
11:00 A. M. Address: "What a Missionary Woman Should Do," Mrs B. F. Templeton, Marion.
11:15 A. M. Address: "What a Missionary Woman Should Be," Mrs. L. E. Sellers, Terre Haute.
2:15 P. M. Election of state officers and national delegate.
2:45 P. M. Report of state secretary, Ella Parkhurst.
3:00 P. M. Report of state treasurer, Mrs. W. O. Darnall.
3:15 P. M. Report of state organizer, Mrs. S. K. Jones.
3:30 P. M. Talk, Mrs. Mary Judson.
3:45 P. M. "State Development," Mrs. Helen E. Moses.
7:00 P. M. Grand concert, Juanita Club, Chicago.

TUESDAY, JULY 24.

9:00 A. M. Old Testament Studies, Prof. John McKee.
10:00 A. M. Devotional services. Leader, Mrs. Eva Taggart, South Bend.
10:15 A. M. Nomination of national officers and election of district managers.
11:00 A. M. Addrses, Miss Mary Graybiel, Mahoba, India.
2:00 P. M. Devotional services. Leader, Mrs. Mitten, Ft. Wayne.
2:15 P. M. Report of Superintendent of Young People's work, Kate Whistler, Evansville.
2:30 P. M. Conference, "Duties of Auxiliary to Young People's Department," Miss Mattie Pounds.
2:45 P. M. The Mahoba Orphanage, Miss Adelaide Gail Frost.
3:30 P. M. Roll call of districts and reports of district managers.
7:00 P. M. Stereopticon lecture with moving pictures, "The Passion Play," John L. Brandt, Valparaiso.

WEDNESDAY, JULY 25.

9:00 A. M. Old Testament Studies, Prof. John McKee.
10:00 A. M. Thanksgiving service. Leader, Mrs. Olive Groom, Wabash.
11:00 A. M. Address, Mrs. Helen E. Moses, Indianapolis.
2:00 P. M. Devotional services. Leader, Miss Jennie Morgan, Hebron.
2:15 P. M. Missionary school.
3:15 P. M. Question Box, conducted by Mrs. Sallie K. Jones.
3:45 P. M. Reports and miscellaneous business.
7:00 P. M. Grand concert, Juanita Club, Chicago.

THURSDAY, JULY 26.

9:00 A. M. Old Testament Studies, Prof. John McKee.
9:30 A. M. Meeting of state board and district managers of C. W. B. M.
11:00 A. M. The Benevolent Association work, Joel Brown, St. Louis, Mo.
3:00 P. M. Report of secretary of Bethany Assembly. Symposium, "Bethany's Needs and Work" (speakers to be announced later).
7:30 P. M. "The Ecumenical Congress and Christian Union," Mrs. Helen E. Moses, Indianapolis.

FRIDAY, JULY 27.

9:00 A. M. Old Testament Studies, Prof. John McKee.
10:00 A. M. Atkinson Memorial Service. Address, L. L. Carpenter, Wabash.
Also short addresses by others.
2:30 P. M. Symposium on Christian Union. (Speakers to be announced later.)
7:00 P. M. Stereopticon lecture with moving pictures, "The Briton and the Boer," John L. Brandt, Valparaiso.

SATURDAY, JULY 28.

9:00 A. M. Old Testament Studies, Prof. John McKee.
10:00 A. M. Devotional services. Leader, Mrs. Helen L. Dungan, Indianapolis.
10:30 A. M. Recitation, Little Emma Squire, Martinsville. Song, Prohibition Singing Evangelist. Recitation, Emma Squire.
11:00 A. M. Address, Quincy Lee Morrow.
1:00 P. M. Devotional services. Leader, M. W. Harkins, Anderson.
1:30 P. M. Diamond Medal Contest. Conducted by Ada L. Squire, Martinsville.
4:00 P. M. Election of officers. Miscellaneous business.
7:00 P. M. Grand concert, Male Quartette, of Columbus. (J. D. Emmons, first tenor; M. O. Reeves, second tenor; John I. Cobb, first bass; W. H Halsey, second bass; A. W. Mason, pianist.)

SUNDAY JULY 29

9:00 A. M. Sunday-school, Paris C. Johns, superintendent, Martinsville.
10:00 A. M. Sermon, Prof. Charles L. Loos, Lexington, Ky.
2:30 P. M. Communion service.
7:30 P. M. Sermon, E. A. Cole, Martinsville.

MONDAY, JULY 30.

9:15 A. M. Lecture: "Pastoral Theology," Dr. Jabez Hall, Irvington.
10 00 A. M. "Six Years in India," Miss Josepha Franklin, Damoh, India.
11:00 A. M. "Our Foreign Work," A. McLean, Cincinnati, O.
3:00 P. M. Lecture: "Church History," Prof C. B. Coleman.
3:30 P. M. "India," Miss Adelaide Gail Frost, Mahoba, India.
7:30 P. M. Address, "India and its Famine," G. L. Wharton.

TUESDAY, JULY 31.

9:00 A. M. Lecture: "Pastoral Theology," Dr. Jabez Hall, Irvington.
10:00 A. M. Report of field secretary, T. J. Legg, Logansport.
11:00 A. M Address, "The Motive and Spirit of Our Reformation," Prof. Charles L. Loos, Lexington, Ky.
2:00 P. M. Meeting of board of directors of Sunday-school association.
3:15 P. M. Lecture: "Church History," Prof. C. B. Coleman, Irvington.
4:00 P. M. "Development of Our State Work," W. D. Starr, Noblesville
7:00 P. M. "The Passion Play," a stereopticon lecture, with moving pictures, John L. Brandt, Valparaiso. L. L. CARPENTER.

(TO BE CONTINUED IN NEXT ISSUE.)

The annual convention of the Christian Churches of Southern California will be held at Long Beach Aug. 9-19. A great convention is anticipated. There will be forenoon and night session; the afternoons will be devoted to extra meetings, the work of committees and recreation. This is our Feast of Tabernacles. It is hoped that a thousand Disciples will make a pilgrimage to Long Beach at this time. We have an ideal place, and many think an ideal place for our conventions We trust that our brethren in the East who are coming to the Pacific Coast this summer will include the time of our convention in their visit. F. M. DOWLING, Pres. Board.
Pasadena, Cal.

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